THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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THE ANNUAL CONVENTION

OF THE NATIONAL CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES IN DAYTON, O., OCTOBER 23D, 24TH AND 25TH.

It is now only a month until the proposed assembling of our National Convention. In view of the weighty importance of the work before us, there is an urgent demand that every friend of the cause should, at once, arouse to lend what help he can. Let every pastor, in whatever branch of the church, who has sympathy, consult his congregation, or the friends in the congregation, and, if possible secure one or more delegates to attend. Let every neighborhood where are a half dozen anti-secret friends set to work to send a representative. If it be possible every lecturer in the field from Maine to Kansas should turn his face toward Dayton, taking as may seem to him the best route, lecturing as he comes, and at every meeting appointing one or more to attend; and not only should there be an appointment made, but steps should be taken to provide a part, or the whole of the expenses of such a delegation. Committees of active, interested young ladies will be efficient in raising expenses and thus securing the attendance of delegates.

If every friend of the cause will take an interest, lend his or her help, come, or assist in sending some one, no hall in Dayton will hold our convention; and such a gathering would have a most telling effect upon the craft. We ought to show the fraternities that we are in earnest, willing to sacrifice time and money to bear testimony to the truth and honor of Him "who in secret said nothing."

There are many friends of the cause in Dayton, and no doubt free entertainment will be provided for many, if not all.

Able addresses may be expected and such business and discussions as must greatly interest all the lovers of light and opponents of the secret works of darkness. Let there be an awakening then of the friends of anti-secrecy all over the nation.

Brethren in Christ, your names, your faces and your votes will give strength and moral support to the earnest, devoted and self-sacrificing laborers in the field. Your presence will give an impulse to this advancing cause. Let our convention be the largest and most influential ever held in the land.

H. H. GEORGE,
Pres't of the National Convention.

Notices.

INDIANA STATE CONVENTION.

The fifth annual State convention of Indiana, opposed to secret societies, will meet at Plainfield, Hendricks county, October 17, 1877, commencing on the evening of the 17th at 7 o'clock and closing on the evening of the 19th. Edmond Ronayne and other prominent speakers are expected. It is confidently expected that all the county associations of the State will be fully represented, and all lovers of the cause of Christ will make the necessary sacrifice to meet with us. Come in the name and in the strength of the Lord Jesus. By order of the Ex. Committee.

PETER RICH, Chairman

PAST MASTER RONAYNE visits Viola, Mercer county, Ill., from Monday to Wednesday of next week, not this week as announced. Let there be a grand rally from the whole vicinity for a dozen miles around.

NIAGARA COUNTY, N. Y.—This vigorous Association holds its semi-annual convention at Warrens Corners, God willing, next week, with meetings on Monday evening and Wednesday afternoon and evening. Elder D. P. Rathbun will be present to speak. Rev. J. W. Alberty President of the Association sends this notice. Let the old "stamping-ground" rally once again.

A MASS CONVENTION will be held at Galion, O., October 3d and 4th to form an auxiliary association. Drs. Wishart, French and George and Rev. J. P. Stoddard are expected.

Also a similar meeting will be held at Morton's Corners, Morrow county, O., Oct. 5th.

Topics of the Time.

Philadelphia moves slowly, but she moves against the Sabbath desecration of her Exhibition. The Baptist ministers have placed themselves against the action of the managers with the other ministers, and a large meeting of Christians of all denominations sent in its protest soon afterward. Private individuals withdrew their exhibits and the Bible Society with one of the tract organizations also withdrew protesting against the action of the directors. The German societies, which are almost universally under infidel or rationalistic influence throw themselves into the counterbalancing scale, but the German religious papers are against them. Last of all God himself is against the desecrators of his day. Mr. Morton, the street railway president who got to be president of the Exposition and marked the achievement with an immediate opening of the gates on the Lord's day has been discovered in forging paper to represent shares of his road to the amount of over a million dollars, with which he raised money to meet his personal obligations. He pleads that as he has made nothing out of the attempt to defraud his cannot be called a crime. No wonder he had lost his regard for the Sabbath.

The New York Republican Convention last week at Rochester was a remarkable meeting. It was expected that the Administration Republicans under George William Curtis would have a close fight with the ring Republicans, the office-seekers, under Senator Roscoe Conkling. The New York Custom House is Conkling's strong hold; but the chief of that office, Mr. Cornell, was also a political manager and member of the State campaign committee, and was recalcitrant when the President issued his famous letter to office-holders. Not only is Conkling enraged at losing his hold on the Custom House, but he and all his friends seem to hate Secretary Evarts more than the most savage Ku-Klux. So the Convention met and the battle joined. Conkling had the heaviest batteries. He "let slip the dogs of war," and the administration did not fail to be abused by that kind of person known as a sour politician. Conkling himself made a great speech and carried the Convention strong against Curtis and his resolution of confidence in Hayes. But after all the recoil of the gun is apt to do more damage than the shot. While it results in preventing any pleasant intercourse between the President and Conkling, the latter is denounced or severely handled by almost every paper but the New York *Sun* whose friendship is not the most desirable. The entire significance of these attacks on the administration by this galaxy of Knight Templars, Blaine, Conkling and Drummond does not yet clearly appear, but if the game is kept up some of them will betray the facts ere long.

The crisis in France, which tends to unsettle Europe almost as much as the Turko-Russian war itself has had an accurate observer of its causes in Mr. Washburne, the late minister representing the United States. We believe it was at his suggestion that ex-President Grant has avoided France in his European journeyings to prevent the outburst of Republican enthusiasm which would welcome his arrival in Paris, and the consequent suspicion and perhaps insult of the Jesuit ring now at the head of the nation. To a New York correspondent Mr. Washburne said, on his arrival from Europe, that both Gambetta and ex-President Thiers told him a few days before he left his post that they were confident that at the approaching elections the Republicans would triumph and elect a majority of the deputies in the French National Assembly, even larger than is expected on this side of the Atlantic. The death of M. Thiers and the prosecution of Gambetta were events so recent that Mr. Washburne had had no opportunity to observe in what way and to what extent they would modify the Republican prospects. The Republicans, Mr. Washburne said, were united and harmonious when he left France, but he regarded their moderate behavior as a result of the coercive temper of the government quite as much as the consequence of their recognition of the fact that moderation is the sound policy of their party. In Paris the feeling against the government is very intense and bitter, and the crisis there and elsewhere in France is serious, although in Mr. Washburne's opinion, a crisis is the natural condition of that country.

The Great Prohibitory Convention of Massachusetts and its Nominee for Governor.

FROM OUR WORCESTER CORRESPONDENT.

Let all faithful teetotal reformers of the West and honored veterans in the anti-slavery and anti-secrecy warfare, like your honorable William Goodell, Walker and Kirkpatrick, thank God and take courage. In the enthusiastic nomination yesterday of Judge Robert C. Pitman for Governor by the Prohibitionists of Massachusetts, assembled in convention at this city of Worcester, seven hundred strong, there was done the best day's work in politics known to Massachusetts since April 24th, 1851, the eventful day that saw the election of Charles Sumner to the Senate of the United States. This was just three months and seventeen days after his nomination by the Free Soilers. He was the first and only candidate of that now historic body of eighty-two, who wrote to Sumner from their room in the State House, January 7th, 1851, 10:30 A. M., immediately upon taking their first and only ballot for Senator, "We have sworn to stand by you, to sink or swim with you AT ALL HAZARDS." Sumner became at once the splendid impersonation of Free Soil, Free Labor and Free Speech. And in his election after that long struggle, on the 24th day of April, 1851, the old Whig party went out and the great Republican party virtually began. A distinguished citizen of Boston who still lives, then declared himself "proud of the opportunity to be able to congratulate his friends upon the glorious triumph of liberty in the election of Mr. Sumner."

So now, twenty-six years later in the Moral War of Reform, wherein Sumner bore so noble a part, do the friends of the new order everywhere congratulate one another, and are warmly congratulated all around upon such a nomination (his record clear as a life-long abolitionist, reformer and Anti-mason), and with such a platform as the Prohibitionists of Massachusetts have just agreed upon with most cordial unanimity. They have adopted the motto of Hampden, *Nulla Vestigia Retrorsum*, and it looks as if this were the favored and fair beginning of the National Prohibitory party which has been long contemplated and aimed at by resolute reformers East and West, and for which there have been many tentative and experimental steps of preparation all looking to this great result.

The platform of the party is made known in a series of resolutions submitted by Rev. Henry T. Cheever of this city, at the mass meeting which preceded the nominating Convention and re-affirmed in the convention itself with others of like import on the 12th of September, in these terms:

1. That the permanent allegiance of intelligent Massachusetts voters is due to that party only which proclaims to the world, as the Republican party does in Maine, open and persistent war upon the rum traffic, until it be outlawed and suppressed.

2. That the Prohibitory Party of Massachusetts is but a section of that great organization which is gradually growing up, eclectic and national in its scope and breadth, and conservative as well as radical in its character, its different parts firmly welded together and unified by the vital principle of Prohibition, so as successfully to confront the great Rum-power, which with its defiant attitude and vast pecuniary resources is now able to dictate both the national and state legislation.

3. That this mighty Liquor interest, with its powerful allies in the vicious and ignorant classes of our large cities especially, constitutes the chief danger with which the experiment of self-government in Republican America has now to cope.

4. That the only consistent and logical course, therefore, for all true American patriots who realize the enormity of the evils which the liquor traffic involves, is, for the safety of the Republic, to act persistently upon the old Roman maxim of Porcius Cato, *Carthago delenda est;* or in modern English, *death to the rum traffic.*

5. That in the deliberate judgment of this convention, assembled at a time when the rights and interests of labor and capital are the special subject of national consideration, it is incumbent on us to say distinctly and with emphasis, in the language of the illustrious French Republican, Gambetta, that "capital and labor are the inspirers of each other," and with the heartiest sympathy for the great industrial community, we emphatically declare that the real remedy for the distress of the times, and for the relief of labor and industry, as well as capital, is to save, by legal prohibition, the annual waste of $700,000,000 now spent by the country at large in the demoralizing liquor traffic.

Other admirable resolutions assert the indispensable necessity of a political party making the suppression of the liquor traffic an open avowed issue; bid God speed to the Woman's Temperance Union, and to the work of the Reform Clubs, and declare the Prohibition Party to be pledged to the ballot for woman, not only by past affirmations, but by present convictions and the clearest self-interest. The platform closes with this:

Resolved, That while it is a gratification to us to present the name of our tried friend, Robert C. Pitman, and with him to place before you as his associates, men of character and ability, we ask you to lift this contest far above all personal considerations, and to give them one and all a vote worthy of the cause for which they stand.

The speech of Judge Pitman accepting the nomination, and not less the opening address of Rev. Dr. Eddy (Baptist), chairman of the Convention, were models of dignity, wisdom, simplicity and good sense. It was declared that votes, not speeches, make governors, and that we must confront the rum traffic by ballots and prohibitory legislation as in Maine, while we work upon the drunkard by moral means.

The Democrats in their convention to-day have put forward their best man in the person of William C. Gaston. The Republicans will doubtless nominate next week Alexander H. Rice, representing license, so that in the triangular contest Prohibition and License will be fairly and squarely pitted one against the other, with what issue we shall soon see. Let the determined friends of Prohibition in patience, and not less in vigilance, possess their souls. Events are ripening. Progress is making. The solemn-breathing drama of time is fast unfolding. The curtain is about to be lifted upon a new order. The years are ours but the ages are God's.

Oh, blessed is he who can divine
Where real light doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

H. T. C.

WORCESTER, Sept. 13, 1877.

Secret Societies: Their Common Character and Practical Tendencies.

BY REV. H. H. HINMAN.

That great evils have resulted from some secret organizations is apparent to all. The terror, desolation and death caused by the Ku Klux Klans, Mollie Maguires and the trades unions that inaugurated the strikes and riots of July last, have left a lasting impression on the public mind.

The important fact that needs to be considered is that the element of evil in any one of these organizations is *common to all.* It is *irresponsible power.* It may indeed be sometimes used for good; *sometimes* it is used for evil and is *always* a source of danger to public morals and civil society. The power of secret organizations, like the power of the slaveholder, may be used for the best or for the worst of purposes, but can never be safely entrusted to any man or company of men, because it is *irresponsible.*

Secrecy is a source of power. It is employed as such. It is the refuge of the weak and the engine of the vicious. Organized secrecy is irresponsible power.

1. Because it denies the right of public criticism. Its works are in the dark and refuse to be brought to the bar of public opinion for examination. Public opinion is the common tribunal for the world. Public criticism is the great safeguard of our free institutions.

2. It denies the right of private judgment. Every secret society requires of its members a promise of concealment of something that has not yet been revealed and this promise is to be perpetual and irrevocable. "It is the covenant that makes the Mason. No law of the land can effect it. No anathema of the church can weaken it. It is irrevocable." (Webb's Monitor page 240.) This is true in theory of every secret society. The candidate must renounce his right to know whether the secret can be innocently concealed, and he must renounce his right to subsequently review his decision. In short he must give up his conscience to the lodge. This is the first step, and subsequent obligations do not weaken the bonds with which he is held.

3. It denies all responsibility to the church. No secret society will admit the right of the church to inquire into its esoteric or internal character. No Mason has a right to tell the church what Masonry is or allow it to decide whether it ought to be tolerated in the church. No member of any secret order can be made answerable to the church for what he does in the lodge for the reason that he is forbidden to tell what is done there; and whether he has or has not assumed obligations which are shocking to the moral sense of the brethren is a matter into which the church may never inquire. Should he confess to the church his sin in taking such obligations he has violated the obligation of secrecy and is held to have committed a grave offence.

4. Secret societies admit no responsibility to the state. It is true that Masonry in its lectures admonishes the candidate to be a good citizen, but it is also true that rebellion against the government does not impair the Masonic standing of a Mason. (See Ancient Charges in Mackey's Masonic Ritualist.) And it is not the less true that the obligations taken by a Master or a Royal Arch Mason are in terms clearly violative of civil law, since they require under some circumstances the concealment of crime and the assistance of those who are in the wrong. But all secret societies deny to the state any right of inspection. This is implied in the obligation of perpetual secrecy. When, in 1837, the legislature of Pennsylvania summoned before them one hundred leading Masons and asked them to answer such questions as might be asked them in reference to Masonry they refused to take an oath or to answer any questions. They denied the right of the legislature to make any inquiry into the character of their Masonic obligations. (See Thaddeus Stevens' Report to the Legislature of Penn., 1837.) So also the members of the Ku Klux denied the right of the United States Senate to inquire into *their* institution, and plead their obligation of secrecy as a bar to investigation. (See Report on the Ku Klux Conspiracy to the U. S. Senate.) Thus it is that each secret organization constitutes *a government in itself*, with laws and penalties which may or may not be in harmony with the laws of the land, but which are adopted and enforced without leave of the government and without admitting any responsibility to its authority.

Such institutions under the guidance of good men may do no harm, just as a despotic government guided by a wise ruler may impair no man's

interests; but like all despotisms they are an element of danger, and the remedy is not in the suppression of their acts of violence, but in *destroying the system* under which they act. The hanging of eleven Molly Maguires has not suppressed the violence and murder which they commit. The entire coal region of Pennsylvania is full of violence and lawlessness, and only the presence of the military prevents a setting of all law at defiance. The remedy is to break up the secret combinations. Suppress them by law.

There are other bonds of unity common to all secret orders which are not less important in their influence on morals and religion. All secret societies had a common origin. Speculative Freemasonry was modeled after the ancient heathen mysteries. The testimony of Mackey, Pearson and other Masonic writers is explicit on this point, and Freemasonry in its turn has served as a model for all the rest. From this community of origin and similarity in structure, there results of necessity a harmony in character and interest. They differ it is true, but only as the offspring differs from the parent. They are all one kindred.

Again, Freemasonry is not only a common model, but it is also a common bond of fellowship. The members of all the secret orders are largely Freemasons. Their officers are mainly so and hence the Masonic influence largely controls them. From this results a community of interest and a unity of action which would otherwise be impracticable.

Again, they are united in common sympathy. Secrecy is the vital element in them all. Without it they would die. Investigation is what they dread, and instinctively they resist it. But in resisting investigation they must resist it for others as well as themselves, and hence by the instinct of self-preservation they are brought into harmony and unity. Every one who belongs to any secret society stands committed to the support of every other secret society in its claim to be a law unto itself. He will not permit the esoteric character of his institution to be examined and of course must make common cause with all others in their defence of theirs.

Again, they are one in their exclusiveness. All secret societies have conditions of membership and none makes character the sole condition. Age, sex, physical completeness, health, reputation, the payment of a fee, and initiation by certain ceremonies are the usual conditions. Most persons are necessarily excluded, and the whole system is in striking contrast with the Gospel invitation, "Whosoever will let him take of the water of life freely." This community in selfishness makes them alike sensitive to criticism and alike tolerant of and sympathetic with each other.

Again, they are alike in their system of spurious morality. Every secret society has for an object to promote morality. "Masonry," says Sickels in his Monitor, is "a beautiful system of morality veiled in allegory." But it is the morality of selfishness, and not that of Christ. It does not require regeneration by the Holy Spirit as a condition of its exercise, nor does it make Christ the model and standard of comparison; and hence it is not the morality of the Bible. Every system of abstract morality has failed to make men moral because it had no Christ in it, and the morality of secretism has just this fatal defect.

Again, secret societies are a unit in the religion that they teach. All the secret orders (except the Jesuits) admit to their membership those of every religion,—those who hate Christ equally with those who love him. Most, and it is presumed all, have some form of religious worship, which must be of a character that all can unite in it. Hence it cannot be Christian worship. It must exclude Christ, for none but Christians can worship in his name. For the sake of the Jew, the Mohammedan and the deist they must have a form of religion that has in it no Mediator and no Holy Spirit. Such is the form of worship adopted by Masons, Odd-fellows, Knights of Pythias, Patrons of Husbandry, and in theory at least, by all the rest. Such a religion is distinctly anti-Christian. It does not honor Christ, and "He that honoreth not the Son honoreth not the Father that hath sent him." John 5:23.

From the foregoing we infer:

1. That the system of organized secretism in all its various forms has one common character and is in its nature hostile to good government, public morals and the Gospel of Christ.

2. That the remedy for these evils is the abandonment and suppression of organized secretism as a system, and that until it is abandoned the evil like slavery will continue to increase till it grows intolerable.

The Priests of Masonry.

BY REV. J. W. RAYNOR.

In our Masonic quotations thus far it has been shown that Masonry has its temples and holy places. In the present extracts we see that it claims also its priests and sacred services.

Webb's Monitor, p. 231, art. Chaplain.

The Master of the lodge is its priest, and the director of its religious ceremonies. His duty is to select the Scriptures, prayers, etc., and he should be present at the burial of the dead. A meeting of a Masonic lodge is a religious ceremony. Those who take part in it have come to learn to subdue their passions and improve themselves in Masonry; and Masonry in many features, is a religious as well as moral institution. But for convenience' sake, the Master may depute the religious portion of his duties to an assistant, termed the chaplain. The chaplain has no privilege as an officer of the lodge. He is not installed, but performs whatever duties are, from time to time, devolved upon him by the Master. He should of course be a pious man.

A professional minister of religion is best appointed to this office.

If an unofficial chaplain should be a pious man, how can a worldly-minded Master offer acceptable prayer?

Mackey's Jurisprudence, p. 394–5. Sec. 8. "The Chaplain."—I can find neither example in the old usages, nor authority in any of the ancient regulations, for the appointment of such an officer in a subordinate lodge as a Chaplain. I think it is only within a few years that some lodges have been led by an improper imitation of the customs of other societies to inscribe him in the list of their officers.

The Master of a lodge, by the ritualistic usages of the order, possesses all the sacerdotal rights necessary to be exercised in the ceremonies of our institution. There is therefore no necessity for a Chaplain, while I have no doubt that, as the ritual prescribes that certain duties shall be performed by the Master he is violating the landmarks when he transfers the performance of those duties to another person, who holds no office recognized by any of our regulations.

This section is therefore inserted, not to prescribe the duties of the Chaplain of a lodge, for I know not where to find the authority for them—but to enable me to express my opinion that, the appointment of chaplains in subordinate lodges is an innovation on ancient usage, which should be discouraged. Of course, on public occasions, such as the celebration of the festivals of the patron saints of Masonry, when there are public prayers and addresses, there can be no objection, and indeed it is advisable to invite a clergyman, who is a Mason, to conduct the religious portion of the exercises.

From the foregoing the chaplain is of very little account in sublime Masonry.

Webb's Monitor, Art. Religion, p. 284.

The meeting of a Masonic lodge is strictly a religious ceremony. The religious tenets of Masonry are few, simple, but fundamental. The candidate must profess a belief in Deity before initiation. That intimate and continued use of the Holy Scriptures which are described in the lectures of the Apprentice as "the rule of faith," the inestimable gift of God to man," "the vertex of the circle," etc., demands faith in their divine authenticity. Reverence to the name of Deity is taught in the lecture to the Fellow Craft by the most impressive ceremonial, and the Apprentice is charged never to utter that name "but with that reverence due from the creature to the Creator." No lodge or Masonic assembly can be regularly opened or closed without prayer. The Holy Scriptures is an essential part of the furniture of the lodge, without which no work can be done or instruction imparted. A copy of the Scriptures is symbolically held between or under a Mason's hands at all times. So broad is the religion of Masonry and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their all their numberless sects and divisions may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshipers of Deity under every form. The Ten Commandments, or their equivalent, embrace the gist of the Masonic religion, and whatever system of faith contains them, without any thing that contravenes them, accords with the Masonic. Prayer in Masonic lodges should be of a general character, containing nothing offensive to any class of conscientious brethren. In theory, the whole world of Masons is supposed to be present at every meeting of the lodge and the instruction, moral and religious, should be directed accordingly.

[Any professed Christian church or believer who should so shape his actions and prayers as to please the adherents of every creed and system would be false to Christ and unworthy the name of disciple. But Masonry requires this of all its hoodwinked dupes.]

Passages of Scripture are read or paraphases sung during the conferring of the several degrees. The selections usually made (although this matter is in the province of the Master) are for the 1st degree, Psalm 133d; for the 2nd, a portion of Amos, 7th chapter; for the 3rd, a portion of Eccles., 12th chapter, and extracts from the Book of Job. Forms of prayer are inserted in this volume designed for the convenience of the Master. One founded upon passages in the Book of Job, and used in the ceremony of raising is peculiarly sublime. Another, prepared for the ceremony of initiation, is highly appropriate. Others framed for funeral purposes, etc., are found useful.

Letter to a Friend.

My Dear Friend:—Our conversation regarding Freemasonry induces me to write you on the subject, and to present some of the characteristics of that strange organization which seems to me to be utterly inconsistent with our Christianity and personal freedom.

Joseph Cook said in one of his eloquent lectures that there had been a gap between God and our nation, and that gap was slavery, from which our great war arose, and filled the gap with slain citizens. Now I believe there is another gap opening, and that is the moral and mental slavery of oath-bound brotherhoods, the chief of which is Freemasonry. I am sorry that Joseph Cook did not elaborate this point.

These moral monsters have for years been insiduously advancing into power and influence, and have attained formidable proportions. Liberty in its varied relationships to the person, to society, or to the nation, would soon come to an end if oath-bound brotherhoods should become supreme over us.

The loss of life and property which have attended the recent strikes, the Molly Maguires, the White League, &c., are only indications of the fearful future which awaits our country if their principles shall become paramount.

It devolves upon us then, as Christians and good citizens, to diligently

inquire into this question of secret organizations, as exercising powers over their members which in effect supercede the duties to the church, or to the state, or even to the family. To illustrate this last statement I shall repeat a fact given me only a few days ago by a gentleman who, since he became a Christian, had not frequented the lodge, and for some years had ceased altogether to attend. He said that he heard a question once put in open lodge to the Master thus: If a brother Mason and one's wife were in equal danger, and there was no possibility of saving but one of them, which should have the preference? The reply of the Master was, that the claims of a brother Mason were always first. Thus Masonry supplants the obligation of marriage, and would separate those who were one flesh. This most sacred bond is therefore less binding than the Masonic "obligation," or oath, while the oath itself is clearly a violation of the divine law against swearing to anything *hid* (see Lev. 5: 4, 5), as every Mason does at every step of his downward career. When Herod swore he knew not what the damsel would ask, the oath was a sin, the same in itself even if the damsel had asked John's pardon instead of his head. Can any infatuation blind men more than this usurper of authority? It is as infallible as Romanism, and as willing that its dupes should remain in dependent ignorance and abject obedience to their superiors, and this their obligation must supercede every other.

Yours, T.

N. C. A. Eyes and Ears at the Exposition.

An M. E. minister from Michigan has been a Mason of high degree, but since he knew his Saviour had found adherence to Masonry incompatible with his duty to him. He showed me the letter he had sent to his lodge, and proposed to send it to you by and by. He is a warm-hearted, earnest man, and is evidently emancipated from that timidity which so often gives one the impression of moral cowardice in the ministers of Christ, who of all men ought to be distinguished for their prompt leadership in his Holy War.

Just as he went off another of the same school came up, and gladly referred to our having met at the Centennial last year, so we had a very pleasant interview and his parting blessing.

A Chicago gentleman had heard Ronayne at Farwell Hall and took note of the time he intends to appear at Carpenter's Hall, 221 W. Madison street. He evidently quite approved of our hero in the cause, and it will be very important business indeed that will prevent him from hearing Mr. Ronayne again. Hurrah for liberty!

A prominent Rev. M. E. in Chicago is not a Mason. He evidently took quite an interest in the Mackey Ritualist, spurious "New Birth and Lodge Holy Ground" and the idol "Stone of Foundation" made "sacred" for the worship of the true God, against his express command *not* to make *graven images*, and in utter disregard of the curse pronounced Deut. 27:15. May he find voice against anti-Christ.

An old Scotsman with the courage of his race, not content with one encounter, came a second time, and anon two Masonics from one direction and one from another were attentive listeners, and soon became earnest participants in the fray. I was disappointed at the shallowness of the Scot, for I had always imagined that Scotsmen could bore into metaphysics as deeply as any other people. This one did not attempt more than the usual logic of the lodge, Were you ever a Mason, etc., but the others came manfully up to his assistance. One, at least, exploded in this style: "Any man who has taken the oaths and revealed them," alluding to the handbook of Masonry, "is a thief and a liar." They all professed to believe in Christ, but made light of his authority when presented as superior to that of their great goddess, "Masonry divine."

These however must take a back seat, and to the front we bring a very intelligent looking colored gentleman and his married daughter. "A Mason?" "I am, sir." "Oh, and you are a believer in the Bible, I expect?" "Yes, sir;" and he boldly declared, "I'm a Christian, or a Disciple." "Oh, yes; the people called Campbellites. Look! there's Campbell's portrait. He was not in favor of secret societies." The upshot was that we shook hands heartily and he called a second time and filled one of his pockets with tracts for use among his people, whom he now believed to be in danger of another slavery whose every oath was a sin. The daughter lives in Chicago. The father in Ohio.

A Baptist reverend just entered upon his first charge came "inquiringly to our doors" to hear on what key our tune was pitched, and very soon indicated approval, as one who had had the benefit of early training under the able and excellent Rev. Dr. Colver.

The red men, chieftains from the West, appeared in the exhibition on Saturday, Sept. 22. A crowd kept close by them although guarded by police. They were rapidly conducted along the gallery. Only few tracts were given them. They were brightly dressed. No doubt the Exposition was a grand wonder to them and would impress them with a sense of the power and skill of the white man. Alas the poor Indian! we have a strong sympathy for them and believe that our nation is not free from guilt in their policy and treatment of them. Would that peaceful and kindly counsels may hereafter rule in our conduct to these untutored souls and that the sword of steel shall be succeeded by "the sword of the Spirit."

A rather amusing rencontre between our venerable captain of the stand and several sprightly gentlemen, one of whom assumed the role of "Mr. Candor" until his hoofs were revealed and then ——, well, the talk went on. "How could one believe any man who had taken the oath and then professed to reveal it, etc." The assistant thought he could be useful and pitched in. There were two other opponents revealed, who, after asserting the impossibility of knowing Masonry from any writer such as Mackey, etc. made defence on the same grounds as the Church of Rome which had no book, as its authority for the church was the authority for the Bible! So the Grand Lodge was the only authority for Masonry and no other could tell! It must be precisely as the Grand Lodge said, and that was known only to Masons! "Yes, sir, you've been rejected by some lodge, that's what I believe." "Then, sir, you believe without evidence, and are under strong delusion to believe a lie." "You believe men that break their oaths? I wouldn't." I would believe any man who repents of wrong rather than those who abide in it. Are you a Christian?" "It is no matter to you what I am." I believed him to be a professing Christian, possibly one a Rev. and therefore said, "It does, for if you are, you believe Peter's sermon on the day of Pentecost, and he had sworn that the did not know Christ." He winced but responded, "Ah, that's a different thing!"

A burly brag of self-righteousness proclaimed himself a Methodist and a Mason, born in Batavia, N. Y., and knew all about the Morgan story and "a good Mason was a good Christian." A similar sentiment was uttered by the wife of a Baptist who seemed to lament her husband's revived zeal for Masonry, but after a talk she said "she would pray for him!" Our Methodist was a talker; upheld the craft ostentatiously but left no impression of his sincerity except by denouncing one of our best lecturers as a liar, etc.

A Disciple preacher expressed himself as being anxious for the success of the Gospel and the overthrow of all that was hostile to it. There was much truth in his general expressions, none however specially referring to our great question. He is, I think, a sincere, zealous man. May his labors be blessed and his tongue loosed against the religion of the lodge. In this body there are many preachers and members who are Masons, albeit Alexander Campbell, like Wesley, was opposed to them. How it is possible for them or other readers of Scripture to be both Masons and Christians is one of the mysteries on which we have no desire to continue remarks at present. H.

Reform News.

Grand Success at Waverly, Iowa.

Light has again been poured out over the people of Waverly and Bremer county, Iowa. Bro. Ronayne has given us a course of his wonderful expositions, and such a flood of light as has illuminated this region of darkness is all that the most zealous seeker of Masonic light could wish. Were I capable of describing these lectures and initiations I would gladly do so, but it is simply an impossibility and I will content myself in giving only a brief account of them and the incidents connected with them.

It was intended to receive the speaker at the depot on Monday morning, the 17th, with a band and procession, but in this we were disappointed by his arrival on the Saturday previous. The meetings were well advertised, and the hall was well filled on the first evening. The first degree was successfully worked. Many of the friends were here from a distance of twenty or thirty miles —men who want and love the truth. Many signs of the effect of truth were visible and men who have stood aloof from the cause of reform heretofore now expressed their disgust and abhorrence of the vile thing.

There has been building in the city a large Opera House, which is just finished. The grand opening night has been advertised for weeks, and Tuesday evening drew many to that entertainment who would otherwise have attended the exposition, but the hall was well filled again and the second degree was shown in all its "scientific beauty," as only Ronayne can show it.

Upon consultation among the friends it was deemed best to defer the working of the third degree until Thursday evening, when the opera would be over, and then secure the Opera House for the exposition, which was done. When the posters were sent all over the city proclaiming that the Anti-masons would occupy the new Hall for the third evening of its existence, Masonic wrath boiled over in various ways. Some charged the managers with doing it merely to show the Hall free, and by so doing injure the interests of the proprietors, etc. Others sneeringly said the Anti-masons were not able to raise 75 c ts among them for the expense, nd "they would not have the hal' half full." One very zealous "pin- ather" Mason went so far as to hreaten the life of Bro. R. in the presence of your correspondent and a number more. On Wednesday Bro. R. with a few friends proceeded to Horton, nine miles north, where he had been engaged to give a lecture on this evening, and where he was greeted with a good house, and a very interesting time was had. On the way back the next morning we were stopped by a gentleman who told u

that he had become an Anti-mason since last evening and meant to do what he could toward putting down Masonry. The lecture was "Masonry and the Bible," and a deep impression was made.

Thursday evening came, and the new Hall was all ablaze with its gaslight, and at an early hour all available room was taken. The lodge was formed on the splendid stage, and opened "in form" on the third degree. But here I fail. Words cannot portray the scene and effect of the lecture, and time alone may tell, and God only now knows the amount of good accomplished. From seven until half past eleven the vast audience sat listening, beholding the blasphemous farce shown up.

Many hearty Godspeeds greeted Bro. R. at the close, and multitudes of friends will send their prayers after him and with him.

P. WOODRING.

EFFECTIVE SCHOOL HOUSE WORK.

I would say for the benefit of our reform work that the cause of Christ here looks somewhat encouragingly. Some of our friends at Timber Creek, Marshall Co., gave me an invitation to lecture for them, on the evening of the present month, the weather being very warm and the meeting having to be held in a schoolhouse, the tax on my system was severe; but I made a virtue of necessity and did the best I could. Although the community was Christian and their creed is "prove all things; hold fast that which is good," I learned they were afaird of giving offence to some of the "brotherhood" if the house of worship was used for such a purpose. I think their members are all free men, who have never been deceived by the cunning craftiness of men into Satan's cesspool of Freemasonry, and but few of the craft are in the immediate neighborhood. They gave me the privilege of their church on Lord's day, when heavens artillery was opened and Christ by his spirit directed and fired the piece at the old handmaid, which we hope hurt no Christian, unless found in sympathy with the kingdom of darkness through ignorance of its devices. The Christian Church at this place have had their pulpit occupied by a minister who, some years since, became entangled in the devil's spider web, who otherwise stands fair; we were told that he did not affiliate with the lodge any more. But we see by the *Cynosure* that he is occasionally doing some of their dirty work through the Marshalltown *Press*, but we feel to apologize somewhat for this service rendered to this servile master anti-Christ, or honorable Freemasonry. Can a minister serve two masters? Can he serve Christ and anti-Christ? The Bible answers emphatically, No. We hope and pray that such ministers may see before it is too late, that such a course is the most sheer mockery of Christ, and abandon and expose the craftiness that led them into servile bondage to the lodge or child of the wicked one. I would here speak of Bros. Z. M. Hooven and Baxter, being our warm and liberal friends at Timber Creek, who are not afraid to oppose the powers of darkness. I think they will soon send a club for the *Cynosure*. They live in a good community where God has recently greatly revived his work, through the ministry of a good old sister, whose praise is in all the churches but who never could obtain admittance into the lodge or Belial's church, and I do hope the day is not far distant when the churches of Christ will all wash their hands from this foul stain by which the church has become as a speckled bird; but this cleansing must come through much tribulation, but the Lord will give grace and glory and no good thing withhold from him or them who walk uprightly. Yours in Christ,

J. J. HAYDEN.

REFORM BAPTISTS OF SOUTHWESTERN MISSOURI.

BAKER, Mo., Sept. 21, 1877.

DEAR CYNOSURE:—Perhaps my long silence has led some of your readers to think I had quit the cause. But allow me to say that such is by no means the case. The fact that Masonry, secrecy, is the most wily and dangerous system of false religion that the church of this age, or perhaps any other, has to contend with, was never more apparent to my mind than at present. As to the work here it is still going on and widening. I can by no means meet the demands for lectures and sermons on Masonry. The accompanying report will show what the Baptists of Osage association think of secret societies. This is last year's report. They renewed their testimony this year, but as the minutes are not yet out, I have it not at hand. May send it in the future. It is useless to tell me that Masonry is invulnerable. He that will labor against it in the spirit of Christ will see the fruits of his labor, and be made to realize the truth of the scripture, that "when a man's ways please the Lord he will make even his enemies to fear him." And now then, friends and brethren, that our cause gets a chance through Bro. Post to come before the hundreds of thousands of readers of *The Advocate*, let us one and all earnestly pray the Master to abundantly endow his servant with the spirit of truth, that he may be able to overcome in the strength of Israel's God.

Yours for the truth,

W. M. LOVE.

THE REPORT.

We, your committee on secret societies, believing that "to fear the Lord and keep his commandments is the whole duty of man," and failing to find anything in all God's Word that can be construed into a command to join any secret society, and knowing of a surety that such alliances are not necessary to secure either the favor of God or the friendship of God's people, we are satisfied that all that can be gained by such connections is the friendship of the world, which is enmity to God: And believing further, that such connections unequally yoke together God's people with unbelievers, and cause them to have fellowship with the unfruitful works of darkness, thereby causing them to violate positive commands of God: And knowing also that the oaths of such societies are extra-judicial, not being authorized, either by the powers that be or the law of Christ, which is the believer's rule of duty; their religion Theism, their prayers Christless, and their end certain destruction at the brightness of Christ's coming, do hereby recommend to all of God's people who have been ensnared, to come out from among them, and to those whose hands are yet clean of such things we recommend such a course of life as will enable you to say with the Master, "In secret have I said nothing."

WM. LOVE, Chairman.

Report received.

MONTCALM COUNTY, MICH.

In a letter to the *Free Methodist*, dated Sept. 3d, Rev. A. H. Springstein writes of a visit to a new field of reform:

Two weeks ago wife and I went to Carson City, Mich. It is in Montcalm Co., about 35 miles from Saranac.

Reaching the place Saturday, P. M., we learned that an appointment for preaching that evening had been given out. The meeting was held in a school house a little way out of town. God was with us in glorious power. Sunday morning I went to the Congregationalist church and gave the minister a notice of the street meeting to be held at 5 o'clock P. M. He strongly urged me to preach in his church, but I felt led to take the open air. I went to another large church, and Elder Lyon, a Baptist minister, officiated. He called on me to assist him in the meeting, and in mentioning the street meeting he bestowed on me the highest praise.

At the time appointed I tried, with the help of the Lord, to show what *was* and what *was not* the way to heaven. Directly before me were the Masonic lodge and the Odd-fellow lodge, both of them in the upper story of the same building. For the first time in their lives they saw the awful wickedness of secretism in the light of the gospel. Some heard the truth with equal wonder and delight. Many were enraged almost to open violence. Elder Lyon and I were formerly members of the same Masonic lodge. I was present when he took the Entered Apprentice degree. I had not seen him for about ten years till now. In closing I referred to him as a witness to some things that I had said. After I dismissed, Mr. Lyon spoke a few minutes. He admitted that he had taken the first degree in Masonry. He said he had known better men in the lodge than in the church, and he believed there were better men in Carson City in the lodge than in the church. He admitted that the name of Christ was rejected by Masonry, but he could see no harm in that so long as the name of God was used. He said the name of Christ was left out because if used it would offend a great many Masons who did not believe in Jesus Christ. He said he endorsed me in the morning because he supposed I still belonged to the M. E. church; but having since learned that I was advocating the peculiar doctrines of Free Methodism, he wanted it distinctly understood that he would not stand by me. As we parted he gave me his hand in presence of the crowd, saying he always liked me, and wished me God speed. Much else I must omit.

I preached in the school house Monday and Tuesday evenings. On Monday evening a great crowd outside the house yelled and screamed like demons. But the meeting was a glorious success. At the close of the meeting I went out into the crowd and talked awhile to them and they dispersed. Elder Lyon was there Tuesday evening. He shook hands with me as he left the house.

I afterward learned that the rowdies came to steal my buggy wheels and to treat me to eggs. The buggy they did not find, and why they withheld the eggs I do not know. I suppose that God restrained them. The next day one side of Uncle Gibbin's wagon-box showed what had been done with one egg. How many Anti-masons those eggs will hatch time will tell.

One man told the people that if a man should become a Mason he need not join any church. Another man said if I came to Carson City to expose Masonry I would be murdered.

Quite a number of men and women have left the Baptist church in Carson because they cannot support the world and sin under the name of religion. They withdrew some time ago. They stood alone, and they joyfully endorsed the truth when they heard it preached. There are two live pilgrims near Carson who went from my circuit in the spring. Many are earnestly calling for more light.

An effectual door is opened for the truth as it is in Jesus. I find it necessary to preach on the streets and everywhere the unsearchable riches of Christ. A good deal is said about the insane asylum, arrest, tar and feathers, cutting the throat, and the like, but "the word of God is not bound." I am now closing up the best year of my life. Praise God for salvation, present and full.

INQUIRY FOR MICHIGAN.

To the friends of Reform in Michigan: Where shall we have our State meeting? Our State agent and lecturer is already on the war path; will be ready to arrange for our meeting by the middle of October. Speak out, brethren, shall it be at Battle Creek or some other place?

DANIEL LEGGETT, Watson.

The noted infidel, Mr. Robert G. Ingersoll, of Illinois, received a well merited rebuke during his recent visit to San Francisco. He was advertised to lecture for three local charities, and the net receipts were nearly five hundred dollars. But the managers of neither of the charities would touch the money on account of Mr. Ingersoll's indecent assaults upon Christianity in his lecture. All honor to the men who thus publicly rebuked this pretentious reviler of all that is good and sacred.—*United Presbyterian.*

Correspondence.

Seth M. Gates.

Lockport, Ill., Sept. 13, '77.

Editor Christian Cynosure—I wrote you last Monday that I was so fixed that it would be impossible for me to collect any facts or figures in connection with the life and acts of our honored and noble friend, Hon. Seth M. Gates, in time for this week's paper, having just returned from an absence of ten or twelve days, and now since receiving this week's *Cynosure* I find you have most of the facts and incidents in immediate connection with his Anti-masonic principles and practice which I could have furnished.

His letter of July 11, 1856, from which you make copious extracts, was written to me personally (I now have it before me), in answer to one I wrote him on the occasion of a worthy and devoted Congregational minister of the church with which I was then connected being "unsettled" simply for the offense of refusing, or neglecting, to recognize a Masonic lodge in regalia in his (the minister's) own church, at the funeral of a member of his congregation.

At that time I had no personal acquaintance with Mr. Gates, only as I met him occasionally at Warsaw, N. Y., when he came to visit his father, who lived neighbor to me. He did not remove his residence to Warsaw till some eight or ten years after I emigrated from that place to this. But from the abduction of Capt. Morgan I knew him as a man of unblemished moral character, an eminent Christian gentleman, and as a firm and unflinching friend and advocate of the great movement against Masonry first, and then against slavery. He was our Anti-masonic candidate for the Legislature, and Anti-slavery candidate for Congress, and every time elected; and so far as his avowed principles were concerned he never showed the white flag. He was a man of unwavering faith in the two great principles of his life, opposition to Freemasonry and slavery. But "he has ceased from his labors and his works do follow him," and "we remember him as one long loved and for a season gone."

In kind remembrance, truly yours,

Isaac Preston.

One who will Vote Right.

Santa Anna, Cal.

Dear Cynosure: Having read Bro. Cogswell's letter of August 1st. it makes me feel bad to think that, in this boasted land of liberty, Christian liberty, a good man would hardly be safe in faithfully telling his fellow man of his sins and asking him to repent of and renounce them.

I have long since determined that I never would unite with any church that sanctions secretism. How long will it be before true Christians see that it is wrong to fellowship men that worship in the lodge? How long will professed Christians halt between two opinions? If God be God worship him, but if Masonry be god worship it.

Cannot we so unite all over the United States as anti-secret voters that the entire people will know positively that there are true and fearless men, and that no oath-bound office seeker can get one of their votes. Pardon me if I am too plain. Members of the order have swindled me out of several thousand dollars, and they are still following hard after me, but in God I put my trust and with his assistance I will fight the order to the bitter end. But I do hope that at the next presidential election our party will be known all over the United States, and that our Heavenly Father in whom we put our trust will hasten the good time when the demon of secretism will be driven to the wall and when all men will have an equal chance before the law. I remain as ever yours, until that good day arrives.

J. B. Stowell.

The Wish Father to the Thought.

Constantine, Mich., Sept. 24.

Every avenue in the township and village of Constantine seems entirely closed up to the advance of the Anti-masonic cause. When Elder Barlow lectured in Constantine the Methodist brethren would not come out to hear, and they utterly refuse to subscribe for the paper for fear they shall see and understand the abominable wickedness that dwells in the order and consequently in the Freemason preacher's heart. The present Methodist pastor says if any one should send him the *Christian Cynosure* he would burn it. He says it is a seditious paper, calculated to breed dissensions and division in the churches; and he further says that the editor (calling him by name) is a bad man and has been expelled from the church for bad conduct. Now I suppose I understand the whole matter. The editor in tha respect is like myself; two years since I resolved that I would not go to hear a Freemason preacher; neither would I give one cent for their support, and then I withdrew as the only alternative. If we do not give our support to the cause of the devil under the garb of Christ, they call it bad conduct. I hope the time is not distant when the clergy will renounce the work of the devil and serve one master, Christ, the only Saviour of mankind. Yours truly,

O. C. M. Bates.

Note.—The editor of the *Cynosure* is a member in good standing of the same church to which he has belonged for over seventeen years; a church which excludes secret societies. Such slanders have their origin in "Masonic charity."—Oef. Ed.

On the Square.

Fountaindale, Ill., Sept. 12, '77.

As one who feels an interest in the cause of anti-secrecy, and yet feels, like Elihu of old, that he is young, while many of the warriors in the fight are very old, I send you an account of a little incident which illustrates the unbounded charity (?) of the Masonic order.

A certain Mr. E——, who lived in this vicinity was an enthusiastic member of the Masonic lodge. Some years ago he sold his farm here and removed to a neighboring State. When he arrived at the place where he was intending to settle he was a stranger, and meeting a brother of the order he was persuaded by him to stay with him until he should find a home for himself, the brother telling him that he would not charge him much on account of the relation existing between them by reason of Masonry. When he left the brother Mason's house he charged him three times as much as any other person would, and Mr. E., said that he would have nothing more to do with such an order.

The brethren of the order may say that this is only a straw, but "straws show which way the wind blows" in Masonry as well as in other things.

We are not badly troubled with Masonry or with any other secret society in our immediate vicinity although the people are not very strongly anti-secret. Fraternally yours,

Tacitus.

Masonry and the Quakers.

For some thirty years or more, since the murder of Morgan by the Masons, the Friend Quakers had a clause in their discipline making it a disownable offence to be a Mason. But by stealth and denials there has ever since, and is at this time a small number of Masons that retain their membership in the society. They generally have an understanding with the Masons not to expose them, and when questioned on the subject they will evade the question or deny it. Such persons are not Quakers in the proper sense, but wolves in sheep's clothing. They are stumbling blocks to others. I believe I would be safe in saying that there is no minister of the society of Friends that is in good standing that is a Mason or that practices Masonry. The Masons are always claiming the leading ministers, but such is not the case, for many of those assertions have been proven to be false. It is an evident case that the more intelligent class of Masons are ashamed of the institution since their great secret has been exposed to the world, which was no secret; and their great mystery has been revealed, which is no mystery no more so than half a dozen Egyptian mummies or wooden gods dug from the ruins of some heathen temple.

Preston Allen.

Young Men, Your Names.

Sevastopol, Ind., Sept. 6, 1877.

Dear Cynosure: As I am the only one taking your paper at this place, I thought I would write a word of encouragement for your many readers.

There is an anti-secret organization here composed of one member. I believe I am the only outspoken opposer the lodge has in this township, but I am not discouraged in the least. I believe that truth will prevail over error, that God is stronger than Satan. All the works of the lodge and the evil one combined cannot put out the light of the Gospel; and if every Christian in the land would only take a decided stand on this great question we would soon see the dark veil of secrecy vanish from our beloved land, and the Gospel would go forth conquering and the army of the Lord would shine in all her grandeur. But while Christians are so timid the work will move slowly.

Brothers, let us stand firm to our posts if we cannot make any advancement on the enemies' works let us never give up any of our territory; but we may make an advance if we will go hand in hand and shoulder to shoulder. The lodge has felt our blows and its supporters are uneasy and they are wanting to know the cause of all this commotion. Let us show that we are in earnest and that we will have the victory.

I want to make one suggestion here. I would love to see a list published in the *Cynosure* containing the names of young men under the age of twenty-five who are willing to correspond with each other on the subject of secrecy. This would occupy but little space and might be the means of doing much good. We could become acquainted with each other in this way and could work to a better advantage. What say you, brethren? If such a list be published please give my name a place. Yours for truth,

Frank Heighway.

Our Mail.

Thomas Moore, (R. F.) Milnersville, O., writes:

"I have heard of none joining the lodge at Milnersville for a long time. I think the wheel of Freemasonry is considerably at a stand-still in the northern part of Guernsey county. I pray the Lord to prosper the reform you are engaged in abundantly."

Rev. Wm. A. Kindel, Celina, Mercer county, O., writes:

"We are making arrangements to have brother Dillon lecture here."

Robert Gorlley, Ft. Branch, Gibson Co., Ind., writes:

"I read my *Cynosures* and send them to others, not allowing one to be destroyed. I have scattered them in four counties in southern Indiana, and some in Illinois."

Abraham Hartzell, Golden, Jefferson Co., Col., renews his subscription, sends a dollar for the Publishing House, and writes:

"I would be glad to do something for the cause of reform, so much needed; but the tide is against me. I will ever pray that God will bless your efforts."

Alone it would be difficult for any to

make progress against the great opposing tide, but with God on our side and our efforts all united success must ultimately be ours.

Calvin Hutchins, Unionville, Lake Co., O., sends for tracts to distribute on election day. A good plan.

O. B. Scott, Suspension Bridge, Niagara Co., N. Y., writes:

"I remember the Morgan affair very well; was living not far away, in the State of New York, at the time, and cannot forget the excitement it made."

J. Z. Noe, Paw Paw, Lee Co., Ill., writes:

"This place is infested more with secret orders than perhaps any other of its size in the State or in the Union.

Allen Wright, Joliet, Ill., writes:

"I have taken the *Cynosure* from the first. My papers are all read by others."

William Haversteck, Zanesville, Ind., writes:

"I expect to be at Dayton October 23d to attend the convention to hear and see what will be said and done. I expect to continue my help in future in opposition to the tyrant evil."

Home and Farm.

EGGS.—If proper care be exercised there will be found little difficulty in preserving eggs, where it is an object to keep them, three or four months at a time in a state of comparative freshness and entirely sweet, with the exception of the months of August and September, or during that period usually known as the dog days. The flavor of an egg, like fresh butter, is delicate, and easily tainted by foul surroundings. The place where they are to be kept should be clean and free from all bad odors. Eggs are sometimes purchased from the country store that are literally imgregnated through and through with tobacco smoke, mingled with a smell of codfish, mackerel and kerosene—a conglomeration of smells and tastes that would put the blush on a Bologna sausage, or shame a genuine sauerkraut. If an egg be kept any length of time on the small or pointed end the air bladder settles and presses on the contents drawing the lining down from the outer wall and thickens and hardens and turns a sickly yellowish hue. The egg will not be rotten, neither will it be musty, if not kept in some ingredient that gathers moisture, neither will it be sour if the shell be perfect, but the egg will not be fresh, for the germ of life is destroyed. The sweetness has gone with the vitality, and the wholesomeness of the egg, as an article of diet, is questionable; yet hundreds and thousands of just such eggs are sold in the city market daily for fresh eggs, and consumed by unsuspecting parties. The vendor, perhaps, or the consumer never saw, strictly speaking, a fresh egg, a newly-laid ovum with its delicious flavor and sustenance. Eggs from well-fed, well kept hens are far superior in size and richness when compared with those from poor, illy-fed, inferior birds. If one feels weak or feeble on a warm summer morning, with little appetite, and yet experiences a demand for nourishment there is nothing that is any better than a fresh egg nicely boiled. Place the egg in an earthern bowl (or vessel of convenient size), and pour boiling water over until it is entirely covered, two or more inches below the surface; then cover the bowl with a plate fitting tightly. Put the bowl beside your plate on the breakfast table. Consult your watch. If the egg be of medium size, let it remain exactly nine minutes; if large, a minute longer; if small, not quite so long. When the time is up, skim out the egg with a spoon and lay on your plate. Let it remain a second or so for the water to dry off the shell, and wipe your plate of the drips with your napkin, then with your knife tap the shell, cracking it, and open it with your fingers. You will find the shape of the egg preserved exactly, the white quivering like a jelly, and about the consistency of freshly coagulated milk, and the yolk just warmed through. Add a little salt, and with a slice of brown bread and good butter, you will have a relish that will strengthen and renew the vigor for the day, and cause you to ask for a frequent repetition. For the invalid fresh eggs are invaluable, when properly cooked.—*Ex.*

FAT MEAT.—A celebrated French instructor in the art of cookery, says that fat meat is the most profitable. He adds: "Many buy inferior meat on account of the waste of the fat that is always found in good meat. When the fat is wasted, it is the fault of the cook, who does not know how to use it. The fat skimmed off the broth of boiled meat, and that coming from the trimmings of raw or cold beef, is much superior to lard to fry with. Lard flies all over; beef fat never does when properly melted. To melt beef fat or suet, cut it in small pieces, and set on rather a slow fire in an iron pan. As soon as it begins to melt, skim the melted part off with a ladle and turn it into a stone jar, which you cover when cold. Put it away in a cool, dry and dark place. A careful cook never needs lard for frying purposes, but always has more fat than is necessary out of boiling or roasting pieces."

WATER.—The water infants drink is as essential to health and life as the air they breathe. In this expression we mean to include the milk they take. Water forms eighty per cent. of the bodies of infancy. It composes, then, a very large part of all their tissues.

We can hardly appreciate the value of water until we realize how constantly the infantile substance demands it. how rapidly it runs away by perspiration and the copious secretions by the kidneys and the thousands of glands found in every part of the system. If infants drink nothing but milk, can this fluid supply the demand for water? Our own observation assures us that many infants are rendered feeble and sickly by not having the proper amount of this precious beverage, of which they are so largely made. We have, now and then, been called to suffering infants, who were relieved at once by giving them a draught of cold water.

Mothers may depend upon it that a few teaspoonfuls of cool water are useful in quieting restlessness and promoting sleep. In health, no less than in disease, fresh water is as necessary as fresh air. Fresh air, pure water, and sunshine will aid nature in expelling febrile disease and will supersede to a very great extent, the use of medicine. — *Sunshine Journal.*

The mind grows narrow in proportion as the soul grows corrupt.

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I hold him to be dead in whom shame is dead.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 4, 1877.

VOLUME X.—The *Cynosure* with this number enters on its tenth volume, ready to begin the yearly race with events with alacrity and hope. The past year has been one of encouragement in the fact that while in the strong downward current of hard times hard tugging at the oars has kept us up to the mark of last year, generally speaking. Our circulation has kept up well; our friends and readers we have reason to believe are increasing; the reform has been taking deeper root and bearing more abundant fruits; above all, every day our faith in God and the ultimate success of the truth we advocate grows stronger. So we open Volume X., No. 1, hopefully. Whatever may betide, though hands may drop off, yet the work will go on. Let us as one, dear friends, bless God for this confidence and with new zeal press on through the year.

RAILROAD RATES to Dayton from Chicago for the National Convention will be reduced to $10.60 and return on the Pittsburgh, Chicago and St. Louis road (Pan Handle line). These tickets are good for the Convention week only. Apply to the Treasurer N. C. A., as tickets cannot be had without an order. Other railroad accommodations will be noticed as soon as possible after they are procured. Friends in northern Iowa, Illinois, Minnesota and Wisconsin will avail themselves of this reduction and save some $7.00.

PREACHER TO THE DETROIT COUNCIL.

We have before told our readers that Dr. I. Eddy of Detroit, joined the lodge in Warsaw, New York, while pastor of Hon. Seth M. Gates.

The *Advance*, Sept. 13th, gives strictures on Dr. Eddy's sermon published in the August *Home Missionary*. This is an extract from it:

"The Sword of the Spirit flashes keen and terrible in the new day which has dawned," and adds: "That Word has in its favor the imperishable religious instincts of human nature. The human soul, conscious of dependence, longs for God; conscious of sin it longs for redemption; conscious of immortality, it longs for happiness beyond the grave. To know God, to love God, to be one with God forever, that is the goal of man's deepest desires and hopes. The Gospel meets these wants, and must prevail."

The *Advance* writer properly condemns the above as fundamental heresy.

Instead of "the imperishable instincts of human nature," which are "the natural man" or "carnal mind," being in favor of God and his Word, they are "enmity against God;" do "not like to retain God in their knowledge," "deceitful above all things," and "dead in sin."

The whole tenor and drift of Dr. Eddy's sermon is decidedly Masonic, "that religion in which all mankind are agreed," according to Mackey; in short, the vapid deism of the lodge.

Are American Congregationalists already so benumbed and stupified as to tamely accept as their Council preacher the man who thus overrides and denies the ground doctrines of the Bible and their fathers?

GEORGE MULLER.

The celebrated George Muller, founder of the orphanages at Bristol, England, and author of "The Life of Trust," is visiting this country, and Eastern papers where he is preaching are freely discussing his doctrine and practice. He is said to be a member of the Plymouth Brethren who are generally understood to have little share in ecclesiasticism, in creeds or confessions, and object to any professional order of the clergy, taking the Bible as their rule of life. They lay great stress upon the doctrine of special Providence, answer to prayer, and the indwelling of the Holy Spirit, and believe that all religious enterprises requiring money should be carried on without appeals for means, in simple trust in God to furnish money as it is needed. Mr. Muller's success in a great charitable enterprise using no means to call out the gifts of the benevolent except prayer strikingly illustrates these principles. In explaining this he says, "I have no philosophy about the matter. All I can say, all I know is that I did thus and so, and behold, there is the result." He defines faith as do other Christains, but he practices faith as many of them do not.

His special work has engaged him for the past forty-three years, and he has found during this time that prayer and the exercise of faith in God are sufficient to bring him all the pecuniary aid needed for his great work, for he has had no stated salary. He is careful, however, to distinguish in speaking of his work and urging others to a life of trust, and say that for such a work as his a special call is needed lest any should be stimulated into folly and fanaticism.

In these forty-three years he has received $3,750,000, and about $200,000 during the past year, through unsolicited donations. These funds have assisted in the education of 60,000 children or grown persons, and 9,800 are now in the schools maintained by this fund alone. Five large buildings at an expense of about half a million dollars have been fitted up and 2,050 orphans are sheltered in them.

In his explanation of these results he lays down some principles that are sometimes overlooked, but are of the highest importance in every Christian enterprise:

"In asking for aid to carry on benevolent and Christian enterprises I believe that application for funds should only be made to Christians and never to unbelievers. In my work I have only sought to demonstrate the power of prayer, and my faith has been based on God's promises in the Holy Scriptures.

Speaking of prayer generally, I would say that (1) it should be to the glory of God. (2) It should never be offered relying on our own merits, but simply and solely through Jesus Christ. (3) That we should wait, sometimes long and patiently, for an answer to our petitions, never doubting that they will be answered if the request is made to the glory of God; and I might add another condition, and that is that prayer should only be offered by us when we are without sin.

—Rev. H. H. Hinman spoke at several points in Kosciusko county, Ind., last week, Silver Lake and Etna Green among them. Brethren Cook, Rathbun and others are ready for work or even are now begun the campaign for the fall and winter. All have their faces Daytonward.

—Pres. Blanchard went to Marengo last Saturday to preach at the dedication of the great Tabernacle just built for the expositions which began on Monday evening. Past Master Ronayne does not go to Viola, Ill., immediately after the Marengo meeting as announced, but on the first of next week, Oct. 8, 9 and and 10. Friends in Mercer county will please notice.

—The General Agent and Secretary started eastward through northern Indiana and Ohio last week Tuesday. He will be engaged in northern Ohio for a week or two, but will go to Dayton as soon as possible. The brethren there are making preparations by committee and otherwise for the success of the Convention. Local conventions are being held in various points of the State and Bro. Dillon has work before him. Preparations are being made for a strong meeting in Oberlin among other places. Bro. Stoddard may be addressed at this office for the present. Letters of importance will be immediately forwarded.

—Past Master Ronayne returned from Iowa on Friday somewhat wearied, but greatly encouraged with the meetings in Iowa. There are three points where the lodge will hide its head for a season. Marshalltown has been reported; Waverly sends her note of victory for this number and from Birmingham we shall hear next week. Bro. Ronayne says the lodge there will not make any more Masons, for the very good reason that the young men, the Masonic material, are all against it, intelligently. At this place a local election, the last we believe, was carried against the lodge on the straight issue, Masonry or Anti-masonry. Several counties of Iowa are ready for political action and an active man, it is believed, would be able to carry them strong against the lodge. Verily God's truth is marching on.

—Among the able speakers engaged for the Dayton Convention, it is announced with pleasure that Pres. D. A. Wallace, D.D., of Monmouth College, Ill., will be one. Although active in the arrangements for the convention held in Monmouth in 1873, Dr. Wallace has never had an opportunity of making a full address on this reform at the annual meetings. His well-known ability and eloquence are sufficient introduction for him.

—A letter from Bro. Wm. Fell of Chippewa, Can., to the *Free Methodist* tells of a great work of grace at that place. He tells the following significant incident: "Two men, a butcher and a blacksmith, after services were over in the evening came to the house where I was staying, fell down on their knees and cried for mercy; but when they came up to their secret societies they backed down and are now worse than ever. . . . . The devil has been greatly stirred on account of opposition to secret societies and worldly conformity.

—How many of our readers are accustomed to skip the in and out door notes of health hints and farm items we know not. May their number be few and increasingly so. But we wish to call especial attention to the correspondence and notes in that department respecting the construction of houses, with a view to comfort and health. The plan suggested may not be altogether new, yet it is comparatively; at least it is not generally adopted by the people, nor urged by builders or in the press. The benefits of the system are so many that we hope to make it more of a specialty in the Home and Farm department. The yearly benefit of the system in any dwelling is worth, we are confident, the subscription of the *Cynosure* for a score of years. An article in the last *Sanitarian* on "Healthy Houses" is of value in this connection, and will soon be reproduced in this paper.

—The *Religious Telescope* celebrates its 44th birthday with a new dress—of type—which is at once clear and easily read, and gives an appearance of neatness and good taste to the page. The *Christian Statesman*, of Philadelphia, announces an enlargement to twelve pages, from eight. We are happy to note these evidences of prosperity in our cotemporaries in Christian reform.

—Our readers will remember the episode at the Palmer House in this city, when the clerk attempted to get even with a Masonic scamp and dead beat. We ventured the opinion that his hailing sign of distress brought help from some of the crowd in the hotel office. Now comes the *Masonic Jewel* edited by the Past Grand Master of Tennessee, printing the incident from the *Tribune* with the significant title, "An Unfeeling Hotel Clerk." Of course.

—The *Wesleyan* hints that Bro. Rathbun went back to New York, partly for the rest and partly to see the new boy. No one will object to such reasons, and the lodges of Michigan will find the battle hotter than ever this winter. Correspondents will please notice his change of address, from Hickory Corners to Brighton, Mich.

—Among late Masonic items it appears that a Grand Lodge was organized in New Mexico in August last. Rev. J. S. Murrow, of Atoka, Indian Territory, who was introduced to us last winter as a peddler of Masonic books, Grand Lecturer, lodge master, organizer of "Eastern Star" lodges, and general missionary agent employed by the Baptist denomination among the Indians at a salary of $1200 a year, has been elected Grand Master of the Territorial lodges,—a fitting reward for such a character.

—This same Murrow appeals through the *Masonic Jewel* for funds to rebuild a burned down lodge hall at Atoka in the Choctaw Nation. He begs the lodges to help for the sake of building up Freemasonry among the Indians. Is this the kind of missionary workers that the great Baptist denomination sends to care for its interests and represent it among the aboriginies?

—A late number of the *Catholic Review* betrays the true Romish enmity to our common schools and the Bible in them. Who will dare say that a system that maintains the principles indicated in the following can be safely trusted in our country:

"The Protestant fetish is what they call the Bible. Every intelligent Catholic knows that the Protestant Bible is a mutilated portion of the Sacred Canon recognized and authorized by the church. That version of the Protestant Bible in use among the English speaking Protestants the world over, is a translation made by a company of sectarians at Westminster, who did not hesitate to suppress, to supply, or to falsify the meaning of words and phrases in order to conceal Catholic truth or suggest Protestant error. But this mutilated, falsified and erroneous book has for centuries been held up to the Protestant people as an object of absolute and superstitious worship. They have been taught it contained magical virtues: the highest act of Protestant worship has been the reading of a few passages from its pages; a Protestant minister called to visit a sinner in his death agony, conceived that his whole duty was discharged when he had "read a chapter" to the perishing wretch. Having expelled God from their altars, the Protestants elevated this false and imperfect version of a portion of his revelation into his place and worshiped it in his stead. They extended the inspiration which guided its original writers to the men who had translated it; and every comma or period was looked upon as holy.

The National Sunday School Teacher for October is filled, as usual, with valuable helps and suggestions on the lessons of the month. Adams, Blackmer & Lyon Pub. Co., Chicago.

POLITICAL—SOUTHWESTERN IOWA

COLLEGE SPRINGS, Sept. 26, 1877.

EDITOR CYNOSURE: We have an American Party county ticket, and hail with great pleasure the nomination made for the State at Marshalltown on the 12th inst.

We of Page county feel special pride in the nominee for Lieut.-Governor. Mr. Nelson is a well known and extensive farmer. He is also somewhat known throughout the State, of which he has been a resident for twenty-one years, and all of that time in this county. He was at one period the American Emigrant Company's General Agent for Sweden, Norway and Denmark. At another time he was General Agent in Sweden for the Inman line of steamships. The leading Republican papers of Page county spoke of him lately as "one of the best men in the county," notwithstanding he is a seceding Odd-fellow and strong friend of the American party platform. In short,

"No double consciousness divides
The man and politician."

W. I. P.

News of the Week.

—Receivers appointed by the courts are hard at work in the three savings banks lately failed here. They will save all they can for the depositors. Myers, manager of the Merchants, Farmers and Mechanics bank, has been indicted by the grand jury. There is much sympathy for him and the evidences of fraud are not so clear as might be expected from his arrest.

—Pres. Hayes returned to Washington early last week. On Thursday and Friday he met the Indian delegation. They object to being removed to reservations on the Missouri river, but as Congress ordered their supplies sent there they were told to go to the river over winter and a better locality would be selected. The Nez Perces have had another fight on crossing the upper Missouri. They destroyed 50 tons of freight.

—From the seat of war in Bulgaria no important fighting has been reported during the week. On the east the Turkish commander has retired beyond the river Lom. Osman Pasha has been reinforced in Plevna and large supplies brought in in spite of Russian cavalry sent out to prevent. Fever is reported prevalent in the Czarowitz's army, and dysentery has increased much with the bad weather. The spirit of the troops, however, is unchanged. They are always cheerful. A day or two of rain has made the roads almost impassible, and the mud is ankle deep. Horses have eaten almost all the forage, and hay is very scarce at any price. Communications are daily more difficult. Snow has been falling in Shipka Pass and was last Friday ten centimetres deep at the foot of the Balkans. Russian staff officers in front of Plevna express the utmost confidence that the place will fall into their hands. There is an abundance of wheat and barley in Bulgaria, and a very large crop of Indian corn. If the Russians can surmount the difficulty of obtaining fuel they can winter in Bulgaria very comfortably.

Ruined by Rum is the title of a handsome 24-page tract containing a poem by a gifted lady, a narrative of facts and a strong appeal for temperance. It will be mailed to any address, on receipt of 10 cents, by Rev. A. C. Baldwin, Hartford, Conn.

The United Brethren Publishing House, Dayton, O., have lately issued *Ethiopia, or Twenty Years of Missionary Life in Western Africa*, by Rev. D. K. Flickinger. This small book of 240 pages gives a better idea of the character and manners of the west African tribes than many large and costly books of travel. It is written in a clear, plain style and describes very particularly the customs, character and religion of the natives and their progress under the instruction of the missionaries of the United Brethren church in the country south of Sierra Leone. The American Missionary Association maintained the Mendi mission in the vicinity for many years, and Rev. H. H. Hinman was among the laborers sent out by them. This description of African life has a chapter or two on the African secret societies. It is a work well adapted to the Sabbath school library.

The Sanitarian for October is received, and among its valuable contents may be noted articles on "Testimentary Capacity," "Healthy Houses," "Zymotic Diseases in New York," "The Massachusetts State Board of Health," and "Rudolf L. C. Virchow," the German statesman and pathologist. A. N. Bell, publisher, P. O. Box 1956, New York.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

October.

AMONG THE HILLS.

All day the south wind nestled in the trees
With half-complaining tone:
The leaves drooped idly, fluttering in the breeze,
And fell on moss and stone.

The golden rod has lost its crown of flame,
The aster met its doom,
Ere yet adown the hills the frost king came
To blast their wildwood bloom.

The meadows still their robes of freshest green
Wore in those autumn days,
And through their brightness, with its gayest sheen,
The sparkling river plays.

The birds that winter in our stormy clime
Give their few notes of cheer,
Some glad remembrance of the genial time
Gone with the passing year.

They have no fear, and He who rules the storm
And guides their wandering wings
Embraces in His love each tiny form,
And sure protection brings.

O days whose gorgeous beauty hath no peer
Through all time's changing round,
Stay your swift flight and linger with us here,
By all your glory crowned!

—Boston Transcript.

Stealing a March.

Rowland Hill, speaking of children, said, "We should get at them as soon as we can; the devil begins early enough; if possible let us steal a march on him."

A farmer was once complimented on his fine flock of sheep raised in circumstances somewhat unfavorable, and was asked the secret of his success. "We take great care of the lambs," was his reply.

A mother once asked a clergyman when she should begin the education of her child, which she told him was four years old. "Madam," was his answer, "you have lost three years already. From the very first smile that gleams across the infant's cheek, your opportunity begins."

What a lesson is this for mothers. Surely if any stimulus is needed in addition to the love which the little one brings with it into the home, and the sense of responsibility, which it would seem is essential to the parental relation, it is contained in the foregoing sentences. The imminent hazard of neglect, the grand results of prompt and diligent care, and the possibility of remissness, surely ought to set the mother to thinking, and from thinking impel her to wise and decided action. To get an accurate idea of the wonderful mechanism of an insect we put it beneath the microscope; and to obtain an adequate conception of the worth of the child we must submit it to the lens which magnifies the tiny infant into the man or woman of thirty or forty years. But too many choose rather to dandle and caress the babe, trying to keep it the unreasoning, innocent, winsome, precious darling. And Satan steals the march.

What a lesson too for the philanthropist. Let a nation or a city forget and neglect the children, leave them unprotected by the wholesome restraints of education and religion, and in how little time will the dangerous classes predominate. Well-meaning but inconsiderate citizens will wonder why it is that the community is overrun with evil, which the heaviest taxation and a stringent police cannot overcome, and fail to comprehend the situation; so slow are our people, with all their boasted common sense, to learn that "prevention is better than cure." If they would "take care of the lambs," only "steal a march upon Satan," how grandly opposite the case would be.

When the wind was opportune a kite was flown across the Niagara and to the slender cord a larger was attached and drawn over. To this a rope was fastened, and to it a cable and these drawn across until the foundation was secured for the great Victoria Suspension Bridge, that miracle of architecture. The delicate kite-string was an insignificant beginning for such a work. So it is with the attention bestowed on the mental and moral condition of children. Attend to these in season, let the beginnings be right, and the end will be substantial, and of good sterling worth.—*Advocate and Guardian.*

Sketch for Creditors.

Samuel Vessie, the old East India merchant and ship-owner, left a large property to his wife and children. To his three sons he left his ships and his business, together with all the books and papers of his office and having make this provision he went on in his will to say: "Among my debtors are many worthy men whom I have not pressed and whom I would not consign to needless suffering. It is my desire that those who deserve forgiveness may be forgiven, even as I pray that my heavenly Father may forgive me."

When the sons come to take possession of the business, one of their first moves, after having provided for the management of more weighty matters, was to consider this injunction of their father's will."

"Our father has left us enough," said John, the elder brother, "and we will not fail to honor his memory and his wishes."

"And lead others to hold that memory fresh and sacred," added Andrew, the second brother.

And says Peter, the youngest son, "We will not forget our father's oft-repeated prayer, 'Forgive our debts as we forgive our debtors,' for I think he died with that prayer upon his lips—or in his heart at least. I would suggest that Mr. Witherspoon be requested to make out a list of those debtors whom he may judge to be worthy of forgiveness. He has been our father's confidential clerk and correspondent for almost thirty years, and probably knows the exact standing and character of every person indebted. Let him give us a list, with such marginal explanations as he may deem necessary, and we can then do as we deem proper in individual cases."

Peter's plan was adopted. The old clerk made out the list and the amount of indebtedness thus down, without reckoning interest, was over twenty thousand dollars.

"A big sum," said John, thoughtfully.

"And think of the interest," suggested Andrew.

"Yet not as large as was our father's, and bearing no such interest," says John, after more thoughtful consideration.

Time passed on. One cold, bleak day in late autumn, a woman entered the counting-house. She was past the middle age, humbly clad, and her sad, pale face was marked with care. John and Peter were in the office.

"Is Mr. Vessie in?" the visitor asked timidly and with much tremulousness.

"That is my name, madam," returned John, handing her a chair, "and this is my brother."

"Your father held an account, or a note against my husband, and I have come to settle it."

"What is your husband's name?"

"He is dead, sir. His name was Lawrence Patten."

"Do you know what was the nature of the indebtedness?"

"It was a debt of honor, sir; and my husband could only die content when I had promised him, upon my bended knees, that it should be paid. Your father was his bondsman for a large sum. He was collector of taxes, and a partner whom he had trusted ran away with a great deal of his money—so much that it crippled him, and would have been his ruin had not your father saved him. He was a poor man, but honest; and when he knew that he must die, he placed in my hands all his accounts and all his property, and he bade me rest not until I had gathered together enough to pay this indebtedness. He said Mr. Vessie had been a father to him—had put forth his hand and saved him when others had forsaken him—and he would rather his children should beg than that dishonor should attach to his memory."

"Did your husband owe much else?"

"No, sir. He contracted no debts for his living. This was all, but it was a heavy debt for him to bear."

"You say you have raised the money?"

"Yes, sir. The original debt was three thousand five hundred dollars. The interest—he said he didn't think Mr. Vessie would take more than simple interest—brings it up to something over five thousand."

"I will find the account, my good woman, and see how it stands."

Thus saying, John opened a drawer of his desk and drew forth the list which Witherspoon had prepared, and the very first name was that of Lawrence Patten, and against it, in the old clerk's hand, was the following: "An honest man, and poor. His indebtedness, entirely the result of the absconding of a business partner." Then John found the note, given nine years before, with the interest, to the time of the clerk's making the list, cast upon the back.

"The principal and interest I find to be five thousand three hundred and eighty-two dollars."

"I knew it must be not far from that," said the widow. She shuddered and her lips quivered as she spoke.

"You must find it hard to pay this, Mrs. Patten."

"In one sense it is very hard, sir, but in another it is very easy, because it is right, and because I know my—my husband — would—but—"

She wiped her eyes again and opened her reticule.

Just then John Vessie tore the note into pieces, and gave those pieces to the widow who took them mechanically, and as she clutched them in her hand she drew from her reticule a large pocket-book.

"Don't take any money here, my good woman. You owe us nothing."

"But—sir—"

"It is all right. The debt is paid."

"Paid? the debt?"

"Yes. When our father, in his last hours, came to realize how much he needed God's grace, he, in his heart, forgave his worthy and unwilling debtors; and he enjoined it upon us to honor his memory among his fellows. Your husband's debt he forgave on earth as he hoped to be forgiven in heaven; and I have canceled the obligation."

For a time the widow sat like one in a dream. Then she folded her hands and tried to speak; but tears and sobs choked her utterance. Finally she raised her streaming eyes toward heaven, and to God she found speech. She blessed the sons; and she prayed that all joy and peace might be theirs. She was happy—very happy; life now offered her hope of comfort. She would go to her home, and she would teach her children to bless the memory of Samuel Vessie, and to pray for the good of his sons. And with a face more radiant than she had worn for months, she turned from the office, weeping still in the exuberance of her joy.

John wiped his eyes and looked up.

"Peter, what do you think of that?"

"I was thinking," replied the younger brother, "what we ought to pay Andrew for his share of the heart wealth of this scene. Surely 'It is more blessed to give than to receive.'"—*Selected.*

Nebuchadnezzar's Diary.

Among the discoveries made by Col. Rawlinson in the excavations of Babylon, was Nebuchadnezzar's hunting diary with notes, here and there a portrait of his dogs sketched by himself, with his name under it.

He mentions in it his having been ill; and while he was delirious he thought he had been out to graze like the beasts of the field. Is this not a wonderful corroboration of Scripture. Rawlinson also found a pot of preserves, in an excellent state, and gave some to Queen Victoria to taste. How little Nebuchadnezzar's cook dreamed when making them that twenty-five centuries after the Queen of England would eat some of the identical preserves that figured at his master's table.—*National Repository.*

An Old Curse.

Drunkenness and its attendant evils are by no means confined to our own day and age, or to the use of distilled liquors. Says Dr. Eadie: "Ephesus was a commercial town and busy seaport, and its wealth led to excessive luxury, and Bacchus was the rival of Diana. The women of Ephesus, as the priestesses of Bacchus, danced around Mark Anthony's chariot on his entrance into the city. Drunkenness was indeed an epidemic. Alexander the Great, who died a sacrifice to Bacchus and not to Mars, offered a prize to him who could drink the most wine, and thirty of the rivals died in the act of competition. Plato boasts of the immense quantity of liquor which Socrates could swill uninjured; and the philosopher Xenocrates got a golden crown from Dionysius for swallowing a gallon at a draught. Cato often lost his senses over his choice Falernian wine."

A pastor recently remarked in meeting that there had been a falling off in the contributions for religious and benevolent purposes, but he said, "As I look over my audience I see no falling off of costly apparel or personal adornment." So it may be said of every congregation. Times are hard and money scarce, yet everybody dresses as gayly and costly as ever. And not only is this so in reference to dress. It is so in reference to all kinds of luxuries. Our tables are laden with things that merely gratify the taste, and we partake of them no matter how costly they may be, or how injurious they are to our health. How much better it would be to economize in the things that are not only useless, but a decided injury. We heard a ministering brother remark, recently, as he returned from a ministerial tour, that if some persons had what others have more than they need, they could live nicely. This remark was called forth from the contemplation of the bountifully spread tables at which he had been seated. So much more was put on than was necessary, and some perhaps wasted. Now why not commence to economize in these things a little? No doubt, if these people had been called upon for money for charitable or church purposes, they would have pleaded "hard times." Under such circumstances it is hardly justifiable.

Children's Corner.

Frederick the Great, and why He was Called so.

BY AMASA LORD.

On the thirty-first of May, 1740, the career of the cruel Frederick William I. was ended by death, and Frederick II., or Frederick the Great, became King in his place, when he was just completing his twenty-eighth year. His kingdom was then about as large as the State of Michigan, and contained a population of two millions two hundred and forty thousand. He was absolute monarch, restrained by no constitution or parliament, and soon commenced the career of cruelty and blood for which the training and example of his father had fitted him. He regarded his subjects as so many cards to be staked for his success, or slaves to be sacrificed for his glory. One of his first acts was to increase his standing army to over ninety thousand men and his first gigantic robbery was soon after committed.

The sovereign of Austria, at this time, was the young and beautiful Maria Theresa, daughter of the Emperor Charles VI. The province of Silesia, lying on the southeastern frontier of Prussia, had belonged to Austria for more than a century and the assent of Europe had sanctioned the title. It was about twice as large as the State of Vermont, and contained a population of about two millions. Of course Frederick had no just claim to this province but he was ambitious and determined to extend his dominions. With no more justification than has the midnight robber, he matured his plans with great secrecy—commenced his campaign in midwinter—gathered his army near the frontier of Silesia, and then without any declaration of war, rushed his troops across the border and commenced taking possession of important posts. There were not two thousand Austrian troops in the province to oppose him, and in a short time the country seemed subjugated. Within six weeks from the time Frederick left Berlin, he had overrun the whole province and virtually annexed it to his realm.

But Maria Theresa, as well as Frederick, regarded provinces as the property of sovereigns and not of the people who inhabit them, and the chivalric spirit of surrounding monarchies was enlisted in behalf of a young queen thus unjustly despoiled of an important province. She made great efforts to regain her lost territory, and the king of Prussia consequently sent an army of sixty thousand men into Silesia to retain his conquest. A terrible war was the consequence—a war in which nearly all the nations of Europe became involved. Millions of money were expended, hundreds of thousands of lives were sacrificed. Cities were sacked and villages burned, while an amount of misery was spread through countless homes, which no imagination can conceive. These wars extended even to the distant colonial possessions of the nations engaged in them, and in order that Frederick might rob a neighbor, or in consequence of his doing so, black men fought each other on the coast of Coromandel and red men scalped each other and the colonists in the woods of North America.

The "Seven Years' War" was now fairly commenced. The ambition of sovereigns and generals led them to disregard alike their own comfort and that of their troops. They were goaded forward beneath the blaze of a summer's sun and through winter's storms, and drifts, and freezing gales. The sweep of maddened armies spread desolation and misery over Europe. Starving soldiers snatched the bread from the mouths of starving women and children, and houseless families froze to death in the fields. When the city of Prague was beseiged during this war the scenes of misery witnessed were awful beyond description. An incessant storm of shot and shell fell on the crowded dwellings. Conflagrations were continuously bursting forth. Famine came. Pestilence followed. Demons could not have inflicted more misery than the wretched inhabitants endured, and the scenes witnessed here were repeated in many other cities of Europe.

At one time, depopulated and impoverished Prussia, made so by the grasping ambition of her ruler, and containing a population of less than five millions, had arrayed against her the combined armies of Austria, France, Poland, Sweden and Russia, which at that time contained a population of one hundred millions. Against such unequal numbers the king of Prussia fought with the ferocity of a tiger. He filled his broken ranks with peasant boys and any raw recruits whom he could force into the ranks by the energies of absolute power. He even compelled prisoners of war, whom he had taken, to enlist under his banners and fight against their own countrymen.

The results of this ferocity were terrible. Villages were burned, harvests trampled under foot, fields crimsoned with gore, widows and orphans starved on the dreary plains, and still there was no decisive results. Frederick acknowledged to his friends that his prospects were hopeless, but resolved to struggle to the last and bury himself beneath the ruins of his kingdom. Having rejected Christianity, and having none of the consolations of religion to sustain him, he carried constantly a phial of poison that, as a last resort, he might commit suicide.

(*Continued next week.*)

The Underground Castle.

Listen, and I will tell you of a creature who builds his castle underground, who scoops passages, hollows out tunnels, and digs trenches beneath our very feet.

You have no need to be afraid of him; happily he is very small, and though he will fight fiercely enough with his own kind, he will not molest you if you do not interfere with him. Neither does he often appear above the surface of the earth; his life of fiery energy and unceasing toil is almost entirely spent in his own underground fortress. Would you like a sight of him? You must get up very early some summer morning, that is his feeding time, and he is very punctual. You must creep along through the dewy fields on tiptoe (his ears are so quick), till you notice a little hillock of freshly turned soil; and there, making his early breakfast off the worms, you will see the object of your search, the lord of the subterranean castle, the Mole.

One of the entrances to it is sure to be close at hand, and he is down the hole in an instant. At first sight he looked dull and stupid, yet you had time to notice the fierce eagerness with which the threw himself on his prey, so that you could not help thinking what a savage beast he would be if he were only bigger. And you saw, too, his soft velvety fur, not the least soil upon it (there never is), though he has been boring all night in the damp soil. And you thought how peculiarly his fore feet and his nose were formed for that boring which is the business of his life, and the work he has to do. And you wondered where his eyes were, being so buried in the fur as to be hardly visible.

Indeed, whether he sees at all is doubtful; what use is sight to a creature that spends its life in darkness? Do not pity him, however, as though that life were dull and cheerless. When the mole is seen above ground he looks indeed as if he had little to live for; but replace him in his native soil, and you would not know him to be the same. He digs out the earth with untiring energy, though he has no spade to dig with, nothing but his teeth and claws. He scampers through his long passages with a life and an activity which tell of enjoyment as much as the fish finds in the water, or the swallow on its wing. Could you follow him, you would be astonished at the complicated nature of his castle. He does not burrow at random, as many people suppose, but has a plan in his head, and works out that plan with regularity and exactness, covering a large space of ground with his roads and tunnels.

First of all, the mole scoops himself out a large hall or chamber, which is to be the center as it were of his fortress. Next he digs out two circular galleries all around, one above the other, and opening into it. Then he makes seven or eight high roads leading off in different directions, so that if danger arises in one quarter, he can easily escape by another. And these roads are always made in a straight line, tho' how he manages to do this is a marvel, for you must remember it is quite dark. If you will only shut your eyes and try to walk in a straight line, you will find how much smarter the mole is than you.

But when he has done all this he has not finished, for he wants another room as a nursery. So a little way off he makes a commodious apartment, and then lines it most carefully with blades of grass and young wheat, so as to form a nice soft cradle for the little ones.

It is not known for certain why the mole should give himself the heavy labor of boring out these numerous passages. Probably they help him in his pursuit of worms, and also give him additional security when he reposes in his fortress hall, the workman, and yet the master of it all.

But at any rate, if you chance to see him, I ask you to look upon him with respect, for the sake of his perseverance and his activity, and the work he gets through. And I ask you likewise to admire the wisdom of that God who has fitted the humble mole for the darkness just as carefully as he has fitted you and me for the light and the sunshine.—*Young Reaper.*

The next best thing to understanding the whole of any subject, is to be aware of our ignorance when we do not understand it.

There is no profounder question a man can ask himself than, What is the shaping principle of my life? It is impossible to get a noble life out of an ignoble inner life.

The Sabbath School.

LESSON XLI.—Oct. 14, 1877.—PAUL AT JERUSALEM.

SCRIPTURE.—Acts 21: 27–39. Commit to memory vs. 30-36. Primary verse, 36.

27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him.

28. Crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29. (For they had seen before with him in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.)

30. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31. And as they went about to kill him, tidings came unto the chief captain of the band that all Jerusalem was in an uproar:

32. Who immediately took soldiers and centurions and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34. And some cried one thing, some another, among the multitude; and when he could not know the certainty for the tumult he commanded him to be carried into the castle.

35. And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38. Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

GOLDEN TEXT.—"The servant is not greater than his Lord. If they have persecuted me they will also persecute you."—John 15: 20.

TOPIC.—"Blessed are they which are persecuted for righteousness' sake."—Matt. 5: 10.

HOME READINGS.

M. John 15: 1-27.... Persecutions Foretold.
T. 2 Tim. 3: 1-17. The Godly to Suffer.
W. 1 Pet. 3: 1-22....If ye Suffer, happy are ye.
Th. 1 Pet. 4: 1-19....Partakers of Christ's Sufferings.
Fr. Jas. 1: 1-17....Blessed is he that Endureth.
Sa. 2 Cor. 4: 1-18....Troubled yet not Distressed.
Su. Rev. 2. 1-11... Be Faithful unto Death.

Nat'l S. S. Teacher.

On their arrival at Jerusalem Paul and his company took lodgings with Mnason, a venerable disciple, born in the island of Cyprus. The next day they presented themselves to James and the presbytery of Jerusalem—over which, in the absence of other apostles, this "brother of our Lord" had for years exercised a superintending moderatorship—and, besides communicating the gifts of the Gentile churches, they recounted the success of the gospel at their hands among those who were not Jews. This news gave their hearers great satisfaction; but, as there was a vast number of believing Jews who were still zealous for the law, and as a strong prejudice against Paul particularly existed, both in and out of the church, it was advised that, to allay this prejudice as much as possible, the apostle should join himself to four men who were then under a Nazaritic vow, and bear the expenses of their purification—a ceremonial act which would indicate his respect for the Mosaic code and the falsehood of many charges that were made against him. As this could be done without compromising his principles, Paul adopted the advice, and the next day made his appearance in the temple, while he was very careful to abstain from every word and act which would unnecessarily irritate a people who, in immense numbers, were now celebrating one of the greatest feasts of the Old Testament economy. (xxiv. 12.)—*Evangelical Repository.*

SCRIPTURE HINTS.

V. 27.—When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord....When the days of his separation are fulfilled he shall be brought unto the door of the tabernacle of the congregation. Num. 6: 1-21, vs. 23, 24.

I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews. 1 Cor. 9: 19-23.

Whereupon certain Jews from Asia found me purified in the temple. Acts 24: 18. [Asia, a Roman province in the western part of Asia Minor of which Ephesus was the capital. These Jews had probably known Paul at Ephesus.]

And they stirred up the people and the elders and the scribes, and came upon him and caught him and brought him to the council. Acts 6: 12; 13: 50; 14: 2, 19; Mat. 27: 20.

V. 28.—This man ceaseth not to speak blasphemous words against this holy place and the law. Acts 6: 13, 14; v. 21; Acts 24: 5, 6.

For she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. Lam. 1: 10; Deut. 23: 3; Jer. 7: 4; Mat. 21: 13; Acts 14: 27; 15: 10; Eph. 3: 6.

V. 29.—Thou shalt not bear false witness. Ex. 20: 16; Mat. 26: 59; Acts 6: 13.

V. 30.—All the city was moved, saying, Who is this? Mat. 21: 10; Acts 19: 29; 16: 22.

As for Saul he made havoc of the church, entering into every house and haling men and women, committed them to prison. Acts 8: 3; 16: 23.

And the door was shut. Mat. 25: 10; Acts 3: 2.

V. 31.—And Saul was consenting unto his [Stephen's] death. Acts 8: 1; 9: 23, 24; 22: 22; John 16: 2.

Claudius Lysias unto the most excellent governor. Acts 23: 26.

In stripes above measure. 2. Cor. 11: 23, 25; 6: 5.

V. 33.—So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. v. 11; 20: 23.

The same night Peter was sleeping between two soldiers, bound with two chains. Acts 12: 6.

Whence art thou? But Jesus gave him no answer. John 19: 8–11.

V. 36.—And they all cried out at once, Away with this man, and release unto us Barabbas. Lu. 23: 18; John 19: 15. If they have persecuted me they will also persecute you. John 15: 18–23.

V. 37.—Then Paul stood in the midst of Mars Hill and said, Ye men of Athens, I perceive that in all things you are too superstitious. Acts 17: 22.

V. 37.—Barabbas, who for a certain sedition made in the city, and for murder, was cast into prison. Lu. 23: 19; Acts 5: 36–39.

V. 38.—Be instant, in season, out of season. 2 Tim. 4: 2; Acts 19: 30. And they feared when they heard that they were Romans. Acts 16: 38.

—If reports be true the inroads of popery upon the English established church through the agency of ritualism are alarming. From one Episcopal church in London it is said that twenty-two ritualists have lately gone over to the Catholics. A case in which ritualism seemed to have reached perfection a while since occurred in Ahmednuggar, India, when an Episcopal clergyman administered the Lord's Supper to a corpse. His bishop indignantly suspended him for three months.

Church Government.—Elders.

The Presbyterian and Reformed churches, the Methodists, the Friends, many Congregational churches, and probably other denominations, in all numbering ten or twelve millions of Protestant Christians, have a board of devout and experienced men associated with the pastor in the spiritual management of the church. These are called ruling elders, class leaders, caretakers, committee of discipline, prudential committee, etc.

In the early Christian churches this officer was called an Elder; and to all who look to the practice of the early churches and of the apostles as recorded in the New Testament for direction in church order, the following will be of interest as an examination of the New Testament respecting the office of Elder in the primitive churches,—its duties, the qualifications necessary in those appointed to perform them, the number of such officers and their relations among themselves and to the individual church.

It may be of interest in establishing the fact of such an office to know that the word Elder (Greek *presbuteros*) is used in 10 different chapters, and 15 different times, to designate church officers. The word Bishop is used 3 times in the same way and its Greek original (*episkopos*) is once translated "overseer." The word Deacon is found in 2 chapters in the last of which it occurs 4 times. From Acts 20: 17, 28; 1 Peter 5: 1, 2 and Titus 1: 5, 7, we learn that the terms Elder and Bishop are used to denote the same office.

The work for which it was necessary that such officers be appointed is signified in these passages:

Acts 20: 17, 18, 28.—And from Miletus he sent to Ephesus and called the Elders of the church. And when they were come unto him he said unto them,.... Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers [*episkopoi*, bishops], to feed the church of God which he hath purchased with his own blood.

1 Peter 5: 1–4.—The Elders which are among you I exhort, who am also an Elder [in the original, *sumpresbuteros*, an Elder with you, a fellow Elder].... Feed the flock of God, which is among you, taking the oversight [*episkopountes*, acting as Bishops] thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.

1 Tim. 5: 17.—Let the Elders that rule [*proestotes*, superintend] well be counted worthy of double honor, especially they who labor in the word and doctrine.

It will be observed that the work laid upon the Elders in these passages is the same as that given to Peter in Christ's command, "Feed my sheep." John 21: 17. A more particular explanation of what was required of them may be drawn from the following:

Acts 11: 29, 30.—Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the Elders by the hands of Barnabas and Paul.

Acts 15: 4.—And when they were come to Jerusalem they were received of the church, and of the apostles and Elders, and they declared all things that God had done with them.

Acts 16: 4.—And as they went through the cities they delivered them the decrees for to keep that were ordained of the apostles and Elders which were at Jerusalem.

Acts 21: 18, 19.—And the day following Paul went in with us unto James; and all the Elders were present. And when he had saluted them he declared particularly what things God had wrought among the Gentiles by his ministry.

James 5: 14.—Is any sick among you? let him call for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

Still further explanation of the duties of this service are found in 1 Tim. 3: 5, where Paul makes the faithful regulation of a household a test of ability in like duties in the church; and in Titus 1: 9, where ability and intelligence in the use of exhortation and argument are mentioned. From the Old Testament also, where God ordained Elders to assist Moses in the care of the church in the wilderness, it appears that the nature of their work was like that in the early Christian church:—

Numbers 11: 16, 17.—And the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, whom thou knowest to be the Elders of the people and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

It appears that, at least in ordinary circumstances, these grave duties were put upon more than one person, for we read:

Acts 14: 21, 23.—They returned again to Lystra and to Iconium and Antioch.... And when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.

Also see in the quotations above, "the Elders of the church" of Ephesus sent for by Paul. James exhorts the sick to send for these spiritual guides. Paul, again, writes to Titus (1: 5) reminding him of the special commission to ordain Elders in every city where the Gospel had taken root. The several references to the church at Jerusalem show a plurality of Elders in that body.

What should be the qualifications of such an office-bearer in the churches of Christ? Paul tells us in his letters to Timothy and Titus:

Titus 1: 5–9.—For this cause left I thee in Crete, that thou shouldst

set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having children, not accused of riot or unruly, For a Bishop must be blameless. as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

1 Tim. 3: 1-7.—This is a true saying: If a man desireth the office of a bishop he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not to rule his own house, how shall he take care of the church of God?) Not a novice lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.

A grave and honorable character is also implied in the following:

1 Tim. 5: 19.—Against an Elder receive not an accusation, but before two or three witnesses.

The Scriptures do not show that there was any distinction among these officers in respect to rank; all were care-takers, had oversight, superintended; but there was no disparity, no division into classes. Paul intimates a distinction in regard to labors in 1 Tim. 5: 17; that some were particularly engaged in preaching the Word, though all had oversight. Let us read the passage carefully: "Let the Elders that rule well [as distinguished from those who do not] be counted worthy of double honor, *especially* they [those of the Elders who rule well] who [also, in addition to ruling well] labor [*kopiontes*, labor hard or excessively, to weariness] in the word and doctrine." The words "they who" preceded by "especially" must refer to the Elders just before mentioned and not to a new body of men. The passages, also, in which the church at Jerusalem is mentioned suggest no disparity in the eldership in the consultations and advice about the question of circumcision, as recorded in Acts 15: 6, 22, 23:

And the apostles and Elders came together to consider of this matter.

Then pleased it the apostles and Elders with the whole church to send chosen men of their own company to Antioch with Barnabas and Paul, namely Judas and Silas, chief men among the brethren,

And wrote letters by them after this manner, The apostles and Elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.

These verses show also the relation of the Elders to the church. The result of the consultation was adopted by the whole body, and the humblest member participated in the letter that was so joyfully received by the Gentile converts.

This arrangement of Scripture texts and explanations are humbly submitted in hope that all who "love our Lord Jesus Christ in sincerity" will, with an obedient and teachable mind, search the Scriptures to learn whether these things be so.

Religious Intelligence.

—Rev. J. W. Bain is soon to take a pastorate at Hamilton, Ohio. He has no intention of changing his denominational standing, as was lately erroneously reported in the *Interior*.

—Mr. Moody has, it is said, definitely settled his plan for the season. He was inclined to go to Boston, but want of entire harmony among his friends as to the expediency of another campaign there has induced him to look elsewhere. He will therefore devote himself to the smaller cities and towns of New England. These he will visit for a week or two each, making each a center of revival activity. During January he will be in Hartford.

—The revision companies of the Old and New Testaments are making rapid progress with their work—the former having now completed the first revision as far as Hosea, and the latter having reached the seventeenth chapter of the Acts in their second revision.

—In China there are 140 missionaries from American boards and churches. The oldest of them all now is the Rev. Dr. Happer, who went out in 1844, and is connected with the mission of the Presbyterian board at Canton.

—The Fulton street noon prayer meeting has been held every day for twenty years, and the twentieth anniversary was to be observed Monday, Sept. 24, in the Collegiate church, corner of East Fourth street and Lafayette place.

—The Rev. Newman Hall's church, in London, has a membership of two thousand, maintains thirteen Sabbath schools, seventeen lodging houses, a society for Christian instruction, and forty weekly extra services for the poor.

—The late Mr. Alexander Johnston, of Sterling, Scotland, made a bequest in his love for the cause of Christ, of the munificent sum of $35,000 to the missions of the United Presbyterian church of Scotland. These missions are mainly in Africa, Jamaica, India, and recently in China.

—In India, outside of Burmah and Ceylon, there are now 960 missionaries and ordained native pastors, and 116 female missionaries, besides the wives and daughters of missionaries. The average number of conversions from the heathen during each of the past four years has been 4,000.

—A number of elders and ministers of the Brethren church (Dunkers) met recently at Lanark, Ill., to make preparations for sending two of their number, Enoch Eby and Paul Wetzel, to Denmark, as missionaries.

—The papers note the late arrival in New York, from Turkey, of Rev. Dr. Wm. G. Schauffler, who went out from this country as a missionary of the American Board, and engaged in missionary service at Constantinople, Aug. 1st, 1832, and has continued in the missionary service ever since. He was born at Stuttgardt, in Germany, came to the United States in 1826, studied at Andover Theological Seminary, and was ordained as a missionary to the East, Nov. 14th, 1831. He has just entered upon the 81st year of his age.

—Some one interested in having the gospel made known in Central Africa has made a gift of $5,000 to the Baptist Missionary Society of Great Britain, for opening a mission in that dark and needy part of the heathen world. It is a matter of universal regret that Rev. Dr. Black, a minister and physician in the missionary band that set out from Scotland in May, 1876, to found what should be known as the Livingstone Mission, on the shores of Lake Nyassa, in Central Africa, died shortly after reaching the field of labor and entering upon his work, a victim to the climate and its terrible fevers. The mission was under the immediate auspices of the Free church, and had the warm sympathies of all the churches of Scotland.

—The general committee of the Evangelical Lutheran church in the United States will meet in Philadelphia on the 10th of October. The church at Broad and Arch streets will be used for the sessions. This body assembles yearly, and is one of the four general synods, or councils, of Lutherans in this country. The latest Lutheran statistics show for the United States 58 synods, 2,795 ministers, 4,822 churches, and 600,353 communicants. The general synod met at Carthage, Ill., May, 1877, and the synodical conference at Chicago, July 18. All these bodies are independent of each other.

—Dr. Benjamin Schneider, for 44 years a useful and honored missionary to Turkey, died at the city hospital, Boston, on the 14th inst. He was stationed at Broosa and Aintab in 1833. After twice revisiting America, in 1856 and 1872, he went for the third time to Turkey in 1873, and labored in connection with the theological seminary at Marsovan, until compelled to return home in 1875. He was the first person to write and preach a Christian sermon in the Turkish language.

—A missionary service was held at the rooms of the American Board Sept. 15, having reference to the departure of a number of new missionaries to fields of labor. These missionaries are: Rev. James H. Roberts and wife, who go to North China, accompanying Mr. and Mrs. Ament and sailing from San Francisco Oct. 1; Rev. T. D. Christie and wife, who go to Marash, Turkey; Rev. W. C. Dewey and wife, to Mardin, Turkey; and Rev. W. W. Curtis and wife and Miss Clarkson, to Japan, leaving Nov. 1. These missionaries go to supply places already vacant, instead of taking new fields.

Temperance Items.

—D. W. Hunt, of Indiana, recently stated in a temperance meeting in Portland, Maine, that Marion county, Indiana, has 300 licensed rum-shops, and the criminal court expenses amount to $2.85 to the voter, and there is one man in the state prison to every 85 voters. In Henry county, where rum-shops are not licensed, the criminal court expenses are eight cents to the voter, and there is one man in the state prison to every 3,440 voters.

—Some years ago the French government directed the Academy of Medicine to inquire into the influence of tobacco on the human system. The report of the commission appointed by the academy states that a large number of the diseases of the nervous system and of the heart, noticed in the cases of those affected with paralysis or insanity, were to be regarded as the sequence of excessive indulgence in the use of this article; and it is remarked that tobacco seems primarily to act upon the organic nervous system, depressing the faculties and influencing the nutrition of the body, the circulation of the blood, and the number of red corpuscles in the blood. Attention is also called to the bad digestion, benumbed intelligence, and clouded memory of those who use tobacco to excess.

—The annual report of the chief commissioner of the London police gives the number of arrests in that city for the last year as 76,214, being an increase of 3,608 over the previous year. Drunkenness is answerable for little short of one-half of these charges. Since 1861 the number of persons annually apprehended for drunkenness has greatly increased—risen, in fact, from 17,059 to 32,328 cases per annum. The number of female drunkards who gave trouble falls short only in a trifling degree of one-half the total number of charges from this cause. The number of public houses is, 7,043, the total number of licenses being 13,286, which figures do not include the city proper.

—The results of cider drinking are arresting the attention of temperance workers as never before. And well they may. Not only do many practice and countenance the drinking of it on account of its domestic and often harmless nature, but this practice has entrenched itself among a class of citizens not usually given to the use of the recognized intoxicants. But some of some of the most flagrant crimes of late years have recently been committed under the stimulus of this very juice of the apple. The subject was brought to the attention of the New Hampshire legislature at its last session, and a law was enacted forbidding the sale of fermented cider in less quantities than ten gallons. It is a wise law. It may be scolded about for a while, but as people think about it they will, if they are honest, admit that the sale of cider ought to be regulated, if not prevented, by law. It is certainly time that Christian people refuse to have anything to do with the stuff except in the good and wholesome form of vinegar.—*Wesleyan.*

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SUBSCRIPTIONS RECEIVED DUBING WEEK ENDING SEPT. 29, 1877.—From A Ashabranner, Geo Brokaw, O C M Bates, P Beck, J S Bibbins, Jas Barnett, J Baldwin, Orson Chamberlain, Thos Filer, P L Goss, J M Gallup, Edward E Garfield, John Hoobler, J Hunter, H H Hinman, W P King, L B Lathrop, John Lantz, A J Loudenback, E Miller, W F Murray, T R Morris, A Musselman, Philo Millard, Wm. Mauchmer, W McFarland, E T Preston, Dan'l F Pratt, J O Robinson, Susan G Reed, E H Reed, Z Smith, J P Stoddard, Hiram Sheldon, Rufus Stratton, A Tuttle, M Veenboer, Grandison Wilcox, C Winter, L Wing, John G Welsh, Anthony Yerkes, R G Young.

MARKET REPORTS.

CHICAGO, Oct. 1, 1877.

GRAIN—Wheat—No. 2			1 18
" No. 3			1 06
" Rejected			95
" Minnesota		1 14½	1 18½
" Winter			1 28
Corn—No. 2			42¾
Rejected		41	41½
Oats—No. 2			23½
Rejected			21¼
Rye—No. 2			53½
Bran per ton			$ 25
Flour—Winter		5 50	7 25
Spring		2 75	6 00
Hay—Timothy			8 00
Prairie		5 00	7 00
Mess Beef		10 00	11 00
Tallow			7½
Lard per cwt			8 95
Mess pork, per brl			13 75
Butter medium to best		13	30
Cheese		8	13½
Beans		1 80	2 00
Apples per brl		1 25	2 50
Poultry—Chickens per doz		1 50	3 50
Turkeys per lb			09
Eggs			15½
Seeds—Timothy		1 20	1 30
Clover			5 25
Flax		1 20	1 28
Potatoes new per brl		1 25	1 50
Broom corn		3	6
Hides green to dry flint		8½	15
Lumber—Clear		28 00	34 00
Common		9 50	11 00
Shingles			2 50
WOOL—Washed		34	40
Unwashed		23	29
LIVE STOCK Cattle Choice		5 00	5 50
Good		4 50	4 90
Medium		4 00	4 40
Common		2 50	3 75
Hogs		4 85	5 80
Sheep		3 00	4 50

New York Market.

Flour	$3 00	10 00
Wheat—Spring	1 26	1 42
Winter	1 50	1 60
Corn	57	58
Oats	33	37
Rye		71½
Lard		9¼
Mess pork		14 50
Butter	12	22
Cheese	5	12½
Eggs	20	21
Wool	10	60

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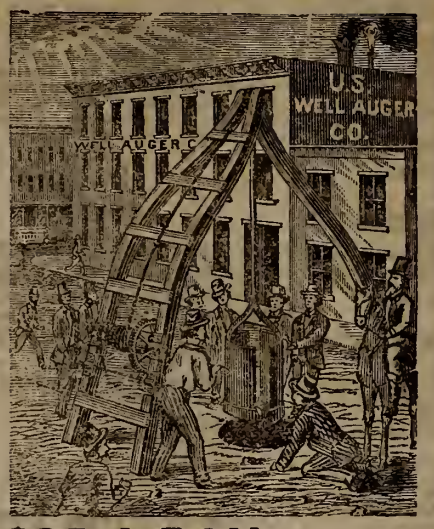

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CHICAGO, THURSDAY, OCT. 11, 1877.

VOL. X., No. 2.—WHOLE NO. 394.
WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE ANNUAL CONVENTION

OF THE NATIONAL CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES IN DAYTON, O., OCTOBER 23D, 24TH AND 25TH.

It is now only a month until the proposed assembling of our National Convention. In view of the weighty importance of the work before us, there is an urgent demand that every friend of the cause should, at once, arouse to lend what help he can. Let every pastor, in whatever branch of the church, who has sympathy, consult his congregation, or the friends in the congregation, and, if possible secure one or more delegates to attend Let every neighborhood where are a half dozen anti-secret friends set to work to send a representative. If it be possible every lecturer in the field from Maine to Kansas should turn his face toward Dayton, taking as may seem to him the best route, lecturing as he comes, and at every meeting appointing one or more to attend; and not only should there be an appointment made, but steps should be taken to provide a part, or the whole of the expenses of such a delegation. Committees of active, interested young ladies will be efficient in raising expenses and thus securing the attendance of delegates.

If every friend of the cause will take an interest, lend his or her help, come, or assist in sending some one, no hall in Dayton will hold our convention; and such a gathering would have a most telling effect upon the craft. We ought to show the fraternities that we are in earnest, willing to sacrifice time and money to bear testimony to the truth and honor of Him "who in secret said nothing."

There are many friends of the cause in Dayton, and no doubt free entertainment will be provided for many, if not all.

Able addresses may be expected and such business and discussions as must greatly interest all the lovers of light and opponents of the secret works of darkness. Let there be an awakening then of the friends of anti-secrecy all over the nation.

Brethren in Christ, your names, your faces and your votes will give strength and moral support to the earnest, devoted and self-sacrificing laborers in the field. Your presence will give an impulse to this advancing cause. Let our convention be the largest and most influential ever held in the land.

H. H. GEORGE,
Pres't of the National Convention.

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxiliary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Wednesday, Thursday and Friday, November 21st, 22nd and 23rd next. Rev. J. P. Stoddard, Agent and Secretary of the National Christian Association, is expected, with Edmond Ronayne and other distinguished speakers. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E. L. HARRIS, Pres't.
U. D. LATHROP, Sec'y.

THE ILLINOIS STATE ASSOCIATION,

Will hold its annual Convention at Streator, LaSalle county, beginning December 4th. Just after Thanksgiving the friends will be ready to begin the winter campaign. The churches will soon then open their protracted meetings. Let us hold such a meeting as will assure every Christian pastor that this reform can be taken up in the midst of his revival work with a blessing on himself and his church. Let all prepare for this meeting.

PAST MASTER RONAYNE attends the Indiana State meeting next week at Plainfield and then goes on to Dayton. After the National Convention he desires to spend the month of November in Ohio and Pennsylvania opening the lodge to the public. The great success of his meetings and their increasing popularity will make his services in great demand so that arrangements should be made without delay and correspondence begun soon so that the few weeks succeeding the Convention may be used to the greatest advantage. Pittsburgh, Oberlin and other points of importance have been entertaining the subject. Let the friends at such points get ready. Such meetings as those at Marengo, Waverly, Birmingham, Marshalltown and others purify the moral atmosphere like a revival, or a Murphy visitation.

INDIANA STATE CONVENTION.

The fifth annual State convention of Indiana, opposed to secret societies, will meet at Plainfield, Hendricks county, October 17, 1877, commencing on the evening of the 17th at 7 o'clock and closing on the evening of the 19th. Edmond Ronayne and other prominent speakers are expected. It is confidently expected that all the county associations of the State will be fully represented, and all lovers of the cause of Christ will make the necessary sacrifice to meet with us. Come in the name and in the strength of the Lord Jesus. By order of the EX. COMMITTEE.

PETER RICH, Chairman

Topics of the Time.

The Atlantic coast has been visited by another of those terribly disastrous storms that periodically threaten the commerce of the seas. On Thursday last a cyclone swept from Chesapeake Bay to the New England coast, extending inland and adding the wrecks of trains to those of shipping. Along the New England coast numerous small craft were sunk but no loss of life reported. The damage by the storm in Brooklyn is estimated at $100,000. Houses were unroofed and blown down, cellars flooded, sewers overflowed and trees uprooted. One of the finest buildings in the city was flooded, and merchandise to the amount of $20,000 ruined. Washouts occurred on almost all the railroads and several trains were wrecked causing in two or three cases sad loss of life. Such accidents took place on the Hudson River road; another on the Wilmington road near Coatsville, Pa.; another passenger train was plunged into the Delawarer iver near Frenchtown, N. J.; and an excursion train dashed down a washout nearly one hundred feet near Phœnixville, Pa., and twelve persons were killed and fifty wounded. At Washington the Patent Office, partly burned a fortnight since, was flooded and great damage done to the portions of the building unroofed by the flames. Along the Jersey and Delaware coast shipping suffered heavily. In one harbor a hundred and twenty small vessels foundered and their crews were rescued at great peril. In Long Island Sound the steamer Massachusetts with two hundred passengers ran ashore and was lost though all on board were saved. The fatality of this storm seems confined remarkably to the land traffic, and where we have usually looked for long lists of drowned there providentially appears none.

Ex-President Grant will find little occasion to thank the Edinburgh correspondent of the New York *Herald* for reporting his remarks upon Sumner and Motley; if, indeed, the reporter has not drawn largely upon his imagination for his statement. It is represented that Motley disobeyed the command of the President in respect to the treaty with England for the Alabama claims and fell in with Sumner's theory of indemnification, and as minister for the United States misrepresented his government, and was therefore first snubbed by Grant and then removed. The ex-President then goes on further in self-vindication by charging Sumner with deliberate falsehood, with pigeon-holing treaties and hampering the State department for months, etc. Mr. Grant may be a brave man generally, but such aspersions of two men now dead is cowardly and vain. The circumstances of this report are suspicious and we hope for the sake of the living rather than the dead that it is untrue.

In the early part of the Turko-Russian war a painful theory was broached, that the conquering Russians would sweep all opposition before them across Asia Minor, recover Palestine, and turn it over to a Jewish dynasty. Foes in front and rear have postponed the interesting event, and the London *Times* suggests that the latest idea is not a Jewish but a papal occupancy of Judea. The Jesuits of Europe, it is said, are dissatisfied with the condition of things in Italy and there is a movement on foot to make Jerusalem the head of the Latin church. Commissioners have been appointed to negotiate for the territory; engineers have surveyed a railroad from there to Jaffa. Money is being collected for the erection of a magnificent palace for the Pope on Mount Zion, to which the wealth of the Vatican is to be transferred. Here the successor of Pius IX. is to be installed, and the "City of the Great King" is to be the future head of the Pontifical see. The first plan has more "poetical justice" about it, and deserves support for that if for no other reason. But poetical speculation does not annihilate Turks, and such prophesies must await fulfillment before they have many believers.

The Good Mason.

Young Americans are taught to say by the Jesuits of the lodge, with a serious and impressive manner, "Well, if a man lives up to the rules of Masonry, he must be a good man."

From the manner in which this sanctified piece of stupidity is repeated, one can see that the impression of the speaker is that the rules of Masonry are *not* lived up to by its members. Nor indeed are they lived up to at all except as a pretext for covering wickedness and depravity.

The laws of Masonry, as such, are nothing but ceremonial law, the origin of which can be traced to the Eleusinian mysteries, the institution of Jesuitry, and the cradling of the "ancient and honorable" in a London grog-shop in 1717. These laws are nothing but gross impositions, devised for playing upon the feelings of superstitious men, for the benefit of sharpers. They have nothing in common with the ceremonial laws prescribed by Moses, which were laws of some dignity and value when compared with those of the lodge. There is not one single moral law that receives any sanction or force from the laws of Masonry; on the contrary, the very foundations of moral law are sapped and destroyed by them. The object of the ceremonial law of Moses was to give a clear comprehension of moral law, and insure its observance, while the evident object of Masonic law is to confound moral distinctions, in order that sly, speculative rogues may prosper thereby.

But even the ceremonial law prescribed by Moses, was done away with by the coming of Christ, and much more should the wicked trumperies of Masonry be done away with by that coming. Masonry is infinitely inferior to the ceremonial law prescribed by Moses; for that law was the work of a great, serious, earnest soul, laboring to elevate humanity above the level of slaves and brutes, while Masonry is, to all appearance, the coarse horse-joke of a set of topers, whose chief idea of human excellence never rose above the arts of brewing strong beer or gin.

But the lodge goes farther still in teaching young Americans parrot-talk. It teaches them to say, with great unsuspecting innocence, that "A good Mason must be a good Christian." A man might as well say that a good round dozen is a good full one thousand million; or that a good toper is a good temperance man. Christianity must be at a very low ebb indeed where a Mason can be thought to be a good Christian.

As an evidence that the Head and Author of the Christian religion did away with the ceremonial law of Moses, and for a greater reason still that he did away with the wicked blasphemies of Freemasonry, we give the following parallel between the moral law, which Christ came to save, and the ceremonial law, which he abolished:

THE MORAL LAW.	THE CEREMONIAL LAW.
1. Was spoken by God. Deut. 4: 12.	Was spoken by Moses. Deut. 1: 1-6.
2. Was written by God on tables of stone. Ex. 24: 12	Was written by Moses in a book. Deut. 31: 24.
3. Was "right," "true" and "good." Neh. 9: 13.	Was "not good." Eze. 20: 25
4. Was a law, "which if a man do, he shall even live in" it. Eze. 20: 11, 13, 21.	Was a law "whereby they should not live." Eze. 20: 25.
5. Was a "perfect law." Ps. 19: 7.	"Made nothing perfect. Heb. 7: 19.
6. God declares that it shall stand forever and ever. Ps. 111: 7, 8.	The apostle declares "there is made of necessity a change." Heb. 7: 12.
7. Christ did not come "to destroy." Matt 5: 17.	He "abolished it." Eph. 2: 15.
8. He came to magnify and make honorable. Isa. 42: 21.	He took out of the way at his death. Col. 2: 14.
9. Every "jot" and "tittle" of this shall stand "till heaven and earth pass" away. Matt. 5: 18.	Was only "added till," and passed away when the seed came. Gal. 3: 19.
10. Of this Christ says, "Whosoever, therefore, shall break one of these least commandments shall be called the least in the kingdom of heaven." Matt. 5: 19.	Of the other, the apostle said, "We gave no such commandment" that ye should "keep the law." Acts 15: 24.
11. Was a "law of liberty." James 2: 12.	Was a "yoke of bondage." Gal. 5: 1.
12. Paul delighted in it. Rom. 7: 22.	Neither he nor the fathers could bear. Acts 15: 10.
13. Is established through faith in Christ. Rom. 3: 31.	"Was our schoolmaster to bring us unto Christ. "Gal. 3: 24 25.
14 Is spiritual. Rom. 7: 14.	Is the law of a carnal commandment. Heb. 7: 16.
15. Is holy, just and good. Rom. 7: 12.	Is "enmity against us" and "contrary to us." Eph. 2: 15: Col. 2: 14.
16. Was written with the finger of God, and is called the royal law. Ex 31: 18; James 2: 8.	Was the "handwriting of ordinances." Col. 2: 14.
17. Is written on the hearts of the Gentiles; and to it all mankind are amenable. Rom. 2: 12-15; 3: 19.	Served as a "middle wall of partition" between the Jews and Gentiles. Eph. 2; 14.
18 Was proclaimed by Jehovah himself and he added no more. Deut. 5: 22.	"Was ordained by angels in the hand of a mediator." Gal. 3: 19.
19. All the commandments of one law, David says, "are righteousness," and are "founded forever." Ps. 119: 152, 172.	But the other law Paul says, "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9. 10.
20. Contains the commandments of God which it is the whole duty of man to keep. Eccl. 12: 13, which are brought to view in the third message, Rev. 14: 12. which the remnant of the seed of the woman were keeping when the dragon made war upon them, Rev. 12: 17, and which will secure to those who observe them access to the tree of life. Rev. 22: 14.	Is "the law of commandments contained in ordinances," Eph. 2: 15. "a shadow of good things to come," Heb. 10: 1, and was disannulled "for the weakness and unprofitableness thereof.

It will be observed that under the heading of the ceremonial law it is said that "The law was our schoolmaster to bring us to Christ." Now how can this be said of the ceremonial law of Freemasonry, which rejects Christ in order that it may live in harmony with Jews, Mohammedans and infidels? It respects Judaism more than it does Christ. How can a man be called a good Christian who abstains from confessing Christ in a pretended temple of God out of respect for Jews who regard him as an imposter?

How can a good Christian respect an institution, or remain in it one day, which teaches that a pair of compasses has a mystic value that worthily associates it with the Bible, the Word of God; that the symbol of innocence is not the Lamb offered up by Abel, but the mere dead skin of a lamb; that "the all-seeing Eye" has anything to do with that lamb-skin, worn perhaps by a tipler diseased in more ways than one; that the proper source from which to derive the blood of salvation is from the skull of a dead infidel, or pirate (may be) instead of from a living Saviour; that the true way to lead men in the way of righteousness is to teach them systematically the arts of fraud and imposition, etc., etc.? We know that Masonry has been used to maintain slavery. What is the object of the men who are keeping alive the imposition now?

AMERICAN.

The Cardinal and Theological Virtues.

BY J. H. H. WOODWARD.

All Masonic monitors inform us that Masonry possesses and inculcates four cardinal and three theological virtues. The cardinal virtues are denominated Temperance, Fortitude, Prudence and Justice. The theological, Faith, Hope and Charity.

The terms cardinal and theological are *exoteric* in character. So employed to mislead and deceive the uninitiated in the matter of their reference. The virtues called cardinal are so designated because upon their strict observance depends the life of the initiate, if his obligations are to have any force and effect. The theological receive their designation from the fact that they constitute the creed of the Mason, and are the means whereby he exemplifies his religious duties.

In esoteric Masonry the cardinal are known as the *moral* virtues because they strictly allude to the penalties of the obligations, which constitute the moral law of the institution in its secret nomenclature. The theological are called *social*, because they prescribe the duties which all Masons are specially enjoined to observe toward each other in the discharge of their fraternal relations.

The Mason is enjoined to the practice of temperance, lest, through the stupor of his faculties, superinduced by excessive indulgence in intoxicating beverages, he should unwittingly and inopportunely divulge the secrets of his institution and thereby incur the throat cutting penalty imprecated upon himself through the assumption of the obligation of the first degree of his order.

Fortitude is enjoined upon him, lest by yielding to persuasion or extortion, he should disclose those secrets and incur the penalty stated.

Prudence in enjoined upon him, lest through incautiousness he should disclose them and incur the penalty.

Justice is enjoined upon him as a divinely inspired principle emanating from his Masonic Creator to be strictly observed in all his relations with his brethren of the mystic tie. But with them only.

Justice is said to flow from the square of morality and virtue, which as an emblem in Masonry is dedicated to the worshipful master as the proper implement of his office, for the reason that the square, in all ages of antiquity, was regarded as a symbol of divinity, and therefore dedicated to the gods. From it is derived every dueguard and sign inculcated in the rites of Blue Lodge Masonry, and these dueguards and signs, as they recall their obligations and mark their penalties, constitute a part of the religious worship of the lodge—the work thereof being Masonically denominated worship.

Faith, as a theological and social virtue, may be defined to be a firm belief in the promises of the brotherhood as exacted in the obligations revealed at the Masonic altar, by the godhead of the lodge.

Hope, a firm belief in the fruition of those promises from their divine and consequently immortal nature.

Charity, a duty of practical relief unlimited in its operation, and to be extended to every brother in good Masonic standing, without regard to the character of his distress or the nature of his imperilment—whenever demanded by the proper sign manual of the order.

From these statements a pretty clear idea of the religious character of Free and Accepted Masonry may be deduced. Such religion will never carry a man beyond the realms of the Blue Lodge heaven.

A Specious Self-Deception.

BY THOS. HODGE.

As in common life we find men with remarkable differences of body and mind; some blind, or deaf, or lame, and others to whom an assertion is as good as overwhelming proof, or a jest is heavier than an argument; so in their moral constitution are the sad discrepancies apparent. But alas! how fearfully unconscious many of them are of the absurdity of applying one faculty to do the work which only another can perform. It is here that skepticism finds supporters. It is quite a popular fallacy, that what a man does not see he is not bound to know; as if he had a right to remain in ignorance if he choose, in order to keep himself irresponsible! As if he had a right to keep a wrong idea when the right one is quite within his reach! As if law could have no claim and no penalty on such as choose to neglect to know it!

The Divine law, as revealed in the Scriptures, is especially treated in this manner; and yet how easy it is for any one of common intelligence to see that the law of our city government, or of the State, should exact the taxes, whether the owners of property knew the rate or not. *Law must reign* and the nearer the human comes to the Divine the better for every one under it. Neglect either and there is penalty, but with this difference that while man's laws may be evaded with impunity, there can be no escape from the Divine, except in the way that has been mercifully spoken to man. How shall we escape if we neglect the great

salvation? Assuredly not by Masonry, which as a substitute for Christianity is another gospel which perverts that of Christ—a delusion and a snare and ought to be the horror but is too often the opiate of the Christian. Masonry cries, "Peace, peace, when there is no peace." Many members of churches are being poisoned by the wide spread malaria of secretism and their spiritual life becomes torpid and expires.

The exposition stand of the N. C. A. would furnish excellent lessons to divinity students or any one who desires to know the phases of thought which human beings speaking our language indulge in. The delusions of history, or of idolatry, ancient or modern have their manifestations occasionally and reveal the great truth that man is now the same as the good Book has recorded, and that there is the same tendency to self-righteousness and deeds of law and to render the cross an offense to the wisdom of man. The hour is at hand when the church must be purified, and have "Jesus" only as the "Captain of Salvation."

Secret Societies.

[The following article was published sixteen years ago, when the writer, J. W. Wood, of Baraboo, Wisconsin, was a student in the University of Michigan. Every college where secret societies exist has verified its truth and force.—Ed. Cyn.]

What prying curiosity is excited by the bare mention of the name! What a powerful secret that must be which requires twenty athletic young men to hold it! No one but cheerfully pays a quarter to see the live elephant, although he may have seen the picture, large as life, upon the show bill.

But here is a nondescript kept closely caged; is it because it is ferocious and unsafe when running at large? Has it four legs, or five,—hair, wool, or fur? Has it a long tail with which it furiously lashes its spotted sides; or does it thrust it ominously forward over a back beautifully striped with black?

It is sometimes vaguely hinted that Wisdom sits there enshrined, having ceased her brawling in the gates of the city, as of yore, "Unto you, O men, I call; and my voice is to the sons of men;" and gone to dispensing her favors to a select few, by lamp-light. Some of the uninitiated have whispered a suspicion that it is but nonsense wearing her guise.

We do not know what it is; but we believe that it was more necessary for the prophet Kohrassan, than for Moses, to veil his face. We might mention, as an abstract fact, that a society of horse-theives has more need of secrecy than the Bible Society.

Perhaps we ought not to speak lightly of that of which we know so little, for we were never "initiated." It may be that if the mystic veil were drawn aside for a moment, giving us a faint view, even, of the wonders within, we should forget the second commandment ourselves, and so fall down and worship; but the mysterious glories, if there are any, are kept effectually concealed. We are left to the old-fashioned way of judging of the tree by its fruits.

Our practical acquaintance with them commenced in this way: It was early in our freshman year, while our estimate of seniors was still at its most exalted point, that one of them called at our room, and with condescension which we thought wonderful, seemed willing to make our acquaintance. He proposed a walk, and taking our arm tenderly in his, we started. He evidently took a deep interest in our college welfare. We communed pleasantly together of various things. At length he spoke of secret societies, and he cautioned us against the most of them as being decidedly disreputable; but there was one, he said, that was all that could be desired. It lay in the highway of promotion. He pointed to professors, doctors and politicians who belonged to its membership. It had furnished presidents to the Lecture Association and literary societies. In fact, all of its members were either promoted, or were exceedingly anxious to be. He had been fortunate enough to gain the honor of admission, and he told us that it was their custom to offer a few opportunities every year to meritorious freshmen. We asked him tremblingly if there was hope in our case, and he kindly gave us encouragement. Before we had consummated our union, however, we received other like calls, and our mind became at length confused as to the comparative merits of these institutions, each of which claimed to embody all of the wit, wisdom and decency of the College. Since that time we have had ample opportunity for observation.

They have constantly aspired to the chief control of public opinion among students, using of course, secret means, to accomplish this end; but fortunately, they are too numerous to agree among themselves—their bickerings forming the most prominent element of college politics. These bickerings are incessant, and give rise to so many artificial likes and dislikes, that no expressed opinion can be properly estimated without first observing the badge worn by the speaker.

Their influence is also observed where it ought not to be. It is weighty in determining praise and blame. The laurels won at Junior exhibitions, and on Commencement days, are generally raised in secret society hot-houses, and the blame is likely to be a fungus from the same place.

We cannot now go into detail, as space will not permit; but if it is necessary, we may at some future time give a bill of specifications. Let it suffice for the present to say, that at length even "waters drank in secret" have palled, and many connected with them have unhesitatingly pronounced them a humbug. A large proportion of the students do not believe that the true spirit of scholarship is consonant with such arbitrary and fanciful distinctions. It is world wide, and breaks down the barriers of exclusiveness and prejudice, rather than builds them up. While they are willing to engage in all generous competition with their fellow students, they at the same time desire to ignore all tricks and clap-trap of secrecy. They are not willing that their persons should be labelled with a badge, by which many unblushingly declare that they are no longer their own, but have surrendered themselves to a corporation.

From the Lutheran Standard.

There is a Duty in Regard to Secretism.

If it is true, as there is abundant evidence to believe, that a Mason's obligations are what they are said to be in the oaths recently published in the *Standard*, then there is a duty to be performed. Our children, our young men, and all ought to be instructed, so that they may know and avoid that which is wrong and sinful in Masonry just as well as any other wrong and sin. It is wrong and sinful to take an oath, as every Mason does, to do that of which he has no knowledge. Lev. 5:4, 5. Such an oath itself is a blasphemous use of the name of God. It ought not to be taken, for it binds one in the name of God, to do that which he has forbidden. We have an example in Herod. He took an unknown oath, and in keeping it committed murder. It is wrong and sinful to take an oath, as every Master Mason does, to do that which is in itself wrong. Every Master Mason binds himself to do certain things whether right or wrong, except treason and murder, and this at his option. An example of this are the Jews who bound themselves undr a curse to kill Jesus. Acts 28, 12. It is wrong and sinful to deny the Lord Jesus Christ. Math. 10, 33. Every Mason does that by which he virtually or actually denies Christ, when, as required by the rules of the order to satisfy those who do not believe in Christ, he excludes, or agrees to excluding his name from prayers, passages of Holy Scripture and other religious ceremonies. This is actually denying Christ in the lodge, although the persons who do this may confess him in the church. Once more, it is wrong and sinful to swear in the name of God under such horrid and shameful penalties as it is practiced in Masonry.

Now, I conclude that our children, our young men, and all over whom God has made our ministers overseers, ought to be so thoroughly instructed in all these things that they may see them at a glance, know them without a doubt, and avoid them without fail. Any minister of the Gospel who is not willing, from whatever motive, to warn the wicked from his ways, ought to remember what the Lord says, through the prophet Ezekiel, 33: 8, to a watchman, that the soul of the wicked be not required at his hand, and a congregation should discharge a watchman who will not warn the people. And a congregation that will prevent or in any way hinder him in the discharge of this duty, may be assured that it will have to account for the sin of not giving warning.

England's Folly a Century Ago.

When George III. and Lord North were making history, they little dreamed what rich reading they were furnishing to Englishmen of a hundred years later. Sir J. G. T. Sinclair, M. P., in a letter to the London *Times* of July 4, argues the folly and bad economy of fighting to retain the Queen's Indian Empire, and caps his argument with this appeal to history: "A signal instance of the folly and wickedness of going to war for supposed or inadequate 'British interests,' without previously calculating their real value, is furnished by the American war of independence, which we undertook in order to extort from our colonies a paltry tea duty of three pence per pound, which at the same rate per head of population as the produce of the present English duty, would have produced £150,000 a year gross; but which, as tea was then enormously dear, and our colonists were then poorer and less luxurious than we now are, would probably, after deducting the cost of collection, not have realized more than £50,000 a year. Lord Chatham and most of our greatest statesmen, held that we were not entitled to tax the colonies for our benefit, and we do not now attempt to do so in case of any of them. Yet we fought for nearly ten years for this wretched stake, and even let loose the red Indian savages to scalp, mutilate and massacre them, and in the end, our armies were compelled to surrender and we were obliged to make peace little more than ninety years ago, after an outlay on the war of £124,000,000.—*Christian Register.*

At the beginning of our late war there was a disposition to indulge in a military sensationalism that exhibited itself in dress parades, flashy uniforms, and trumpety music. It was under the feeling that there was not much of an enemy to fight, and that the work of putting down the rebellion was only a holiday pastime. As the contest deepened the spectacular exhibitions disappeared, and within a year or two it was grim war, about which there was nothing but the solemnity of a battle for life. Success only came with a proper realization of the work to be done and the spirit for doing it. The sensationalism of the churches just now would lead us to think they do not understand the evils they are called to resist and destroy, and the truth they are to maintain and press upon the world. It suggests that the devil and his assistants are not appreciated. There are too many banners afloat — too many bands, steriopticons, picnics, excursions, and other signs of holiday; and there is too little of strong, resolute, earnest work with the old, tried and trusted instrumentalities of the Gospel.—*United Presbyterian.*

The morality of the government policy of employing a secret detective force can hardly be defended. Such a course of falsehood, hypocrisy and perjury as must have been necessary for M'Parlan to worm his way into the membership, the secrets and the confidences of the "Mollie Maguires" was grossly criminal, and it is doubtful whether the government did right to take advantage of it even in the interests of justice. The Cincinnati *Gazette* says: "For more than half a century we had no such machinery as spies, detectives, etc., attached to the government of the United States. It was supposed that the American people could carry on their own government in the open daylight, and if they were cheated sometimes, they had power enough to support the government and punish crime. It was never supposed necessary to resort to the secret police of Germany, the spies of Rome, the *lettres de cachet* of the Bourbons, or the star-chamber arrests of the Stuarts. We undertook to found a republican government upon different principles. These were, first, to make a government like that of a family, in which everybody had rights, interests and community; and second, that this government should be open, above-board, honest and virtuous.

That is the government we tried to found. For more than half a century these principles were carried out in the government of the United States. It is of no use to inquire how and under what unfortunate circumstances all this was changed. —*Christian Statesman.*

N. C. A. Eyes and Ears at the Chicago Exposition.

Two Masons stopped, one admired Moody, yet claimed that he was wrong in his views of Masons. We had quite a lively chat, but both denied the application of Lev. 5:4, to the Masonic oath, and one said Herod was a fool. Mackey was shown on the NEW BIRTH, mutilating 2d Thess. 3:6 and 12, applying idol names to God and sanctifying a graven stone. Point blank denials were given, and one was so persistent that I challenged him to put some of his talk in writing. He agreed, but before signing the following his companion read the whole of "The Shock of Entrance." I feared he would back out, but his pluck was greater than his prudence for I had told him that nine in every ten Masons who came along would admit the book as authority. Here is his letter:

"Having heard you read from a book called Mackey's Ritualist regarding the new birth, and an extract from Scripture, 2 Thess. 3:6 and 12, omitting the name of Christ, I hereby deny that book is a Masonic book of authority.

E. P. JONES, Dayton, O.

The other gentleman denied that he ever prayed in the lodge without doing so in the name of Christ even if Jews or unbelievers were there. But he claimed also that he could so pray even in the Jewish syanagogue! I quoted Paul to the Galations and charged Masonry with teaching "another Gospel." They maintained wonderfully good temper and gave us credit for sincerity, so we put that to the credit of Masonry in one scale against the execrations of the 32d degree gentleman which are in the other. After all it will be pleasant if we shall find that their compliments outweigh the curses!

A Presbyterian got some tracts, and beginning to be profane was checked, and then avowed his church relationship in Chicago but continued his "cursing and bitterness" as his parting salute.

Another "Disciple" made his appearance, an out and out free speech man, a man of gentle manners, yet he scorned with honest indignation the pretences of Masonry, and had quite a load of proofs against its manifestations in the State of Michigan, whence he came. His talk would have filled a column or two of the *Cynosure*, and his censures were as hearty as those of Mr. Woodward in his vigorous little pamphlet. If the fruit of Masonry in Michigan has such an effect as to turn the stomachs of such men as this its fate is already sealed there. It may stand while men regard it as an "angel of light." But when the True Light shines, the forgery may be easily detected. Men are deceived because they do not open their eyes to the True Light; because they love darkness rather than the light, indulgence rather than self-denial, sin than holiness.

Two Englishmen, as I judged, one a church member and Odd-fellow, the other a skeptic and a Mason. I tried to get such admissions from the Odd-fellow Christian (?) as would bear against his skeptical friend, but alas the plainest language of Scripture, or Mackey's Ritualist, were alike denied, and the skeptic recommended me to study Voltaire and Paine, without a word of objection by the Christian Odd-fellow!

Two members of the press, one rejoiced to see Sumner's motto: "Freemasonry is a conspiracy against God and man and should not be allowed to exist in our government." He had the Life of Sumner and was enthusiastic over that great statesman. He told of his own narrow escape from being entrapped, and the Great Fire intervened just in time, but he had found out quite enough to decide him against Masonry forever. The other had to deal with Mr. Stoddard who had arrived from his Western campaign. H.

—Some of the papers made merry last spring over the appointment of a day of prayer in Minnesota for the deliverance of the State from the locust plague. They asked whether in this nineteenth century any one supposed that prayer would make any difference. Perhaps now they will be good enough to report the fact that the wheat crop of the State is variously estimated from thirty to forty million bushels. A section some two hundred miles long and thirty broad was devastated by the locusts, parts of it utterly. But just at the time when the worst was to be feared the young hoppers went no one knows whither. Rumor says millions of them have drifted ashore on Lake Superior, and they are heard of in Ohio and in Vermont. Wherever they are Minnesota is delivered. There is little or no apprehension for next year, as no eggs are being deposited. — *Christian Union.*

—The order of Alexander III., czar of Russia, in 1870, notifying the Mennonites that the contract by which they were exempt from military service would cease at the expiration of ten years, has given his country ten thousand first class emigrants, who come to these shores with money, and going West take up land and follow their occupation of farming. They profess a religious faith gathered from the tenets of the Baptists and the Quakers, being non-combatants, opposed to war, and disapproving settlements of personal difficulties by courts. Petty quarrels are seldom known among them and lawyers are tabooed. Although the czar has modified his order, making it less severe, he cannot stay the tide of emigration. They are industrious, temperate and wealthy, and add a profitable and productive class to our people.

Reform News.

Notes by the Way.

BUNKER HILL, Ind., Oct. 6, 1877.

DEAR BRO. K.: On Sunday, Sept. 30th, I preached to a fair audience in the U. B. church at Etna Green, and in the evening gave a lecture on Africa to a full house. Having obtained consent of a majority of the trustees, I announced that on Monday evening I would speak on secretism, but was told that it would not be permitted for the janitor would hold the key and not suffer the house to be opened. Accordingly arrangements were made for a meeting in the Christian church and it was announced by bills. Some of the leading members of this church have been Masons, but have ceased to be lodge attendants, and are practically on the other side. I spoke in the evening to a fair and attentive audience, and found that the threats of eggs, etc., were not fulfilled.

From there I came to Rochester where I spoke in the Advent church, and from thence here, where I met a cordial welcome from our friend Dr. H. Jenness, who took me to the hotel to stay until other arrangements could be made. The hotel keeper treated me civilly, and I have personally no unkind feelings, but confess that I sympathize with the Psalmist (Ps. 139:21 and 22): "Do not I hate them that hate thee! Am I not grieved with them that rise up against thee? I hate them with a perfect hatred; I count them mine enemies." For this man keeps a depository of the vilest and most malignant infidel books and papers for sale and distribution and devotes his time largely to the ridicule and abuse of Christianity. In perfect accordance with what is done upstairs the basement is devoted to a saloon and gambling house. Here a short time ago a man was killed by a gambler and on the same Sabbath evening the proprietor in a fight with one of his customers threw six beer glasses at his head. The Boston *Investigator* which lies on his table, the organ of such men as Underwood, Ingersoll and men of that class, is professedly devoted to "Reason, Philosophy, Humanity and Progress;" and yet such is the legitimate fruit of their teachings. I spoke here last night in the M. E. Church to a small congregation.

To-night they have a Murphy meeting in the Baptist church and it is hoped that much good will result.

I expect to spend about a week in this vicinity and to speak several times.

Yours for righteousness,
H. H. HINMAN.

Another Signal Success in Iowa.

BIRMINGHAM, Iowa, Sept. 29, 1877.

DEAR CYNOSURE: Mr. Ronayne was here on the 24th, 25th and 26th inst. and delivered three lectures in connection with the working of the first three degrees. The College Hall, the largest in the place, was filled to overflowing and many went away the first two evening unable to find standing room even. The third evening at the urgent request of many friends of the movement, he consented to kill and raise "Hiram" in the public park, a thing which he had never before done, but was willing to try the experiment. Accordingly the park was fitted up with rostrum, preparation room, etc., and before the hour for the performance had arrived, more than two thousand people (estimated) of both sexes and all ages, some from a distance of twenty miles, had assembled around the stand eager to hear and see Masonry "done for" in such a way as I believe no other man on "top of the ground" can do it. Although the performance was in the grove and without any kind of police whatever, be it said to the credit of the craft here that there was not the least noise or disturbance during the whole four and a half hours—but the audience remained as if spell-bound under the inimitable rhetoric of the speaker, whose hot shot flew thick and fast and never fell short of the mark.

Many who were halting between two opinions before, now express themselves as being perfectly satisfied that Masonry is a humbug, a swindle, a blasphemy; injurious to the best interests of society, dangerous to liberty and corrupting to our holy religion; and from henceforth they are forever done with Masonic preachers, Masonic politicians and Masonic everything else. I do believe that if every city, town and village in the land could but have done for them what Mr. Ronayne's expositions have done for this place, the slimy thing called Freemasonry would die of simple inanition, for it would be difficult to find a young man or boy in this community now foolish enough to do it reverence. In vain is the net spread in the sight of any bird. Proverbs 1: 17. And let me say in vain is the Masonic net spread in sight of any young man or boy here; since Mr. Ronayne has so completely uncovered it and so thoroughly exposed it in all its hideous deformity, that the blindest must see it clearly and for all time to come, if we but prove true to God, to our country, to ourselves and to our fellowmen.

When it was understood that Mr. Ronayne was really coming here, the Masonic pot began to boil and cast up all sorts of filth. One of its dodges was "that no decent lady would go to see the degrees worked; that it would be immodest, indecent," etc., etc., and its opposition finally culminated in a foolish attempt to prevent the meeting being held in the public park; threatening with suit at law for tresspass and damage.

When we take a survey of the whole field it does look like a Herculean task for a few God-fearing men to undertake to break the power of Freemasonry, the most widespread, despotic, irresponsible and

intolerant organization of men that ever cursed the governments of the world; yet it is not stronger than was that "sum of all villainies," American slavery; and I have faith to believe that if we all work together in dependence on Omnipotence, the monster can be made to bite the dust as did that nefarious institution. J. N. NORRIS.

FROM WAYNE CO., OHIO.

SULLIVAN, Ashland Co., O., Sept. 28, 1877.

DEAR CYNOSURE: I will give you and the readers of your excellent paper a short account of a visit to Cedar Valley on the first of this month, and on the 23d, 24th and 25th. On the first instant I preached in the forenoon and evening in the church of God (or Winebrennarian) meeting house; in the evening I contrasted the religion of the lodge with the religion of Jesus Christ, to a crowded house and had very good attention inside, but there were some "jacks" without who brayed loudly and kicked some when the elders of the church tried to have them be quiet. On the whole the meeting was a success. The chairman offered me their house farther up the valley, that of the United Brethren in Christ, in case I would give them a few lectures. So we gave out the appointments for three weeks from that time. This place is seven miles northeast from Wooster, Wayne Co., O. I went down on the 22d, preached on secretism on the evening of the 23d, Sabbath, on the evenings of the 24th and 25th I gave an exhibit of the initiation, signs, grips, etc., of blue lodge Masonry to a large and respectable audience. It was something new to them; they had never seen nor heard such things before. I found some warm friends among the old and young. I distributed copies of the *Cynosure*, tracts and leaflets bountifully and they took them with a zest and read them with a will. May God bless the truth to bring forth fruit to his glory!

We expect to hold meetings near West Salem soon to take into consideration the propriety of forming a subordinate association.

We organized by appointing a chairman and secretary each evening; Mr. Smith being our chairman at all the meetings, and Henry Landaw secretary the first, and the Rev. Daniel Landaw the other evenings. I met with a minister who was on his way to eldership meeting, at Peter Warner's where I stopped the last evening. We discussed secretism until midnight, and in the morning before I left gave him a copy of the *Cynosure* and sold him a Hand Book, a Scrap Book and a grange expose, and encouraged him, although a novice, to cry aloud against the wickedness he would find revealed in the books he had just bought. He pledged me that he would do so, for he saw things in another light from what he had seen and heard before. I told him to read secretism just the reverse from what he saw and from what he had heard from its members if he wished the truth. I expect to go to Dayton, O., if I am spared. I found four who belonged to secret societies, two of them had left and the other two promised me that they would leave. So the good work is going on. May the good Lord speed the day when secretism shall be numbered among the wicked things that were. I am yours in Christ,

J. B. CRESSINGER.

Correspondence.

FROM THE VENERABLE ENOCH HONEYWELL.

[The following from a late letter to our publishers will be read with great interest:]

ALTAY, N. Y., Sept. 27, 1877.

MY EVER DEAR BROTHER: Peace be with you and all your friends who are working for the Lord. I have your letter of 20th inst., and now say that as I get in but little interest money it seems to me best to not ask for more printing till I can pay promptly. Although my 90th year is now begun, my zeal in defending Gospel law is not abated. While I live my help (as God gives ability) shall be had in warning our youth to beware of masked batteries.

A. Honeywell of Hoopstown, Ill., wrote me that he sent you $30 for me as payment of last March's issue of tracts. I send this $2.20 for the continuance of my *Cynosure*.

I am with B. T. Roberts on currency till our national debt is paid. The present arrangement is dragging hundreds of millions out of taxpayers and bloating the coffers of millionaires. This national blunder has collapsed thousands of pockets, and mine is one of them—just now.

The total amount of Anti-mason matter gone out to the world over my name during the last eight years is, as tally shows, 900,000 double column pages. I now ask those recipents to give me a furlough for ——months, to replenish pockets.

ENOCH HONEYWELL.

REV. E. ENGLAND, OF LOSTANT, ILLINOIS.

LOSTANT, Ill., Oct. 1, 1877.

An item appeared in the *Cynosure* last winter stating that "Rev. E. England, M. E. minister of Lostant, had promised never to enter a lodge again." He took occasion in his farewell sermon last Sunday to denounce the author of that report as "a liar." The undersigned wishes now to say that Rev. E. England did, a few weeks before the aforesaid item appeared, tell him "he had not attended lodge since moving out of Lostant and did not intend to go back." His assertion that, instead of the above he told me "if I would prove there was anything about Masonry that did not agree with the Bible he would renounce it," is a poor invention. Had he made such a proposition he would have betrayed a consciousness that I had a knowledge of Masonry such as would enable me to make the comparison. * * * S. J. WHITE.

AN INTELLIGENT FREEMASON MINISTER.

[By request of one of the parties in the following correspondence it is given to the world to show the difficulty in some cases of dispelling the infatuation of the lodge. ED. CYNOSURE.]

MT. VERNON, Ohio, April 13, '77.

MR. ALEXANDER NEEDELS—*Dear Brother:* I received a letter from you yesterday making certain inquiries, etc., of me, and I hasten to reply. I will frankly say that I am a Mason; and I furthermore say to you, that I do not propose to *renounce* or to *denounce* the institution of Masonry. And as to your refusing to take the sacrament at my hand or paying your money for my support, I leave that to yourself. You must meet it at the judgment and not me. I regret that you feel as you do. I am aware of the fact that there are many unworthy men who are Masons. There are also many unworthy men who are members of the church of Christ. It is so with every institution of the age. This cannot be avoided. I am aware also of the fact that many of the best men, and some of them filling the highest positions in the church, are Masons. I think, my dear brother, that when you get to the better country, and I have no doubt but what you will get there if you are faithful, you will mingle with those whom you have refused to support as ministers of the Gospel of Christ.

I hope, my dear brother, that you will not feel grieved at what I have written. I am not hurt at what you have said, for I feel as Christian and as a Mason, to throw the broad mantle of charity over the frailties of our poor humanity, and am willing to live and let live.

With kind regards to your family I subscribe myself, yours truly,

J. A. KELLAM.

MT. VERNON, Ohio, Apr. 17, '77.

MR. ALEX. NEEDELS—*Dear Brother:* Yours of the 10th is before me. I am sorry, my dear brother, to have you misapprehend the language of my former letter, or at least to misconstrue it. I did not intimate, nor does the language I used justify the conclusion in the most remote sense, that I hold Masonry as equal to the church. With me religion and the church are first. I have never suffered anything to interfere with my duties to God and the church of my choice. Other things are held only as subservient to these.

You ask, "have you studied or looked into Masonry until you are satisfied that you are an intelligent Mason?"

This is certainly a singular question for you to ask. I hope you regard me as an intelligent Christian minister. This ought to be a sufficient answer to your question. But I will go farther and say, I have been an adhering Mason for thirty-one years; I have in my library many of the standard works on Masonry which I have examined with care; I have passed through all the regular departments of the order in the State of Ohio. I now leave you to judge whether I may not claim to be an intelligent Mason. I hope, my dear brother, that you will take back what you said in your last letter, viz., "You confess Masonry equal with the church." If you do so it will be all right. If you do not see fit to do so I want you to regard this as the close of our correspondence on this subject.

I keep a copy of my letters and file yours, so that I may not make mistakes. Yours truly,

J. A. KELLAM.

REPLY.

SPARTA, Morrow Co., O., May 2, 1877.

BROTHER KELLAM: With tender feelings and a full heart, I make up my mind to write you once more. If you refuse to reply it shall not be my fault. I have showed your letter to five prominent men, two of them M. E. preachers. All agree you must esteem Masonry at least nearly equal to the church, as you begin with saying there are many unworthy men who are Masons; thus Masonry seems to be first. Now, my dear brother, I must conclude that we as a church, are forsaken by our priests so far as the true spirit of Methodism is concerned. I have many evidences that prove the fact to me. A very prominent man and Mason, and an M. E., told me that the M. E. church was a Masonic church. I said, No. It is only ridden by a Masonic priesthood. He replied, "The priests, as you call them, are the church," and we might help ourselves. This agrees with the contempt the petition to the General Conference received. Again, I held correspondence with an M. E. Masonic priest. At length he told me Anti-masonry was a hobby, and he prayed God to save his children from riding it. I agreed with him that it and Masonry might be called hobbies, and we would put it before a disinterested court and try which was the greatest hobby by the law of God and the law of the Republic. If I failed to sustain my position I would give him one hundred dollars. I got no reply. The same man had said that God would not let an Anti-mason into heaven, thus making Masonry the door to heaven. Now, brother, if your second letter does not make you an intelligent Mason I cannot

tell what it does mean; and I will say and take the affirmative (or have it done) that no intelligent Mason can be a Christian and stick to Masonry. Will you meet the issue on the rules of fair discussion? I will agree it may be done in Mt. Vernon, if you will find a house. Try it by the Bible and the standard writings of Masonry; have disinterested judges; if you beat I will give you $40. If you will not do this I hope you will not find fault with me for not paying Masonic preachers, or for saying Bro. Kellam chooses darkness in preference to light.

Now I will conclude by saying I held office in the church some thirty years; studied the law of God and the church, and never saw anything like Masonry in the Discipline. If you know where I can find it please tell me. My recording steward politely said to me if he took the stand I did he would leave the church, and he claims to be an Antimason. But I shall neither bow to Baal or leave the church at present. The Masons had me arrested for voting for Walker and Kirkpatrick. If you feel I sin for fighting the Christless institution of ancient, speculative Masonry, charge me, for I conclude the glory and power has already fled from our beloved M. E. church. You will say our numbers are large; I say put the Discipline as it was forty years ago; enforce it one year and half the number is gone. Look at our revivals, I consider them still worse, for in nine months, it may be said, Where are the nine? ALEX NEEDELS.

BE YE SEPARATE SAITH THE LORD.

VASSAR, Mich.

EDITOR CYNOSURE: I am still watching, working and praying for the destruction of the works of the devil in the form of secrecy in this part of God's heritage. I have withdrawn entirely from the M. E. church that I may not be partaker in her sins and receive not of her plagues. The Odd-fellows got a Baptist preacher to come and give a lecture in the church in the interest of secret oath-bound lodges. He extolled them without exception and in the highest possible manner, and perverted the Scriptures shamefully. The preacher would not say anything to oppose it, nor defend the truth of God; nor would he give his consent to have it done in the church.

I was an official member in the church for a number of years until I began to call in question the consistency of the church in her unholy affiliations with the world in belonging to secret oath-bound lodges. I was soon regarded as one that troubleth Israel, but those that considered me such did not come to pray with me that I might see my faults and be turned from my errors. No; but demanded that I should keep silent, without giving a Scriptural reason why I should so do. The preacher said I destroyed my influence in the church by opposing Masonry. I said, if the church had got so low that a Christian destroyed its usefulness by opposing evil, away with it. The Bishops and officer of the church have said by their actions that whoever does not wish to tolerate the practice of the church must get out, without attempting to explain from the Word of God whether it is right or wrong; there is no redress, no appeal, and if we follow Christ and are led by the Holy Ghost, he will lead us out of such an organization as quick as the angels led Lot out of Sodom.

I have been holding meetings in the Adventist church for a few weeks. Those that agreed to stand with me fled when they came to face the enemy of all righteousness, and I am nearly alone, but God is with me. I am a blacksmith by trade. My business has been almost ruined since I took a bold stand for God and the defence of his truth. I need some books, something that is Masonic authority, but I have not money to get them at present.

I keep some papers and a few tracts at the shop and give away at best advantage possible. Many have quit attending the lodge since I commenced.

W. B. MCFAIL.

INTELLIGENCE, MORALITY AND SECRETISM.

The *Friends' Intelligencer*, one of the organs of the Society of Friends, in speaking of the late secret society riots, says: "The Society of Friends have generally held that secret, oath-bound societies have no right place in the Christian commonwealth, and we believe the wisest and most virtuous of our fellow citizens are with us in our position."

Yes, this is certainly true. No reasonable man who is trying to live a virtuous life ever finds it necessary to become a member of any secret ring, society, or organized band, in order to do his entire duty to himself, his family, society, the church or the state. But on the other hand the late terrible riots show us only too plainly that secret associations are institutions that can graduate very expert rioters and mischief makers in general. And it is an alarming fact which every reader of the *Cynosure* should ever remember, that all secret rings or organizations are more attractive to those who are ignorant and vicious than to the more intelligent and virtuous portion of the community.

Secret societies being out of place in all moral efforts and undertakings, it follows that they can only be useful to bad men who have work to do which requires darkness, secrecy, grips and grossly immoral expedients. Reason and conscience both stand firmly in opposition to all sly and crafty dark-lantern operations. And the time has arrived for all true Americans to take a bold position in opposition to every form of secret association. Delay in this highly important duty is dangerous in the extreme. E. J. CHALFANT.

OUR MAIL.

Mrs. David Alter, Fairfield, Iowa, writes of her husband:

"He died the twenty-third of April. He was a great lover of your paper. While he lived his prayers were with you in the great work you are so nobly contending for."

While we mourn the loss of co-laborers we rejoice to feel that for those who die trusting in Christ death is gain. And as one after another falls out of the ranks and still the battle wages fiercer, the order comes, Close up the ranks! Forward! March!

Rev. R. G. Young, Boonsboro, Boone county, Iowa, writes:

"Secret societies here have such hold on the people that it is said to be risky to say aught against them. Last Sabbath night I read from the pulpit the article in the *Cynosure* on the 'Lutheran Synod Making History' * * It is the first I have heard in public in this town adverse to Masonry. In almost all departments of society in this country, Christ is denied his claims. From all parts comes the cry 'Crucify him! crucify him!' Undoubtedly this is the great sin of this nation. Let us kindly yet faithfully uphold the honor of our King."

E. H. Reed, Lake Center, Hamilton Co., Iowa, writes:

"I have just been reading of the grand flourish of the Knights of Pythias in the city of Cleveland. I believe if all the doings of these dark orders were fully known they would not receive the homage they now do. We are in deep sympathy with the glorious cause of reform and pray our Heavenly Father to bless it."

L. Wing, East Douglas, Mass., continues sending the *Cynosure* to a high Mason and writes:

"May the Lord bless it to him and save him from his Masonry. I am longing to get Bro. Ronayne if possible, or Rathbun or Stoddard to come to this place and help to start the ball rolling in this reform as soon as I can procure the money to do so."

L. B. Lathrop, Hollister, San Benito county, Cal., writes:

"I wish all our men would stand up to the rack fodder or no fodder. It would help some."

Jesse Hunter, Freeport, Ill., writes:

"My brethren, look up. God is on our side. He is more than a match for the devil and all his understrappers. Be faithful! Be true!"

J. D. Gallup, Genoa, Ottawa county, O., writes:

"The people outside of the lodge appear to be afraid that their houses or barns or cattle might be burned or some other damage take place if they take the *Cynosure*. I am with you to the end or until that great red dragon, with seven heads and ten horns, speaking marvelous things to deceive, if possible, all mankind, is slain."

Mrs. Ella Reidy, Wallaceton, Clearfield county, Pa., writes:

"I believe the secret empire is one of the evils of the last days, that would deceive if it were possible, the very elect."

Daniel F. Pratt, Reading, Mass., writes commending the *Cynosure* and adds:

"Let us have the truth the whole truth and nothing but the truth. I feel in hopes to send you some new subscribers and orders for books as soon as the times are better."

John Hoobler, Fairmount, Ill., writes:

"I am taking the *Cynosure* with me wherever I go, getting people to send for it. I am doing all I can to circulate it far and near."

W. P. Burke, moves from Upper Lake, Cal., to Cold Springs, Jacinto county, Texas, and writes:

"I go to Texas to fight the battle for the Lord."

J. B. Stinespring, Lafayette, Ind., writes:

"I love the *Cynosure* more and more, and think it the best paper printed. I would not do without it. I remail all my papers to all parts of the Union. My prayer is that you may be able to carry on the work."

Zeba Smith, Montpelier, Washington county, Vt., writes:

"I read and circulate my paper and books as much as I can. One man that I lend them to likes them much and said that he would try to get some subscribers. * * Judge Poland is not a Mason as I have been told by his father and brother, but is strongly opposed to Masonry."

A friend writes:

"I would be glad to do a great deal more for the cause if I were able, but I am getting old and infirm and have a great deal of business at home to attend to. I will do what I can to forward the cause of anti-secrecy."

This friend sent in a club of twenty a little more than a year ago. We want one or two hundred young men to relieve these veterans. Who will volunteer?

Rev. A. D. Carter, Deersville, O., orders papers, etc., and writes:

"I am going on a lecturing tour."

Enoch Honeywell, Altay, N. Y., writes:

"Dr. Alley, of Cayuga county, N. Y., says, in a letter to me, June, '77, that fifty years ago Esq. Sawyer of same county, an adhering Mason, saw Witherell exhibit Masonry (I saw the same) and he (Sawyer) then an acting justice of the peace, said to him: 'If you will not expose me while I live I will tell you the truth. That exhibit is a true showing of the order of Masonry.' The Doctor says he is now at liberty to report, as Sawyer is dead."

Home and Farm.

HOW TO PREVENT DAMP WALLS.

Many, probably the great majority of people, suppose that the dampness on the inner surface of the walls of houses comes through the wall from the outside. Accordingly they take great pains, and try many expedients to prevent its "striking through," whatever that means. Some try the tarred paper, thinking that no dampness or much cold can "strike through" that. Others provide a free ventilation between the outer and inner walls, hoping that, as fast as the dampness "strikes through" the outer wall it will be carried off by a current of air before it can "strike through" the inner wall. They don't tell us how it manages to "strike through" the outer wall, in spite of the greatly superior ventilation on the outside.

I certainly think there must be some mistake about this striking through. It seems to me that it would be just as likely to strike out as to strike in.

The dampness on the inner surface of the walls of houses does not come through the walls in any manner; but is deposited in the form of dew, from the moist air of the rooms, when it comes in contact with walls that are much colder than itself.

The only way that I know of to prevent damp walls is to construct them in such a manner that their inner surface shall never be much colder than the air within the rooms.

I have lived in such a house for the last ten years, and fully believe there has not been a damp spot in any room during that time.

One cord of wood was sufficient to keep the dampness out of six

rooms, and keep one of them, a room 12 by 17 feet, warm enough to live in from the first day of December last till the last day of March. House plants grew well during the whole time. THOS. FILER.

Fullersburg, Ill.

HEALTHY HOUSES.

[From the Sanitarian.]

"Sanitation of the Dwellings of the Wage Class," is a powerful plea for the recognition of sanitary science in architectural art and practice, which have hitherto excluded it. Architectural treatises, as a rule, make no reference to it—no allowance for it. Conveniences of living and agreeableness of aspect are regarded and accepted not only as the primary objects, but frequently the only objects worthy of consideration, and to these all others are not infrequently sacrificed. . . . One elementary test of the condition of any class of houses, is the extent of the prevalence of the diseases agreed to be classed as foul air diseases, or of diseases of the epidemic, endemic or zymotic class. Another primary test is that of the infantile mortality, the first of which is the proportion of the deaths of infants under one year to the births of infants within the same year. This has been chosen as a primary test, because infants are to the least degree affected by fluctuations by changes of residences, because they are to the least extent affected by occupations, and because they are most of their time in the house, and because infant life is most affected by vitiated air. . . A death-rate comprising the infant mortality with the proportion of deaths from the foul air diseases would, if well observed, within a year form a safe basis for comparison. . . .

"It was an early direction of that very able army sanitarian, Sir John Pringle, noted in his work on 'Diseases of the Army,' that for the selection of sites for encampments, observation should be made of the height of water in wells near the surface—for he said he had always remarked of the places where the water in wells was near the surface, that they were bad camping grounds.

"Assuming that this first condition of the sanitary specification has been complied with, the habitation, even upon a clean, well-dried gravel foundation, should be protected from rising wet or damp, or from earth exhalations, by another provision, viz.:

"'The flooring of the house shall be constructed of a material which is impermeable to wet, and so laid as to exclude ascending moisture or damp, and all earth exhalations.'

"This ought absolutely to be provided for, and it may be accomplished by several means, as by Portland cement concrete, or most completely by an asphalt covering, or by vitreous tiles laid upon a good concrete.

"One the next question, the 'wall question,' it may be stated that those medical officers who visit the common crowded dwellings of the wage-classes in our towns, even when they are unoccupied, are aware that the walls have a peculiar depressing, musty or fetid smell. On visits after severe epidemic attacks in some of the dwellings a peculiar offensive smell has been perceived, and on inquiry what that could possibly be from, the answer has been that it was the 'dead man's smell,' the body having been kept too long near the wall in a state of decomposition before it could be removed for interment, and the fetor inhered to the wall.

"In the course of the first service under the Public Health Act in England, in cases where the occupiers were all struck with fever, in some instances all the occupiers were ordered to be removed, and the walls and ceilings to be lime-washed. But it occurred that the performance of this service was obstructed or neglected with respect to particular houses, and in those uncleansed houses, and in those alone, and with fresh occupants, the fever has broken out again—thus demonstrating the condition of the 'leprous house,' the walls of which were required to be scraped all around, and the inefficiency of the work of purification. Walls lathed, plastered and papered are even worse for such tenements. The laths rot, the size of the paper decomposes, and the paper itself harbors vermin. The condition of some of the houses of this construction is horrible. To admit of the cleansing of the walls by lime-washing in various model dwellings, the walls have not been plastered or papered. In some instances, the sanitary orders are that the walls should be lime-washed twice, and in other instances as many as four washings a year are deemed necessary.

The conclusions in respect to 'washable walls' are opposed to extensive observation of the higher and middle class dwellings, which have soft, permeable walls, with lath and plaster, papered, which do not smell. But the cubic space in the better class of houses is usually four times greater, occupied partially instead of constantly, whilst the lower class houses are occupied, night as well as day, by double the number of persons. In the first class of houses, however, on the occurrence of cases of scarlatina or the like, it is prescribed as necessary to re-paper them. Moreover, in larger rooms of the first class houses, it is found that illness is at times occasioned by the decomposition of the size used for papering, and by arsenical and other materials used for paper.

"The condensation of moisture on painted walls, or on walls faced with quick conducting materials, in unoccupied rooms, is often confounded with transuding wet, and objected to as a cause of damp; but washable interior wall-facings have been provided for cottages which are not exposed to this inconvenience.

"The occupiers greatly dislike the bare brick walls provided in some model dwellings. In hospitals the evil is in a great measure prevented by facing the interior wall with some hard smooth surface, generally of the best non-absorbent and washable cement. As a principle, then, the surfaces of all interior cottage walls should be washable.

[*Continued next week.*]

Now is the time to plant currant and gooseberry cuttings or to set out the plants. They mature early and drop their leaves long before other plants, and as they start very early in the spring it is well to do the planting in the fall. They will be heaved a little by the frost, but are readily settled back again.

It is a good time also to prune out the standing bushes, the raspberies, blackberries, etc., cutting out all dead wood and superfluous suckers. This relieves the plants of an unnecessary burden and leaves them free to ripen up their best wood.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 11, 1877.

Railroad rates to Dayton from Chicago for the National Convention will be reduced to $10.60 and return on the Pittsburgh, Chicago and St. Louis road (Pan Handle line). These tickets are good for the Convention week only. Apply to the Treasurer N. C. A., as tickets can not be had without an order. Other railroad accommodations will be noticed as soon as possible after they are procured. Friends in northern Iowa, Illinois, Minnesota and Wisconsin will avail themselves of this reduction and save some $7.00.

The Grand Lodge of Illinois.

This body several years ago fixed upon Chicago as headquarters and has since held its annual meetings here. The seven hundred and fourteen lodges and 40,472 Freemasons of the State were represented by some 1,600 men, who met in McCormick's Hall last week. Joseph Robbins of Quincy, presided as "Grand Master" and Geo. W. Martin, a Methodist minister formerly residing at Streator, and not in the best repute there, opened by an appeal to the lodge divinity. The annual report of the Grand Master did not indicate anything remarkable in the history of the order for the year. He was in favor of starting new lodges in the vicinity of such old ones as were for some reason dying out, hoping by competition to keep the altar fires of the lodge burning. The aptitude of Freemasons generally to parade themselves on public holidays he had had occasion to reprimand at various times and quotes from a letter written to mollify the temper of an applicant, who had written a "somewhat impatient" rejoinder to the refusal of his Grand Master. Such parades the Grand Master thinks should be restricted to the "narrowest possible limits." He does not give the specific reasons for so hiding the glory of the order, but many can be supplied which very satisfactorily account for his decision.

The report further showed that six dispensations only for new lodges had been given, while five lodges have voluntarily surrendered their charters and the Grand Lodge taken possession of the property. Four other lodges have been consolidated into two, and to one lodge charter and archives have been restored. The number of lodges in Illinois, therefore, remains the same this year as last; let us hope no more to increase.

Theodore T. Gurney, deacon of the disbanded Tabernacle Congregational church of this city presented a report embodying some significant items respecting the Masonic membership. We shall quote freely from the reports in the daily press:

"The Masonry of 1876 and '77 is in advance of the Masonry of 1875 and '76. Grand Masters are more trenchant in the administration of rebuke, less active in the production of homilies and more active in the enforcement of healthy discipline, and in conserving fraternal welfare."

What is producing this marked change in the spirit of the order? Why not go on enlarging, taking into the Masonic bosom the millions of mankind, transforming them into "good Masons" and excellent men? Does the Masonic system lose its power and virtue after having absorbed just so many individuals?

"Much of the discord which at times unfortunately is found in lodges, and much of the opprobrium cast by the outer world upon the order, can be traced, without deviation, to the too common practice of receiving improper material into the Masonic community."

But the "outer world" has never objected in particular to the lodge receiving cripples, or blind, or old men, women or children. There is yet a further disqualification hinted at here, than is down in the books. What may it be?

This injury, which is constantly perpetrated, occasions more serious results in its effects upon the position, estimation, and propagation of Masonry than have the anathemas of Rome, or revilement, or persecution from whatever source or extent. The standard of qualification is too often departed from, either from hasty acceptation, careless investigation of character, or the mistaken policy of seeking quantity rather than quality.

Some other "standard of qualification" than the "sane mind," the "limbs whole as a man ought to be," than the "irreligious libertine" or "atheist," is becoming necessary. The fascination and power of numbers, or the scarcity of funds in the treasury has overborne the Masonic judgment to the neglect of the unnamed "standard of qualification."

"Candidates ought to possess positive, not negative, traits of character, and be estimated for the good done rather than the evil avoided. As long as these causes exist the effect will continue; but could this noxious element be removed no greater advantage could be acquired. The remedy for this diseased condition will be found in the refusal of the individual member, or the committee to recommend, until sufficient time or trouble is taken to scrutinize reputation, ascertaining not only the recent but the remote conduct of the applicant."

Mr. Gurney calls a certain element in the lodge "noxious," no greater advantage could the order have than to be rid of it, this disease must be remedied.

"If the facts are worth anything they demonstrate that multitudes enter the church and Masonry, professions and trades, without the semblance of adaptability for either. * * They never had the 'internal qualifications' and the consequences are that they soon find their presence in the lodge as uncomfortable and unimportant as does epiricism in the presence of science and education."

Now these multitudes who have entered Masonry who have no "semblance of adaptability" for it, never had the "internal qualifications" for it, who are they? Gouley, the late secretary of the Grand Lodge of Missouri expressed the idea that Masonry had no use for a man whose desires went out for a holy life, who found that in Christ was his only hope; this is his idea, not his words. Now there were over 36,000 Masons reported last year in this country and Canada who took demits or were suspended for "non-payment of dues," that is, most of them have ceased to attend the lodge, they had not the "internal qualification" the Masonic sense, the nature which would absorb the deism, the flattery, the idolatry, the sham of Freemasonry. They find themselves disappointed! Indeed!—and well they may. They find themselves forced into a so-called perjury, swearing to they know not what, made to "act the liar's part" continually. No wonder they find themselves lacking the Masonic "internal qualification," and with a nature revolting at the fraud imposed on them they leave as best they can dreading the vengeance of the lodge.

Further notice of this meeting will be continued next week, when the address of the Grand Lecturer will be presented.

—Rev. H. H. Hinman was last week speaking in Miami county, Indiana, at Peru and Bunker Hill. We believe he expects to attend the State convention at Plainfield next week.

—Past Master Ronayne is in Mercer county this week. At Marengo last week he was greeted by an immense audience on all three evenings though a sudden and severe change in the weather was unfavorable. Seceded Masons made up a full corps of officers, and the exposition will not be soon forgotten in that part of McHenry county. Reliable judges of the public interest in the expositions believe that no more Masons will he made in Marengo from the respectable portion of society.

—The conventions of the Kansas State Association and of the Central Kansas Association, which were announced for September 24th and 28th, respectively were held, we suppose, as advertised, though no report has yet reached us from either.

—Rev. A. L. Post, of Montrose Pa., has engaged in a discussion on the question, Is Freemasonry anti-Christian in theory and practice? in the columns of the *Advocate*, of New York, a Masonic journal with departments for the grange, for Friend Quakers, and for news. The *Advocate* claims to have a large circulation, so that the sterling arguments of Dr. Post will be widely read. We have no fear as to their effect, and that the truth will carry conviction when presented by him. May the Holy Spirit bless it to all who read! We cannot hope to print the whole discussion but shall endeavor to make liberal extracts from it. The first article and reply appear in the last *Advocate*. Bro. Post's opponent is said to be a Baptist minister, whose name is withheld.

—Friends in Iowa write to know whether tickets will be supplied for the State election. We have not learned that this is to be done. If any arrangement of this kind is undertaken we should be glad to inform the friends in that State. The ticket nominated at Marshalltown is as follows: For Governor, Elias Jessup, Mahaska county; Lieutenant Governor, Frederick Nelson, Page county; Superintendent of Public Instruction, E. B. Kephart, Linn county.

—Rev. David Yant, the veteran reformer of Bolivar, Ohio, has made known his intention of devoting his entire property to the founding of an orphan asylum. The Wesleyan conferences through which this benevolent project is to be perfected, are with great unanimity pledging their co-operation.

—A late *Interior* mentions that it has noticed the necessities of an aged Christian and his wife who have been reduced to want and asked donations for them. Having received but $10 when the editor longed for $100; he adds a touching exhortation, thus: "If this aged gentleman had been a Mason or an Odd-fellow, and had paid a fourth part to one of these societies that he has contributed to the Presbyterian church, he would not now be left in destitution and want. Those who wish to contribute should do so without delay. Contributions may be sent to our address." Unless the *Interior* circulates wholly amongst Freemasons and Odd-fellows, who are unaccustomed to charity outside their pale, it is no wonder well-disposed Christian people are careful how they entrust money to the writer of such a sentiment.

—The Wesleyan Conferences of Michigan and Illinois have adopted the following request to the Government in respect to arbitration. Let the good example be followed by all our churches:

To the Honorable R. B. Hayes, President of the United States of America:—We, the Illinois Annual Conference of the Wesleyan Methodist Connection of America, in conference assembled, earnestly entreat you as President of our beloved country, to lay before Congress at your earliest convenience, the propriety of requesting Great Britain to join our Government in a treaty, never hereafter to go to war with each other, but substitute peaceful arbitration as a permanent mode of settlement of differences, failing otherwise to be adjusted. We also recommend that the two governments jointly invite other governments, with whom they hold friendly intercourse, to join them in similar treaties.

—Last Thursday evening the friends of reform, led by Drury Holt, debated the question of the compatiblity of such secret organizations as Freemasons and Odd-fellows with a good republican government and the Christian religion, with the advocates of the lodge at Reed's Station Delaware Co., Ind. The way is made ready for a good course of lectures or a continuation of the debate by Bro. Cook or some other lecturer.

—A while since some of the European papers published a description of the "Catholic League," an organization said to have its center at the Vatican, and combining every resource of the Catholic world, financial, moral, physical or spiritual for the restoration of the temporal power of the Pope. All the various Catholic clubs, guilds, sodalities, societies and orders throughout the world are to be subordinate to this League which will be able to control every Catholic enterprise and set afoot simultaneous movements in different countries for the accomplishment of this purpose. Romanist papers deny the report, but in such a way as generally to assure the anti-papal press of its general correctness. The *Christian Union* remarks thus upon the order:

"The truth respecting this 'Catholic League' seems to be that the 'League' is in full operation under other names of associations already working for the same end. For example, there is the 'Archiconfraternity of St. Peter'—an association of prayers and contributions for promoting the rights of the Pope. There is also the 'Society of Catholic Interests,' having the same object and having branches in different countries. In fact the whole Roman Catholic organization is a huge secret society, having a Worshipful Grand Master or other form of superior. And this helps to explain the jealousy with which it frowns down the competition of all the other secret societies.

N. C. A. Receipts for Sept., 1877.

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INTEREST:

On note No. 41, A. J. Burgess	1 60
" " " 14, P. Barnard	7 00
" " " 18, H. W. Cherry	1 50
" " " 125, J. E. Wilson	6 00
" " " 126, Nixon Rush	1 50
" " " 66, Geo. W. Black	3 00
" " " 67 Emma Black	3 00
" " " 68, Geo. Harvey	3 00
" " " 85, Keturah Miles	3 00
On Pub. House Fund Loan	253 59
Rent	117 66
Book Sales etc., at Expositon	40 00
Total	$482 85

H. L. Kellogg, Treas.

—Elder G. P. Riley of Wyanet, Ill., was appointed by the Illinois Wesleyan Conference meeting in Flora recently, as delegate to the National Convention at Dayton and the pastors instructed to take up a collection to defray his expenses. Rev. N. D. Fanning was appointed delegate by the great Tabernacle meeting at Marengo last week.

News of the Week.

—It is reported that the new Custom House here now nearly ready for the roof is in bad condition in many parts from defective stone. Part of the corridors have been removed and rebuilt on this account.

—Tuesday was the anniversary of the Great Fire of 1871. A special day was made at the Exposition in commemoration.

—The largest passenger train ever drawn into Chicago came over the Michigan Southern road last week, bringing an excursion from South Bend, Indiana. It consisted of thirty-eight coaches drawn by two engines.

—At twelve o'clock midnight of Thursday the western abutment to the great iron bridge that spans the Missouri at Atchison, Kansas, caved into the river with a terrible crash, carrying with it the entire fifteen-foot wall and about seventy-five feet of the embankment. A gradual sliding of the bank had been noticed for the past forty-eight hours, and Mr. L. L. Todd, Superintendent of the bridge, had a force of men employed day and night doing everything that could be done to avert the disaster.

—Col. Miles attacked the Nez Perces Indians, September 30th, on the Snake Creek eight miles from the Yellow Stone near Bear-paw Mountains, and after a severe battle, in which he lost many officers and men, took about all their stock. The Indians lost seventeen killed and forty wounded.

—The prince of Montenegro will not push operations any further in the direction of Herzegovina, as he has gained as much Herzegovinian territory as he can hope to retain when peace is concluded. It is thought he will now attempt acquisition on the Albanian frontier from the plain of Moratscha down to Podgoretza which territory has long been coveted by the Montengrins.

—The Russians have ordered contractors to construct one hundred and eighty-six miles of railway in Bulgaria, to build huts for a hundred and fifty thousand men, and hospitals for fifteen thousand.

—A timely insurrection in the Caucasus, during the early part of the summer, paralyzed the Russian army in Armenia, and saved Mukhtar's forces from extermination and Kars and Erzeroum from capture. Some weeks ago the resumption of offensive operations by the Russians in Asia was announced. An extensive insurrection broke out in Daghestan—a region lying north and east of the Caucasus, between the mountains and the Caspian—about the middle of September, and all the available forces of the Russians were employed in its suppression. After a short and sharp campaign the rebellion has been quelled and the Russian army is again at liberty to move against the Turks.

—Paris is reported very quiet, but with that sort of calmness which has a passionate feeling beneath it. The French people have been so long on the eve of grave political events that business is almost at a stand-still and the bourse is weak. The three days' prayer for the success of the government is regarded in a very grave light by a section at least of the French liberals. Last evening's *Debats* says that the proceeding is most serious as showing to all beholders that the seat of government of France is not at Paris nor Versailles, but at Rome.

—Grand Duke Michael attacked the Turkish position in Armenia last week and a very severe battle was fought on Thursday. The Turks report a Russian loss of 10,000 killed and wounded, but this is believed to be exaggerated largely. The Russians carried important positions but were obliged to give them up, so that no advantage is gained for either army. From Mukhtar Pasha's latest dispatch it seems that the Russians have withdrawn from the right and center of his line and concentrated their entire army at Aktschak, on Kars-Tschai, fifteen miles northeast of Kars. This is undoubtedly the greatest and most critical affair of the war in Asia Minor. The object of the Russian attack is to cut Mukhtar off from Kars, or to drive him under its walls and shut him up there. If it fails, the second Russian campaign in Asia will be over.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $80,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

Rest.

"Thou hast made us for thyself, and the heart never resteth till it findeth rest in thee.—St. Augustine.

Made for thyself, O God!
Made for thy love, thy service, thy delight;
Made to show forth thy wisdom, grace and might;
Made for thy praise, whom veiled archangels laud;
Oh, strange and glorious thought, that we may be
A joy to thee.

Yet the heart turns away
From this grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams,
Chasing illusions melting day by day;
Till for ourselves we read on this world's best,
"This is not rest."

Nor can the vain toil cease,
Till in the shadowy maze of life we meet
One who can guide our aching, wayward feet
To find himself, our Way, our Life, our Peace,
In him the long unrest is soothed and stilled;
Our hearts are filled.

O rest, so true, so sweet!
(Would it were shared by all the weary world);
'Neath shadowing banner of his love unfurled,
We bend to kiss the Master's pierced feet;
Then lean our love upon his loving breast,
And know God's rest.

—Frances Ridley Havergal.

Ye are My Witnesses.

A witness is a person that gives testimony. Witness in Greek is martys or martyr, and signifies one who gives testimony to the truth at the expense of life. Witnessing was one great object of Christ's mission into the world. Long before he was born Isaiah prophesied of Christ, "I have given him for a Witness unto the people." In the Revelation he is called "The faithful witness." To Pilate he said: "For this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." As a witness, he testified the will of God faithfully, plainly and fully, so far as is necessary to the salvation of men. He was a faithful witness, not only because he revealed the will of God for our salvation and bare record to the truth before Pilate, but also because he sealed it with his blood; he died and was a martyr of the truth. This Jesus hath God raised up whereof we are witnesses, says Paul. As he was a witness of his own doctrines and missions, Christians are "His witnesses of these things." As God gave him for a witness, so are his followers witnesses unto the people among whom they live. Of them God says "ye are my witnesses." One distinctive, important and permanent object of the church of Christ in this world, is witness bearing; that she should bear witness unto the truth. The witness is sworn "to tell the truth, the whole truth, and nothing but the truth." This is the testimony the church should give for Christ's truth. But this she cannot do of herself. She needs light to know the whole truth. She needs help to enable her to declare it. God has promised this help. He says, "I will give power unto my two witnesses." While promising help to those who will witness for him, God threatens with his dire vengeance false witnesses and perjured persons. "I will be a swift witness against false swearers." Witnesses are sworn to tell the truth under penalty of perjury. What a dread punishment do they risk who are false witnesses of God! The church of Christ is as distinctly called to bear witness for his truth and against whatever error opposes that truth as she is to labor for the conversion of souls or the edification of saints. "The Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The Gospel is to lift its testimony, through the preaching of the living ministry, as a witness against all the moral evils of all nations, before Christ come again. Having obtained help of God, Christians are to continue to this day witnessing both to small and great. They must speak that they know and testify that they have seen of Christ, though men receive not their testimony, and even though like the martyrs of the Revelation, they should be beheaded for the witness of Jesus and for the Word of God.

Witnesses are sometimes afraid to tell the whole truth in human courts lest they should incur the displeasure of those against whom they might testify. The fear of man bringeth a snare, and they are caught in the evil net of suppressing important testimony which the court and jury should hear. So far as they do so they are false witnesses. Just so with the church and the individual Christian. Both should let the light of their testimony shine before men and witness against all wrong doing, as well as for its opposite.

How few Christians are there who do this? How many churches lift up their testimony for the truth as it is in Jesus, and as it is revealed in his Word? How many have for the fear of the wicked, the powerful or great, suppressed their testimony on vital truth? How changed for the better, did all professed Christians bear faithful witness against the prevalent errors and popular evils of society! Many silence the truth, which if uttered would regenerate that society. Many a church is recreant and false to her mission. There is no witness-bearing in it, except it may be for that which all receive as truth. They will not testify for truth at the peril of life or even popularity. They never lead in the van but in the rear of a reform. Their testimony comes in too late when the jury has rendered its verdict, and the judge, an enlightened public opinion, has passed sentence upon the criminal. Such testimony is worthless. It comes too late to be of any value.—*Selected.*

The True Wife.

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it, instead of that dreadful word "*femme.*" But what do you think it comes from? The great use of Saxon words is that they mean something. Wife means "Weaver." You must either be housewives or housemoths; remember that. In the deep sense you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head; the glow-worm in the night-cold grass may be the only fire at her foot; but home is wherever she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermillion, shedding its quiet light far, for those who else are homeless. This, then, I believe to be woman's true place and power.—*Ruskin.*

Discipline.

Discipline in the church is so severe and dangerous a remedy that it should be applied only in extreme cases. It kills as often as it cures. The awful surgery is in danger of reaching the vitals. The merciful pastor will apply it only when all other means fail, or when there is imminent danger that the gangrene extend to the whole body. To reach the point of discipline is usually to reach the point of death, as the patient in most cases lacks the vitality to survive the operation. And if that were all, the case would be more hopeful. The difficulties and dangers suggest the need of extreme caution in the use of this dangerous instrument, as well as preliminary effort to obviate the necessity of it. Here the old proverb about the ounce of prevention and the pound of cure is applicable. Let not the evil take root, and there will be no call for the remedy.—*Zion's Herald.*

What it Costs to Write Well.

Excellence is not matured in a day and the cost of it is an old story. The beginning of Plato's "Republic," it is said, was found in an old tablet written over and over in a variety of ways. Addison, we are told, wore out the patience of his printer. Frequently, when nearly a whole impression of the *Spectator* was worked off, he would stop the press to insert some new proposition. Lamb's most sportive essays were the result of most intense brain labor; he used to spend a week at a time in elaborating a single humorous letter to a friend. Tennyson is reported to have written "Come into the Garden, Maud," more than fifty times over before it pleased him, and "Locksley Hall," the first draught of which was written in two days he spent the better part of six weeks for eight hours a day, in altering and polishing. Dickens when he intended to write a Christmas story, shut himself up for six weeks, living the life of a hermit and came out as haggard as a murderer. Balzac, after he had thought out thoroughly one of his philosophical romances and amassed his materials in a most laborious manner, retired to his study, and from that time until his book went to press society saw him no more. When he appeared among his friends he looked, said his publisher, in the popular phrase, like his own ghost. The manuscript was afterward altered and copied, when it passed into the hands of the printer from whose slips the book was re-written the third time. Again it went to the printer two, three, and sometimes four separate proofs being required before the author's leave could be got to send the perpetually re-written book to press at last to have it done. He was literally the terror of all printers and editors.

Moore thought it quick work if he wrote seventy lines of "Lalla Rookh" in a week. Kinglake's "Eothen," we are told, was re-written five or six times, and was kept in the author's writing desk almost as long as Wordsworth kept the "White Doe of Ryletone," and kept it like that, to be taken out for review and correction almost every day. Buffon's "Story of Nature" cost him fifty years of labor before he sent it to the printer. "He composed it in a singular manner, writing on large sized paper in which, as in a ledger, five distinct columns were ruled. In the first column he wrote down his first thought; in the second he corrected, enlarged and pruned it; and so on until he reached the fifth column, within which he finally wrote the results of his labor. But even after this he would compose a sentence twenty times, and once devoted fourteen hours to finding the proper word to round off a period." John Foster often spent hours on a single sentence. Ten years elapsed between the commencement of Goldsmith's fine work the "Traveller" and its completion. Le Rochefoucauld spent fifteen years in preparing his little book of maxims, altering some of them, Segaris says, thirty times. We all know how Sheridan polished his wit and finished his jokes, the same things being found on different bits of paper, differently expressed. Rogers showed Crabb Robinson a note to his "Italy," which he said took him two weeks to write. It consists of a very few lines.—*Boston Times.*

Drinking for Health.

There is more food in one bushel of barley than there is in 12,000 gallons of the best beer. So says Baron Von Liebig. He adds: "Beer, wine, spirits, etc., furnish no element *capable* of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle." And Dr. T. K. Chambers, who is the physician to Prince of Wales, the heir apparent

to the throne of England—and therefore supposed to be a first class physician, says: "It is clear that we must cease to regard alcohol as, in any sense, an aliment (a food), inasmuch as it goes out (of the body) as it goes in."

Dr. Lees says: "There is more real nourishment in a threepenny brown loaf than there is to be found in a barrel of Allsopp's ale, containing three hundred and sixty-five gallons and costing $175!"

Liebig says: "We can prove, with mathematical certainty (as plain as two and two make four), that as much flour or meal as can lie on the point of a table knife is more nutritious than nine quarts of the best Bavarian beer; that a man who is able daily to consume that amount of beer obtains from it, in a whole year, in the most favorable case, exactly the amount of nutritive constituents which is contained in a five-pound loaf of bread or in three pounds of flesh."

"It is a mistaken notion," says Dr. O'Sullivan, "that ale, wine or spirits communicate strength, and it is disgraceful to see medical men endeavor to propagate the error."

Says Mr. Parton: "When we have taken from a glass of wine the ingredients known to be innutritious, there is scarcely anything left but a grain or two of sugar. Pure alcohol, though a product of highly nutritive substances, is a mere poison—an absolute poison—the mortal foe of life in every one of ts forms, animal and vegetable. If, therefore, these beverages do us good, it is not by supplying the body with nourishment."

Possibly you are of the opinion that alcohol is a heat producing fluid, and use it for that. But this is a fallacy. Says Dr. Lees, "Alcohol cannot possibly yield a single unit of heat to the blood. Everybody must see that, as the coals and chips that fall out of the grate are not the fuel that actually boils the kettle, so a substance like alcohol, which is constantly cast out of the bodily furnace, cannot contribute to the warming of the living house."

Settle it in the mind then, that no spiritous liquors can be conducive of good health. They do not give strength; they do not assist digestion. The best trainers strictly forbid their use to those striving for the highest physical developement; and the brute creation are healthy without them. As says Dr. Cummings: "In the natural world, the blackbird, thrush, canary, and nightingale drink nothing but water, and smoke nothing but fresh air. A grove, or wood in spring echoes with feathered musicians each a teetotaler, ever singing and never dry.

Presposterous is it to imagine that men will thrive on what no other thing can be made to touch.—*Ex.*

The very thing that you dislike in another may be seen in you—exaggerated.

Children's Corner.

Twelve Years Old.

Twelve years old! then I ought to know
My Father's the Father in heaven;
I'm old enough to know for myself,
That of such is the kingdom of heaven.

Twelve years old! then I ought to know
The work of my Father in heaven;
That caring for all, and doing them good,
Is the work of the kingdom of heaven.

Twelve years old! then I ought to help
The work of my Father in heaven;
In doing good there's some work for a child,
For of such is the kingdom of heaven.

Twelve years old! then I'll pray to-day,
"My Father, my Father in heaven,
I am thy child, do thou help me to love,
For of such is the kingdom of heaven."

—Churchman.

Frederick the Great, and why He was Called so.

BY AMASA LORD.

[Concluded].

At length, the tide was turned in favor of Prussia. The Empress Elizabeth of Russia, one of the most powerful of the coalition against Frederick, died on the 5th of January, 1762, and her death changed the fate of Europe. Peter the III., who succeeded her, hated Maria Theresa and admired Frederick. He withdrew his troops from the alliance and sent them to the aid of Prussia, for he too was an absolute monarch and his soldiers fought in blind obedience to his will without reference to the merits of the cause. The Swedish Court, which was allied to that of Russia, did the same thing. Frederick was at last successful, and retained Silesia. This success made him a hero, and secured for him the title of "the Great." If he had been unsuccessful, he would have been almost forgotten or remembered only with pity and disgust, and fewer boys would have been named for him both in Europe and America.

But his greatness was secured by the partial ruin of his own country, and that of others. According to his own computation, the conquest of the province had cost the lives of six hundred and seventy thousand of the allies, and one hundred and eighty thousand of his own troops. The population of Prussia had been diminished five hundred thousand during the seven years' war. The day after the treaty of peace was concluded, Frederick wrote to his friend, D'Argens, as follows: "For me, poor old man that I am, I return to a town where I know nothing but the walls—where I find no longer any of my friends. To form an idea of the general subversion and desolation, you must represent to yourself countries entirely ravaged—the very traces of the old towns hardly discernible: of the towns, some were ruined from the bottom, others half destroyed by fire. Of thirteen thousand houses, the very vestiges were gone. There was no field in seed—no grain for the food of the inhabitants, noble and peasant had been pillaged, foraged, eaten out by so many different armies that nothing was now left them but life and miserable rags."

But the cup of Frederick's iniquity was not yet full. The kingdom of Poland contained a population of twenty millions, and lay between Prussia, Austria and Russia. The monarchs of these countries, like so many greedy wolves, resolved to dismember it and apportion each a part to himself. The man who could rob Austria of Silesia without any pretext but his own aggrandizement, would, of course, not refuse to aid in the humiliation and partition of Poland for the same purpose. If Frederick was not the originator of this perfidious transaction, he was at least active in its consummation. Partly by bribing the leading members of the Polish diet, and partly by force, the three powers accomplished their purpose, and the kingdom of Poland was at an end.

Soon after this the mortal career of the "Great" Frederick, falsely so called, was also ended. His death occurred on the 11th of August, 1786, aged 74. He died as he had lived, a dreary death of pain and hopelessness. He had no faith in the immortality of the soul, or the existence of any God who takes an interest in the affairs of men, and in the anguish of his dying hours avoided all allusion to religious subjects. The Prussian territory had been nearly doubled under his reign, and contained at the time of his death about six millions of inhabitants. But he left to his country, as a standing curse, a standing army of two hundred and twenty thousand men, which consumed four-fifths of the revenue of the state, and enabled his successors to inflict still further evils upon Prussia and the rest of Europe.

Such was the man whom historians call "Great" and whom even the present generation honors and reveres. We have shown why he is so called but it is only because wrong ideas of greatness prevail that the title is conceded to him. When warriors come to be regarded in their true light, such monsters of selfishness and cruelty as Frederick and his father, will be classed with robbers and murderers and their names and memory will be execrated. If what we have written will tend to divest such men of the halo of glory which surrounds them and teach the boys of our country to be

"Great, not like Frederick, stained with blood,
But only great as they are good"—

the object of thus exposing his wickedness and presenting him in a different light from that in which he is ordinarily viewed, will be accomplished.

Comparative Geography.

Greece is about the size of Vermont.

Palestine is about one-fourth the size of New York.

Hindustan is more than a hundred times as large as Palestine.

The Great Desert of Africa has nearly the present dimensions of the United States.

The Red Sea would reach from Washington to Colorado, and is three times as large as Lake Ontario.

The English Channel is nearly as large as Lake Superior.

The Mediterranean, if placed across North America, would make a sea navigation from San Diego to Baltimore.

The Caspian Sea would stretch from New York to St. Augustine, and is as wide as from New York to Rochester.

Great Britain is about two-thirds the size of Hindustan, one-twelfth of China and one twenty-fifth of the United States.

The Gulf of Mexico is about ten times the size of Lake Superior, and is about as large as the Sea of Kamschatka, Bay of Bengal, China Sea, Okhotsk or Japan Sea; Lake Ontario would go in each of them more than fifty times.

The Sabbath School.

LESSON XLII.—October 21, 1877.—PAUL AND THE BIGOTED JEWS.

SCRIPTURE—Acts 22: 17-30. Commit to memory vs. 17-21.

17. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;
18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.
19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:
20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.
22. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.
23. And as they cried out, and cast off their clothes, and threw dust into the air,
24. The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.
25. And as they bound him with thongs Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
26. When the centurion heard that he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.
27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.
28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.
29. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

GOLDEN TEXT.—"But woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men." Matt. xxiii. 13.

Having obtained permission to speak, Paul stood on the stairway leading from the temple to the castle, and motioned with his hand to gain attention and secure quietness. A great silence ensued, induced partly by curiosity, partly by the presence of the Roman soldiery, and partly by the commanding appearance of the apostle himself, but chiefly by his use of the Syro-Chaldaic tongue—a dialect endeared to his hearers, not only because it was their mother tongue, but also because it was substantially the language of Holy Writ. Paul's discourse is called by himself an apology, or self-defence, and in it he recounts his early history (v. 3) and opposition to Christianity, (vs. 4, 5) his conversion to the new faith, (vs. 6–16) and his remarkable experience in the temple at Jerusalem, (vs. 17–21) evidently aiming to answer the charge (xxi. 28) that he was an enemy of the Jews and their religion. His tact in conciliating favor is evident in his use of the Hebrew tongue, in the terms of his address, (v. 1) in the facts regarding himself which he presents, in the description which he gives of Ananias, and in his reservation of the most offensive part to the last.

LESSONS.

Success in Gospel effort is generally greatest among strangers, vs. 18, 21.

Early sins, even when abandoned, are a fountain of evil, vs. 19, 20. They annoy the sinner, and weaken his power.

God's wisdom and plans are different from ours, vs. 18, 21. Let us submit to his will.

Often God answers prayer in a way different from our desires and expectations, vs. 17–21.

We should avoid needless offence in preaching the Gospel, vs. 17–21.

The most prudent course will sometimes fail, vs. 22, 23.

The virulence and unreasonableness of a mob, vs. 22, 23. Its success even in a good cause, weakens the hands of lawful government.

Let us be thankful if the days of inquisition and torture are past, v. 24.

The value of citizenship in a great country, vs 25–29. How much more, too, the value of citizenship in heaven! Phil. iii. 20.

We ought not to court persecution or martyrdom, v. 25. So did not Paul.—*Evangelical Repository.*

DOCTRINES.

Vs. 17, 18.—Persistent refusal to receive the truth is a good reason for ceasing to offer it.

Vs. 19–21.—Not our desire, but God's purpose, should be the rule in seeking a field of labor.

Vs. 22, 23.—The truth faithfully declared often excites the bitterest opposition of wicked men

Vs. 24–28.—The profession of Christianity does not hinder us claiming all our rights as citizens.

Vs. 29, 30.—Persecution often secures to its subjects grand opportunities to preach the truth.—*Christian Press.*

BIBLE EXPLANATIONS.

V. 17 —Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned to Damascus. Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days. Gal. 1:15-18; Acts 9: 28-29.

Two men went up into the temple to pray. Luke 18: 10; Acts 3: 1.

I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth), such an one caught up into the third heaven. 2 Cor. 12: 1-4.

Peter went up upon the house-top to pray about the sixth hour. And he became very hungry and would have eaten: but, while they made ready he fell into a trance. Acts 10: 10. He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance but having his eyes open. Num. 24: 4; Dan. 8: 1; 9: 21; Ez. 1: 1; Joel 2: 28; Lu. 1: 9-23; Acts 12: 9; 26: 19.

V. 18.—And he [Ananias] said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just One. v. 14. The angel of the Lord appeared to Joseph in a dream saying, Arise....and flee into Egypt. Mat. 2: 13. Then let them that be in Judea flee into the mountains. Mark 13: 14.

It cannot be that a prophet perish out of Jerusalem. Luke 13: 33; Mat. 13: 57; 10: 14; 23: 37; Acts 9: 29; Jer. 13: 27; Ez. 3: 7.

V. 19.—And punished them oft in every synagogu . Acts 26: 11; 9: 1; 8: 3; 1 Tim. 1: 13. But they were all afraid of him. Acts 9: 21, 26.

V. 20.—And the witnesses laid down their clothes at a young man's feet whose name was Saul. Acts 7: 58; Mat. 23: 31; Rom. 1: 32.

V. 21.—And the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Deut. 3: 26. He is a chosen vessel unto me to bear my name before the Gentiles. Acts 9: 15; Rom. 15: 16; Gal. 2: 7.

For examples of similar hesitancy and debate see Acts 9: 10-16; Ex. 3: 11 to 4: 17; Jer. 1: 4-10.

V. 22.—And when they heard of the resurrection of the dead some mocked. Acts 17: 32; 21: 36. But they cried out Away with him; away with him. Crucify him John 19: 15; Thess. 1: 15.

V. 23.—Shimei went along on the hills over against him, and cursed as he went and threw stones and cast dust. 2 Sam. 16: 13; Acts 7: 54; 26: 11; Mark 14: 63.

V. 24.—And when he had scourged Jesus, he delivered him to be crucified. Mat. 27: 26; John 19: 1; Luke 23: 14; Mat. 23: 34; Heb. 11: 36.

V. 25.—For I am ready not to be bound only, but to die also at Jerusalem. Acts 13: 11, 12; Heb. 13: 3.

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints. Eph. 2: 10; Zech. 2: 8.

V. 26.—And they feared when they heard that they were Romans. Acts 16: 37, 38; 21: 39; 23. 27; 25: 16; Luke 18: 7; Ps. 58: 11.

V. 27.—Art thou not that Egyptian? Acts 21: 38.

V. 28.—Then shall they give every man a ransom for his soul unto the Lord. Ex. 30: 12; Job 30: 24; Ps. 49: 7. The ransom of a man's life are his riches. Pr. 13: 8. Ye are bought with a price. 1 Cor. 7: 23. The man Christ Jesus, who gave himself a ransom for all. 1 Tim. 2: 6: Mat. 20: 28.

The truth shall make you free. John 8: 32, 36. For he that is called in the Lord ....is the Lord's free man. 1 Cor. 7: 22. The glorious liberty of the sons of God. Rom. 8: 21: Gal. 5: 1.

Except a man be born again he cannot see the kingdom of God. John 3: 3, 5. But now they desire a better country, that is an heavenly. Heb. 11: 16.

V. 29.—See v. 24 and 21: 33.

V. 30.—And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council and bound Jesus, and carried him away and delivered him to Pilate. Mark 15: 1; Acts 6: 12; 4: 5, 6; 5: 21; 23: 28, 29.

Religious Intelligence.

—The Presbytery of which Greene county, East Tennessee, forms a part, at its last meeting resolved to proclaim itself neutral in regard to the sin of secretism.

—Rev. Wm. Pinkney who has very acceptably filled the Wesleyan pulpit at Wheaton for several years has removed to Sycamore, Ill., to take charge of the congregation there. Rev. Mr. Van Doren from the Flora church has been invited to Wheaton and will probably accept.

—Prof. C. A. Blanchard of Wheaton College, who has been preaching to the Independent church at Streator, Ill., for several months, delivered a forcible address to his congregation against the lodge on Sabbath, Sept. 30th.

—Mr. Moody has determined to spend the month of October in Vermont. At a conference with about fifty Vermont ministers, held at Bellows Falls, he said that he desired rest from the work in large cities, and if the pastors and members of the churches of Vermont desired it, he would begin the first of October to hold meetings in a few of the most important towns of the State. Major Whittle and Mr. Needham will co-operate with Mr. Moody.

—The religion of Brazil is thus described in a recent pamphlet published by the Government: "The religion of the Empire is the Roman Catholic Apostolic. All other religions, however, are allowed, with their domestic or private worship, in buildings consecrated to that purpose, but without any external appearance of temples. In Brazil no one can be persecuted for his religious opinions. It is only exacted that public morals be not offended, and that the state religion be respected, as the state respects other religions, and even punishes with imprisonment and fine those who may, from a religious motive, persecute, abuse, or jest with any religion established in the Empire—the public prosecutor acting for the state. The marriages of non-Catholics are respected in all their legal effects."

—Mackerson's Guide to London and Suburban Churches says that during the past year 66 Episcopal churches have been added to the number previously in the metropolis of Great Britain. The whole number of churches of the Church of England in London and its suburbs is now 848, of which 245 have free seats: 35 use eucharistic vestments; 465 have the surplice in the pulpit; 16 burn incense; 123 are open for private prayer; 152 keep festival dedications; 58 use altar lights; 152 observe the eastward position; 39 have candles on the altar.

—The Rev. Morris Henderson, pastor of the Beal Street Baptist church, Memphis, Tenn., reports a membership of 3,800 (colored). A correspondent of the Chicago *Standard* says he is truly a remarkable man. "Though wholly uneducated, being barely able to read, he has done a great work. There were scarcely any colored Baptists in the city when he began his work. He has been a leader from the start. His church is the mother of all in the city. During one revival, in 1866, which lasted over six months, he baptized over nine hundred persons."

—The Congregational Methodists is the name of a denomination that has had an existence for thirty years or more, with a membership of 10,000, 150 ministers, and church property valued at $50,000. The church began first in the separation of a few members from a Methodist church in Monroe county, Ga., in 1852. Their objections to the Methodists were and are that the itinerant system, as carried out in this country, has mainly lost its efficiency, and failed to meet alike the wants and wishes of the church and the world. One of the articles of its constitution restricts suffrage to "free white members."

—One of the incidents of the Eastern war is the demand in the Russian army for Bibles and Testaments. An agent of the British and Foreign Bible Society reports: "More than 60,000 Bibles and portions of the Scriptures have been bought lately by the soldiers of the Russian armies since they crossed the Pruth. The books were sent from Vienna, Odessa, St. Petersburg, and London. It is a strange thing, and yet not less true than strange, when fierce-looking Cossacks, armed to the teeth, thank you ten times over for having brought them the New Testament, and when they can scarce be restrained, in the gladness of their hearts, from taking you up in their bony arms to give you a well-meant, albeit none the less dreaded, hug of gratitude." It is said that comparatively few of the Russian soldiers are unable to read, the government laying upon the subaltern officers the duty of seeing that their men are taught.

—An exchange reports the following legitimate effect of Universalist preaching: "We recently heard of a case where one of their preachers was very zealous in preaching the peculiar doctrines of the church. A committee of the prominent members of the society waited on the preacher and asked him that, if he pleased, he should preach something else for awhile. They confessed that they fully believed the doctrine, but urged, as a reason, that it be not preached so zealously, that its effect upon the young men of the town was seen to be demoralizing, and that it was encouraging them in a life of sin and shame. This they claimed to be visible in their midst."

Satan's Grand Counterfeit.

BY HIEL LEWIS.

Has the Almighty ever provided more than one Saviour, more than one way or means by which man may be freed from sin? Surely every person who believes the Bible to be the Word of God, will say, he has not.

Every one who believes the Bible trusts alone in this one salvation, and all who try to climb up some other way, or trust in some other salvation, are not true Christians.

The Bible testimonies all point to Christ:

"And to him give all the prophets witness that through his name, whosoever believeth on him shall receive remission of sins." Acts 10: 43.

"God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath, in these last days, spoken unto us by his son." Heb. 1: 2.

"For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life." John 3: 16.

"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts 4: 12.

This is God's salvation, taught all through the Bible as the only genuine salvation; and Paul says:

"I marvel that ye are so soon removed from him that called you unto the grace of Christ, unto another gospel, which is not another: but there be some that would trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1.

So if there be any other saviour, or any other gospel, or any other means of freeing men from sin, they are counterfeits and frauds, gotten up, not by the God of the Bible, but by the enemy of God and man, that is the devil. Inspiration reveals his plans. (See 1 Timothy, 4th chap.)

"Now the Spirit speaketh expressly that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron."

When Satan had accomplished man's ruin in Eden, God immediately came to the rescue and provided a full and free salvation, promising a Saviour to come, "the seed of the woman," and instituted bloody sacrifices (the beasts whose skins were for clothing) to prefigure the great sacrifice, the death and atonement of Jesus Christ, and to keep this true salvation continually before the eyes of all mankind till Christ should come.

What does Satan now do to prevent man from accepting God's salvation but to issue a counterfeit. So he instituted heathenism and heathen gods, and after the confu-

sion of tongues at Babel, provided the different names and traditions of these gods to suit the language and surroundings of the various nations, and in the esoteric mysteries of all these gods, the death (by some violent means) and resurrection (or at least the finding of the body) of the murdered one, and as paganism was not an institution of the Lord God it could be nothing else than the devil's counterfeit, and the object of its introduction was to prevent man from accepting God's salvation.

By the following quotations it will be seen that paganism and Freemasonry are the same thing, claiming to be the pure religion and derived from the same source. See A. G. Mackey's Masonic Lexicon, page 139, article "Enoch:"

"He (Enoch) appointed festivals for sacrificing to the sun and instructed them in the worship of the true God. He too was the inventor of books and the art of writing. According to our tradition Enoch was a very eminent Freemason, and a conservator of the true name of God."

If Enoch instituted festivals for sacrificing to the sun, and instructed them in the worship of the true God, it follows as a fixed fact that Enoch was a pagan idolator and his true god was the sun.

For further proof of the above see same authorsty, article "Mysteries," page 321.

"These sentiments, so different from the debasing polytheism which prevailed among the uninitiated, are the most certain evidences that the mysteries arose from a purer source than that which gave birth to the religion of the vulgar. That purer source was the common origin of them and Freemasonry. * * * I conclude with a notice of their ultimate fate. They continued to flourish till long after the Christian era, but at length degenerated; the sun of paganism was setting and its rites became contemptible."

Had this pure source above referred to, been of God, it could never have thus ended in disgrace.

Now, seeing that his pagan counterfeit was being overthrown by Christianity, Satan found it necessary to issue a revised edition, and on the 24th day of June, A. D. 1717, (see Lexicon page 172), "They therefore met at the Apple Tree tavern (in London, England) and having put into the chair the oldest Master Mason, constituted themselves a Grand Lodge." This is the true reason why Masons celebrate the 24th of June as St. John's day, it being the birthday of modern Freemasonry. Here the devil reorganized and started his grand counterfeit and christened it Freemasonry—a universal religion in which all men agree.

Now let us have from Masonic authority a definite understanding of what this Masonic god is, the required creed, and the salvation from sin provided in this counterfeit, but by way of preface, let us first quote Ephesians 5: 11, 12. "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." Dr. Clark on this passage says: "This no doubt refers to the Eleusinian and Bacchanalian mysteries, which were so impure and abominable, especially the latter, that the Roman Senate banished both from Rome and Italy, the abominations being of the most stupendous kind and of the darkest dye."

These are some of the mysteries of which Mackey says, "They and Freemasonry come from the same *pure source*." No doubt they did!

In our quotations from Mackey's Lexicon we must withhold some of the essential descriptions of the "Phallus" and "Point within a Circle," the male and female divinities (pagan-masonic) and their *united forms*, because as Paul says, it is a "shame even to speak of them."

The Lexicon states positively in the articles "Phallus" and "Point within a Circle," that the "Point within a Circle is to be found in every well regulated Masonic lodge. The present signification of the Point within a Circle among Masons is doubtless comparatively modern. We may collect from the true history of its connection with the Phallus of the ancient mysteries, * * * that the Phallus and Point within a Circle come from the same source and must have been identical in signification. * * * That the Phallus was the same as Baal-peor, which was adopted by the idolatrous Israelites who took it from the Moabites when in the wilderness of sin, under the name of Baal-peor." [See Numbers 25th chap.]

"In the Indian mysteries it was called Lingum and was always found in the most holy place in the temple. * * * Among the Asiatics the same emblem under the name of Lingum was, in connection with the female principle, worshiped as the the great 'Father and Mother,' or producing cause of the human race, after the deluge. * * * That everything was involved in the common destruction except the male and female principles, which were destined to produce a new race." * * * "The two principles in this 'united' form, floated on the surface of the water during their prevalence on the earth, and thus became the progenitors of a new race of men."

Here we have a brief outline of the Masonic god, or male and female divinities.

Let the reader bear in mind that we have it from Masonic authority that paganism and Masonry both came from the same pure source; that the symbols of these gods are to be found in every well regulated lodge, and that the modern signification among Masons, is but a mask to disguise the hideous features of paganism. Secondly. The Bible, both Old and New Testaments, declare these gods to be devils, and the worship of them, devil worship. This same pagan-Phallic worship was celebrated by the Theosophic (pagan-masonic) society at the funeral of Baron DePalm in the Masonic temple New York, May 28, 1876.

Let us look at the creed and religion of Masonry, see Lexicon page 102, Article, "Creed of a Mason:"

"It is a creed that demands and receives the universal consent of all men, which admits of no doubt and defies schism. It is the belief in God."

Now whatever this Masonic india-rubber God may be, it cannot possibly be the God of the Bible, the Lord Jesus Christ. No stretch of of the most flexible imagination can suppose that all men believe in Jesus Christ, the God of the Bible, and doubts and schisms on this subject are as numerous as the frogs of Egypt. Masons certainly, should not claim a belief in Jesus Christ for they expunge the name of Christ from all their readings of Scripture in the lodge, and omit all reference to him in their Masonic prayers. And of the Bible itself Chase's Digest of Masonic Law, 1864, page 206, says: "To require that a candidate profess his belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation on the very body of Masonry."

Again, page 208. "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible, if it was it would not be Masonry, it would be something else."

Therefore, Masonry is a religion and all the denial of Masonic ministers is founded on ignorance or falsehood. The Masonic authorities in proof of this are very numerous, and we will notice a few of them.

Lexicon, page 98: "Hence Freemason lodges, which are but temples of the Most High, are consecrated to the sacred purpose for which they were built by strewing corn, wine and oil upon the lodge, the emblem of the Holy Ark."

On page 404, article "Religion," Masonry is declared to be a religion:

"The religion, then, of Masonry is pure Theism on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or connect their truth or falsehood with the truth of Masonry."

This immaculate perfection is equalled only by the infallibility of the Pope. Let us examine these Masonic claims. Here on page 404, Masonry claims to be a "great universal religion in which men of all nations and sects agree." of such vast proportions that all other religions, whether true or false, may be engrafted onto it. But we are immediately informed that the *truth* or *falsehood* of all other religions must be *disconnected* before they can be united to Masonry.

Let us see how this rule must operate on Christianity. The fundamental truths of Christianity are embodied in the atonement and salvation of Jesus Christ, but Masonry requires that all these saving truths of the Gospel of Christ be suspended, disconnected and thrown away before Christianity can be united to Masonry. The declaration is, "They are not permitted to connect their truth or falsehood with the truth of Masonry."

This rejection of the truths of the Bible shows conclusively that Masonry is at war with the truths of Christianity, else why is their connection forbidden. However, this sweeping rejection of the truths of Christianity, this rejection of God's salvation, is indispensably necessary in order to make room for *Satan's counterfeit*. Both cannot occupy the heart at the same time; one must give place to the other because Masonry has a salvation of its own, another Gospel which is in opposition to God's salvation. See Lexicon, page 287, article "Lustration:"

"No aspirant can be admitted to participate in our sacred rites until he is thoroughly cleansed from all pollution of guilt." Again, page 16, article "Acacian," a term signifying "a Mason who by living in strict obedience to all the obligations and precepts of the fraternity, is free from sin."

And what are the obligations and precepts of the fraternity? They may be summed up thus: Always conceal and never reveal the secrets of Masonry.

(*Continued next week.*)

The Queen of Madagascar has issued a proclamation abolishing slavery in her dominions, accompanied by every circumstance that could give it impressiveness. On June 20 as many as 50,000 people were assembled in a plain at the center of the capital, and the proclamation was read to them. Arrangements were made for reading it at the same hour, in all the large towns of the island. The representatives of the missionary societies were present. While the order was read by the prime minister, cannon were fired to give emphasis to important passages. The substance of the announcement was that as the proclamation of 1874 had been evaded, all Africans, whether admitted to Madagascar before or after the treaty of 1865, should henceforth be free.

An Unkept Trust.—Hon. E. D. Mansfield in an article on the editorial page of the Cincinnati *Daily Gazette* exposes the dishonesty of the trustees of McMicken University of that city in their violation of the trust committed to them. Mr. McMicken was a wealthy bachelor, and the last years of his life a member of the M. E. church, South. A large portion of his property was left to the city of Cincinnati, evidently for the intention of educating poor boys and girls. One section of the will contains these words:

"The Holy Bible of the Protestant version, as contained in the Old and New Testaments, shall be used as a book of instruction in the College."

This portion of the will the trustees have refused to carry out. Mr. Mansfield describes the Board: "A portion of the Board were opposed to the Bible, another portion were Jews and another portion were moral cowards, afraid to follow the dictates of their conscience." Direct efforts are being made to thwart Mr. McMicken's intention of establishing a Christian school. We trust the Christian men of Cincinnati will maintain their rights against all infidel and Jewish opposition. And yet these directors talk about the rights of conscience!—*Central Christian Advocate.*

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CHICAGO, Oct. 8, 1877.

GRAIN—Wheat—No. 2	1 10		1 10¾
" No. 3			1 06
" Rejected			95
" Minnesota	1 14½		1 15
" Winter			1 28
CORN—No. 2			42¼
Rejected			41¼
OATS—No. 2			22½
Rejected			20
RYE—No. 2			53½
Bran per ton			6 75
FLOUR—Winter	5 50		7 25
Spring	3 75		6 00
HAY—Timothy			8 00
Prairie	5 00		7 00
MESS BEEF	10 00		11 00
TALLOW			7½
LARD per cwt			8 65
MESS PORK, per brl			14 50
BUTTER medium to best	18		30
CHEESE	11		13
BEANS	1 80		2 00
APPLES per brl	1 00		3 75
POULTRY—Chickens per doz	1 50		3 25
Turkeys per lb	10		11
EGGS	16		17
SEEDS—Timothy	1 20		1 30
Clover			5 25
Flax	1 20		1 28
POTATOES new per brl	1 25		1 50
BROOM CORN	3		5½
HIDES green to dry flint	8½		15
LUMBER—Clear	28 00		34 00
Common	9 50		11 00
Shingles			3 50
WOOL—Washed	34		40
Unwashed	23		29
LIVESTOCK Cattle Choice	5 05		5 50
Good	4 50		4 90
Medium	4 00		4 40
Common	3 50		3 75
Hogs	5 15		5 90
Sheep	3 00		4 40

New York Market.

Flour	$3 25	10 00
Wheat—Spring	1 27	1 40
Winter	1 37	1 51
Corn	57	65
Oats	32	37
Rye		71
Lard		9¾
Mess pork		14 35
Butter	13	23
Cheese	7	12½
Eggs	20	21
Wool	13	57

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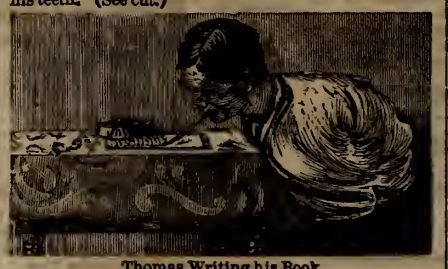

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"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, OCT. 18, 1877.

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Notices.

THE ANNUAL CONVENTION

Of the National Christian Association Opposed to Secret Societies meets in Gebhart's Hall, Dayton, O., Oct 23rd, 24th and 25th.

H. H. GEORGE, D.D., Pres.
W. H. FRENCH, D.D., } Secs.
H. L. KELLOGG, }

READ the railroad notice on the editorial page.

PAST MASTER RONAYNE goes to Northfield, Ohio, after the National Convention, opening the lodge on the evenings of the 29th and 30th of Oct. and Nov. 1st.

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxiliary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Wednesday, Thursday and Friday, November 21st, 22nd and 23rd next. Rev. J. P. Stoddard, Agent and Secretary of the National Christian Association, is expected, with Edmond Ronayne and other distinguished speakers. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E L. HARRIS, Pres't.
U. D. LATHROP, Sec'y.

THE ILLINOIS STATE ASSOCIATION,

Will hold its annual Convention at Streator, LaSalle county, beginning December 4th Just after Thanksgiving the friends will be ready to begin the winter campaign. The churches will soon then open their protracted meetings. Let us hold such a meeting as will assure every Christian pastor that this reform can be taken up in the midst of his revival work with a blessing on himself and his church. Let all prepare for this meeting.

ELDERSHIP NOTICE.—The Northern Indiana Eldership of the Church of God will meet in session at Jefferson Union, Noble county, Ind., October 20, 1877. The opening sermon will be preached by Elder B F. Bear on the previous evening. A general invitation is extended to all who desire to come to the meeting. Those coming by railroad will stop at Albion. There will be conveyance to the place of meeting.

I. W. LOWMAN, Clerk.

Topics of the Time.

The compulsory education law in New York has been the indirect means of starting a new charitable enterprise in the metropolis. The Board of Education of New York city found, in enforcing the act, that multitudes of children are unable to attend school because their parents are not able to clothe them decently. A Public School Aid Society has therefore been organized, and under the presidency of William Cullen Bryant and a responsible directorship, will labor to meet this difficulty. Besides being a worthy charity this enterprise ought to be so useful in aiding to make peaceful and intelligent citizens as to engage the aid of those who pay only as they expect to gain from it.

The fund left by George Peabody for the promotion of public education in the South was left in the hands of trustees whose late meeting has made public facts of encouragement respecting the educational future of the South. Before the war there was not, except in North Carolina, anything worthy to be called a free-school system in the South; and in North Carolina it was destroyed by the war. The establishment of such a system has since been hindered by apathy, by race conflicts, by corrupt governments, and by prejudices against Northern teachers. Nevertheless, good beginnings have been made in several of the States. In Virginia, school attendance has nearly doubled since 1871; in South Carolina it has nearly quadrupled since 1870; in Florida, Alabama, Mississippi and Texas good progress has been made toward permanent systems of education, though the figures are not given; and in other States there are indications of awakening public interest in the subject. The disbursements by the fund for the benefit of education have already reached, in these eleven years, nearly one million of dollars.

Motley, if living, might now begin to write the Decline of the Dutch Republic. It is painful to read that Holland, the cradle of Protestantism, the country of the Prince of Orange, which has suffered nobly for the cause of freedom of conscience, has, by government action shown its determination to alter the class books of history in the elementary schools, lest the recital of what the country had to endure at the hand of Papist Spain, and the heroism it displayed in vindication of what it deemed truth, should give offense to the Catholics, who are by this time too numerous and too powerful to allow light to be thrown on the subject. For the sake of peace, and to show their complete tolerance, the Dutch have consented to falsify facts and attempt to suppress history.

The French election on last Sabbath (France has no Sabbath) for members of the Chamber of Deputies passed off without unusual disturbance. The Republicans have conducted the campaign quietly, for Frenchmen, and considering the provocations of the McMahon government. They published Thiers' appeal as an offset to President McMahon's revolutionary address. Gambetta also published a strong but brief address followed by one from the President. The Republicans expected to increase their number of deputies to 400, they having 363 when the Chamber was dissolved. They have been disappointed and the government has gained thirty-seven. The Deputies, so far as reported, will stand: Republicans 315; Conservatives 195, with twenty-three districts to report. Prominent among those elected are Gambetta, Grevy and Louis Blanc among the Republicans. The result is by no means discouraging to the Republicans. The government has used every means in its power except force of arms to gain the election. It has only succeeded in arousing the opposition to the greatest energy and determination and in uniting powerfully all its elements. The Republicans, made wiser in the methods of their Jesuit enemy, will enter upon a new struggle with much better prospects of success than ever. But for the nation—what permanancy or peace can be expected while the righteous principles from which such blessings spring are disregarded?

Bishop Samuel Fallows, of the Reformed Episcopal church of this city, and editor of the *Appeal*, the organ of the denomination, made himself conspicuous last winter for fraternizing publicly with the lodge and advocating its principles while serving with great apparent zeal in the revival meetings under Moody and Sankey. He has been traveling in England this summer, and while stopping in one of the inland towns where John Locke was buried, he took special interest in looking up the tomb of the philosopher. Locke being claimed as a great light in Masonry, the later and humbler disciple of the order would drop a tear over his dust. He found the grave and monument, but instead of original cherubs he found the village children playing recklessly among the memorial stones of the little burying ground. Forthwith our Bishop fulminated a fearful letter through the Thunderer, the London *Times*, at the desecration; but his indignation collapsed like an old balloon at a reply by a member of the nobility who showed that the alarm of the Freemason Bishop was groundless.

The *Catholic Review* is a remarkable union of intelligence and superstition. It most ably defends the Catholic faith, even to the "stigmas and ecstacy of Louisa Lateau," a young French woman upon whose hands, feet and side there was at certain times the appearance of blood resembling the wounds of our Saviour. The pretended miracles of Lourdes and others, manufactured by priests to maintain their power over the ignorant, are all accepted without a doubt. These pretensions have had a strange yet pitiful result in Germany as reported in the following from the *Christian Union:*

"The rage for miracles in Germany has received a most extraordinary and unexpected check. It was high time. Miraculous springs apparitions of the Virgin, supernatural cures have been multiplying beyond all demand, and yet the demand is great. One of the new resorts has had fifty thousand pilgrims a day! Thousands of images of the Virgin as she appeared have been sold from one dollar to four. Packing-cases full of silver-plated medals arrive from France and Belgium to supply the market. Business is at its briskest, when lo! a new vision! Satan himself, instead of the Madonna, is seen by several of the pilgrims! The priests are furious; they deny the reality of the new vision. But there are too many witnesses, old women and young, who testify to him in detail—horns and hoofs, and an odor of brimstone and pitch. Parties are formed at Marpingen. A priest writes to the newspaper calling on the police to interfere and send the women who see the wrong kind of a vision to an insane asylum. The strife is more embroiled. Finally the parish priest writes to the papers to give notice that the Virgin has retired from Marpingen after taking leave of the children who first saw her in the woods. And he also insists that the authorities ought to do something to the persons who saw the wrong thing."

Force of Habit and Surroundings.

BY ENOCH HONEYWELL.

Rev. Gilbert Haven, in a sermon, November, 1868, on the Past and the Future of America, says, "One horse four hundred years ago would buy ten to eighteen slaves. As the traffic progressed, Churchmen, Papists and Quakers; sons of the martyrs of Holland and France; all creeds, classes, tongues and tribes plunged into this cruelty and crime. Thus church and state were married to and by the devil. Thus our hearts are changed to stone."

Such was human propensity for crime four hundred years ago, and with most of us it is such still; and the world's present crimes must be watched as close as the fawn watches the wolf or the hen the hawk.

Dear reader, do you believe that the prime prince of all dark dens is now, 1877, fast asleep and needs no more watching? Have we now, when sly clans, like "a pestilence that walketh in darkness" are rampant in their demoniac power—have we still nothing to do but float with the blind multitude right or wrong? Shall we forever pander to its crimes just as church and state, priest and people, high and low did four hundred years ago? If such woful tides of sin and suffering, slavery and cruelty, guilt and shame, have so long debased the world, will all now bask in the pure sunshine of Gospel law, without a hand, a voice, or a prayer being raised that God's law, and not that of popularity, shall control and bless the earth? No! all those black plagues would to-day be surging their waves of woe over this green earth, had not the arms and the voice of patriots and bold, outspoken Christians been raised high and loud for their extermination. And the dark dens and banditti now cursing the earth will continue to curse it till more such arms and such voices are raised against them. See the railroad riots. That at Pittsburgh defied the powers of the nation for three bloody days. These riots, like the plottings of Masonry, were doubtless engendered, hatched and nurtured in secret dens; and they resulted in the death of scores of innocent men, and wanton destruction of millions of wealth; and thus our form of government is being made the sport and the scoff of European monarchies.

Five thousand sly garrets in our own States are now drilling, schooling and familiarizing our grown boys to deeds of darkness as black as those depicted by the Rev. Gilbert Haven, till community is, comparatively speaking, bridled and ridden by its "most worshipful masters," till it is now as obedient to them as a farm horse is to its driver. Dare you, as a Christian, try to stand neutral between God and Lucifer? Dare you go before the final Court of Heaven and there plead in excuse of your crime, as did the worshipers of the great Diana at Ephesus, that you wanted "to sell your silver shrines"? To that plea I think Christ could never say, 'Well done good and faithful servant." Do you think he could?

Friend, God sends you to help dress his vineyard and to stop all the night prowlers, such as Masonry and its brood of Ku-Klux and Molly Maguires, from sowing "tares" while honest men are asleep. Christ says, "Your righteousness must exceed that of the scribes and Pharisees or you can in no case enter into the kingdom of heaven." Now if you see one gate strait and narrow, and another wide and broad, and many going in thereat, will you join that crowd and abide the result because it is popular? Christ commands you, my dear brother, to "have no fellowship with the unfruitful works of darkness, but rather reprove them." Paul too says, "We wrestle not against flesh and blood, but against the * * rulers of the darkness of this world: against spiritual wickedness in high places." And Christ again declares that, "Except your righteousness shall exceed that of the [time-serving] scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Fellow citizens, when this kind caution to avoid the loss of heaven, sent down as it is from the Judge of all the earth, is it not worth your careful and candid thought? For you may be sure it means just what it says.

Altay, N. Y.

Conflicting Oaths.

On opening at page 333 in the Life and Letters of the late Rev. F. W. Robertson of Brighton, Eng., we find this remark: "No conflict is more horrible than when two duties clash; as for example: Jephthah's vow—Herod's vow."

Now it is evident that the intellect of this acute divine had not been directed to the distinction between the legitimate and the illegitimate oath. For assuredly it is not every oath that ought to bind any man. Assuming, however, that the legal oath is authorized by the law of God, it is very easy to show that the oath of Herod had not the Divine authority. Why not? Because no man could swear as he did without violating the Divine law, or committing a sin, which required when known, immediate repentance and confession, and not the fulfillment; for the fulfillment only added sin to sin. Herod added murder to his sinful oath. The law against swearing to anything, good or evil though it might be found afterwards, is condemned because the thing was HID; as may be seen in Lev. 5: 4–5, and Christ's prohibition, "Swear not at all," includes, of course, all oaths of things HID. Of this character is every Masonic oath. All of them are sinful, and every "snared" Christian should therefore at once come out and be separate from Masonry.

H.

Unfaithful Pastors.

"And the word of the Lord came unto me saying, Son of man prophesy against the shepherds of Israel. Prophesy, and say unto them, Wo be to the shepherds of Israel that do feed themselves. Should not the shepherds feed the flocks? Ye eat the fat and ye clothe you with the wool. Ye kill them that are fed: but ye feed not the flock. The diseased ye have not strengthened; neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye brought that which was driven away; neither have ye sought that which was lost." Ezek. 34: 1–4.

Unfaithful shepherds were not peculiar to Ezekiel's time. The power of iniquity in our land and especially in the church is largely due to the unfaithfulness of the shepherds of Israel.

Two and a half years ago I visited Bourbon, Marshall county, Ind., and by invitation gave three lectures in the United Brethren church of that place. I think I had the approval and sympathy of all the lay members of the church. One excellent young man who was a member of the lodge at that place made an open renunciation of Masonry. But the preacher in charge and the presiding elder opposed me, as far as they could, and manifested a decided sympathy with secretism.

On revisiting the place I find that the influence of these and other preachers of like character has tended greatly to impair the good influence of those lectures.

At Etna Green the U. B. pastor told me he should oppose my speaking on the subject. As a majority of the members of his congregation were members of the lodge. I learned that several of the members of the U. B. church there were Odd-fellows, and that with their pastor they expected to resist the rule of the church on secrecy. He (the pastor) told me that he thought that Masonic ministers were equally pious and useful as others, and that the rule on secrecy was wrong.

At Stoney Point U. B. church I found a majority of the members of that church were grangers. In reply to my argument they said that they had been taken into the church in utter ignorance that there was any rule against secretism, or any wrong in it, and when I said that no one had a right to join a church while ignorant of its principles, and that the pastor who failed to tell them what were the rules of the church, had neglected his duty, he, the former pastor, replied that all his older brethren in the ministry in that vicinity were discarding the rule in the reception of members, and he thought he could do the same. He said, however, that he meant to be loyal to the church. The secretists at this meeting made such an uproar that on the following evening two of the trustees came to the meeting for the purpose of dispersing the congregation and locking up the house. It was with much difficulty that they were persuaded not to do it. One of them thought that however wicked secret societies might be, yet we had no right to discuss the matter, for the Bible told us, "to let the tares and the wheat grow together in the church" — instead of the world. There are in the U. B. church in this vicinity faithful men and women and I have not written the above to express any disapprobation of this body of Christians. As a church they have my hearty approval and warmest sympathy, but to show the influence of some exceptionally unfaithful pastors, to whom I think the language of the ancient prophet fully applies. Among those whose faithfulness is worthy of all commendation I would mention Dr. T.T. Linn, Bourbon; Fred. Byrer and J. L. Poivens, Etna Green; Benj. Ulsh, Silver Lake, and others.

H. H. Hinman.

Is Secretism to be Subdued?

BY REV. N. R. LUCE.

It is already a settled question in the minds of very many persons at least, that among the very many evils with which our world is cursed, that organized secrecy stands at the very head. It may not to the common observer appear so flagrant a demoralization as intemperance or some other crimes, and a man who becomes a member of some of the secret orders may not appear without to be so bad as one who wallows in the ditch or commits some open crime. But while we are undertaking to subdue evils, let us consider secrecy for a moment. The laws of our States and Government license liquor-selling and drunkard-making, and then propose to punish for any consequences of crime that may follow. The men who indulge an ungovernable appetite and are the unhappy subjects of justice, these men at most are but unfortunates and in their dissipated practices do not propose and organize under *any* system of pledges to oppose the administration of justice, but meet the administration of law with the artless and truthful plea "That liquor done it," and then suffer the penalty more like a martyr than the actual convict.

But when we approach organized secrecy, we meet the insiduous foe of God and man. It organizes to defy both Divine and human justice,—yes, Government and State,—and proposes to *mantle* intemperance, murder, treason, and crime of every conceivable character. What power dare challenge this mighty Government or undertake to render it pow-

erless by wrapping it within its merciless coils? It is *secrecy—organized* SECRECY! Shall it be subdued or shall it subdue? These questions cannot be evaded any longer. We as citizens and Christians must answer them, and answer them soon. The coming National Convention at Dayton, Ohio, should utter her behests. Our organizations are by far too imperfect. A sort of general volunteer organization exists, duplicated in State, county and town organizations, while we are fighting one of the most close, compact, well-drilled, moneyed enemies the world ever produced. Millions are in its treasnries to-day, and even if there was not a cent a single call from their chief executive and millions of dollars would be on the altar as an offering. They know their men and where the means come from; and both men and means are at their command. And shall *we* undertake this work in this loose way? No, not one moment longer. Let us openly and boldly effect organizations and let us make membership mean something, if, like Gideon at the well of Harod we have to take the men down to the water (Judges 7); for again "a living dog is better than a dead lion" (Eccl. 9: 4). There ought to have been up to this time a million of men enrolled against secrecy, and that membership ought to have annually put into the treasuries of our different societies at least five millions of dollars to carry on this work of reform. Shall this country have a mighty organization of this kind for pulling down the strongholds of sin and rebellion. Until we have such an organization our progress will be too slow, and we shall fail. Let us at once organize, and under God the king of saints, and under the stars and stripes, the emblem of civil and religious liberty, and in a civil and godly manner subdue this merciless vaunting foe.

SECRETISM AMONG THE FRIENDS.

When we, Friends of this neighborhood, first heard that souls had been converted and a number had been added to the church, and while we were rejoicing in the belief that the Lord had indeed visited his people, particularly at Richmond and Wilmington. the thought was suggested by a Friend, that, "It is Masonic influence." Those ministers who seem so useful and blessed in their labors, are pretty likely to be Masons, and by means of revivals, are bringing Masonry into our society. This was an unimagined damp on our joy and we hoped it was an unfounded fear.

Afterward, some of us met with a young Friend, from near Richmond, who wore the badge of Fremasonry. He was asked if Friends in that part of the country were, many of them, interested in the different forms of secret societies. He signified that it is common for them to be so connected.

Not very long ago, a minister who labored here, advised us to receive Masons into membership, and is said to have told some persons [illegible] that many highly approved ministers were members of the different secret combinations. And now, lately, another minister made a similar statement in our monthly meeting. If these accounts are correct, there must have been a great change in the Society of Friends since I became a member of it, about thirty-five years ago else I was very much misinformed at that time. I was told, before I requested a right of membership, in answer to my questions on the subject, that at the time of the Morgan murder, all Friends known to be Masons renounced that connection and it was believed that the denomination was very nearly, or quite clear of all complicity or connection with any form of secretism. And not only so, but that Friends were generally and strongly opposed to every thing of the kind. I thought that a people who could thus stand firm, and bear united testimony against all the powerful and popular sins of the nation, must be led by the Spirit of God in reality, as well as in profession. There is no amount of activity in the cause of Christ that can atone for a deterioration in this respect.

A homely adage speaks of a people who pray, "Good Lord, and good devil," and this kind of prayer does not express a more complete nullity than an attempt to confess Christ and secretism before men at the same time. This double confession also reminds me of the pilgrim Byends and his relations. See Pilgrim's Progress, page 127. May our Lord in mercy save every one of us from such anomalous undertakings.

Can these members of secret combinations in our days represent to us the principles and practical examples of those first valiants for truth in our Society, whom all the persecutions of the English people and government failed to drive into any sort of concealment, subterfuge or secrecy? Their plain, honest-hearted and undaunted testimony to the truth did much to prepare the way for the bringing in of that precious civil and Christian liberty which we now enjoy. Their simple purity of character needed no fig-leaf covering.

Far more than that, the secretism professors are the persons who hear the voice of our Great Exemplar saying:

"I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." (John 18: 20.)

And while thus hearing his voice they start off and take their journey through this life in an opposite direction. Where will they end their race, and what will be the result of such disobedience to divine teaching and elucidation of what is right?

The temptation with which our Saviour was assailed in the wilderness by the great enemy of man, seems now to be spread abroad, as a snare in which to catch his professed followers.

"Again, the devil taketh him up into an exceedingly high mountain, and showeth him all the kingdom of the world and the glory of them;

"And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Was this worship which the devil thus asked of him some secret mystery of idol's temples? The abhorrence expressed in our Saviour's reply, leads me to think that it might have been. At any rate, the same temptation is now presented to his followers, the spirit which if embodied in words and amplified, seems to be about as follows:

"If you will bow at this altar which I have set up as a substitute for true Christianity, and say over after my agents the words which I tell you to say, you shall have the best chance for success, and prosperity in all things relating to this world. As in money making matters, for instance, you carry produce to market, my agents will see that you sell first and get the highest prices; and in the same manner with all other business in which you may engage your superior success shall be insured."

"If you travel abroad, you may, by giving signal as a renewed confession of your allegiance to my power, be provided with the best and most honorable situations in all traveling conveyances, hotels, etc., at a discount.

"If in traveling you fall into hands of robbers or pirates because of this mark (showing that you are one of their fraternity) they will respect and protect you. If you are sick or in trouble, you shall find how kind and charitable I teach my followers to be to each other; for you shall be assisted through it.

"You shall be supported and put forward in political influence and power; and we shall expect you to hold a ruling influence in the church in our interest. And if you commit crime you shall be saved from punishment; for I mean my servants shall have perfect liberty to serve me as I shall dictate to them, and then at the last I have a lodge above which is better than any heaven that the Christian may hope to attain."

Now, if I understand the objects and aims of secretism, represented by its followers, and the benefits to be derived from it, they promise to each individual a share of all those glories and kingdoms which were offered to our Saviour; and they are offered on the same conditions, namely: that they kneel at an altar which the father of lies has set up and subscribe to a creed expressed in oaths instead of prayers. And this shall not hurt or compromise their standing in any Christian church, for it will be so smoothed over and disguised under approved representations and names, that the church shall not be alarmed by it.

And there is another piece of instruction which comes to us from the same enemy of man through the agents of the lodge. This instruction comes not like the other, from the front and fair face of the system, but is disseminated from the back door and lurks in by-lanes and hidden places of its resort. Brought forth to the light and translated into its true meaning, it reads about as follows: "I claim the power to contravene the Divine Commandments whenever I please, and I expect my agents to be so sly and cunning that they can do so with impunity. And if you shall dare to refuse to submit to my authority and worship, or if you testify against any of my doings, then you may expect that you will be injured by every sort of underhanded means and hindered in all your business transactions. We shall not hesitate to employ against you every species of wickedness, and malignity, and cunning, and the foulest slanders and most unprincipled backbiting, to destroy your reputation and standing in the community; and happy may you think yourselves if you escape the hands of the avenging assassin." Our Saviour very frequently forewarned his disciples of the enmity of this prince of this world, which is ever the same, whatever agency he may employ. But always some sort of terrorism enters largely into his plans.

Thus the same temptation that was offered to our Lord, and which he rejected, is now presented to his followers. Will they accept it? Many who bear his name have already done so. But will the true bride of Christ thus follow this arch stranger? Will she thus join hands with his grand enemy? No; for she leans on the arm of her beloved, walks where he walks, rejects what he rejects, and ever proves the nearness of her relationship to him, by her faithful renunciation of all that this world can offer for his sake.

Will the true sheep of Christ's flock be blindly led to this altar? to worship they know not what; no, for he says (John x.):

"And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

They will meet it as their Lord met it, in his power and in his Spirit; and therefore they will reject it as he rejected. The unsaved professor, the nominal Christians, are those that are caught in this snare. I am sure that only these can be sustained by it, if it is possible that it should triumph over the elect for a season.

Look at the conditions of our calling, as the disciples of the Lord Jesus. (Math. xvi.)

"Then said Jesus unto his disciples, If any man will come after me let him deny himself, and take up his cross and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

"For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

(Math. x.) "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

"And he that taketh not his cross and followeth after me, is not worthy of me.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

If the nearest relations and most tender ties of nature, or even fond love of existence may not rival our love to our Lord, how will he tolerate our engaging in a rival worship which has all the essential profaneness of heathenish idolatry? Let us notice particularly that though others may follow with his disciples, yet none are owned by him as his but such as have forsaken all other connection and have separated themselves from the influence of every system of doctrine that is not his. There is nothing more clearly revealed in the Scripture of truth than that our God, whose name is Jealous, will have the whole of us to himself, or he will have none of us.

These secretisms have the spirit of covetousness as the essential moving principle of their combinations. And covetousness is idolatry. You cannot serve God and mammon.—*A Lady correspondent in the Christian Worker.*

If you suppose that the merit of your faith has put away your sins, you are not a Christian and you have not faith; for faith will look to Jesus, not at itself.

Fifty Years Ago.

Lockport, Ill., Oct. 12, 1877.

Editors Cynosure: I happened this afternoon to pick up an old *Cynosure* of Oct. 5, 1876, and my eye fell on an article headed "How the Lodge disposes of private Offenses." It relates in a very brief and in a very much abridged manner to the arrest at Batavia and running off to Canandaigua of Capt. Wm. Morgan; his trial for the stealing of a shirt; his acquittal and arrest for a debt of two dollars, and imprisonment for the same; the payment of the debt by Loton Lawson; his release by Mrs. Hall, the jailor's wife; his forcible seizure without farther legal process and his being taken as far as Rochester that night.

The narrative is entirely correct, with some little discrepancies in regard to starting and stopping, etc. But the point in the narrative that took my special attention was, that the first stage of the drive with Captain Morgan out of Canandaigua was to the village of Victor, ten miles on the way to Rochester, where the two Gillises, James and Enos, both lived. Enos kept the hotel and James had a tannery contignous. James went to Batavia and Canandaigua to aid in conducting Morgan "round the circle," and Enos remained at home to have in readiness a fresh team and carriage to go on to Rochester. Lyman Hunt, a young tanner, was then at work as a journeyman in James Gillis' tannery. In his boyhood he had lived some six or eight years with his uncle, Dr. Simon Hunt, a door neighbor to my family, and was playmate and schoolmate with my children, and he was a young man of unexceptional good character for sobriety, truth and veracity.

In 1833, I, with my partner, hired him for a year to work in our tannery in Warsaw, New York. He was present when the carriage drove into Gillis' yard, saw the horses changed; knew of James Gillis coming with the par y from Canandaigua and knew of refreshments being served from Enos Gillis' hotel to Captain Morgan in the carriage, and that Enos Gillis furnished the fresh team to go on. His testimony would have fully convicted both the Gillises, and doubtless Hiram Hubbard, the driver, of the kidnapping. But he was hired to leave the State and did, and went to Western Pennsylvania and spent two or three years in the counties of Potter and McKeen, I think, then almost an unbroken wilderness. Mr. Hunt gave us the above facts in detail when in our employ at Warsaw in 1833 or 1834, and it was by such means those men escaped punishment. Hunt was promised his expenses and full payment for all he could earn at home, which was some $300 per annum. All he ever obtained for those two or three years work was just fifty dollars!

We are told by Masons that "the men who took Morgan off were a set of hot-headed, irresponsible fellows, and that "Freemasonry was not privy to it, or in any way responsible for it." The names and positions and many of the faces of fifty or more of the principal actors in that tragedy are almost as familiar in my recollection now as those of my present neighbors. Their names were in every man's mouth and in those of the women also, just as the names of any band of patriots who have achieved mighty deeds or of desperadoes who have robbed a train, or done other deeds of darkness and mischief, would be now. Those men were among the highest officials in the Masonic lodges, of at least eight counties in Western New York: Ontario, Genesee, Munroe, Orleans, Niagara, Erie, Cataraugus and Livingston, and were masters, wardens, deacons and treasurers, and possibly now and then a tyler of the lodges, and many of them held important civil offices in the State and honorable positions in the church. There were some honorable exceptions, some in near all the lodges that protested against the murderous deed, but it was the deliberate act of large majorities in all those lodges by their own consent after mature deliberation, and sanctioned by the Grand Lodge of the Empire State at Albany, and finally consumated by the lodge at Lewiston in joint action with numerous delegates of high standing in other western lodges.

Friends, this is Masonry, and we are assured by the highest Masonic authority that Freemasonry is "the same yesterday, to-day and forever;" that it never has and never can undergo any change whatever. It is supported and sustained by a very large proportion of the strongest, most talented and most influential mercantile, business and professional men in the United States and a host of lesser lights. It reaches and pervades every class of society, influencing and leading as far as possible the higher circles and ruling the lower strata; and to-day it sits like a nightmare on the pulpit and the press of the land. It demoralizes Christianity in the church. It defeats the ends of justice in the courts. It practices fraud and circumvention in businesss. It creates jealousy and strife in families and neighborhoods, and by its sworn secrecy affords boundless facilities for wrong doing generally.

This is the institution we are contending with, and can any one doubt our having "a foe worthy of our steel"? The great question now for our consideration is, How can the pernicious influence of this mammoth institution be circumscribed or destroyed? In my judgment the most effectual method is by all possible means to expose its true character and tendencies to the entire community. When this is done and the masses of the people all know and fully comprehend the nature of the oaths and penalties and the humiliating and degrading ceremonies and the ineffable fooleries of the institution, no one will join the lodge but from purely selfish and unworthy motives.

Let every friend of the cause then redouble his diligence and do his best to forward this work. Let the paper, tracts and books be circulated *broadcast*. I am now pretty well advanced in life, but hope I may live to see our Publishing House conveyed in fee simple to the Association and its publications going out by every post and every express to all the people in the whole land. In such a cause as this—with the Lord of Hosts on our side—we can not fail. Fraternally yours,

Isaac Preston.

N. C. A. Eyes and Ears at the Chicago Exposition.

We have been around the Exposition, but find ourselves like the boy with his dollar to spend, who saw nothing so nice as the dollar itself. So of all things seen and heard in the great Exposition we find nothing more interesting than the moral phenomena found at the stand of the National Christian Association. We don't think that the thousand and one beautiful and interesting things which the eye sees, nor that the sounds of machinery and voices and music which mingle and tingle upon the ear with turmoil cadences of praise to the intelligence which called them forth, and thrills the imagination with brilliant forecasts of hope for the future of our country and our race, —we don't think that all these things in this exhibition are of greater interest, nor indeed of so much interest as the marvels of the mental and moral phenomena of secretism revealed at our stand.

Although the great current of humanity flows past without appreciating our work, yet there are many witnesses who as they pass along testify their high regard for the good cause and bid it God speed. The tracts, etc., in some respects are in the nature of a discovery or revelation to thousands. "Ha! secret societies! Why I never heard of any one opposed to them. They do good, don't they? Why then oppose them?" One is sometimes tempted to say that "idolators or criminals may do *some* good," and to retort the question, "Why then oppose them?" Then might the hearers stare at the idea of the reverends and deacons and so many members of churches being in such a false position as members of lodges and brotherhoods bound by *sinful* oaths as to warrant their comparison with idolators and criminals. Alas, their mental and moral eyes are blinded by the things present being so close to them, and their ears are deafened by the confused sounds which prevent so many from hearing *our trumpet warning of danger from anti-Christs* and deceivers, and from hearing the *joyful sound* of rescue from all such masters, and welcome to the security and service of our risen and glorified Master, the blessed and blessing sovereign of man's soul and the universe.

But what is present duty? There's the rub. One goes to his farm, another to his merchandise, and the future of our country and our Christianity is left to take care of itself! Oh for wisdom in our young men! Oh for faithful men in the pulpit and press! What folly to look *only* at things present! What infatuation to sell our birthright for a mess of pottage! Yes, every man who enters into these brotherhoods and every woman who enters such sisterhoods, as many now do, is participating in the traitorous policy toward the genius of freedom in our institutions and our religion.

But I leave your many correspondents to wield the arguments, and shall put down a few of the many live incidents which arise. Like a rock in the hurrying stream your stand causes the spray of secretism to arise in wrathful disturbance, and to go off again to hide itself in the common flood.

But here comes a gentleman, an Episcopal reverend, if I may judge from his cloth, who courteously in a matter-of-course way tells that Masonry has never done *him* any harm; that he joined it when young and had seen much good from it, etc., etc. I asked his explanation of Mackey, page 23, on the "new birth," and "holy ground," and the "stone of foundation," which is "the symbol of the Grand Architect whose name *graven* on it takes from it its heathen significance as an *idol*, and consecrates it the worship of the true God." Page 548.

In apparently a rather nervous manner (to his credit be it said, for some reverends give the impression of being hardened in favor of every outrage by Masonry upon Scripture truth or Christ's authority, but he did not seem yet to be in this condition) he defended his Masonic brethren in singing of Masonry as divine, page 184, and denied its being a religion, even against Webb's plain statement, page 285, that it is a "broad" one, above such sectarianisms as Christianity and Mohammedanism, Judaism and Buddhism, etc., but *including them all! ! !*

Reform News.

The Great Tabernacle Meeting at Marengo.

Marengo, Ill., Oct. 8, 1877.

Editor Cynosure: The McHenry County Christian Association Opposed to Secret Societies met in Convention in the new Christian Tabernacle, Marengo, Illinois, Oct. 1, 2 and 3, 1877; Prest. P. M. Frisbie in the chair; E. L. Sheldon Secretary.

Each session of the Convention was opened with prayer in the name of the *Lord Jesus*.

The following committees were appointed: On Finance, on Resolutions; and, it being the expression of the Convention that we organize for political action, accordingly a committee on Platform, also one on Nominations were appointed.

The following subjects were ably discussed by the President, by Mr. Ronayne and others: 1st. The demands of the reform; 2d. Fellowshiping members of secret societies at the communion table; 3d. Masonic obligations, etc., after which the Committee on Resolutions reported as follows:

In view of the urgent and increasing demand of the times for earnest men devoted to the spread of truth, and to the moral and religious prosperity of the people,

Resolved, 1. That we earnestly deprecate the existence of a vast secret empire in our midst, whose government is despotic in its nature and is administered according to the maxims of despotism; and is therefore anti-republican in its teachings and tendencies, and whose religion is paganism in its most repulsive features, and is therefore anti-Christian in its influence on its members and on the community.

2. That we will give no countenance either by word, fellowship or silence to the institution of Freemasonry and kindred societies for the following reasons: 1st. That while they profess to contain within their lodges certain tenets and doctrines which tend to advance and elevate man, yet they teach and practice the art of vicious concealment. 2d. It grants no place for the exercise of evangelical repentance or faith in the Lord Jesus; not simply ignoring them but shutting its doors against them with most marked emphasis. 3d. In the hands of corrupt men whom it manufactures with almost fatal certainty, it is capable of defeating all the ends of justice, corrupting all fountains of information, pulpit, press, college, academy, common school and home, and paralyzing all the energies of moral and religious life. 4th. Its history is a record of treasons, frauds, murders, conspiracies, discords and revolutions, and its promise for the future is the destruction of civil and religious liberty, and all confidence among men.

3. That we deplore the apparent indifference of many professing Christians and church organizations to the work of this reform, and earnestly implore the ministry and laity of the church to arise and put on the strength of the Lord in this cause as in other reforms.

4. That we recommend the carrying of this into the arena of politics at once; and call upon its friends to actively promote the cause by both working and voting.

5. That we deem it unjust that corner stones of public buildings should be laid under the auspices of the lodge.

6. That in the *Christian Cynosure* we recognize an able and fearless exponent of the principles of the National Christian Association, an uncompromising opponent of lodge domination in every form, and a paper which ought to be gladly welcomed into every family in the land, and hence we earnestly urge upon all Christians of whatever denomination, both to subscribe for it themselves and to exert themselves in inducing others to do so.

The platform adopted by the Iowa State Convention and reported in the *Cynosure* of Sept. 20, 1877, was reported by the committee and adopted by the Convention.

The Committee on Nominations recommended, and the Convention ordered a call for a mass meeting of the friends of this reform to meet at the Court House in Woodstock, Oct. 13, 1877, at 1 o'clock P. M., to put in nomination suitable persons to fill the vacancies soon to occur in our county offices.

The evenings of the Convention were occupied by Mr. Edmond Ronayne, Past Master of Keystone Lodge, No. 639, A. F. & A. M., of Chicago, by masterly expositions of Blue Lodge Masonry. Every sentence uttered by the speaker told with marked effect upon the deeply interested hundreds who assembled each evening to hear him in the large tabernacle—the first ever erected for that purpose in the world. His expositions of the degrees were vivid and impressive and can never be forgotten. His arguments against the institution of Freemasonry were comprehensive and pointed, weighty and unanswerable. His whole deportment and bearing and spirit were those of a Christian gentleman moved by a mighty and holy purpose. The effect is visible all around us. The character of the lodge is forever lost. Masonry is at a discount. A fierce blow has been struck at the very heart of the monster. Some who have been wont to apologize for it are now against it. The friends of the reform are stronger, more confident; the enemies of the reform are discontented and gloomy. May God speed the right and bless and prosper the work in thousands of cities and towns as in our own. S.

Revival of Reform at Hillsdale, Michigan.

Hillsdale, Mich., Oct. 8, 1877.

Gentlemen: Rev. J. Baldwin, Freeman Clough, Geo. A. Mark, S. S. Palmer, Alex. C. Rideout and L. P. Reynolds met pursuant to the following

NOTICE.

There will be a meeting of those opposed to oath-bound secrecy at the vestry of the Free Baptist church, College Hill, Monday evening of next week, Oct. 8th, at 7 o'clock. The object of the meeting is to form an independent association, the purpose of which shall be to disseminate sound views before the public upon this subject.

A. C. Rideout.

Mr. Baldwin had seen several of the trustees of the church and society and received such encouragement as led him to feel justified in publishing the above notice in the Hillsdale *Standard*, the leading paper of the city and county, but upon the formal action of the trustees upon the granting of the use of the vestry for this meeting the vote was adverse. At the suggestion of Prof. Rideout, with the permission of L. P. Reynolds, the meeting was held at the residence of Mr. Reynolds across the street in front of the church.

S. S. Palmer was appointed chairman of the meeting and L. P. Reynolds, secretary. Messrs. Palmer, Rideuot and Mark were appointed a committee to prepare constitution and by-laws for a permanent organization.

Rev. Jeremiah Baldwin was appointed a delegate to the National Christian Convention opposed to secret societies to be held at Dayton, Ohio, on the 23d inst.

After some informal consideration as to the object of the association, etc., Prof. Rideout presented the following which was unanimously adopted:

Resolved, That we disapprove of the action, and regret the discourtesy of the trustees of the Freewill Baptist church and society on the 5th inst. in closing the church against this meeting.

The meeting then adjourned to meet at the residence of S. S. Palmer on Saturday, the 20th inst.

L. P. Reynolds, *Sec'y*.

Kosciusko County, Indiana.

Silver Lake, Ind., Oct. 3, 1877.

Dear Bro. Kellogg: As Rev. H. H. Hinman was here from the 26th to the 29th of September, the readers of the *Cynosure* will wish to know of his labors and success. After resting a few hours he was ready for work. Accordingly arrangements were made for lectures on the 27th and 28th; lecturing in Silver Lake in the U. B. church on the 27th to a congregation of attentive listeners. The "Worshipful Master" of the Silver Lake lodge was present, and listened to the teaching of more Masonry than he ever knew.

Bro. Hinman's theme was: "The Evil Tendencies of Secret Societies." In order to get at the subject properly he used Masonic standard works, such as Mackey's Lexicon of Freemasonry, Mackey's Masonic Ritualist, Sickel's Monitor, Oliver's Signs and Symbols and Webb's Monitor (Morris' edition). During his lecture, he was interrupted a few times by the aforementioned worshipful master, who taught Masonry from Webb's Monitor only, as he evidently knew nothing about Masonry outside of it. After the lecture he came to Bro. Hinman and asked, "What is the difference between praying in the name of Christ, or praying to God?" He is a member of the M. E. church. His preacher evidently failed to teach him that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 16, 17. Also failed to teach him that Jesus said, "No man cometh unto the Father but by me, and no man cometh unto me except my Father draw him;" and that "Whatsoever ye shall ask of the Father in my name, he will give it you. John 15:16. And whatsoever ye shall ask in my name that will I do. . . . If ye shall ask anything in my name I will do it." John 14:13, 14. Also, "for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

Would it not be well for those preachers to teach the people what our Savionr taught Thomas? "Jesus saith unto him, I am the way and the truth and the life; no man cometh unto the Father but by me." John 14:6.

On the 28th Bro, Hinman lectured in the school house at Yellow Creek Lake. His theme was the Utility of Secret Societies; showing that they were useful only in doing evil, and not to do good.

On the 29th we went to Warsaw, where Bro. Hinman obtained the promise of the Opera Hall for Bros. Ronayne and Stoddard to show the people what Freemasonry is. I think that about four or five points can be got ready if we can have perhaps three or four weeks notice.

Benj. Ulsh.

California Lecturship Vacant

Woodland, Yolo Co., Cal.

Dear Cynosure: It is with regret that I have to inform the readers of the *Cynosure* that our lecturer Elder Henry Cogswell, after lecturing for us for a little over two months has abandoned the lecture field, for many reasons, as he states; the chief of them probably is the excitability and nervousness of his wife, who was constantly in fear lest the Masons should do him harm; besides he wanted to get a charge, and found his chances were getting less as he kept on lecturing, as there are more or less Masons on every charge in his church-denomination.

He has lectured in three counties, Yolo, Lake and Humboldt, and if the work could be followed up, a vast amount of good might be done. His lectures in our county have had a telling effect, and the influence for reform cannot be extinguished. It is also the same at other points. We were preparing for a vigorous fall campaign and this abandonment of the lecture-field so abruptly leaves us in rather a bad condition, as the friends in Butte, Sacramento, Placer, San Joaquin, Stanislaus, Santa Clara, San Benito and those of Yolo and Lake counties were intending to arrange for lectures as soon as he could have come around to them.

If we had known that we could have his services but two months we might have been at less expense in both travel and time; as it is now, we have sent him to the outposts first, on account of the great heat and harvest of the great valleys.

Please state in the *Cynosure* that after September 4th my address will be Grafton, Yolo county, instead of Woodland, as heretofore.

Phil. Beck.

Correspondence.

Lodge History in Taylor Co., Iowa.

Bedford, Ia., Sept. 29, 1877.

After reading the latter part of J. P. Stoddard's letter about the Marshalltown affair I have caught a new inspiration, and have vowed from this time forward to work in the cause of anti-secrecy with a renewed zeal. My very soul was made to rejoice when I read in the columns of the *Cynosure* that the tide of light had reached the southwest part of the State, although our county is left in darkness and to lodge rule. A few of us have been earnestly talking of organizing a county association however great the lodge power may be; but by the help of One who is all powerful we hope to succeed ere long.

A couple of instances of the working of the different orders would perhaps be of interest to your many readers. Some years ago a man by the name of James McMullen was murdered by a couple of men named Brice and Crans, for his money, and left lying on the prairie for the wolves to devour. But the body was not eaten as was expected by the murderers, but was found and identified, and the murderers were subsequently caught. Crans confessed to the whole affair and was sentenced for seven years to hard labor in the State penitentiary while Brice was sentenced to be hung the following February. Brice was a Freemason, but whether the other was I am not able to say; however, all may draw their own conclusion from what followed. Crans was soon taken to the penitentiary where he served out his time. Brice remained imprisoned in the court house with a guard of six men to watch, and with shackles on his feet and they fastened to a post in the center of the room. Some time before the time set for his execution arrived a petition was carried by a Freemason to the Governor for a commutation of the sentence; but before the petition returned with the Governor's signature he made his escape in this wise: His guards were all heavily drugged, (?) or bribed, and he got loose and made his escape. The best horse of the Stage Company was taken out of the barn of the tavern keeper, Mr. S., an Odd-fellow, and rode a few miles and left. A saddle was taken from the stable of Mr. H., a Freemason in the northwest part of the town, and an overcoat from the third story of the hotel aforementioned. Now the question is, does this look Masonic or Anti-masonic? I fancy I can see the ghost of Hiram Abiff taking an active part in Brice's release, assisted by the members of Bedford Lodge.

Another instance of lodge chicanery occurred here last winter at what is called Forest Grove school house, but the grange is the operator this time. The grange furnished the school house with lamps, allowing them to be used for all purposes. A Rev. Mr. Clauson, a U. B. minister, contemplated holding a protracted meeting in the school house. The grangers, knowing that the church was opposed to secret societies, held a caucus and ordered the lamps to be locked up to prevent the United Brethren from using them. Of course they had a right to do what they pleased with their lamps; but why be so selfish? Surely it showed the kind of training they receive in their society. Yours for the right, A. F. Stevens.

Good Work and more Needed.

Bellevue, Mich., Oct., 8, 1877.

Dear Bro.: I am alive and at work and am going to send a club of at least fifteen before January 1st, 1878; but it is hard times to raise money, especially the $15 in advance. I have got a few new names. I intend to go to Dayton if the Master permits. Hope Battle Creek will be favorably considered as the place for our next State meeting. We have some strong friends there (or the cause of truth has), and the enemy has a strong hold there and it needs ventilation. We intend to have Bro. Ronayne here this fall. Error is strong but the truth is stronger and in the strength of Israel's God we mean to fight.

Every one of my last year's club will renew. The *Cynosure* is doing a good work here, and is appreciated and must be given to the masses. Friends of the cause, wake up! Is there one reader of the *Cynosure* who cannot send one new name for 1878. If this could be done and our subscriptions followed with our prayers we should be a power in the hand of God that would be felt in the land. Let every reader of the *Cynosure* consider this is God's cause and we are his servants for Christ's sake. Yours for the truth,

S. P. Poole.

Attention Pennsylvanians!

We have much to encourage us. Our State is full of anti-secret men. There are many thousands of United Brethren, Baptists, United Presbyterians, Friends and other Christian denominations who are anti-secret in sentiment. Every genuine Republican, every honest Democrat, every sincere Christian, every honorable citizen, every one who has sense enough to know their own best interests, all who love civil and religious liberty and the thousands who are jealous of all those rights guaranteed by the Constitution of the United States will hail the anti-secret reform when they receive "more light."

Now, with so many friends to aid us, what can stand in the way of ultimate success? We know that the sons of darkness cannot meet us in a fair and free discussion. And they know it too.

Our great task, at present, is to unite all Pennsylvanians who read the *Cynosure* in a strong State organization. When this is accomplished our final victory is assured. Let us now resolve to do our whole duty and make Pennsylvania worthy of her glorious motto—"Virtue, liberty and independence."

E. J. Chalfant.

More Masonic Interference with the Mail.

Editor Cynosure: I have become convinced that the following letter and resolutions were suppressed by Masonic influence. A few words of explanation, perhaps, is needful. Two years ago I was chosen chairman of a committee to examine a class of young ministers who were candidates for membership in our conference (St Joseph United Brethren). Said examination was not only on doctrine, but also on church government and on our law against secrecy. We scrutinized them closely. Last year this same class appeared before the committee to be examined on first year's course of reading, Bible doctrine and church government continued. Again we put them under a careful examination on the government of the church, the law on secrecy not omitted. This year the class was to appear for examination on the second year's course of reading, doctrines and church government continued.

The conference convened August 22nd, and on the 20th I wrote the following letter informing them that I could not be with them, but being chairman of committee on Moral Reform the resolutions below accompanied the letter. Masons and their sympathizes do not like my method of examining young ministers, neither do the like my wording of resolutions. Therefore an unauthorized man opened my letter, for it was not directed to him, but to The United Brethren Conference, Dayton, Indiana.

The following is the letter as copied:

Berrien Springs, Mich., August 20, 1877.

Beloved Brethren of St. Joseph Conference: I desire to have respect enough for you to report by letter, if I cannot in person. You will remember that last year you granted me a location for one year which was a blessed thing for me, for I have recruited and feel like a new man. Thank you.

Having had no charge during the past year, I have no report to go on the chart. My labors have not been extensive in ministerial work; the most that I have done has been in the Sabbath-school cause. True, I did assist Bro. Castle some in finishing up his work on the district.

I should be glad to meet you all in this annual gathering, and it is difficult to get the consent of my mind to stay at home, and yet it would seem that my reasons for absence are justifiable. It would be quite a sacrifice for me to leave just at this time, and perhaps my presence would be no special benefit to any one. But as I was chosen on second year's course of reading, I should like to have met that class of promising young men who gave such good satisfaction when examined as applicants for license to preach, and as they passed first year's course of reading so well, my expectations are high on them for second year. I thank God that he is giving us young men of piety and talents to fill the places vacated by superannuation and death of older members of conference. Young men are more in demand these days than older men; and this is some relief to my conscience when not actively in the work. Although I am in some respects better qualified for the work now than years ago, being better acquainted with the Bible and the God of the Bible than when young in the ministry.

As I was appointed chairman on Moral Reform I enclose a paper with some resolutions that the conference may pass into the hands of my associates for their approval, amendment or rejection. Should they reject them and fail to furnish something better, they are my minority report. As to a continuance of my location, I leave that with the conference. Fraternal love to all. I would not object to taking our old friend, Bishop Weaver, by the hand. Your Brother, J. B. Slight.

The following are the resolutions on Moral Reform:

Whereas, Moral evil in a multitude of forms is prevalent in the world, and sometimes makes encroachments on the church, and as moral reform is a work designed to counteract evil and promote reformation, and as we believe that Christ must reign till all evil is put down and his enemies subdued under him, and as he has chosen his people, especially the ministers of his Word, as "workers together with him" to overcome evil and evangelize the world; therefore

Resolved, That we, as a conference, enter our protest against avarice, extravagance in dress and the use of tobacco, and spending money in shows, theaters, games of chance, with all species of gambling, whether conducted by the world or church.

2. That we as a church stand true to our long cherished principles on temperance, slavery, war and secrecy.

3. That we thank God and take courage in that this nation has endorsed our principles on the slavery question, and is rapidly approaching them in the temperance and secrecy reforms now sweeping over the land, and standing up by our side to assist us in the conflict against the tyrants, intemperance and Masonry. In these reforms we wish to act well our part with our prayers, votes and money; therefore we will elect one delegate to represent us in the National Christian Association to meet in Dayton, Ohio, Oct. 23d, 1877, and furnish means to meet expenses.

The letter being robbed of these resolutions, they never appeared before the conference for adoption. What disposition the conference would have made of them had they not been suppressed is not certain, for some of its members are ready to cry "O Baal, hear us!"

J. B. Slight.

Any reckless hand can poison a fountain; but to save from death those who drink of its water, may baffle the skill of the best physicians.

Home and Farm.

Storing crops is not always done so as to bring about the best results. Corn packed in large bulk is sure to heat. The bins of the corn house should not be over three and a half feet wide. Potatoes when fully dry may be piled in bulk in dry cellars with litt e danger; though if to be kept a long time it is safer to keep them in small bins, boxes or barrels to guard against spreading of rot, and to admit of rapid picking over. Mangolds and turnips will keep well in any dry cellar away from frost. Table beets will retain their solidity and flavor a long time by packing in barrels in sand. Pumpkins should be covered with old blankets or straw to prevent freezing. Squashes for winter use must be stored where stove heat can be employed in keeping. (For plans of squash houses see Gregory's "How to Grow Squashes,") Onions should be stored in a dry, cold, but not freezing place. The loft of a tight barn is excellent, the onions being spread between layers of straw. A dry cellar is the place for cabbages; a good way is to hang them, roots down, from open racks.—*Scientific Farmer.*

RAG SYRUP.—Woody fibre may be made into sugar in the following way: Cut it into small pieces, and to each two parts add three of sulphuric acid, and let it stand for a day. Dilute the mixture largely with water, and boil for a few hours; add chalk to neutralize the acid, and let it settle. Pour off the top, and boil down to a syrup. There are numerous establishments in the United States where this process is carried on which use the rags gathered in the streets of large cities, scraps of cloth and paper from the gutters, cigar stubs and quids of tobacco, old bones, rotten vegetables, the sweepings of bar-rooms and stores, etc., in the manufacture of "fancy syrups," and it is probable that fully seven-tenths of the "golden drips," "silver drips," etc., sold in the country are manufactured in this way. A test for this stuff is, add to a solution of this syrup a considerable quantity of the solution of caustic potash and warm the mixture. If it turns to amber color more or less dark, or changes to a brown or black, a piece of white woolen cloth that has been moistened in a solution of chloride of tin and dried, dipped in it, it is made of the ingredients above mentioned.—*Inter-ocean.*

Healthy Houses.

[From the Sanitarian.]

"Besides the evils arising from the absorbency of the animalized gases by walls of the common construction, there is the common evil of the absorbency and retentiveness of water or damp. In England the common bricks absorb as much as a pint or pound of water. Supposing the external walls of an ordinary cottage to be one brick thick, and to consist of 12,000 bricks they will be capable of holding 1,500 gallons, or six and one-half tons of water when saturated. To evaporate this amount of water would require nearly a ton of coal, well applied. A medium brick holds twelve and a half ounces of water; a piece of well-made cement of the same size only half an ounce, or a twenty fifth part as much. Yet new constructions are made in ignorance or disregard of such comparative conditions, as also of relative economies, to the extent of six pence per cubic foot of space for cottages, that are dry, as compared with one shilling per cubic foot of space for ornate cottages that are damp. The softer and more workable stones are of various degrees of absorbency, and are often more retentive of moisture than common brick. Professor Ansted states that the facility with which sandstone absorbs water is illustrated by the quantity it contains both in its ordinary state and when saturated. He states that even granite always contains a certain percentage of water, and in the dry state is rarely without a pint and a half in every cubic foot. Sandstone, however, even that deemed fit for building purposes, may contain half a gallon per cubic foot, and loose sand at least two gallons. When water presents itself in any part of such material, it readily diffuses itself by the power of capillary attraction, by which it is observed on some walls in Paris it ascends thirty-two feet from the foundations. Walls of such absorbent constructions are subject to rising wet by capillary attraction, as well as the wet of rain or storm. To guard against the driving wet on the coast, expensive external coverings, "weather slate," are used. But these do not stay the rising wet. Impermeable string courses are put in some walls to stay the rising wet, but they do not stay driving wet. This wet having to be evaporated, lowers temperature. Damp walls or houses cause rheumatism, lower strength, and expose the human system to other passing causes of disease. The majority of the bent figures in our villages are due to infliction of rheumatism from damp. An experienced traveler in England laid down a rule to avoid bed-rooms with northern aspects, which, having less sun upon them, were, when unoccupied, the most damp, and if the bed touched the wall, there was the most danger of a damp bed. To keep out the damp an extra quantity of fuel is necessary. The evil is the greater with the poor, who are often obliged to leave their rooms without the fires which the more wealthy are enabled to keep up.

"The first lesson set in the model cottages erected by Prince Albert, was, as stated, of an improved sanitary construction with hollow brick or pot walls, with glazed and impermeable and washable surfaces, should be adhered to. It is therefore proposed as the terms of a sanitary specification in respect to the wall (and the ceiling)—

"That it shall be constructed of a material of the first order as a non-conductor of heat.

"That it shall be impermeable to water and to gas.

"That it shall be washable inside and out.

"That it shall be of a material that shall not harbor animalcules.

"To which may be add d this:

"That the facing shall be of a light, agreeable color.

"In considering the complete sanitary construction of the house the window has to be taken into account.

"It is of sanitary importance to increase the light and sun warmth, by increasing the window space in houses, and especially in cottage dwellings. But if we do that with thin window-glass, we diminish warmth, and to that extent diminish the effect and the value of house shelter in cold weather. It is therefore suggested—

"That the windows shall be of such thickness and arrangement, that the retaining power, or the non-conducting power of heat, shall be equivalent in cold weather to the non-conducting of the outer walls."

[*Concluded next week.*]

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 18, 1877.

Railroad rates to Dayton from Chicago for the National Convention will be reduced to $10.60 and return on the Pittsburgh, Chicago and St. Louis road (Pan Handle line). These tickets are good for the Convention week only. Apply to the Treasurer N. C. A., as tickets can not be had without an order. Other railroad accommodations will be noticed as soon as possible after they are procured. Friends in northern Iowa, Illinois, Minnesota and Wisconsin will avail themselves of this reduction and save some $7.00. Trains on this line leave Chicago at 8:40 A. M. and 8 P. M., arriving in Dayton in about thirteen hours.

Further arrangements with the railroads we are not able to report. In the event of such reduction because of the short time intervening it would be well for delegates, as far as possible, to send their names and the routes they expect to take to Dayton, to Rev. J. P. Stoddard at Dayton, so that information can be sent them by mail immediately.

Christianity vs. Liberalism.

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious parents and even ministers. The door at which these influences enter, which countervail parental instruction and example, I am persuaded, is, yielding to the ways of good society. By dress, books and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone light-house. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us."—*Dr. Alexander quoted by the United Presbyterian.*

Let any candid mind contrast the above with the following from C. B. Thwing in the *Christian Union*, H. W. Beecher's paper.

"In games, too, as whist and chess, many students find more or less of diversion. Whist is, of course, very popular; and occasionally a mania for chess-playing runs through a college with the thoroughness with which the measles run through a community, and quite as quickly disappears. The theater, also, provides the students in all city colleges with excellent opportunities for mental recreation, and the Christian and diligent as well as the un-Christian and indolent student occasionally, at least, attends."

No thoughtful mind, familiar with church history, or with the Word of God, can see a professed minister of the Gospel of the Son of God commending the card-table and theater to Christian young men, and that in a widely circulated *Christian (?)* paper, without deep and serious alarm. The whole course, drift and tenor of the Word of God is reversed and set at naught by such teachers and such teaching. "Pray without ceasing." "Be not conformed to the world." "Be ye followers of God." We know that the monster, King Herod, introduced the hippodrome; but what "games" did the Son of God practice? what theaters frequent?

And then, even if cards, theaters and balls were to be tolerated in the young, do they need doctors of divinity to urge them into these social mælstroms? What are the triumphs, where are the trophies of such teachers and the absorbing social sorceries which they commend? What prophet did God ever send to men to allure and beckon them to cards, dice, dancing, and the like?

No, these are apostles of a different sort, and their inspiration comes from a different source. And whenever men have appeared on the stage of history who have set themselves to tone down Christian living to a level with those who know not God, they have been followed by a gradual sinking of all that is elevated and noble in man. And as we know that "that day will not come, except there be a falling away first," this general relaxation of doctrine and morals seems to betoken that last great apostacy to be "nigh even at the doors;" and "when the Son of Man cometh shall he find faith on the earth?"

National Arbitration and Freemasonry.

In continuing the review of the proceedings of the Grand Lodge of Illinois, it will be sufficient to notice briefly the address of the Grand Orator, R. S. Dement, of Lexington. In the midst of an abundance of sophomorical rhetoric he advances some ideas that are peculiar, if not new, and many that are peculiar but well worn in Masonic phrase, of which we have an illustration or two in the following:

"When the world is without suffering and oppression, the philanthropist may rest from his labors. When governments are in every way perfect, the political economist may seek the shades of retirement. When the realm of science is exhausted, the philosopher can pause in his onward march to the infinite; and when these have performed their offices and there is no longer the wail that goes up continually from agonized humanity, then may the Mason fold his arms and lie down to rest and inaction.

"Do I claim too much? Her votaries have been, and are, from the greatest and best men of all countries and ages—philosophers, poets, statesmen, emperors, kings, presidents, and thousands of yet nobler ones less known to mortal fame. To what magnitude, then, does the silent influence of Masonry rise before us! For these have been cradled in her lap, have nursed at the fountain of her wisdom, have listened to her sweet songs of love, her gentle admonitions, her prayers. As well seek to measure the influence of the mothers. The mothers! What a world comes to us with this thought, "etc.

"As in nature, so in Masonry, the silent, secret influences are greatest. The laws that control the universe are the archetype, of which Masonry is the antitype as applied to humanity. She works silently and in secret. How weak—how very weak do the objections that are urged against secret orders appear in the light of this thought. Why, the mind, the conscience, works in secret. All that is highest, holiest, comes silently. Great are the mysteries of godliness. 'Tis a puny arm that is raised against us, and 'twill perish ere long. Truth is eternal as the heavens."

These ideas are becoming ridiculous. When the public knew less of the Masonic system, they were received with astonishment and admiration by the many, for whom it was sufficient to know that Masonry had existed for ages and was a marvelous compound of something - no one knew what who did not join. That time has gone by, and for such pretenses to be any longer hackneyed about, repeated again and again, is ridiculous, for no one believes them. At the risk of wearying the reader we venture one more specimen of this bombast which, besides its gross assumption and falsehood, approaches the blasphemous:

"I shall offer but a word in regard to the ethics of Freemasonry; which are upon the same practical basis as the divine law. She does not seek to coerce into obedience. Man compelled to action, would simply be propelled as an inanimate. Masonry imparts the most wholesome instruction of precept and example. Her precepts are taken from the Bible; her examples from the noblest and best of those who have gone before. Her children may prove recreant to their trust; the responsibility will rest upon their own souls. The guardian of the Bible, she has protected and preserved it, and handed it down through the strife and confusion of centuries. There is not a command that it utters, a noble thought that it inspires, that she does not command and teach. Technical points, that divide churches, she leaves to the best judgment of her children. As they interpret, guided by all possible light, they are taught to obey; and if a Mason believes it his duty to connect himself with the church, Masonry teaches him to perform that duty. If unhappily, the influence of Freemasonry may have failed in individual cases, to make men better, it does not follow as an argument against the genius or spirit of the institution."

What Masonic precept is taken from the Bible, but to be used as Satan used Scripture when tempting the Lord Jesus Christ! How has she guarded the Bible while degrading it to the nonentity of a couple of workmen's tools! Did Masonry ever make a translation of the Bible and publish it so as to preserve the Word of God pure amid "the strife and confusion of centuries?" And why, if so great has been her care, does she now impiously eliminate from it such names as please her not? Has she also preserved the Koran and the writings of Confucius and of the Buddhists along with the Christians holy book? The speaker even assumes that the lodge performs the work of the Holy Spirit in directing a penitent and forgiven sinner into the church. Impious thought! But we must omit to make room for the idea of this exponent of the Grand Lodge of Illinois upon what seems to him to be "pre-eminently the true mission of Masonry—the arbitrament of nations as a substitute for war." He thus unfolds his theme:

"For ages it has been the endeavor of statesmen to solve the problem of true government. Great and good men have devoted their lives to this end; sages have made offering of their maturest wisdom; philosophers have exhausted the resources of metaphysics; poets have extolled achievement and noble deeds in the grand possibilities of rhythm and song, and the very heavens have lent the sublime melody of their spheres; but we have failed to catch the inspiration of it all; we have failed to make it applicable to governments, and, to-day, the discord of nations clangs through the universe, breaking the beautiful waves of its harmony." * * *

"How, then, may the end of war be attained? I answer, by the arbitrament of nations, and this through the silent, secret influences of Freemasonry. * * * There are two important questions that present themselves: Is the abolition of war peculiarly the mission of Masonry? And is Masonry capable of accomplishing so stupendous an undertaking?

"In reply to these two questions I only desire to offer a few facts that are in the reach of all: First, that Masonry teaches morality, taking the Bible as its rule and guide in faith and practice. Second, that Masonry teaches the universal brotherhood of mankind. Third, that, notwithstanding it is a lamentable fact that all other societies, even the worshipers of the one true God, the followers of Christ, have waged terrible wars against each other, as such, there is not, in the history of the world an instance of Masonic war, Mason against Mason, or Masonic violence of any kind. True to her trust, hers has been the triumph of peace; her banners have remained white, her hands unstained with blood."

Now, as to these reasons, if self-murder in the most awful forms and adultery are morality, then Masonry teaches morality. If a square and compass are guides in faith and practice then Masonry takes the Bible as such. If receiving and aiding only the strong and able-bodied males is universal brotherhood, then Masonry teaches it.

If Masons never used violence toward Morgan or Miller or Baird or Rathbun, Ronayne, Stoddard, and every man who has ventured to speak against it; if there was no strife and contention among the Grand Lodges of England and their

constituents from 1730 until 1813 when the Duke of Sussex united them in the Grand Lodge of England; or on the continent, when on account of internal contention the degrees of Masonry had run up to *three thousand*, each having its defenders; if Freemason leaders at the South did not provoke the late slavery rebellion, and Masons on both sides by their secret cabals and interference with loyal arms and counsels did not prolong that strife; if the Grand Lodges of the United States, even, are at peace, and showing to the world an example of harmony and brotherhood—then may there be some claim to the preposterous idea that such a system is fitted to promote peace among the nations.

The lecturer closes:

"And then as Masonry was the means through which humanity was prepared for the advent of Him who spoke peace to the soul—the peace that passeth understanding—so will it have become the means through which he will speak peace to the nations."

Such blasphemy and falsehood the Grand Lodge of Illinois propagates by ordering it printed in their proceedings!

—The *Wesleyan* says that Elder Baird of Pennsylvania, has been out on an "apostolic missionary tour." He seldom fails to hurt his sometime friend, the lodge, with a strong testimony or two when he is out on such a work.

—During the past week Bro. Hinman has been busily engaged in Miami county, Ind., and on the way to the State Convention in Plainfield which holds this week. Brethren Cook, Hinman and Ronayne, with the other earnest men who will be there will make this a strong meeting.

—Bro. Stoddard's work in Ohio will be sensibly felt at the Anniversary Convention. Entering the State in the northwest he has visited numerous points through the central counties, speaking at Galion, Morrows Corners, Iberia, Ashley and other places and reaching Dayton on the 13th inst.

—Past Master Ronayne returned from Mercer county, Illinois, rejoicing in having accomplished a good work in that locality like to that in Marengo. He is at the Indiana State Convention this week and goes thence to Dayton.

—The second conference of the Evangelical Alliance of the United States will meet in Detroit on the week following the Dayton Convention, Oct. 30th to Nov. 2d. At the meeting of the World's Evangelical Alliance in New York three years ago our reform was ably represented by Prof. C. A. Blanchard. The Detroit meeting is of less significance, but should not be neglected. If our principles can not be represented on on the floor by a delegate, yet a respectful presentation of them by a communication from the National Convention would be received, and might be the most effectual way of introducing a subject so vital to the growth and spirituality of the Christian church.

—Beside the wonderful meetings in Marengo reported this week, every one will rejoice to see a reawakening at Hillsdale, Mich. The importance of this meeting will be realized when the location of the large and prosperous Baptist college in that place is remembered. Although one of the gentlemen composing the meeting had paid $1,000 toward the church whose vestry was refused them, the church was closed and probably will remain closed to any such meeting until the pastor renounces his unholy Odd-fellow connection or another takes his place. That the meeting at Mr. Reynolds was small is nothing against it; it only shows its harmony and the staunch and true characters that composed it.

—Lest Bro. Hiel Lewis' article on the 12th page should be passed over by some readers on account of its length, we take the liberty of giving it a special introduction. Many excellent articles against the lodge have appeared in our columns, but few, however, have showed a more comprehensive view of the Masonic system or have treated it in a more conspicuous, pointed style. It will be completed in another number. If any have failed to read the first part, printed last week, we advise them to do so before the paper is lost.

—Through the influence of the celebrated David Marks the Free Baptist denomination were for a long time exclusive in regard to Freemasonry. For a time, however, many leading men of the denomination have been either drawn into the order or become silent regarding it, either of which conditions are fatal to church testimony. It will be learned with gratitude, therefore, that at the last General Conference of the church held at Fairport, New York, a resolution was passed, advising the editor of the *Morning Star*, the denominational organ, to use his discretion in opening his columns for brief, Christian and courteous articles discussing the lodge. This forward step will be hailed by a thousand glad hearts.

—The article on our third page from the *Christian Worker* is commended to the candid reading of every one who takes up the paper; and in connection read the following editorial comment from the *Worker:*

"We think our correspondent is misinformed, in regard to Freemasons being prominent or active in revival work. Very few, we think, if any of the prominent evangelists who are engaged in gathering souls to Christ, have any connection with secret societies; if so, it is only nominal. We remember hearing a man who had been an active Mason, say, after his conversion, that before his conversion and whilst he was an active member of the lodge, he knew a great many professed Christians who were members of the lodge, but he never knew an active Christian who was an active Mason and *vise versa.*

We have no doubt, that notwithstanding the plain provisions of our disciplines against it, there are a number of our members connected with some of these secret orders, greatly to the hindrance of their religious growth. One very strong evidence that these secret societies are all wrong, is the peculiar sensitiveness of those connected with them. No man can honestly speak or write against them without being set down as a narrow minded bigot, and as meddling with that about which he knows nothing.

"We have no doubt but that even this mild and kindly spirited article will give offence to some. But we must study to show ourselves approved unto God, even at the hazzard of giving offence to some of our dear Friends."

Seceders List (Continued).

Rev. John Blain, Mansfield, Mass.
E. L. Sheldon, Union, Ill.
P. M. Frisbie, " "
Olney J. Rose, Hamilton, N. Y.
Wm. Heron, Main St., Rochester, N. Y.
— Van Alstine, Marengo, Ill.
— Ross, "
— Boyington, "
Rev. A. E. Welles (7), Salina, Iowa.
G. W. Huff (3), Winona, Iowa.

The whole number of names now reported is *one hundred and ninety-seven;* a number have been reported as seceders but their names are not yet given. Friends of the reform are requested to forward the name of every public seceder for this *Roll of Honor.* Of the last two names above, Rev. Mr. Welles is a Congregational minister who left Freemasonry in the Morgan times, having taken the Royal Arch degree. He has twice been dismissed from churches where he would not affiliate with Freemasons, once in Indiana and once in Michigan. All honor to God's faithful witnesses! Mr. Huff has not only been a Mason but an Odd-fellow of the highest degree.

Front view of the Carpenter Donation, a fine, stone front building No. 231 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

Humility.

The bird that soars on highest wing,
  Builds on the ground her lowly nest:
And she that doth most sweetly sing
  Sings in the shade when all things rest—
In lark and nightingale we see
What honor hath humility.

When Mary chose the better part,
  She meekly sat at Jesus's feet;
And Lydia's gently opened heart
  Was made for God's own temple meet—
Fairest and best adorned is she,
Whose clothing is humility.

The saint that wears heaven's brightest crown,
  In deepest adoration bends;
The weight of glory bows him down.
  The most when most his soul ascends;
Nearest the throne itself must be
The foot-stool of humility.

—Montgomery.

Governor Pollock and the Condemned Criminal.

When I was East a few years ago Mr. George H. Stuart told me of a scene that occurred in a Pennsylvania prison, when Governor Pollock, a Christian man, was Governor of the State. A man was tried for murder, and the judge had pronounced sentence upon him. His friends had tried every means in their power to procure his pardon. They had sent deputation after deputation to the Governor, but he had told them all that the law must take its course. When they began to give up hope the Governor went down to the prison and asked the Sheriff to take him to the cell of the condemned man. The Governor was conducted into the presence of the criminal, and he sat down by the side of his bed and began to talk to him kindly—spoke to him of Christ and heaven, and showed him that although he was condemned to die on the morrow by earthly judges, he would receive eternal life from the Divine Judge if he would accept salvation. He explained the plan of salvation, and when he left him he committed him to God. When he was gone the Sheriff was called to the cell by the condemned man. "Who was that man?" asked the criminal, "who was in here and talked so kindly to me?" "Why," said the Sheriff, "that was Governor Pollock." "Was that Governor Pollock? O Sheriff, why didn't you tell me who it was? If I had known that was him I wouldn't have let him go out till he had given me pardon. The Governor has been here — in my cell — and I didn't know it," and the man wrung his hands and wept bitterly. My friends, there is one greater than a governor here to-night. He sent his son to redeem you—to bring you out of the prison home of sin. I come to-night to tell you he is here.—*Moody's Anecdotes by McClure.*

Something Gives Way.

A Christian woman in a town in New York desired to obtain a school house for the purpose of starting a Sunday school, but was positively refused by the skeptical trustee. Still she persevered, and entreated him again and again.

"I tell you Aunt Polly, it is of no use. Once for all I say you can not have the school house for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key?"

"I think the Lord is going to unlock it."

"Maybe he will," said the infidel, "but I can tell you this, that he is not going to get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying, *something always gives way.*"

And the next time she came the hard heart of the infidel gave way, and she received the key. More than this, when others opposed the school, he sustained her, and great good was done there for perishing souls.—*American Messenger.*

Shall Womanhood be Abolished?

It would be interesting to learn whether the friends of the so-called "reform" have formed any consistent theory of the reformed distribution of labor which their notions involve. They propose that woman shall take upon her shoulders perhaps a quarter or a third of the work of man; and that the very portion of his work most taxing and wearing on brain and nerve and self-relying resolution and force. For if woman is to share the most showy, proud and popular portion of man's work, why not also that which is most disagreeable, slavish and degrading? If she is to go with him upon the platform, into the pulpit and to Congress, she should, and eventually she will, go with him also into the ditch, the forge, and the wood-yard, the forecastle and the battle-field. And this is another point on which we should like to be enlightened as to the expectations of our friends — the reformers. What is their programme? Do they expect woman to share the coarsest, hardest, most repulsive and slavish of man's labors, or only his privileges and his honors, without his burdens? This is a very important question, which ought to be answered before we go much farther. It most assuredly will have to be answered in the end, and in a way consistent with justice.

It need not be imagined that man, with his superior strength and nerve and power to fight, when the old chivalrous regard for woman as a creature of beauty, and weakness, and dependence, and love, shall have been choked by her assumption of the helmet, and the baton, the horny fist, the iron nerve and the war-club, will yield to her the prizes without the blanks of the new apportion. If woman aspires to manhood, she must eventually accept its burdens with its joys. And then the question, "Is she equal to all this?" will compel an answer. But taking the claim of the reformers as it now stands, they demand for woman a share in *certain* of the privileges, the honors and the duties of men. How then is the new distribution to be arranged? It is thought by many that the burdens of American women are about as heavy as they can bear, as it is. Is it desirable that a portion of the burden which nature and all ages have laid upon men, should be taken from them, and laid upon the shoulders of women? Are men thus to be relieved at the expense of women? Or is an exchange expected? Shall men assume, in turn, a portion of the burdens of women? If so, which? and where shall they begin? How early in the care of children, for example, shall the hand of man replace that of woman? Or in the "keeping of the house," at what point shall that be separated from the care of children, or what portion of it shall be thrown upon the husband, while the wife goes to the court-room, the pulpit, or the stump? These, too, are questions, which, however ignored now, lie imbedded in the very substance of the subject and must be met and answered by and by.

Nay, can the ideal character of a man and woman thus be mixed up and confused without detriment to each, and therefore to the society which together they compose? Why were they made so different, if, after all, there was no reason or necessity for the distinction? Nature seems to have thought there was reason for it. Are the two characters so similar that the same person may possess them both? Can a single person be a perfect man and perfect woman too? In the answer to this question lies the solution to this problem. There are few, I am sure, who will answer it in the affirmative; yet there is a source of error, at this point, that should be pointed out. The graceful, lithe, and charming form of woman may ornament the equestrian ring, or even the poetic hayfield. But how long will the fairy form retain its grace, the cheek its bloom, the hand its soft and magic touch and the movement its aerial charm, if woman take her place beside man in every field of coarse rough toil? So in the realm of character.

When woman, clothed with the sanctity of ages of modesty, appears on a sudden in the court room, on the platform, or the stump, or on crusade at the bar, she strikes the beholder with pleasure, and tenderness, and something of awe, and exerts an influence for the time exceeding perhaps all that man could do. Thoughtless philanthropists cry out: "Behold! a new power appears to battle for the right. The world will now be converted to God." Alas, the white robe of the succoring angel will soon grow dim if put to such a use. A woman might buffet her way through a riotous crowd of half-drunken men, and triumph, apparently, over them on their own ground. But how many times could she do it? How long would the magic power of womanhood prove effective? The Lady Godiva might ride through Coventry in safety once "clothed on with chastity." But let the experiment become a practice! The success of woman in doing man's work, without injury to womanhood, and thus finally to her own security and influence, is not to be inferred from the first few experiments. Deteriorations of spiritual character, like those of bodily health in some miasmatic clime, are usually slowly wrought. He who takes only a hasty view overlooks the inward process that is going on. Let any one compare the ineffable odor of character belonging to some of our most public women to-day, with that which distinguished them ten years ago, and he will not be surprised at the remark of another: "You can see in the case of a truly modest woman, who begins to appear in public, a gradual stiffening of nerve, and emboldening of the eye, and thickening of skin, which mark the eclipse of whatever is distinctly characteristic in woman." No, one can not play the *role* of man and woman both with success. * *

"Fair play," cries one; "woman shall have fair play!" Where, then is organization? Is society only a congeries of identities! Shall the infantry soldier insist on mounting a horse; and the artilleryman upon carrying a musket; and the organist upon preaching half the sermons; and the preacher upon playing the organ; and the woman upon going to Congress; and the man upon nursing the baby; and the maiden upon singing bass; and the young man upon learning to crochet? Is this fair play? It may be said that fair play for woman is the liberty to do those things which she finds she can do. But this is granted. No one asks a law to prohibit these things; the question is what shall be advised, encouraged, and thought to be the true mission of woman in human society. Woman has liberty to loaf among rowdies in bar-rooms and saloons, but sensible people do not advise or invite it.

But cries another: "Christianity is shorn of half its strength by the silence of woman in public." That is, noise, talk, outward thrust and drive constitute the real force that is to move the world, and bow the hearts of men to God. This is a characteristic American idea; but more and more, in politics, in business, in education, and in religion, we are beginning to see that we have carried it considerably further than the soundest and healthiest state of mind requires. What the world needs most to bring it to Christ, is not so much more talk, as better character and better life. More and more pure and exalted

Christians homes, rather than more wives and mothers to leave their homes and go out to preach.—*Prof. C. W. Clapp in the New Englander.*

In Dr. Brown's work on the resurrection there is a beautiful parable from Halley. The story is of a servant who, receiving a silver cup from his master, suffers it to fall into a vessel of aqua-fortis, and seeing it disappear, contends in argument with a fellow-servant that its recovery is impossible, until the master comes on the scene, and infuses salt water, which precipitates the silver from the solution; and then by melting and hammering the metal, he restores it to its original shape. With this incident a skeptic, to whom the resurrection was a great stumbling-block, was so impressed that he ultimately renounced his opposition to the Gospel, and became a partaker of the Christian hope of immortality.

Children's Corner

Good Advice.

When the weather is wet,
We must not fret;
When the weather is dry,
We must not cry;
When the weather is cold,
We must not scold;
When the weather is warm,
We must not storm;
But be thankful together,
Whatever the weather.

—Selected.

Beans Will Out.

He sat in his easy chair, and called us into his study after he had been writing all day, and now wanted to rest, as he always did, at early evening with the family all around him. "Now, children, for another story," said he, "and this time about the days of my boyhood. When I was a boy, about fifteen years old, there was a 'general training day' in my native place. This was the occasion of the gathering of all the militia, or companies of soldiers, or trainers, as we used to call them, from nearly all the towns in the country. And it was a grand gala-day, you may be sure—especially for all the boys and girls who lived in the country, and who for three hundred and sixty-four days in the year seldom saw anything but the same old horses and wagons, oxen and cows, scenes and people with whom they were brought up. On training day the whole town was astir and full of people from all the region round about. There were first of all, 'the trainers,' with their tall hats and high waving plumes and blue coats and yellow vests and large gilt buttons and muskets and swords and high top boots, with the more grandly dressed officers, many of whom rode on fiery chargers and flourished around all over 'the Green;' seeming to me never to be long enough in any one spot to have the soldiers know what they wanted. And the whole air was full of music—the snare-drum, the base-drum and the fife—and the boom of cannon and the rattling of musketry; and the shrill cries of auctioneers on the tops of peddler's wagons; and the sellers of oysters—'here's your nice fine hot austeers'—and venders of peanuts and candies, and —everything, as I then thought—and the buzz of hundreds of voices, and the laughter of men and women, boys and girls, all in one grand medley of uproarious 'confusion worse confounded.'

"On the morning of such a wonderful day I actually awoke two hours earlier than usual, on tiptoe, without any need of being called, as commonly, two or three times before I made my appearance, to milk our old black-faced cow. Even while I was milking, some early wagons and stages and ox-carts, loaded down with country people, began to come into town. Then I uneasily waited for breakfast, and kept as still as my feverish excitement would allow, while father had family prayers, which seemed to me at least ten times as long as ever before, and after this was over I was ready for a bound out on to the public 'green,' which was just in front of our house, and I should have leaped the fence at a single jump, without waiting to open the gate, if I had not been stopped by the voice of my father, who called me in and gave me orders to go to work. He wanted me to go up into our corn field, take with me my hoe and a bag of beans, and plant these beans, six in a hill, between every corn-hill in a half-acre lot. Oh! how my heart sank within me, and, if I must now tell the whole truth, how mad I was! But father said it would take only two hours, if I were spry, and that he was busy, and that the beans should have been planted before this, and that then I might have all the rest of the day to enjoy the training.

"I was terribly disappointed. I felt bad enough to cry. My father knew best what must be done, and he was a kind father, and he had already, the day before, given me a silver quarter of a dollar to spend just as I pleased. But my head and ears and eyes and soul and body were all full of 'training-day,' and I could not bear the thought of planting beans at such a time. And yet I must do it; and I did it as you shall hear.

[*To be continued.*]

The great wall of China, says the London *News*, was measured in many places by a Mr. Unthank, an American engineer lately engaged on a survey for a Chinese railway. His measurements give the height at eighteen feet, and a width on top of fifteen feet. Every few hundred yards there is a tower twenty-four feet square, and from twenty to twenty-five feet high. The foundation of the walls is of solid granite. Mr. Unthank brought with him a brick from the wall, which is supposed to have been made two hundred years before the time of Christ. In building this immense stone fence to keep out the Tartars, the builders never attempted to avoid mountains or chasms to save expense. For thirteen hundred miles the wall goes over plain and mountain, and every foot of the foundation is in solid granite, and the rest of the structure solid masonry. In some places the wall is built smooth up against the bank, or canyons, or precipices, where there is a sheer descent of one thousand feet. Small streams are arched over, but in the larger streams the wall runs to the water's edge, and a tower is built on either side. On the top of the wall there are breastworks or defences facing in and out, so the defending forces can pass from one tower to another without being exposed to any enemy on either side. To calculate the time of building or cost of this wall is beyond human skill. So far as the magnitude of the work is concerned, it surpasses everything in ancient and modern times of which there is any trace. The pyramids of Egypt are nothing compared to it.

The Sabbath School.

LESSON XLIII.—Oct. 29, 1877.—PAUL BEFORE THE COUNCIL.

SCRIPTURE—Acts 23: 1-11 Commit to memory vs 6-11. Primary verse. 11.

GOLDEN TEXT.—"And they were not able to resist the wisdom and the spirit by which he spake."—Acts 6: 10.

TOPIC—"I am with you alway."—Matt. 28: 20.

HOME READINGS.

M. Jer. 1: 1-19 . With thee to Deliver.
T. Matt. 28: 1-8.....With you Alway.
W. Acts 18: 1-11....With thee to Protect.
Th. Acts. 27: 1-5 ...Stood by me this Night.
F. 2 Tim. 4: 1- 8 ...The Lord Stood with me.
S. Heb. 13: 1-21....I will never leave thee.
S. Ps. 37: 1-25... The Righteous not Forsaken.

1. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us. Acts 3: 12. Men, brethren and fathers, hearken. Acts 7: 1; 4: 8; Matt. 23. 8. Being defamed we entreat; 1 Cor. 4: 13; Rom 12: 14; 1 Pe 3: 9. Herein do I exercise myself to have always a conscience void of offense toward God. Acts 24: 16; 2 Cor. 1: 12; 2 Tim. 1: 3; John 16: 2.

2. And the high priest Ananias commanded them that stood by him to smite him on the mouth.

One of the officers which stood by struck Jesus with the palm of his hand. John 18 22; 1 Kings 22: 24; Jer. 20: 2; Mic. 5: 1; Mat. 5. 39; Lam. 3: 30.

3. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

The Lord shall smite thee with a consumption. Deut. 28: 22; Is. 53: 4. For ye are like unto whited sepulchers. Mat. 23: 27; Lu 11: 44; Ps 5: 9.

Micah's reply. 1 Ki. 22: 25. Christ's reply. John 18; 23. Jeremiah's reply. Jer. 20: 3, 4.

Doth our law judge any man before it hear him, and know what he doeth? John 7: 51; Lev. 19: 35; Deut. 25: 1; 16: 19.

4. And they that stood by said, Revilest thou God's high priest?

Answerest thou the high priest so? John 18 22.

5. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, thou shalt not speak evil of the ruler of thy people.

And he....wist not that it was true which was done by the angel. Acts 13: 9. Now after many years I came to bring alms to my nation and offerings. Acts 24: 17. They provoked his spirit so that he spake unadvisedly with his lips. Ps. 106: 33.

It is written in Ex. 22: 28. Let every soul be subject unto the higher power. Rom. 13: 1. The scribes and Pharisees sit in Moses' seat: all, therefore, whatsoever they bid you observe, that observe and do. Mat. 23: 2.

6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

The Sadducees, which say that there is no resurrection. at. 22: 23.

As touching the law, a Pharisee. Phil. 3: 5, 6; Acts 26: 4, 5; 22: 3; Gal. 1: 14.

And have hope toward God....that there shall be a resurrection of the dead. Acts 24: 15; 26: 6-8; 28: 20; Titus 2: 13. And in thy seed shall all the nations of the earth be blessed. Gen. 22: 18; Is. 9: 6.

7. And when he had so said there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

But the multitude of the city [Iconium] was divided. Acts 14: 4; Gen. 11. 7, 8; John 7: 43.

8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Mar. 12: 18; Luke 20: 27.

9. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

This man doeth nothing worthy of death or of bonds. Acts 26: 31; 25 25; Lu. 23: 4; Pr. 16: 7.

And I fell to the ground and heard a voice saying unto me. Acts 22: 7, 17, 18. Lest haply ye be found even to fight against God. Acts 5: 39; 9: 5.

10. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11. And the night following the Lord stood by him, and said, be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

Then spake the Lord to Paul in the night by a vision, Be not afraid. Acts 18: 9; 27: 23, 24; Mat. 28 20; Jer. 1: 8. In the world ye shall have tribulation; but be of good cheer; I have overcome the world. John 16: 33; 14: 1, 27; Deut. 31: 6, 7; Rom. 8. 35.

A good conscience is not obtained without pains. It comes from daily victories over the carnal nature that is constantly striving to obtain the mastery. "The flesh lusteth against the spirit, and the spirit against the flesh." Jer. 17: 9; Acts 24: 16; Rom. 7: 19, 22, 23; 8: 6, 7; Gal. 5: 17; Eph. 2: 3; Heb. 9; 14; 10. 22.

Even our persecutors are "men and brethren." The brotherhood of man is limited only by the fatherhood of God. Therefore be patient with all men and to none render evil for evil. Prov. 17: 13; 24: 29; Mat. 5: 39, 44; 23. 8; Rom. 12: 14, 17, 19-21;; 1 Cor. 4: 12, 13; Eph. 4: 32; 1 Th. 5: 15; 1 Pet. 3: 9.

Be not over hasty in speech even when much provoked. It is easier to say words than to unsay them. He is most like the Lord whose speech is gentle and unretaliatory. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." Mat. 11: 29, 12: 18-20; 2 Cor. 10: 1; Eph. 3: 14, 15; 1 Tim. 3: 2, 3; 2 Tim. 2: 24.

Christian men not only owe it to their rulers to manifest and to inculcate reverence for them, but a higher duty even than that. They are enjoined, also, to "pray for all that are in authority." Perhaps no inconsiderable share of the corruption existing among our rulers may be owing to the neglect of this command. Ezra 6: 10; 7: 27; Neh. 1: 11; Ps. 20: 1-6; 72: 1; 105: 14; Pr. 17: 17; 21: 1; Jer. 29: 7; Rom. 13: 1.

If the world only knew what a divine Comforter we have [through] Jesus! multifold more would lay their weary heads upon his breast, and there find peace and rest such as they now know not of. "As one whom his mother comforteth, so will I comfort you." Ps. 86: 15, 17; Is 51: 12, 13; 66: 13; Mat. 5: 4; John 14: 16-18; 2 Cor. 1: 3, 4; 7: 6; 2 Th. 2: 16, 17; Heb. 4: 15 —*Nat'l S. S. Teacher.*

Satan's Grand Counterfeit.

BY HIEL LEWIS.

[Continued.]

Let us see by what instrumentalities the candidate is to be "thoroughly cleansed from all pollution of guilt." We find it is not the blood of Jesus Christ, "which cleanseth from all sin," but the tools of a stone mason; which tools, Mackey says, page 450, "are sanctified to the holiest of purposes." In the lecture of the first degree are these instructions:

"The common gavel is an instrument made use of by operative masons to break off the superfluous corners of stones, the better to fit them for the builder's use; but we as free and accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting us, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens."

Divest the above language of Masonic parlance and it amounts to just this: The candidate is to maul his heart and conscience into shape and fit himself for heaven with a stone hammer; and in the higher degrees he is taught to elevate himself to glory (the grand lodge above) with a sanctified iron crowbar.

These are the instrumentalities of Masonic salvation. Yet they are but the tools of the stone mason, and the poor blind candidate seeking for light (where Christ the only source of true light, is shut out) becomes so bewildered that he cannot see but that the application of the stone hammer is as good as the application of the blood of Christ, or that the gavel will purify his heart as thoroughly as Christ can do it.

How often do we hear the declaration that Masonry or Odd-fellowship is as good, or even better than Christianity; or as a minister said in a funeral sermon, "In Masonry is found the highest type of Christianity!" Nor is it anything new for Satan to induce men to worship working tools. See Hosea 4: 12—"My people ask counsel of their stocks, and their staff declareth unto them; for the spirit of whoredom hath caused them to err, and they have gone a whoring from under their God." See also Habbukuk 1: 16—"Therefore, they sacrifice to their net, and burn incense to their drag; "also 2: 18—"What profiteth the graven image that the maker thereof hath graven it, and the molten image and the teacher of lies, that the maker of his work trusteth therein to make dumb idols. Woe unto him that saith to the wood, Awake; and to the dumb stone, Arise, it shall teach." Also Isaiah 2: 8, 9—"Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made, and the mean man boweth down and the great man humbleth himself: therefore forgive them not."

Masonic salvation is the devil's counterfeit, and the embracing of it is the rejection of God's salvation. God's Word declares that it is impossible for any person to be in possession of both. No man can serve two masters, ye cannot serve God and Mammon.

"Wherefore, my dearly beloved, flee from idolatry, I speak as unto wise men, judge ye what I say, the cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" "But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God, and I would not that ye have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils, ye cannot be partakers of the Lord's table and the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?" 1 Cor. 10.

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness: and what communion hath light with darkness: and what concord hath Christ with Belial: or what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols." 2 Cor. 6.

In this grand counterfeit Hiram Abiff is the murdered god or great one. So every Mason must go through the farce of being murdered, buried and resurrected. This farce Mackey calls "the road of peril." See Lexicon, page 297, article "Master Mason."

"The third degree in all the different rites. In this, which is the perfection of symbolic or ancient craft Masonry, the purest of truths are unveiled amid the most awful ceremonies. None but he who has visited the 'holy of holies' and traveled the 'road of peril,' can have any conception of the mysteries unfolded in this degree. Its solemn observance diffuses a sacred awe and inculcates a lesson of religious truth, and it is not until the neophyte has reached this summit of our ritual that he can exclaim with joyful accents in the language of the sage of old, 'Eureka! Eureka! I have found at last the long sought treasure. * * * The Master Mason represents a man under the law of love, saved from the grave of iniquity and raised to the faith of salvation."

Just so, Mr. Mackey. When the neophyte has reached the summit of our ritual, has been through the farce of murder amid the most awful ceremonies, has traveled the road of peril, is saved from the grave of iniquity, and been raised to the faith of salvation, has visited the holy of holies, and by these most awful ceremonies has been thoroughly cleansed from all pollution of guilt all by Masonic tools and ceremonies, and the god of the lodge has infused into him a sacred and mysterious awe, the candidate who yields implicitly to this influence, like the medium in spiritualism, becomes enchanted, spell-bound, bedeviled and is unable to see his danger and extricate himself, as a bird when under the charm of the serpent; and the Scripture is fulfilled in him which says, "That to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness." Romans 6:16.

Christ says, "By their fruits ye shall know them," so by the fruits we have seen the Mason become, by this mystic infusion, so bewildered that he cannot tell truth from falsehood. It may be proper just here to give an example in proof of this influence. Not long since a Methodist Episcopal minister of Illinois preached two Masonic funeral sermons. In the first case the deceased had been a saloon keeper, never made any profession of religion, (that we ever heard of) fell off a train and was killed, was said to be intoxicated at the time. The minister in the course of the sermon said:

"Your brother who has so often stood at the door of your sanctum sanctorum with a drawn sword in his hand to keep off cowans and others, has now gone to be admitted by the Grand Tyler into the grand sanctum sanctorum above, that house not made with hands eternal in the heavens."

The other Masonic sermon was at the funeral of a church member. This same minister said:

"I know what Masonry is. I know its secrets, for I have been there. I love it. I cannot say one word against it—not one word, but every thing in favor of it. But it will not save the soul; nothing but the blood of Christ can save the soul."

Now this minister was so blinded by Masonry and the god of the lodge that he could not see that it was impossible for both statements to be true, for if in the first case Masonry had secured the eternal happiness in heaven of this unrepentant sinner, then the statement that nothing but the blood of Christ could save the soul must be false, and vice versa, and the gaping crowd of intelligent Masons were as blind as their minister.

The Mason under the influence of this sacred awe can see no contradiction or disagreement between the plain statements of God's word and Masonic lying tradition. "Because that when they knew God they glorified him not as God neither were thankful, but became vain in their imaginations and their foolish heart were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things." [Gavels and crowbars.]

"Wherefore God also gave them up to uncleanness, through the lust of their own hearts to dishonor their own bodies between themselves. Who changed the truth of God into a lie, and worshipped the creature more than the Creator who is blessed forever. Amen."

In proof of this blinding effect, ask a Mason:

Which do you believe, the Bible or Masonic tradition?

O, I believe both, because all the traditions and precepts of Masonry are taken from the Bible and are—

Hold on, friend, not quite so fast. It is impossible for any person to believe both, because the one contradicts the other, and if the Bible account is true then the Masonic account is false. For example take the two accounts of Hiram, whom Solomon employed to assist in building the temple. The Bible declares that Hiram (sometimes called Huram), finished the work that he was to make for King Solomon, for the house of God. 2 Chron. 4: 10. Special mention is made of the purple, blue and fine linen and crimson as part of his work, these curtains or trimmings were the very finishing touch of the temple and the Bible says "Hiram finished his work." The Masonic account is that he did not finish it beoause they (the Masons) murdered him before the temple was finished. Here is one plain contradiction.

Again the Bible says: "The priests brought in the ark of the covenant of the Lord into his place to the oracle of the house, into the most holy place, even under the wings of the cherubims, and they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle, but they were not seen without, and there it is unto this day." 2 Chron. 5; also 1 Kings 8. The Masonic account is that Hiram before he was murdered, had concealed the ark in a secret vault known only to himself. (How did Hiram get possession of the ark since only the priests could touch it?) and there it remained four hundred and seventy years concealed from every mortal eye until the building of the new temple after the return from the Babylonish captivity as set forth in the seventh degree.

Now if the Masonic account be true, then the ark never was in Solomon's temple at all, and what the Bible says about carrying the ark into the temple at the dedication is false; both accounts cannot be true.

Again, the Masonic account tells us that when the ark was discovered they found in it the book of the law, the Mosaic account of the creation, Aaron's rod, the pot of manna, etc. The Bible says, "there was nothing in the ark" (at the time of building the temple) "save the two tables of stone which Moses put there at Horeb when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. 1 Kings 8:9, 2 Chron. 5:10, and Josephus confirms the Bible account.

[*Continued next week.*]

—In the circuit court at Champaign, Ill., last week, a whisky seller of Danville name Pat Carey was assessed $1,500 damages in favor of the friends of one Sampson, of this county, to whom Carey sold whisky, causing Sampson's death.

Religious Intelligence.

—The Bethany Congregational church of San Francisco has over twenty Chinese members.

—An exchange says that six hundred missionaries have died in India and the present number there is exactly six hundred.

—The presbyteries of Philadelphia, both United and General Assembly, have lately protested against the Sabbath desecration of the Centennial.

—Thirty-five theological students of Union Seminary are regularly engaged in Sunday-school work and household visitation in the city of New York and vicinity.

—President Blanchard of Wheaton College is expected to preach in one of the leading Presbyterian churches of Dayton next Sabbath by invitation of the pastor.

—Rev. Mr. Chapman's church, United Brethren, of Dayton, are about to begin special religious meetings in their church opposite Gebhart's Hall where the National Convention is to be held.

—Rev. Daniel Shuck, formerly of Indiana, is now laboring to build up new churches of the United Brethren in Christ in Stanislaus county, California. He reports an interesting revival.

—The Baptists of the North Division, Chicago, have just made a movement for reorganization and the establishment of a church, which they have not had since being scattered by the great fire of 1871.

—Bishop Castle of the U. B. church has arrived upon his field, the Pacific coast, and has been attending the Oregon annual conference at Philomath in Benton county where he remains for the time being.

—The Baptists have planted missions in Russia which are making some headway. At Riga, in Livonia there are two churches—a German and a Lithuanian—the latter consisting of 311 members seventy of whom have been baptized during the last year.

—It having been reported that Chicago Avenue church, of this city (formerly known as Moody's church) was in debt $25,000, the treasurer has published a statement showing that the church is out of debt and has been for some time.

—Rev. Joseph Millikin, Professor of English Literature in the State Agricultural College at Columbus, Ohio, has written a letter to the Presbytery of which he has been a member withdrawing from that connection, on account of doctrinal disagreement of long standing.

—Rev. B. T. Roberts of Rochester, attended the Kansas Free Methodist conference in September. The meetings of the body were attended with much spiritual interest and a number were led to Christ. The brethren of this denomination dedicate a new church in Kenawee, Ill., next week.

—Dr. J. Munroe Gibson, of the Fifth Presbyterian church of Chicago, will deliver a series of lectures on Sabbath afternoons in Farwell Hall on the gospel in Genesis, beginning about the first of November. The meetings will open at half past four o'clock, so as not to interfere with the Sunday-school hours.

—The Charles Street United Presbyterian congregation, New York, held their first communion under their new pastor, Rev. W. J. Gillespie, on the last Sabbath of September. Mr. Gillespie is lately from Sparta, Ill. The Rev. Dr. McAyeal, of Oskaloosa, Iowa, preached an interesting and profitable sermon in the evening to a large congregation.

—Rev. A. D. Mayo, in an address before the divinity school of Tufts College, Mass., said: "The most hopeless class of American born people, to-day, is probably the multitude of young men of foreign parentage, who, nominal members of the Catholic church, have flung themselves beyond the control of its priesthood and become a new heathenism of the most appalling type, in our American cities." The *Presbyterian Banner* notes this remark, adding that recent events have done much to confirm the assertion.

—In April, 1856, Rev. John Reubush, from the Virginia United Brethren conference, began to preach in East Tennessee, introducing the reform principles and literature of his church, opposing slavery and the lodge. He was attacked by Parson Brownlow's paper, and was driven away with many of the members of his mission church during the war; but afterward returned. A mission conference was established ten years ago and lately an institution of learning has been opened with a hundred and fifty students.

—According to Dr. Montford, Glasgow takes the palm as the leading Presbyterian city in the world. It has one hundred and eighty-five churches of this order divided among the different Presbyterian branches in the following proportions: Covenanters, 1; United Original Seceders, 3; Morrisonites, 10; Establ'ished Church, 49; United Presbyterians, 52; Free Church, 70. Of other denominations there are but 35 churches, which gives the decided preponderance of the religious influence of the city to Presbyterianism. Glasgow has a population of half a million; therefore with its two hundred and twenty churches, there is a church for every 2,273 persons.

News of the Week.

—Congress assembled at noon on Monday for the extra session.

—Last Saturday, Oct. 13th, was the one-hundredth anniversary of the surrender of Burgoyne at Saratoga, New York.

—The Inter-State Exposition closed here last Saturday. The display this year was more than usually attractive and the patronage considerably increased.

—The fall trade has been very favorable in some lines. It is said that one wholesale firm of Chicago has sold $3,000,000 worth of dry goods since the season opened.

—A severe earthquake shock was experienced in Geneva, Switzerland, on last Monday morning, October 8th. Some building were cracked, but the damages were slight.

—The storms of last week were very severe on lake traffic, many vessels were disabled or suffered loss of their cargoes; a few were totally lost. The loss of life has not been large.

—The elections in Iowa and Ohio last week had a depressing effect on Republicans. Their majority in the former State was reduced to about 30.000. The Democrats carried Ohio by about 22,000.

—Severe storms in the Channel interfered with the working of the cables between England and the continent last Saturday, so that no dispatches were received from Saturday night till late Monday. The delay was provoking on account of expected news from French elections.

—A Russian dispatch says: On the 9th inst. there was a naval engagement in the Sulina mouth of the Danube, during which a Turkish three-masted steamer crossed the line of torpedoes laid the previous night. An explosion followed and the steamer sank, a Russian cutter hauling down her flag. It is supposed that all on board the steamer perished.

—The *Times*' summary of the strength of the Russian army of the Danube is that only 200,000 men crossed the Danube, of which 60.000 have been disposed of by battle or disease. Of the Imperial Guard only 60 000 will reach the front fit for service, so that, as reinforced, the army will again amount to 200,000. This includes the Roumanians, but not the Dobrudscha column of 30,000. The writer estimates Osman Pasha's army as reinforced at 100.000, and Suleiman Pasha's at about the same, so the combatants have equal forces.

—Advices from El Paso, Texas, show a most serious and threatening state of affairs. The entire lower portion of El Paso county is in the hands of a mob, and the Americans throughout the county have abandoned their homes and fled to El Paso for safety. Judge Howard, a leader of the mob and who killed Louis Cardis at El Paso on the 10th inst., succeeded inmaking his escape. Lieutenant Payne, who is in charge of a detachment of troops, says four companies will be required to suppress the mob. A large number of outlaws are encamped near the county seat. They declare they will fight the troops if the latter attempt to make arrests.

—There is still serious trouble in the Pennsylvania mines. A dispatch from Scranton, Friday, says: The attempt on the part of the Lackawanna Iron and Coal company to work the Pins Brook Colliery has exasperated the strikers to a fearful pitch. About twenty men worked in the mines to-day, and were escorted to and from their homes by a strong military guard. On quitting work they were assailed by the shouts of the mob, who assembled in force near the coal-breaker, but were kept back by the soldiers. The colliery is strongly guarded day and night. The men who worked there to-day appealed for protection to the authorties to-night, stating that they were in fear of being murdered in their homes before morning.

—Two disgraceful encounters took place in the streeis of Washington on Friday last, in which men of public notoriety were engaged. Ex-Secretary Delano was assaulted by Judge Wright, a claim agent and speculator formerly from Indiana. When Delano was Secretary of the Interior, Wright was prosecuting the notorious Cherokee claim, and through Delano's efforts was indicted for attempting to defraud the government. Wright swore vengeance, but the two have never met until to-day, when Wright attacked Delano, approaching from behind and striking him twice upon the head with a heavy cane. The spectators interfered, and Delano, who was stunned by the first blow, was taken to a drug-store, where he soon recovered under the use of restoratives. Wright has figured in many notorious jobs, and was accused of being accessory to the attempted assassination of an agent of the land two years ago. The other affray was between ex-Congressman Jeremiah Wilson, of Indiana, and John Ferry, of Kentucky, a claim agent.

—The *Christian Mirror* says of temperance in Maine: There is not a known bar-keeper or saloon proprietor, who (openly) sells intoxicating drinks, in the commonwealth. And this is not a casual state of things, which may not last a week. It is permanent. It is the settled policy of all political parties. Even the Democratic State Convention rejected, amid loud cheers, a resolution condemning prohibition and favoring license, and declared itself in favor of legislation which shall "best promote temperance."

—Dr. Pritchard stated in a sermon recently, in the presence of Gov. Vance and many members of the Legislature, that according to Major Robt. Bingham, the Christian religion in all its claims, costs each man, woman and child in the State just twenty-five cents. The cause of education costs each man, woman and child one dollar, but that the intoxicating liquors cost every man, woman and child in North Carolina *eight dollars a year*. That is, our people pay four times as much to the cause of education as they do for religion, and *thirty two* times as much for whisky and brandy as they do for the Gospel. What people spend their money for they certainly appreciate—it thus appears that they think thirty-two times as much of that which is the great curse of the land as they do of the Gospel, the great blessing of the land. And yet man is a rational being.—*Biblical Recorder*.

—It is estimated that of alcoholic liquors there are produced annually about 56.000.000 gallons. This does not include wine, beer or ale. It is estimated that there is a saloon for each 3,000 inhabitants in this country. In large cities the proportion is greater and in the country it is somewhat less. Dr. McKinley in his statistics of inebriation in the United States, gives the following figures as to the percentage of drinkers in the United States. In 5 000,000 men there are 50 000 confirmed inebriates. In 1.000 there are drinkers of all kinds 593⅓ In 5,000 000 men there are who drink sometimes 2,966,666⅔. In 1 000 women there are who drink 142 6-7. In 5,000,000 there are who drink to some extent 714.285 5-7. In 5.000,000 women there are confirmed inebriates 21,429 4 7. Of each 300 men there are three confirmed inebriates, 25 periodical drinkers, 50 ephemeral drinkers, and 100 moderate drinkers, leaving 122 non-drinkers. Of 700 women 3 are confirmed inebriates, 14 drink periodically, 36 drink beer or ale constantly, 17 taste ardent spirits, and 30 taste wine occasionally, leaving 600 non-drinkers. Dr. McKinley has devoted many years of his life to colating statistics upon this subject.

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CHICAGO. Oct. 15, 1877.

GRAIN—Wheat—No. 2	1 10	1 11
" No. 2	1 05½	1 06
" Rejected		96
" Minnesota	1 18	1 15½
" Winter		1 28
Corn—No. 2		42¼
Rejected		41
Oats—No. 2	22¾	23½
Rejected		20
Rye—No. 2		52
Bran per ton		8 75
Flour—Winter	5 50	7 25
Spring	2 75	6 00
Hay—Timothy		8 00
Prairie	5 00	7 00
Mess Beef	10 00	11 00
Tallow		7½
Lard per cwt		8 27½
Mess pork, per brl		14 25
Butter medium to best	18	30
Cheese	11	13
Beans	1 00	2 00
Apples per brl	1 00	2 75
Poultry—Chickens per doz	1 50	3 25
Turkeys per lb	10	11
Eggs	15	17
Seeds—Timothy	1 15	1 28
Clover	4 90	5 60
Flax	1 20	1 28
Potatoes new per brl	1 25	1 50
Broomcorn	3	5½
Hides green to dry flint	8½	15
Lumber—Clear	28 00	34 00
Common	9 50	11 00
Shingles		2 50
WOOL—Washed	34	40
Unwashed	23	29
LIVESTOCK Cattle Choice	5 00	5 50
Good	4 50	4 90
Medium	4 00	4 40
Common	2 50	3 75
Hogs	4 50	5 25
Sheep	3 00	4 00

New York Market.

Flour	$3 25	10 00
Wheat—Spring	1 27	1 40
Winter	1 37	1 61
Corn	57	65
Oats	32	37
Rye		71
Lard		9¼
Mess pork		14 35
Butter	12	22
Cheese	7	12½
Eggs	20	21
Wool	48	57

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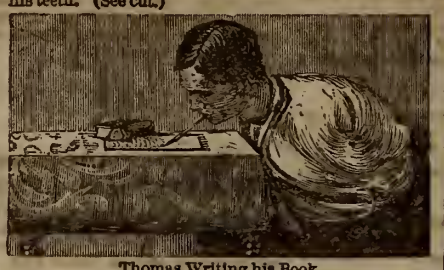

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STATE ANTI-SECRECY ASSOCIATION OF ILLINOIS.

ANNUAL MEETING TO CONVENE IN STREATOR, LASALLE COUNTY, ILL., DECEMBER, 4, 1877, TO CONTINUE THREE DAYS.

REFORMERS OF ILLINOIS: In a few short weeks we ought to be together in Streator. Our veterans will be looked for, will be sadly missed if absent. Our later-gained workers will be needed; and new accessions will be expected from all quarters of our enterprising State. And brethren and sisters from other States will be most welcome.

It will be a good place to be; good for the cause; good for our faith, our hope, our perseverance and our zeal. "Iron sharpeneth iron; so a man sharpeneth the contenance of his friend." This favors our convention. Accordingly let us, in large numbers assemble, in order to mutually sharpen each other's countenance, which may possibly be worn dull by months of hewing and clearing through the forests of sin.

Reformers, of all men, are likely at times to lose the luster of eye and keenness of feature that flame up out of hearts fired up with encouragement. Hope deferred often maketh their hearts sick; for, good as is the cause, and sure to win, it will not uniformly "skim along the main" to suit our eager wishes. But large convocations of kindred spirits and fellow toilers dispel the gloom of flesh-born despondency, and revive to more than wonted activity the soul's interior trust in the Everlasting Father's everlasting and all-conquering truth.

Wide-spread evils require far-reaching endeavors to defeat them. It required many conventions to uproot slavery. The temperance reform, yet far from a perfect success, has required many conventions to keep it in progress. Remembering these facts, and noticing the many large gatherings in behalf of education and Sabbath schools, we will not fancy that our anti-secrecy reform will triumph through a few half-attended conventions. Let us not permit so worthy and momentous an interest to be eclipsed by the zeal manifested by advocates of other worthy or unworthy enterprises.

What if the popular heart *be* cold toward us? The more need to bestir ourselves. We have only to move upon the public heart, and it is ours. Let us now move upon it with enthusiasm.

Our State was the cradle of this reform in its modern revival. Is she leading the van to-day? Reformers of Illinois, say she shall, and prove it at Streator.

All county, township, and neighborhood associations will, of course send representatives—will they not send many? Let the churches send up delegates. It will be as compound interest to them to send their pastors, and its rate will be increased if they send other officers along. Some conferences have appointed delegates; now will not quarterly conferences, by scores, quickly do the same? Let individuals appoint themselves or substitutes, pay the expenses, and go.

Let Streator's lodges see ghosts—see their streets well crowded with Anti-masonic ghosts—not disembodied, but "clothed upon" with sober flesh. Yet we must not trust in the flesh. Let Streator be set on fire—not "of hell," but with the fire of the Holy Ghost. For this, and for all that our earnest souls crave for that occasion, let us pray and labor.

SAM'L B. ALLEN,
Pres. Ill. State Association.

Notices.

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxiliary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Wednesday, Thursday and Friday, November 21st, 22nd and 23rd next. Rev. J. P. Stoddard, Agent and Secretary of the National Christian Association, is expected, with Edmond Ronayne and other distinguished speakers. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E. L. HARRIS, Pres't.
U. D. LATHROP, Sec'y.

NORTHFIELD, OHIO.—The expositions in this place by Past Master Ronayne will be held on Monday to Wednesday of next week, Oct. 29th, 30th and 31st, not Nov. 1st as published last week.

PAST MASTER RONAYNE desires to make extended engagements in New York, New Hampshire, Vermont and other Eastern States to begin in January next. Applications have been made from several points and there is now time to make ample arrangements for visiting a large number of important points. Please attend to the matter without delay and begin correspondence.

Topics of the Time.

The National Congregational Council met in Detroit last week, adjourning on Monday. A paper from ex-President Woolsey on the Bible in Schools was read, in which conservative measures and concession to Catholic objectors was advocated. Dr. Woolcott of Ohio read a paper on the "Parish system" as practiced by New England churches generally, which consists in a union of the church with any outsiders who may wish in calling a pastor and raising the salary. This enforced marriage of the church with the world was upheld in an argument so long that the assembly rested by singing a hymn in the middle of it. Overtures came before the body for more active measures respecting Sabbath observance and for a dissolution of the Council as a body meeting statedly, the theory of Congregationalism, it is claimed, recognizing no such methods. This feature has been widely discussed throughout the country by pastors who see in the Council an attempt at centralization not in harmony with the spirituality of the churches. How such a condition will be subserved by this body is suggested by the almost unanimous re-election of A. H. Quint, Grand Chaplain of the Massachusetts Grand Lodge of Freemasons and first Chaplain-in-Chief of the Grand Army of the Republic, as secretary, the duties including those of actuary or manager.

The opening of the extra session of Congress does not promise a great deal to the country. The Democratic caucus nominations for officers of the House were concurred in, though the Republicans as a matter of form nominated General Garfield for Speaker. Randall of Pennsylvania, was re-elected to that office. His deportment and rulings last term were such as to disappoint the more ignoble of his constituents and inspire the real Representatives of the country. A scarcity of colored men is a noticeable feature of this Congress, but on the other hand expectations are raised at the return of Ben. Butler. The message of the President was a very brief document laying before Congress in few words the business of the session. The Cabinet have sent in a large number nominations, chief of which are Harlan, of Kentucky, for Supreme Judge, in place of Senator Davis, and Bristow for minister to England. It is believed that the nominations will be generally concurred in. The Senate is in a wrangle over the claimants from Louisiana. Kellogg is believed to be ahead, and the Republicans will probably seat him. The business of the session does not require many days to complete, but there are too many political and party maneuvers to go through that there is little hope of an adjournment until near December when the regular session meets.

The atheistic tendencies of the Freemasons of France have long been marked, but seldom mentioned with any emotion by the lodge organs of our country. The Grand Orient of France has lately declared plainly its position in regard to the "Supreme Being" worshiped in the Masonic lodges. Its constitution which read, "Freemasonry holds to the principle of the existence of God and of the immortality of the soul," was changed to read, "Freemasonry holds to the principle of an absolute freedom of conscience, and to the brotherhood of mankind." This of course excludes no one on account of his religious belief whatever it may be, or even his want of any at all. The order thus becomes a center and propagator of atheism. Its effect on thousands in this country is as if the same position was taken here.

Satan's Grand Counterfeit.

BY HIEL LEWIS.

[Concluded.]

Now if any person can make a Mason see and understand that the Masonic legend is a fiction and a falsehood, giving the Bible the lie, they can do what we never could. We tried it once on an old minister who said he had been a Mason more than fifty years, had taken seven degrees and knew whereof he spoke. I had listened to four sermons in which this legend of Hiram Abiff had been hinted at, so much so that a Mason said to me, You don't understand these sermons; Masons know all about them. I asked this old minister where he got his information.

He answered, "From the Bible, of course."

"No, sir, that is not Scripture."

"Then I must have got it from Josephus."

"No. It is not to be found in Josephus."

"Well, then I don't know where I did get it."

I told him that he got it from Masonry; that I had the whole yarn in detail that he had been hinting at in his sermons. His answer was, "Well, it is just as good and just as true as the Bible is." It was not possible for him to see that if the Bible account was true, the Masonic account was false, and to show that his supreme faith and trust was in Masonry, we will quote his dying testimony as triumphantly proclaimed from the pulpit at his funeral. He said: "I am willing to have it inscribed as a motto on my coffin lid that I have implicit faith and undying confidence in the principles of Freemasonry."

He requested to be buried with Masonic honors, which request was complied with. His dying testimony and Masonic funeral seemed very plainly to say, Yes, my Christian brethren with whom I have worshipped these many years, I love you, but here are my Masonic brethren, I love them better. I love the Gospel of Christ, but there is another gospel in which I have implicit faith and undying confidence. My Christian brethren, please give place to my Masonic brethren; they are my true bosom friends. They are my preferred mourners; they only can touch my coffin. Theirs is the true faith in which I have lived and in which I die. The old gray-headed Christians were crowded back, some of them out of doors, to make room for the Masons, who were numerous, though very few of them were members of any Christian church, and many of them very far from Christian profession or character.

Such is the blinding effect of Masonry, of its "awful ceremonies," the "sacred awe" diffused by the god of the lodge, that it reverses all the laws and commandments of God against idolatry and substitutes Masonic tradition. Christ said, "Why do ye transgress the commandments of God by your traditions; but in vain do ye worship me, teaching for doctrine the commandments of men." Matt. 15.

Take the case of Enoch before referred to (See Lexicon), who according to our (Masonic) traditions was a very eminent Freemason and a worshiper of the sun. Hence the sun, or point within a circle, is the true god. The unerring Word of God has foretold that such should be the case. "Now the Spirit speaketh expressly, that in the latter times, (that is now) some shall depart from the faith (faith in Christ alone) giving heed to seducing spirits and doctrines of devils." (Doctrines of devils is the substitution of some other god, or some other name or form of worship for that of Jesus Christ and his worship, in spirit and in truth.) "Speaking lies in hypocrisy, having their conscience seared with a hot iron." That is, these seducing spirits, by the application of these false doctrines—doctrines of devils sear the conscience and deaden all moral powers, so that they can see no difference between God's salvation and Satan's counterfeit. Or, as Dr. Clark says on the above passage, "A man may hold all the truths of Christianity and yet render them of no effect by holding other opinions which counteract their effect." So they, "speaking lies in hypocrisy," say that the worship of the Grand Architect is just the same as the worship of Christ. The great difficulty has always been this: Mankind chooses to believe what Satan says rather than what God commands.

God said, "In the day ye eat thereof ye shall surely die." Satan said, "Ye shall not surely die," and our parents chose to believe Satan, and men still continue to think that no evil will result from disobeying God's commands. God said, "Thou shalt have no other gods before me;" nevertheless Aaron made a calf and said, "These be thy gods, O Israel, that brought thee up out of the land of Egypt." To be sure, he might have continued, there is a slight change in name and ritual just to avoid sectarianism, but it will be just as acceptable to God, and then we will be joined by all idolators. And so the priests and people continue to do to this day. They go into the lodge at low twelve, where Christ is shut out; kneel at the altar of the devil, in full fellowship with all kinds of idolaters and worship the Grand Architect. Then the next Lord's Day at high twelve at the altar of God take the communion of the blood of Christ, and with their conscience seared with a hot iron, speaking lies in hypocrisy, say, All this is well pleasing in the sight of God. He is too good, too merciful to keep his promise and execute his law against idolatry; by so doing we will widen the straight and narrow way and bring in all the world's people. Hallelujah! "Yes," says the devil, "I will give you all the kingdoms of the world and the glory of them."

No doubt Judas sincerely loved his Master—he had faith to cast out devils—but he loved money more; hence his failure. He thought to serve two masters. "He that loveth father or mother more than me is not worthy of me." Mat. 10:37.

We have shown from both the Scriptures and Masonic authority that there is no possibility of uniting the worship of God with Masonry, and when I saw the havoc made in the church of Christ by this aged minister's dying testimony and funeral, thus publicly crucifying the Son of God afresh and putting him to an open shame, and the endorsement given to Masonry by succeeding ministers, my heart was stirred within me, for very many were thereby established in the belief that Masonry was the true religion and preferable to the salvation provided in the Gospel. We have heard many quote his dying testimony as the turning point with them and sufficient to silence all opposition to Masonry; and as a result of this apostacy many souls will be lost.

Paul says: "But if our Gospel be hid, it is hid to them that are lost in whom the god of this world [the god of the lodge and lodge priests] hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine on them." 2 Cor. 4.

Peter tells us why this is so: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly in or through the lodge] shall bring in damnable heresies, even denying the Lord that bought them." 2 Peter 2. See also 2 Thess. 2: "Because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should *believe a lie*, that they all might be damned."

Suffer a few words by way of contrasting these two salvations:

God's salvation,—"Go ye into all the world and preach the Gospel to every creature." Mark 16. Here is salvation for every one, rich and poor, old and young, male and female, the blind, the halt, the maimed, the invalid and the outcast, no one is excluded and, thank God, it is free. "And whosoever will, let him come and take the water of life freely." Rev. 22.

Masonic salvation,—Admit a chosen few able bodied men, and with the tyler's sword exclude nine-tenths of the human race; all females, all males under twenty-one years of age, all that are not free-born, all that are defective either in body or mind, all old men and invalids, and all who are too poor to pay their initiation fees,—and for these select few there is no salvation without buying it with money.

Hear what the Bible says of buying the free gift of God with money:

"And when Simon saw that through the laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying, give me also this power that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter." Acts 8.

So if any person thinks of buying God's free gift with money he has no part or lot in the matter; he is shut out. But the only key that opens the lodge, the only way to obtain Masonic salvation is to buy it with money. This is proof that Masonic salvation is not God's salvation. His salvation is to be preached free to all. "As ye go preach." "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the house top." "And fear not them that kill the body, but are not able to kill the soul."

God's salvation is as free as the air we breathe, but the Mason is forbidden to communicate the least whisper of the glories of his salvation to any one outside the lodge (profanes) on pain of death.

Paul says, "If ye be circumcised Christ shall profit you nothing." So if a union of Judaism and Christianity was impossible, how much more impossible is a union of Christianity and Masonry.

Amboy, Ill.

The Duty of Christians in Regard to War.

BY REV. H. H. HINMAN.

The terrible war between Russia and Turkey with its daily report of suffering and death, forcibly suggests the following thoughts which I would commend to the readers of the *Cynosure*.

First. *All war is wrong.* It violates God's commands: "Thou shalt not kill." "I say unto you love your enemies." "Overcome evil with good." It can never be prosecuted on Christian principles nor in the spirit of Christ. It involves robbery as well as murder and can never be prosecuted without the most adroit hypocrisy and falsehood.

Second. War is destructive of public and private morals. Scenes of blood and death tend to harden the heart. The continual cruelty and craftiness of war cannot fail to make men worse. It appeals to all the worst passions and baser instincts of our nature and assimilates men to the nature of demons. All history tells us that wars corrupt public morals and leave in their train a long and terrible array of crime. The late war of the Rebellion was not an exception.

Third. War is oppressive. Three-fourths of all the taxes paid by Christian nations are for war purposes, for fighting each other. The enforced idleness of millions of soldiers, even in times of peace, taxes the nations of Europe as nothing else does or can, while the work of butchery piles up those terrible war debts under which they groan.

Fourth. War is wasteful. The late war of the Rebellion cost the nation (North and South) not less than eight thousand millions of dollars. One-fourth of that sum would have purchased every slave and another fourth would have given every slave family a comfortable home. The other half would have established a system of general education for all the people of the South, blacks and whites.

The present war between Russia and Turkey has already cost vastly more than all the missionary operations in Turkey and done vastly less good. The nations of Europe could conquer Turkey far quicker and easier with the Bible than with the sword.

Fifth. War is utterly useless. It may indeed be over-ruled for good, but no good object needs war for its accomplishment. War settles nothing. It only decides which side is stronger, and it leaves for diplomacy the hard task of settlement between parties whose animosities have been intensified by every possible wrong.

War is needless for protection against barbarous nations. Dr. Livingstone lived many years in the heart of Africa and never killed any man. Love conquered those savages. They carried him on their shoulders until he died, and then embalmed his body and carried it to the coast. Not a scrap of all his journal was wanting when it reached England. The Quakers of Pennsylvania never had any war with the Indians. Canada has no Indian wars; but we keep them up at a cost of about one million of dollars for every Indian killed. They could be educated and civilized by contract at a much cheaper rate.

"Still in thy right hand carry gentle peace," is the motto for nations as well as individuals. If we would be the nation whose God is the Lord we must write on our banners, "Glory to God in the highest. On earth peace and good will to men."

As individuals and as a Christian association we should, as I think, adopt the following practice:

1st. To abstain from all war at all times and under all circumstances.

2nd. Give it no countenance by consent or voluntary giving of our means.

3rd. To lift up our voices against it.

When Christians fail to attend church on a Sabbath, they usually justify themselves by providing a suitable excuse. They are not well, tired, afraid of taking cold, or they have to remain at home to let others go—something is found easily at hand to frame into an apology. Not many, perhaps, are ready to acknowledge their delinquency as John Quincy Adams has done in the following extract from his diary:

"I can give no reason satisfactory to myself for having neglected attending upon the religious public services of this day. Never in my life have I more needed faith and hope in the promises of the Gospel for relief from anxieties from sources public and private; never more fervent prayer for direction from above to lead me in the short remnant of the path before me. I have wasted the day without being aware of my remissness till the day was gone.

Misapprehensions about Holiness.

BY REV. JAMES DONALDSON.

Some men suppose that there is no holiness unless it manifests itself in sinlessness. But as there are degrees of sin so are there degrees of holiness. Sin is the disease of man, holiness is its cure. Holiness to the Lord may exist where there is yet much of sin remaining. Sin is the old man, holiness the new man. These are antagonistic.

Again, some think that holiness is absolutely necessary to salvation, and because so therefore it must be perfect now. "Without holiness no man shall see God." But we must remember that there are various degrees in which we see God. We see now only dimly as through a glass. In heaven we see face to face. Therefore our seeing of God is proportioned to our holiness.

Some think that if a man have any sin he has no holiness; that if a man offend in one point he is guilty of all—is not in grace, therefore not a child of God. But the same apostle tells us that "In many things we all offend." Therefore it would follow that there is not a holy man in the world. Nor could there ever have been, for "all have sinned and come short of the glory of God." But "holy men of old spake as they were moved by the Spirit of God." Therefore men may be holy in spite of some unsubdued sin.

It is thought that a holy man cannot sin. But David was the man "according to God's own heart," and he sinned many times and in many ways too, nor was it so (as God had commanded) with his house. Yet he rested on the everlasting covenants which God had made with him, well-ordered and sure. This was all his salvation.

That if God has given a promise of perfect sanctification to all his children and if any therefore sin he is not a child. But God, foreseeing his children would backslide, promises to heal their backslidings and to receive them graciously. This he promises, not to encourage them to fall, but to encourage them to return when they have fallen and not continue in sin.

Some think that we must have stronger faith and a higher Christian life, and perfect sanctification ere Christ can keep us from falling. ut this is absurd, for Christ only can give us these very things and we cannot have them without him.

Some teach that because all fullness lies in Jesus he who comes to him is made therefore perfect. But who dare say that he has received all the fullness of Jesus. All fullness is in Jesus, but our capacity to receive of that fullness must be always increasing. The heart must always be enlarging for the reception of enlarged supplies and enlarged work.

That because God promises to cleanse us from all unrighteousness therefore we are now in this world free from all unrighteousness. But in 1 John 1:9, where we have that promise we have also the duty of confession. The confession is first and then the cleansing. But there is no cleansing promised to the man who feels not his need of confessing.

"He who has been once cleansed from sin needs not confess it again," say some. But Jesus teaches us to say daily, "give us this day our daily bread," which means all necessary support for the whole man—spirit, soul and body. Coupled with this petition is that for forgiveness of sins, debts, tresspasses. But if he knew we could live now without sin, would he teach us to be hypocrites, confessing what we were not guilty of? O for that grace which shall enable us to understand our errors and cleanse us from secret faults!

Some imagine that because they have the will to be perfectly holy, therefore they are really so, as if God must take their will for the deed. But close observation into the lives of those who profess perfection in holiness shows the great difference between lip profession and heart possession. In every case whether among Romanists or Protestants, the vain profession of the lips betrays an empty heart. But the enlarged heart, full of love of God, will give a very humble confession of its outward conformity to the great law of God.

That a child of grace may fall away from Christ and perish even though once united to him by the Holy Spirit. But that can be only when Christ dies, the Almighty hurled from his throne and the Holy Spirit driven from his temple, and the creature overthrow his Creator. But such things never can be. Therefore let us abide in Christ for we can do nothing without him.

"He seeks no holiness who seeks not perfect holiness." But all who believe in Christ, however weak their faith, are holy to the Lord. The greater their faith the purer their obedience. As the one increases so does the other. Faith works by love, purifies the heart and overcomes the world.

Jesus alone can save men from their sins and enable them to arise to newness of life.

The Debate on Freemasonry.

CONTRAST BETWEEN CHRISTIANITY THE LODGE, BY ELDER A. L. POST.

[As promised we present an extract from Dr. Post's first argument in his debate with A. L. Rawson on the anti-Christian nature of Freemasonry published in the *Advocate*, N. Y.—Ed.]

Christianity has its blood-bought and Spirit-begotten church, militant on earth and triumphant in heaven.

Masonry has its mystically made lodges—places of worship as well as work on earth, and by its "Grand Lodge above,"—its heaven. By instrumentalities of its own devising, without the blood of Atonement, it gathers the men of its brotherhood and saves them—such are its claims.

The Christian church has its apostles—persons sent—its bishops or elders, and deacons—all servants and common brotherhood, but seeking, and equal, and no regalia or insignia of office. It has one Master, one Lawgiver and High-mediating Priest after the order of Melchisedek; and he in heaven.

The Masonic lodges have their many grades and names and officials and insignia. From the Warden of the Entered Apprentice degree, it goes up through Masters Worshipful, Most Excellent and Worthy, Perfect, Sublime, and Grand; through priesthood, from Deacon to Grand High Priest, after the order of Melchisedek. Through symbolical and ineffable grades, it stops not short of the Grand Pontiff and the Thrice Puissant, rival of the Papal Vicegerent at the head of the Vatican. In grandeur and gorgeousness of insignia and rituals, it knows no nominal Christian, nor Mohammedan, nor Pagan superior, if equal.

Christianity has its Lord and Saviour Jesus Christ, the seed, which in promise, was to bruise the Serpent's head; the child born, on whom government should rest; (Is. 9: 6), whose birth was announced by angels in a song of "Glory to God, on earth peace and good will toward men. (Luke 2: 7-15). The personage announced in his coming to John's baptism, as the Son of God, who taketh away the sin of the world, and designated as such on coming up from the Jordan by dove-embodied Holy Spirit, and a voice from the parted heavens, saying: "This is my beloved Son, (Mat. 3: 17) in whom I am well pleased." Christianity points to him in his own language, (John 14: 16) as "the way, the truth, and the life," through whom only "any man can come to the Father." It asserts through Peter, (Acts 4: 12), "Neither is there salvation in any other; for there is none other name under heaven given among man whereby we must be saved." Through Paul it declares, (Heb. 5: 9) "And being made perfect, he became the author of eternal salvation unto all them that obey him. Called of God a High Priest after the order of Melchisedek;" and (1 Cor. 3: 11), "Other foundation can no man lay than that which is laid, which is Christ." It knows no equals, no sisterhoods, or handmaids, and no co-partners in the purchase of human redemption. It repudiates the pride of caste, color or sex, nationality, condition, pomp, display, and everything like mysticism. It proffers salvation through faith in Christ, without money or price, to the entire human race; in sublime simplicity it calls its men, embraces them with its divine spirit, and sends them forth with an un-

trammeled, world-wide commission, "Go into all the world and preach the Gospel to every creature." (Mat. 23: 19). "Go teach all nations." (Mark 16: 16). "Baptising them in the name of the Father, and of the Son, and of the Holy Ghost—teaching them to observe whatsoever I have commanded; and lo! I am with you alway, even unto the end of the world." On this basis Christianity alone — narrow, intolerant, illiberal and proscriptive as other religions and no religions may pronounce it—with no other weapons than the Spirit, Word and love of God has entered the fields and is fighting the battles of God and humanity against all the evil influences and Satanic powers of earth; giving assurances of an ultimately restored earth and soul and body redemption, for all who accept it through its Christ atoning blood.

The Christ of Christianity was in Judaism, in its grand old types, and symbols, and mighty works. He did all that was possible to make that, the most potent system of works the world ever tried—the best adapted, in the way of furnishing man a fair trial to save himself; as a work system that failed to make "the comers thereunto perfect." He then walked up to the Cross, accepted its vicarious agonies amid the thunderings of Sinai, and made "an end of the law for righteousness to every one that believeth"—came out from where laid in Joseph's new tomb, out of Judaism, its temple, temple worship, priesthood and magnificent display; and as the only High Priest, with the bloody offering of himself, went up to the Great Father in heaven, where, accepted "at the right hand of the Father," he lives to make intercession for a lost world. Thank heaven no other sacrificial offering, no other priesthood or mediation is required to open the way to him and the Father, for the weakest prayer of the humblest child of want, who has fallen heir to the Adamic curse.

Masonry goes back to Judaism and the law of works. With the Jew, there finds Moses, instead of Christ, the law-giver; Mount Sinai and the law, instead of Mount Calvary and the Gospel. In the grand old temple it finds Solomon with the Sanhedrim, now Grand Lodge exercising supreme authority. It finds God in the burning bush, in the ark of the old covenant, dug out of the debris of the long ago buried temple; the Urim and Thummin of priestly jewels—oracles speaking in the dead past. It comes up with these through all of "Masonry proper," from Entered Apprentice to Royal Arch degree—with eyes like the Jews, still vailed and seeing no Christ. In the ancient mysteries it finds the master powers which govern unsanctified human nature. It finds its powers in magi and mystic, pontiff, priest, regalia, showy ceremonies, all paraded, as Oliver and Mackey have it. (Mysteries, p. 597). "Rites commencing in gloom and sorrow and ending in joy;" where is shadowed forth the passage of man from ignorance to science and his constant progress onward, through the ages of still sublime perfection. In the trembling and helpless neophyte, environed with terror and gloom, passing through the mystic journey of initiation which end in sun or light it sees the brightest hopes of humanity—the world's speedy redemption from the curse of sin.

In the love and enchantment and confidence inspired by these, it embraces, at least in toleration, all religions which acknowledge the being of a God. While in Christian countries, it sees in the Bible, a Book of the Law worthy a place under its compass and square, and on its altar where its prayers and praises are offered and its oaths are taken. In Mahommedan countries it sees in the Koran just as worthy a Book of the Law. So, also, in the so-called "sacred books" of all religions of all countries. All lie on the Masonic altar, claiming the same authority. It sees enough in every religion and every Book of the Law common to all to save the faithful devotees embraced in all, when under the supervision of the lodge. So with some strange mental reservation, Masons are brought to kneel at the same altar, at the same time. Christian, Jew, Mahommedan, Brahmin, Buddhist or infidel, and there offer the same prayer and song with the unmistakable "Amen," so mote it be, responded by all. So it is that Masonry equally well with or without Christ, or Mahommed, or the representative of God in any religion, all being, in its esteem sectaries alike, through the workings of the lodge professes to save men.

Reform News.

From the General Agent.

New Countryman, Ohio, Oct. 15, 1877.

Dear K.: I am compelled to remain here a few hours to get a through train to Dayton. I am a trifle behind time in reaching there but I have not been idle. I preached at Bolivar in the M. E. church last evening, and Bro. Yant took me to see Bro. Joseph Kollar who is still strong in the faith, gave us an excellent dinner and made a cash donation to the Publishing House. My brief stay in Tuscarawas and Stark counties has been attended with many pleasant and encouraging incidents. I spoke there seven times in four days, and am under great personal obligations to Bro. Yant, who gave his time and personal influence to the work. and to Bros. Keel, Stand, Holm, Dilley and Kohr, who greatly aided by their presence, their prayers and their contributions to the cause. The brethren think the harvest is ripe in this region and are desirous that I should return and spend a month or more in this section.

I came direct to Tuscarawas from Ashton, Morrow county, where I enjoyed the hospitality of Bro. Lewis Powers whose steady unswerving opposition to the lodge has made him some enemies, but whose word of promise is deemed better than many of his Masonic neighbors' bonds without security, and who has many friends. I preached in the M. E. church in Ashley on the evening of the 7th inst., also at Oxford, a few miles distant, at three P. M., and at Morrow's Corners at 10:30 A. M. of the same day.

On the morning of the 8th Bro. Thurston was on hand betimes to take me to see our venerable friend, Alex. Needles, whose body is infirm but whose heart is young as a lad of eighteen. With him and his companion, who is truly a helpmeet, I spent a few hours and after partaking of a bountiful repast and a few words of prayer departed feeling that a long cherished desire to see this man of deeds had been gratified, and I shall carry the image of this wonderful man and cherish the recollection of his kindness while memory lasts. Here too I met his son George and wife from Missouri, who came fresh from the field of moral conflict on the frontier to visit old friends and attend the Dayton meeting.

When I last saw Bro. George he was in Jamesport, Missouri, with his coat, breeches, hat and boots honorably daubed with eggs in the Chillicothe conflict. He is now "washed" outside, but is the same fearless, generous, active, uncompromising friend of righteousness and truth that he was when wrapped up in his egg-spattered garments. Bro. Thurston landed me safe at Ashton in time for the evening train, and before leaving gave, as did also Bro. Powers, a note to aid in the Publishing House Fund.

At Morrow's Corners I spoke three times, found many warm friends and received from Marcus Phillips a cash donation for the Publishing House. Brother Jones showed me much kindness at this place, and a number of others were not wanting in efforts to make my brief stay among them in every way satisfactory. The pastor of the church at the Corners is a former student of Wheaton, and is, of course, anti-secrecy to the core. He is just the kind of man which a church of Christ needs, and who will not lead the young men of his congregation into the lodge.

At Galion on the 3d and 4th our meetings were not large, but some were full of interest. Neither father Biddle or Bro. Clymer or Bro. Long showed their faces in the Hall, but the earnestness of their prayers at home in behalf of the Convention was doubtless in strict accordance with the interest they felt in its success. Bro. Long was necessarily absent a part of the time at a Sabbath school convention where he had a previous engagement to speak. Bro. Oburn is worthy of the highest commendation, for both himself and lady were unwearied in their efforts. Bros. Finney, Auten and Roe were prompt and added greatly to the strength and influence of the Convention. Old father Bingham, with his wife, from York, Medina county, was present at our first meeting and led us in the opening prayer. Want of space forbids me saying what I should like to of this venerable man, now in his eighty-fourth year, but God has it written no doubt with approval and in his crown will be many stars. Bro. Cole made a cash donation to the Publishing House, and Bro. McFarland redeemed a former pledge. Bro. McClure has the matter of a donation under advisement and I hope to hear favorably from him soon. Rev. Mr. George, of Mansfield spent a short time in the Convention and struck telling blows for the right. I think it was a mistake in the Convention not asking for his manuscript for publication. I trust that his companion has recovered from her illness and that Bro. G. will meet us in Dayton, and that we shall hear from him there.

On the evening of the 2d I spoke in the college chapel at Iberia, where there are about seventy young men and women gathered in a union school. Bro. Robb and other good brethren are here and deeply in earnest, but they will have to keep a sharp look-out or the craft will get control of this college under the new arrangement.

On the 1st I visited Bro. French, at Mansfield, and stopped off to call on friends at Ontario. September 30th, I preached in Galion. On the 29th I met father Auten at Dr. Booth's in Crestline, where we were cordially received and entertained in that pleasant, common-sense way that always makes one feel at home and when away as though he would like to return. On my way from Chicago I called on Bros. Gould and Cherry at Wauseon, but for want of time was compelled to leave without seeing Bro. Miller, which I very much regretted. At Butler I met father Hackley, and at Ligonier spent part of two days with brother and sister Leuty, where I was much cheered.

J. P. Stoddard.

The Truth Comes Uppermost in Tuscarawas County, O.

Winfield, O., Oct. 15, 1877.

Dear Cynosure: Through the providence of God we have been favored with the presence of Bro. Stoddard and blessed with his labor for a few days. He arrived here on Tuesday, October 9th, but no appointment being made for that evening, he did not begin the work until Wednesday evening. His lecture on that evening consisted mainly in an eloquent statement of his position before the world; a clear and convincing development of the channels through which the "secrets" of Freemasonry and other orders have been obtained and can be obtained by any investigating mind and lover of truth; and a very correct and entertaining exposition of the three degrees constituting a Master Mason.

On Thursday afternoon a meeting was held at which Bro. Stoddard took up his chart and by means of it and a very plain diagram on the blackboard, showed in a very clear and satisfactory manner how Freemasonry controls all the minor orders, and not only all secret societies but the church and the courts.

On Thursday evening he held the attention of a large audience for very nearly three hours. His eloquence on this occasion was indeed

matchless. The proposition he laid down and maintained with the most overwhelming array of facts, was, "Resolved, that no man can be a true Christian and carry out the principles of Freemasonry." His comparison of the principles of Christianity and the principles of the "Honorable and Ancient Order" was so clear, forcible and convincing that nothing but the veriest sophistry could overthrow his logical conclusions deduced therefrom.

All the objections that our "jacks" could raise during his brief visit were answered most admirably, and we venture that many of the sophisms brought to the surface by these sympathizers will never be mentioned again.

A certain minister here of a neighboring church, a man little in stature but monstrous in conceit and preeminent in bigotry, thought he would squelch the arguments of Bro. S., by heralding forth the fact that several of his relatives were "high up" in Masonry and they saw no evil in it; that so long as some say it is bad and others say it is good, he would be neutral; that so long as the church continues to neglect to do her duty in benevolence and charity—as long as secret societies are in advance of the church in this, and other arguments equally ignorant and absurd, he would not oppose Freemasonry. It is not likely that he will use these arguments ?) again when Bro. S. is on hand.

The first evening the audience was rather small, but was largely increased the next, and; if Bro. S. could have remained another evening, the audience would have been very large. Five Masons and several Odd-fellows were present the last evening, but when opportunity was given for them to ask any questions, they played "mum."

Our meetings here have developed a few very startling facts. It has sounded every citizen in our community and it can now be known just where they all stand. True, we have many "neutrals," but all neutrality means pro-secrecy. We have a few "Anti-mason buts" (ask Mr. S. to define that term), but they are principally in the U. B. church. At the late session of the Muskingum Annual Conference an action was taken by those preachers who, of course are opposed to secrecy, but don't want anything said about it, to set aside the late rule on secrecy, and instead of executing that noble clause of our discipline, as it stands, leave it to a vote of the class. The serpent has found an entrance into the church of the United Brethren in Christ, has coiled itself around a few of our preachers, and now the great cry is, "Let it alone." "Don't get too radical," is the advice which has been given me by one of the fellows who don't believe in having the people "stirred." Wonderful peacemakers!

The most startling fact of all is, that several of the membership are very much offended, because of our decided opposition, and efforts to oppose secrecy. They would shut us out of the church, if they had the authority, and prevent all exposition of the gigantic evil. But the Lord has been with the few Antimasons and has blessed their efforts in developing the truth and warning the people of the danger hanging over us. Bro. S. took occasion to pay a special and eloquent tribute to the U. B. church for her testimony against secret societies and the firmness she has ever had against the opposers of the rule. May God grant her grace ever to maintain the same principle! We feel thankful that we have been blessed with the labors of Bro. S., whom we have found to be an efficient, earnest, devoted and powerful worker for God and the truth. We trust he will come back again, and "stir up" the people on this great issue.

CHARLES W. KOHR.

RONAYNE AT VIOLA.

VIOLA, Ill., Oct. 12, 1877.

And what shall I say about it! God be praised and thanks to his holy name for such a witness for Christ and his moral government among men as he has raised up and sent out in this our brother in Christ, Edmond Ronayne.

Our meetings in Viola on the evenings of the 8th, 9th and 10th inst., were a success, a gratifying success to every lover Christ and his truth. Notwithstanding Tuesday and Wednesday evenings were dark and very muddy, the house was well filled, even crowded on the last evening with respectful, attentive hearers, and good order honored the long sessions each evening.

One noticeable feature of moral standing in our community, as made to appear at these meetings by the staying away of the craft, reminded us strongly of that Great Day when the Books are to be opened, as God's book tells us, and the wicked, whose names were not found in the Book of Life, shall seek to hide from their own record, as written in the "Books" now to be read before all men at the bar of eternal truth and right. The secret craft hid themselves. One, two, three would cover the count either evening of those of them who dared to disobey the brazen face of lodge obligation—not to sit in a clandestine lodge. It was a real affliction to us who were holding up this light of discussion, a source of real sorrow, to see so many men on the streets every day who had risked their lives and defied the brazen face of treason, and had so nobly defended the rights of free speech and free men against the Mogul of slavery in our great rebellion; and now, in the full enjoyment of complete victory and national freedom in these things, to see them individually yielding "of their own free will and accord" these most sacred and precious rights and privileges. Robbed of the freedom of speech, they must hold no conversation with the enemies of the lodge. Robbed of the freedom of conscience they must not question lodge authority. Robbed of manhood, they must not resist by word or deed under no less penalty than death at an unknown hour and at an assassin's hand. Poor slaves! and all this surrender of American brithright for the shameless pittance of the empty honors of being called a *Free*-mason.

Ronayne is a strong man—physically, mentally, and eminently so in will-power, but in all that lies not his usefulness. He is strong in Christ and in the power of his might. He unfurls the banner of the cross of Christ, and plants it firmly before the ramparts of the lodge before he strikes a blow. He then draws the "sword of the Spirit," and with the strong arm of living faith drives it to the very vitals of error at every thrust. Having all the enemy's maps and charts, and having seen their hiding places, and always holding free access to the throne of grace, he brings down his God-given talents of body and mind, with such irresistible force on the citadel of error, no wonder devils howl and gnash their teeth as at Marshalltown or hide as at Viola.

The minister whose church building was occupied for these lectures tells me that he believes his congregation understands the Bible theory of salvation through faith in Christ's sacrificial death better by the aid of these lectures than before; as men can apprehend the genuine better after having seen the counterfeit. I feel sure that this is true of every inquirer after truth—it is so with me.

Does any church or people feel the need of a revival of Gospel truth among them, call Bro. Ronayne. He works cheap, too cheap. Twenty-five dollars is not an equivalent, as a compensation, for the work done in his course of three lectures. The church, the State and humanity need him everywhere.

J. C. GRAHAM.

THE GALION AUXILIARY ASSOCIATION.

GALION, O., Oct. 15, 1877.

EDITOR CHRISTIAN CYNOSURE.—In response to a call by Revs. Dr. Wishart, J. P. Robb, S. A. George, Elders John Finney, Joseph Roe, James Auld and others, a convention was held in the town hall of Galion, Ohio, on the 3d and 4th of October, to form an association subordinate to the National Christian Association Opposed to Secret Societies.

The convention was organized by appointing Joseph Roe, chairman, and Wm. Oburn, secretary. Some of those who were expected to address the convention were not present. Mr. Stoddard was true to the appointment, sharp, and the man for the occasion. The burden of addressing the meeting devolved mainly on him. He gave two addresses each day, and every succeeding one seemingly more forcible and delivered with increased energy.

The writer suggested to him that in speaking he should not tax his physical energies so severely lest he might not be able to hold out in the service. But in reply, he talked as if he were iron-clad and his organism made of spring steel. The idea of being overcome with hard labor seems to be remote from his calculations. He works as if he did not want to know any such word in the English vocabulary as the word *fail*. "I press on toward the mark," seems to be his fixed motto. Long may he live and successful be his efforts in pulling down the strongholds of secrecy.

The Rev. S. A. George of Mansfield, Ohio, delivered an effective address on the second day of the convention, showing how entirely opposed the secret associations of the day are to the teaching of the sacred Scriptures.

One cause of regret during the time of the convention was that few of the citizens of the town put in an appearance. Not even the ministers of the churches attended one session of the convention. Some of these are professedly opposed to secret societies, but their diffidence seemed to overcome them, and they declined an opportunity to come up to the help of the Lord against the mighty.

This is a kind of discouragement which every real reformation has to encounter; and there is, perhaps, no better proof that the reformation undertaken is genuine, than the delinquency of many of its professed friends. Their deportment gives evidence that the evil to be overcome involves in the effort discredit, hardships, and, not unfrequently, the risk of life. Every real reformation is an invasion of Satan's kingdom, and wherever a movement of this kind is undertaken it is sure to stir up the rancor and provoke the hostility of his subjects against it.

To carry on such a work successfully, men of courage and resolution are in demand; and those who are standard-bearers among the people should be men of this description.

Those who uphold secrecy and falsehood are numerous, bold and defiant; they occupy to a great extent the posts of power and influence, and are very jealous of any movement got up to deprive them of these advantages. The wires of secrecy by which they manage to secure these advantages they keep concealed with the utmost vigilance and care. And it is at the peril of life and reputation should any member of these associations expose these hidden devices whereby they get advantage of the general public in matters of honor and interest. Even those outside of the lodges, should they contrive to bring to light the secret schemes by which they accom-

(*Continued on 9th page.*)

Correspondence.

Leaning on Egypt.

West Unity, O.

Editor Cynosure: Some time ago while talking with a friend in reference to a certain minister having joined the Masons, and the proble cause or causes that led him to join, my friend told me that he had had a conversation on the same subject with a Masonic minister of our place, and he had given the following reasons: "He was compelled to do it; every other prop had been swept from under him." These were good reasons if it is possible to give a good reason for doing wrong. One very important prop for a minister, we think, would be that he be a Christian; another would be an earnest desire to preach; another would be a thorough knowledge of the Bible, a love of truth and virtue, a hatred of falsehood and vice; even common honesty—yes, common decency would have propped him up some. But we are told "all these had been swept away." No wonder such a minister should feel "compelled" to do something, and we think he did the best thing he could under the circumstances, and I believe that he is still working—or at least drawing pay for working—in the Lord's vineyard. And how many ministers have we now in our land depending on this same rotten prop? J. G. Mattoon.

Suggestions for Pennsylvanians.

York, Pa.

The following suggestions are offered with the hope that they will aid the reform work in Pennsylvania:

1. Let every citizen of the State who now reads the *Cynosure* send a copy of it to all his or her acquaintances residing in the State.

2. Let every one who can afford to do it send the *Cynosure* for three months, on trial, to all persons residing in the State with whom they have more or less influence.

3. Let all who can afford to do so write letters to acquaintances requesting aid and co-operation and calling attention to tracts enclosed or documents sent.

4. Let all take care to enclose tracts in all letters, always using the most suitable tracts for the occasion and the individual.

5. Let all who are able to do it distribute as many tracts as they can in their immediate vicinity, taking care to select the tracts most suitable for the locality.

6. Let every one feel it a duty to do all that they can to push the State work and to devise plans for effective operations for the great anti-secret reform.

A few citizens of our State are already doing all they can, and their efforts are successful; but we need to have a united effort, in which every anti-secret man and woman in the State shall do their very best. No one can tell how much good will result from a very great effort made by the thousands of anti-secret citizens of Pennsylvania, acting in the firm belief that anti-secret reform is absolutely necessary to save the Republic and to purify the church and society in general. Then let us all be up and doing! Let nothing prevent the advance of Pennsylvania!

E. J. Chalfant.

Another Drop in the Bucket.

In the State of —— there lives a man who not being of the noblest birth was when a young man often slighted on that account. Being rather ambitious he determined to become, or try to become popular; and could not think of any other way than to seek an office; and to obtain this he bethought himself what to do, and concluded it was necessary to associate himself with a secret society. Forthwith he joined the Freemasons.

His son, our hero, was at this time about fourteen years of age. He considered this a promising step in his father's future life, and determined to follow his example. As soon as old enough he did so by joining the Odd-fellows. His father was a good but small farmer; economical, eager to possess himself of this world's goods; did not give the son (brother D., as we shall call him) any thing, but allowed him a portion of what grain he could raise. Brother D. managed to save a few hundred dollars by the time he was twenty-three years of age. About this time the lodge made preparations to erect a hall. Brother D. donated fifty dollars for this purpose. This is but a small sum to the possessor of thousands, but quite an amount to one who was worth only five or six hundred dollars, but brother D. believed it to be a charitable institution and thought that some time he would get back his fifty dollars and all his dues. Besides he would be looked up to. About this time he married an energetic young woman who was ever ready to bear her share of labor or privation. Soon their hearts were gladdened by the coming of an infant; still brother D. attended lodge regularly and paid his dues. In a few months he became afflicted with a cough, and it took the money which heretofore had gone to pay his dues to buy medicine. He began to fall behind, attending lodge now and then. Shortly another babe was added to their little family. As they lived on one of his father's farms and received only a share of what was raised, and as brother D. grew worse, it took all they could make to support their little family. Finally he was confined to his bed. He expected help from the lodge, but alas! no help came; not even a brother who had met him in prosperity visited him. His neighbors who were not members of this charitable institution, the Odd-fellows, often said, Why do not the lodge brothers come and see to brother D.? Desiring to make inquiry I broached the subject to him. He said, "They sent me word I was so far behind with my dues I was expelled." Here was a plain case; as long as he was able to pay his dues he was welcomed and petted by the officers, but when the consumption seized him in its slow but sure embrace, they said, We have no more use for him, therefore we expel brother D. on account of indebtedness. I often visited him and asked if any of the brethren came to see him. "No," said he, "none except some who live near and grew up with me." When his wife asked him about his funeral, he said, "I do not want the Odd-fellows to bury me; the Methodist church can do that"—the church of which he was a member. I stood by his dying bed and shall never forget the grasp he gave me when he took my hand and said in a whisper "Meet me in heaven."

What privations his wife and two little children passed through after and before his death, which they would not if that fifty dollars and all his dues had been invested in some enterprising business, no one knows except themselves.

Mrs. C.

Our Mail.

A canvasser reports the followng conversation as occurring between himself and a person whose subscription he solicited:

Mr. A.—"I am trying to obtain subscribers for the *Cynosure*, a paper opposed to secret societies."

Mr. B.—"I don't want such a paper. I know but little about such societies. Don't think we need care anything about them; they do no harm."

Mr. A.—"I believe that we are all interested, and ought to know something about them. The Freemasons in the time of the great Rebellion boasted in the Cincinnati *Gazette* of controlling the war and the government; and I believe such was the fact. Now we should know how they do it. They in their secret councils assist each other in obtaining office. By their influence justice is subverted in civil courts."

Mr. B.—"I think you are in a mean business, carrying around such papers, slandering honorable men. The most honorable and respectable men are Freemasons."

Mr. A.—"No, I do not slander. To obtain the 3d degree of Master Mason, the candidate swears that he will not reveal the act of a Master Mason in court or any where else, of theft, robbery, arson, adultery, or any crime whatever, murder and treason excepted. The candidate for the 7th degree to become a Royal Arch Mason, swears to aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if within his power, whether he be right or wrong."

Mr. B. turning in a bold manner towards me, staring me in the face, says.—"I am a Royal Arch Mason."

Mr. A.—"Perhaps you are, nevertheless I have given you nothing beyond the very words of the oath. The oath requires an espousal of his cause without any exception."

By this time Mr. B. lost his boldness, having little to say.

J. D. Haughawont, Carthage, Mo., writes:

"This is a stronghold for Masonry and Odd-fellowship. I have lived here ten years. We have had five preachers on this station and three presiding elders on this district, and every one of them were Masons except one and he was an Odd-fellow. Bro. J. K. Glesford was a local preacher in the M. E. Church and a Mason of three degrees, till lately he renounced Masonry and left the M. E. church and joined the U. B. church, principally on account of Masonry in the M. E. church. He says it is an anti-Christian institution, and that no adhering practical Mason can enter into the kingdom of heaven. There are but three Anti-masons in this place who dare say their souls are their own. I have been circulating my *Cynosure* in different directions and expect before long to make an effort to send more names for your subscription list. Oh, how much the people need light on this subject and the *Cynosure* is the best, if not the only paper to give the needed light."

J. G. Mattoon, West Unity, Ohio, writes:

"The well directed blows of the *Cynosure* at 'popular sins' suit me exactly. Its sword-prints as well as its foot-prints are to be seen all over the land. Notwithstanding the desperate efforts of certain ministers to hide and heal the wounds, they have but failed."

Isaac Price, Schuylkill, Pa., writes:

"We read your paper with interest. It is conducted with talent and a greater amount of heart and mind is there manifested than in any other paper we see. When young, from 1828 to 1832, I exhausted myself in zeal in that same work, only to see it revive with redoubled vigor; twenty parasites attached to its roots, and the grandsons of my co-laborers are now the present strength of the orders, especially my best most zealous friends' sons are now Masons, others are jacks."

By faith the walls of Jericho fell down. Faith without works is dead.

Wm. B. Walthall, Quakerhill, Ind., writes:

"I have taken great delight in reading the *Cynosure* and have tried to interest others. I feel very anxious to interest our ministry in the cause of anti-secrecy."

Hope Davis, Carpenterville, Ill., writes:

"God is mightier than the strong man, and my faith is strong that our cause will prevail. I have spent a number of days trying to get subscribers. Some say, 'When my other papers run out I will take the *Cynosure*.' I have no way to get about except on foot, and I am 81 years old. I went up to Marengo last week. I think Edmond Ronayne is the right man in the right place."

B. Williams, Warren, Ill., writes:

"If any of you workers come this way, call on us."

George McElhenny, Darlington, Pa., writes:

"May we not hope that the sad developments and events of the recent past will convince many heretofore unconvinced, of the necessity of scattering broadcast over the land the Christian literature of the reform movements and organizations of our times? Will not the clarion notes of the great 'strike' and its concomitants, 'sound an alarm'? Will the people continue to slumber? Will not the people demand a far-reaching development of the relation between secretism and the distress, impoverishment, embarassment, anarchy and blood-shedding, which have so darkened the records of the past few weeks?"

C. R. Williams, Terryville, Conn., writes:

"The *Cynosure* is more and more interesting."

W. R. Hutchinson, Ottawa, Kansas, writes:

"Secret societies are large here. Many of the members are ashamed of them. Our ministers are all Anti-masons in name, but mostly dumb dogs."

Mrs. S. G. Reed, North Hannibal, N. J., writes:

"I hope there are true Christians enough to stand by you and the cause to save the country. We must continue to pray in faith for God is able to save."

James Stoughton, West Dayton, Ohio, writes:

"There are a few anti-secret men in this country. I have tracts and *Cynosures* and I think they are doing good."

Geo. M. Smith, Linden, Mich., writes of the death of Elder White and John Stiff. He says:

"Both were warm and earnest friends of our anti-secret reform, and were ever ready to assist in its support. We feel their loss."

Home and Farm.

Healthy Houses.

[From the Sanitarian.]

Having got the house weather-tight, and damp-proof, and miasma-proof, with washable and non-absorbent walls, we shall, nevertheless, if we have them closed almost hermetically, have only placed the population in small crowded rooms, under a set of inverted receivers of vitiated and phthisis-producing air, and—if the crowding is intense—fever-producing air. It is therefore proposed, as most important heads of sanitary specification for ventilation, the construction shall be such—

"1. As to change the air of such living and sitting room completely not less frequently than three times an hour.

"2. As to change the vitiated air for air that is warm as well as fresh.

"3. As to save more than one-third of the chimney heat, seven-eighths of which in the common construction now passes away unapplied.

"4. As still to apply advantageously the radiant heat of the open fire-place.

"Those requirements are now attainable by simple yet inexpensive means, through a perfected invention of Captain Douglas Galton.

"The principle of the invention consists in surrounding a smoke flue, which may be of stoneware or of iron, with a fresh-air flue, the fresh air being taken from the outer air. The heat of the smoke flue expands the air in the fresh-air flue, and causes it to rise in a current, which is discharged—warmed—near the ceiling of the room, across which it spreads. It then descends and mixes with the colder and heavier air beneath, and it is carried with the current into the open fire-place, and is thence discharged as vitiated air through the smoke flue. The smoke flue, surrounded by a fresh-air flue, constitutes a pump, pumping into the room warmed fresh air in quantities proportioned to the warming power of the smoke flue, and the adjustment of the size and length of the fresh-air flue.

"There are objections to ventilating with dry heated air; but the late Dr. Parkes, of Netley, has made experiments which show that, at the rate at which air passes through the fresh-air flue, and the short time of its contact with the heated surface, it is carried into the room with its hygrometric condition very little altered.

"Another effect produced by the invention is the maintenance of an equable temperature in all parts of a room, and the prevention of draughts.

"The complete construction of the house will be such that if it be left clean, unoccupied for any time, it shall remain dry, free from any close, musty or foul smell, and shall be immediately habitable, without the need of fires, or of any special preparations for safe occupancy in winter or in summer.

"For the completion of the rudimentary sanitary provisions connected with dwellings, it is necessary to add other specifications to be made, not to architects or to house builders, but to the local authorities having charge of the local drainage works, viz:

"That the sewers for the reception of all house drainage shall be constructed of such form, size and inclination as to be completely self-cleansing, and to remove constantly and without leaving any deposit, the refuse discharged into the sewers and without occasioning any need of flushing except for accidents.

"That all animal or vegetable matter removed from beneath the sites of houses, streets and towns, in suspension in water, shall be deposited on soil appropriated for its reception for vegetable production, and shall be deposited and applied usually within the day of its production, or before it can enter into any noxious stages of decomposition or give off any noxious emanations.

"The primary merits or defaults of sanitary science and art construction of dwellings, may be confidently tested after occupation by the smell, by dryness and freshness of smell when the occupants are out, by the absence of the bad drain smell, or of mustiness, damp and the foul wall smell; by 'the dead man's smell' on the walls of rooms where there has been a prolonged retention of the dead; by warmth in winter and by coolness in summer. As are these primary qualities so will very early be, in a great degree, the sickness and death-rates, especially amongst children and those who are much in the house.

Care of Poultry Houses.

The *Poultry World* says: The common method of half cleansing the poultry premises has been in vogue so many years, and farmers are so prone to adhere to the old furrow in doing these things, that they need to be reminded every spring and fall that complete cleanliness of fowl houses and runs is essential to success. In whitewashing the interior of a poultry house do not leave a spot even as large as the head of a pin untouched anywhere. Plash the whitewashing liberally into every nook and corner, crack and crevice. If the hennery has a floor of cement, stone, brick or boards, whitewash that also.

The plan of "whitewashing" is a very good and serviceable way to renovate the houses and to purify the premises. But the use of lime alone in this work is not so good a method as the following, and we ask our readers to try it this year (if they have not already done so), and let us know if they do not find a benefit from this suggestion that will compensate them for the whole cost of their year's subscription to our magazine.

Into the whitewash pail, when the liquid is prepared for application to inside work, while the lime water is still hot, drop in a teacupful of soft boiled rice, and mix this thoroughly through the mass. Then pour into a quart pot of cold water, say ten or twelve drops of crude carbolic acid. Mix this into the rest, and swab the interior of your hen house with it.

For outside work, use rock salt, dissolved, instead of boiled rice, and dispense with carbolic acid. No other preparation of "whitewash" ever equaled this, within our knowledge, and no one who tries this once will ever be content with any other combination for poultry buildings.

A writer in the Liverpool *Mercury* asserts that the very worst case of small-pox can be cured in three days by the use of cream of tartar—an ounce dissolved in a pint of water, to be drank at intervals when cold. This is pronounced to be "a never-failing remedy." It is certainly simple and probably harmless.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 26, 1877.

With this number of the *Cynosure* we send our subscribers an illustrated supplement combining the popular features of the expositions of Freemasonry, Odd-fellowship and the Knights of Pythias. This will be a most effective document for the fall and winter campaign, and in the hands of earnest men and women ought to bring a thousand new names to our list. Let it be circulated. If any reader cannot use it personally, hand it to some one who will pass it around and gather in the subscriptions. Extra copies at 2cts each by mail, 75cts per 100 by express.

College Secret Societies.

In the weekly meetings of the secret society, also, and in preparing to take part in its exercises many men find relaxation from their heavy work. About a secret society hangs to many eyes an awful mystery. The dark curtains of the windows of its rooms are never raised; no whisper of its proceedings is suffered to be lisped outside of its ever locked doors; and the cabalistic pin worn by its members too often suggests the tortures of the Inferno. But a secret society is usually only an association of students designed for literary or dramatic culture or for social enjoyment. Its secrecy is in many cases only a bugbear to inspire those who are not members with awe and wonder. Meetings are held either each week or fortnight, and continue for two or three hours. If the society is literary, the programme of an evening consists usually of essays, orations, debates, and other exercises of a similar character. If it is dramatic, the farce or operetta awakens roars of inextinguishable laughter in the little audience. In many colleges, however, secret societies are unknown, but the character of the open society seldom varies from the type of the secret organization.—*C. F. Thwing in the Christian Union.*

There seems to be a fatality about secret societies by reason of which truth is impossible to their advocates and apologists. Read the above extract from Prof. Thwing and compare it with the following facts.

1. Pres. Hitchcock in his "Reminiscences of Amherst College," gives extracts from his correspondence with the presidents of nine established colleges, in which eight positively condemn college secret societies as injurious to morals or progress in study.

2. "The farce or operetta awakening roars of laughter," means initiations like that at Cornell University, Ithaca, New York, in which young Mortimer D. Leggett was let fall from a bluff at midnight with his arms pinioned behind him and his eyes hoodwinked, and so, helpless. His neck was dislocated and he died in half an hour, as the coroner's jury testified; moaning as the shadow of death was mistaken for the hoodwink, "Don't, don't! Take it off; do take it off!"

3. And then remember that mingled with these "roars of laughter," and provoking it, are mingled oaths, solemn promises and pledges of honor, and often prayers and solemn rites turning the solemnities of religion into a college farce.

4. For such unworthy purposes Yale College secret societies, after rooting out the old time-honored "Livonia" and "Brothers in Unity," with their expensive halls and libraries, have erected their windowless buildings and bought real estate to the amount of $275,000 — drawn from parents and guardians.

5. Above all, remember that these college "orders" are affiliated, centralized, and run by Freemasons, to whom a portion of their dues are paid. A former student of Knox College, Galesburg, Illinois, (whose president is a Mason) showed me his summons to attend an anniversary of his fraternity in Charlottesville, Virginia. The present Episcopal Bishop, McLaren, of Illinois, was speaker that year!

Thus these college concerns, are mere training schools, and breaking-in posts to harness the minds of educated American youth to the car of this Juggernaut of the nations. And such is the poison which the American people are drinking from newspaper fountains called "Christian!"

The Exposition Tract Work.

The Chicago Exposition which was more largely attended this year than any previous, closed Oct. 13th after a run of six weeks.

At this Exposition the National Christian Association had a large and prominent stand in the gallery for the sale and distribution of reform literature. The six by twenty foot sign over this stand, on which in very bold letters were the words: "Books, Tracts and the *Christian Cynosure* Opposed to Secret Societies," the main line of which (opposed to secret societies) could be read at a distance of several hundred feet, stood out as a grand protest against the lodge, and, while it cheered every friend of this reform, was a rebuke to every votary of secretism.

Here Rufus Stratton, a veteran of nearly four-score years, was daily in attendance, assisted a portion of nearly every day by our old friend of the Centennial work, Thomas Hodge. Two Hundred and Fourteen Thousand Five Hundred pages of tracts were carefully and judiciously handed out by these brethren who rendered this very important service without charge.

It is estimated that these tracts will be read by fully one hundred thousand persons, more than half of whom have never even heard of this reform movement before.

The expenses of tickets and license to sell were about met by the sale of books, but the cost of the tracts, which at the low rate of 50 cents per 1,000 pages, amounts to $107.25 is mainly unprovided for. Less than ten dollars has been received for this purpose up to date.

Will not those friends who appreciate the importance of the tract work see that this deficiency is made up as soon as possible?

Secretism Undermining the Church of England.

The progress of ritualistic doctrines and practices in the Church of England has become so alarming that a consultation of the estates of the church was not long since held to advise in respect to it; but without any considerable result. The Archbishop of Canterbury requested the gathering with a view to seek for the things that make for peace. A day of prayer for the peace and union of the church was proposed, but a very general sentiment seemed to prevail that under the existing circumstances no peace could be hoped for, and so the meeting broke up. It is believed by many that the precipitate and often ill-advised action of the ritualists will soon cause a separation, the impetus of which will carry them directly over to Rome. In an editorial entitled "Fermentation in an old Bottle," the *Christian Union* has an instructive explanation of some of the ritualistic societies and their methods in the following:

There is grave significance in the multitude of cabalistic capitals that bristle now-a-days all over the columns of an English "church" newspaper. It means that partisan societies, many of them secret societies, are multiplying throughout the church for purposes mutually antagonistic and schismatic. A journal of ecclesiastical affairs looks like a list of college clubs adorned with Greek letters, mystic, wonderful. But the explanation of these letters really carries with it a very good idea of the condition of the English Establishment.

The reader of the *Church Times*, for instance, will sometimes come upon the symbol E. C. A. used in such connection as to indicate that it is a sort of euphemism for the arch-foe of the Gospel; and upon the letters P. W. R. A. as if they stood for some attendant demon. He will understand that the former means the "English Church Association," otherwise called the Persecution Company, which devotes itself to the legal suppression of ritual eccentricities by means of the new law entitled the Public Worship Regulation Act. If, on the other hand, he takes up the *Record* or the *Rock*, he will find a certain E. C. U. and sundry D. U.'s alluded to as if they were emissaries of the venerable bishop formerly sitting on seven hills, but now confined to one. These are the "English Church Union" and its District Unions, under which the High church party, including its loftiest representatives, is organized to fight the Evangelicals and the E. C. A. Of a more advanced type still is the C. E. W. M. S., otherwise "Church of England Workingmen's Society," for the common people, and the C. B. S., or "Confraternity of the Blessed Sacrament," and the S. S. C., "*Societas Sanctæ Crusis*" or Holy Cross Society, which are secret organizations for propagating "Catholic" principles in the English church. R. G. H. C. means "Railway Guild of the Holy Cross," concerning which the *Rock* and the *Record* hear with incredulity that it has no connection with the S. S. C., and with horror that it has just had the loan of St. Paul's Cathedral for a special service. The Church Liberation Society must not be mistaken for one of these *ecclesiolæ in ecclesia;* for it is made up of Dissenters and other Liberals who are toiling to release the church against her will, from the golden fetters of State Establishment. But over against this is set the C. D. I., "Church Defense Institution," made up of old-fashioned Tory churchmen, the High-and-Dry and the Low-and-Slow, having for its mission to postpone the inevitable. The newest but one of all these societies is the "Church League," which commonly writes its full name, and is a very unsecret and outspoken society indeed, boldly demanding dis-establishment in the name of the highest high churchism. But the latest birth of this mystical sisterhood is O. C. R.—the "Order of Corporate Reunion," which has just been secretly evolved from the A. P. U. C., "Association for Promoting the Unity of Christendom"—an association that devoted itself mainly to prayer for that object. The O. C. R. proposes to reinforce prayer by practical operations of a very startling character. Its members give up hope of amendment in the Establishment, and decline (apparently) to recognize that institution as a church at all. They claim to have secured three distinct and independent lines of a new episcopal succession; and, while claiming all their rights as citizens and Establishmentarians, intend to refuse to recognise in their new order any intrusion of Cæsar or Cæsar's servants in the things of God.

To the Friends of Christian reform in Wisconsin: Our State gathering at Baraboo is near at hand. Said meeting will necessarily consume some money, so, dear brethren, please ask your friends to help make necessary arrangements to meet this financial outgo: especially should the committee on finance make an effort to secure means. The friends at Sharon did nobly last year, and we trust that they will do as well this, and that others will follow their example. A little effort on the part of each will lift the burden, and the Lord will bless your gathering, and make you a means of good to the people of Baraboo.

U. D. Lathrop, *Sec'y.*

—Bro. I. R. B. Arnold of Sycamore, Ill., is most fertile in inventing methods of presenting the bad case of secretism to the people. He is now prepared to visit communities and give two lectures which are illustrated by means of the sciopticon. The first is upon Hindoo, Egyptian, Grecian and Roman mythology, and fine views, enlarged from photographs by the instrument, of the gods of ancient worship are presented, their history given and worship described. On the following evening the modern

worship of this sun worship and heathen mythology as perpetuated in the Masonic lodge is skilfully taken up also well illustrated with the various scenes of the initiation. Such a popular presentation will be very attractive and we hope Bro. Arnold will find it a great success.

—The opponent of Elder Post in his discussion in the New York *Advocate* is Rev. A. L. Rawson, D.D., LL.D. In his last reply he advocates the logical conclusion of Masonic deism, in calling "Jesus, the Christ," "*a symbol of God;*" and so Christians who worship God through him are idolaters.

—In a comment on the meeting of the American branch of the Evangelical Alliance and its topics and speaker, the *United Presbyterian* wisely says: "Any one who has attended former meetings will likely see names of speakers in the list that are not fragrant in reminisences of what they said and did upon other platforms. We are mistaken if there is not now a public feeling, that of learned papers on recondite subjects we have had more than enough, and that what is presently needed is plain earnest discussion of practical subjects, such as will help Christians in doing the every-day work of the church."

—Secretary Evarts is taking more pains with the lodges than is to his credit. Last week he got mixed up in a Masonic corner-stone laying at the Seventh Regiment Armory, New York; and now we read that his department has taken pains to inquire and inform a Philadelphia commandery of Knight Templars whether their order will be allowed to wear their toggery around Paris at the Exposition there next year. Such momentous questions must sit gravely on the mind of Mr. Evarts.

—"The Catholic Knights of America" is a new secret order started in Nashville, Tenn., with the approval of the Romish Bishop of that city. The ostensible objects of the society is mutual insurance like the Knights of Honor. The organization is for Catholics only and is under the supervision of the bishop of the diocese, who may if he chooses appoint a "spiritual director" for the society. Their obligation is: "I, A. B., promise not to communicate the business transacted at our meetings to any person but a brother member or our Spiritual Director."

—Two evangelists, Bashor and Gibson of the Brethren church (German Baptists or Dunkers) have been holding meetings in Indiana with marked results. At Goshen they received thirty-three into the church, and at another place near, forty-three. Among the former company was an old man of 82 years who had been for fifty years a Methodist deacon, three times sheriff of Ft. Wayne, and had also served as Grand Master for a term of years. As the Brethren are faithful in applying the Scriptural test to the lodge, the case of this aged seceder is quite remarkable, and should be more fully known as a testimony.

Reform News.

(*Continued from 5th page.*)

plish their selfish purposes, would likely be crossed in their worldly interests, have their reputation undermined and be subjected to sore adversity. We have proof conclusive of this in the hesitancy and fear manifested by business and professional men when solicited to encourage in any way the anti-secret movement now in progress.

None, therefore, but men of nerve and ability are qualified to stand up in the presence of these dark associations and testify against their clandestine proceedings. And we hope that the pastors of this town will soon take courage and come to the front, prepared to fight the Lord's battles against those who "love darkness rather than light."

From a survey of the situation it is obvious the anti-secret party has a work of no small proportions to execute. But however small the number engaged in carrying it forward, some of these are, it is true, a host in themselves, and through their agency the lofty temple of secrecy is beginning to totter already; and there is reason to believe that through perseverence it will be razed to its foundation.

Though few of the citizens of Galion attended the sessions of the convention to hear the strong argumentation of the speakers, going to show the impropriety and ensnaring character of lodge associations, a sufficient number was present to report through the community what was said and done. In this way the proceedings of the convention, we hope, will not be allowed to pass off without producing results favorable to the anti-secret cause. Mr. Stoddard thought the commencement of the contest here was as good as the average in other places.

An association was formed subordinate to the National Christian Association opposed to secret societies. Joseph Roe was chosen president; Wm. Oburn, vice-president; and Dr. McFarland, secretary. Now that an agency counter to the conclaves of secrecy has been formed in this section of the country, it is to be hoped that some effective work will be done concurrent with the general effort throughout the country to relieve society of the delusive and blighting influences of these dark associations.

Wm. Oburn.

Elder Rathbun in Michigan Again.

Rollin, Mich. Oct. 17, 1877.

Editor Christian Cynosure:—We have just had the Rev. D. P. Rathbun in this place. He gave us three lectures on Freemasonry, and preached on the Sabbath in the Friends' meeting-house.

The M. E. minister, whose church was only a mile from the Friends' church refuced to read a notice of Elder Rathbun's lectures.

The first night, Friday evening, there was a small turn out; the next night a pretty fair congregation; a good attendance on Sabbath to hear Elder Rathbun preach; and on Monday evening the house was filled and the people were very much interested with what they heard, with the exception of a few lodge men and their "jacks." To say the least, his labors in this place will have a lasting effect on the minds of the people and that effect will be for good to both secretist and anti-secretist.

A Friend said to me, "This is a victory; a perfect victory." A man said to me, "Money can never pay the damage done to Masonry." I say money can never pay the good done to the cause of truth and righteousness.

It seems to me the Lord has fitted Elder Rathbun to work in this cause as he has no other man to my knowledge.

N. White.

—Good Templarism was introduced into Great Britain nine years ago. It is said that there are 300,000 members, and 2,700 lodges in the United Kingdom. The only protest against the order we have seen was from a Baptist minister, which was published in the *Cynosure* about three years ago.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

Couldst Thou not Watch one Hour?

Thy night is dark, behold the shade is deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper,
Couldst thou not watch one hour alone with me?

O, thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou always suffer tribulation?
And if thy Christian warfare never cease?
The gaining of the quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience, through this hour only,
This one dark hour before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest,
And Peace may fold her wing o'er hill and valley,
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,
With him who trod the wine-press all alone;
Thou will not find one human hand to aid thee,
One human soul to comprehend thine own.

Canst thou forget thy Christian superscription,
"Behold we count them happy which endure?"
What treasure wouldst thou, in the land Egyptian
Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise
For the poor fleeting joys earth can afford?
No hand can take away the treasure from us
That rests within the keeping of the Lord.

Poor, wandering soul, I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking,
Some landward path into an island shore!

The cross is heavy in thy human measure,
The way too narrow for thine inward pride.
Thou canst not lay thine intellectual treasure
At the low footstool of the Crucified.

In meek obedience to the heavenly Teacher
Thy weary soul can only find its peace;
Seeking no aid from any human creature,
Looking to God alone for his release.

And he will come in his own time and power,
To set his earnest-hearted children free;
Watch only through this dark and painful hour,
And the bright morning yet will break for thee. —Selected.

The Thin Edge of the Wedge.

A few years ago, before the death of the late Mr. Mark Lemon, the well-known editor of *Punch*, the writer had the pleasure of traveling with him on the railway from London Bridge to the Three Bridges Station on the Brighton line. Mr. Lemon's request to the inspector, "Let us be alone," secured the compartment to ourselves. This led to much frank and interesting conversation between us. After various topics had been discussed, such as improved dwellings for workingmen, the better education of the poor, etc., etc., the writer remarked: "There are many good things you have furthered, Mr. Lemon, by means of your pen, and the shaft of ridicule; but there is one thing in which you have always been on the *wrong* side."

"What is that?" he eagerly asked.

"You never seem to have lost an opportunity of throwing ridicule on those who desire to uphold the sanctity of the Lord's Day, and who earnestly labor to prevent what you and others wish to see in this country, viz., a Continental Sunday."

Feeling deeply in this matter, I spoke warmly, and expressed my belief that he, and others who sympathize with him on this subject, were seeking to bring about a state of things in our country which would in the end be most disastrous to our national welfare, and especially prove one of the greatest wrongs ever inflicted on the working classes. Mr. Lemon replied with great frankness:

"Well, now, you speak very plainly; but I like to hear a fellow do so, when I feel sure he is honest and believes what he says, although I differ from him. Go on — I am listening."

The writer continued: "On this occasion I believe the working-men of this country are sounder than most Christians; and *they* are wide awake to the fact that if the barriers which surround the Lord's Day in this country are broken down, ultimately they will have to do *seven* days' work for six days' PAY."

With a smiling face Mr. Lemon said: "Now I will make a confession to you which I have not made to others. Some time ago I got up a petition in favor of the opening of the British Museum on Sundays, and sent it into our printing-office for the men to sign, when, judge of my astonishment, the foreman came to my room and said, 'If you please, sir, do you *press* for the signing of this petition? for unless you do, the men would rather *not* sign it.' 'What in the world do they mean by that? Why it's for *their* benefit that we want museums opened on Sundays?' 'Well, sir,' replied the foreman 'the men think *that* would not be the end of it—it would only be *the thin edge of the wedge*, and that before long work-shops, and offices, and all kinds of places, as well as museums, would be open on the Sunday, too.' "Now," added Mr. Lemon, "the petition was never signed. The conduct of the men made a strange impression on my mind, and I honestly acknowledge it furnishes a strong fact for your side of the question."

From the day of our interview until his death I never heard of Mr. Lemon having penned an unkind line against the promoters of the better observance of the Lord's Day. *Parish Visitor.*

Pernicious Reading.

BY REV. ROBERT H. WILLIAMS.

In the circular of one of our most respectable institutions for the education of young ladies we read: "*All pernicious reading will be promptly destroyed.*"

This purpose, entertained by intelligent teachers, suggests a few thoughts appropriate to these times when so many worthless books find their way into the hands of the young.

The press in its infancy sent forth that which was wholesome and pure. Its first issues were the Bible, religious tracts and books. In some countries, as in England, a license was required of the publisher, as a guarantee that the book would not be objectionable in character. And when the restrictions were removed, and the vile published with the same freedom as the good, the church raised her voice, as the General Assembly of the Church of Scotland, in the condemnation of Kant and Hume.

The works of hurtful tendency and influence in the past had no fascination for the young. But now an effort is made to interest children in what is erroneous. And the efforts now put forth to circulate books of a dangerous character is to be watched and, if possible, prevented. Upon many books we might write Dante's inscription: "No one who enters here will ever return."

The boy, David Hume, was a believer in the Scriptures until he ransacked the works of infidels to prepare for a debate in which he was to take part. And it is said of Voltaire that when only five years of age he committed to memory an infidel poem and was never able after that to undo its pernicious influence upon his mind. Thousands whose names are conspicuous because of their crimes, have been led away by vile books.

Thomas Chambers, an officer of the British government, says that all the boys brought before the criminal courts can ascribe their downfall to impure reading. Indeed, when we know that the wise and serious have not been proof against dangerous books, why should we think that the young may indulge in such reading without injury?

Wilberforce, speaking of the effect of the works of Lindsey upon his own mind, thus wrote: "It was a foolish curiosity, and I was obliged to stop when I had proceeded a little way in the second volume; for, though I was sensible of the sophistry and effrontery of many of his arguments and objections, yet somehow my mind was entangled and hurt, and after I had put the book away it was two or three days before I was composed again.

After Theodore Parker had given up the Scriptures as a divine revelation, he still held to the authority of Christ as a divine teacher, until the reading of Strauss set him adrift even from this doctrine. And Robert Hall tells us, in one of his sermons, that after the reading of a certain work "he could scarcely go through the usual devotional exercises of the sanctuary."

But the destruction and suppression of dangerous books will not effect a cure, unless there is a subitusttion of something positively good. Good books must take the place of the vile; and they must be attractive in matter and in style, to supplant those hurtful in their influence.

And this is not all. There must be the cultivation of a taste for such books as will improve both mind and heart. Access to good libraries is of the greatest importance in the cultivation of this taste. A public library to which the young are invited is of incalculable benefit. The Sunday school library, too, has much to do in the cultivation of this taste. For this reason the books ought to be selected with care, and every inducement offered to satisfy the wants of youths advancing in intelligence. And no better way for the cultivation of this taste can be adopted than for parents and teachers to recommend good books and to encourage children to form libraries of their own. If every pastor in the land would, sometime during the year, deliver lectures on books, reading, and kindred subjects, he would help the cause of truth to a degree that he cannot now estimate.

Every child stimulated by such advice to lay the foundation of a library of his own, will seek such books as he would not at a future day wish to cast out. And the books thus collected will be appreciated as no other books can be, and will be read and re-read until the owner becomes master of his increasing possessions.—*Rev. Robert H. Williams.*

Proverbial Philosophy.

"To make a virtue of necessity" comes from Chaucer, the father of English poetry, and a man of infinite wit; and to him can be traced the saying, "In at one ear, out at the other;" though in the quaint language of the day he said: "One ear it heard, at the other out it went." The proverb, "Man proposes, but God disposes" comes from Pier's Plowman's Vision, a better later poem; and "Of two evils, the less is always to be chosen," and "When he is out of sight, quickly also he is out of mind"—the originals of "out of sight, out of mind," and "of two evils, choose the least" —are from Thomas a'Kempis. Thomas Tusser gave us "The stone that is rolling can gather no moss," "Better late than never," "It is an ill wind that turns none to good," "Christmas comes but once a year," "Safe bind, also find," "Look ere thou leap, see ere thou go," and "Such master, such man." Chaucer died in 1500, a'Kempis in 1471, and Tusser in 1580; so that these are venerable remains.

Cervantes says, "Every one is the son of his own work," and tells of "A face like a benediction." It was Sir Edward Coke, the great lawyer, who said "a man's house is his castle," and Christopher Marlowe, the founder of the great English drama, that wrote of "Infinite riches in a little room," and of a man who was "More knave than fool." It is also to him that we are indebted for "Love me little, love me long."

It is John Milton who tells of "Dark with excessive light," "A heaven on earth," "All hell broke loose," "Heaven's last, best gift," "A wilderness of sweets," "Moping melancholy and moonstruck mad-

ness," and "Evil news rides past while good news waits."

It was from John Dryden that we received "None but the brave deserve the fair," "Pity melts the mind to love," "Honor's but an empty bubble," "All delays are dangerous in war," and "A knockdown argument; 'tis but a word and a blow."

Gospel Temperance.

Never, perhaps, has the cause of temperance awakened so deep an interest as at present. There have been former excitement, like fires blazing over the light grass of the salt meadow lands; men have attempted self-reform by the power of will, which has snapped under the storms of temptation. But now the great idea and fact is that in Christ, the Saviour, there is indeed a deliverer, who does save from sin those who trust in him. Here, indeed, is hope even unto the uttermost. No reform built on any other foundation than the Rock of Ages can stand.

Children's Corner.

A Child's Prayer.

Lord, look upon a little child,
And teach me how to pray;
Make me obedient, gentle, mild,
And lead me day by day.

Keep me from every thought of harm,
From every thought of ill;
Protect me with thy guiding care,
And make me do thy will.

So as I grow up, year by year,
May I increase in grace,
That when my work is finished here,
I may behold thy face.

Lord, without thee I could not live,
Without thee, fear to die;
O, then thy blessed Spirit give,
When my last hour draws nigh.

E. I. Tupper.

Beans Will Out.

[Concluded].

"Just as I got into the lot, the drums began to roll and the fife to send its piercing martial strains, a half-mile off, into my ears, and I fairly beat the air with my hoe in determination to run away and go down where all the boys were and hide myself in the crowd. But then what should I tell father at night about those beans? I wished that there was not a bean in the world. Just then a naughty thought came into my mind; I don't know how it got there, but it was there, and took full possession of my will; and under its power I took my bag of beans, went down to the edge of the swamp, found a large flat stone, which I lifted up, dug a great hole where the stone had lain, and dumped all my beans into that hole, put the stone back as it had lain before, and started off through the corn-fields, across the plowed ground and the grassy plains, bound at all hazards to have my 'training-day.'

"And I did have it, though I was not as happy as I thought I should be. I knew that there must be a sequel to my planting beans, though what that sequel should be I could not imagine. One thing I had determined upon—and that was, not to tell a lie, whatever occurred. Just then I met my father, and he asked me if I planted the beans. I told him, 'Yes, sir,' and that I had planted them all. That was a lie, because I intended to deceive him. But I then thought that it was not a real lie, because I had planted them, as you know, under that large flat stone.

"Well, training-day passed by, very much like all other training-days of my childhood, (they don't have such days now) and the summer wore away, and my father and I hoed the corn, where the beans should have been—but not a single bean came up! Father asked me again if I planted beans in that lot?—and I told him that I did—for the swamp and the flat stone were in the same lot as the corn. Then he said that the beans must have been too old, and that he would be sure of better seed next year. I supposed that this would end the whole subject forever, and that I should never be found out. But God had me in his loving care, and would not allow me to succeed in my disobedience and falsehood. Some time after, when we were hoeing that corn the third time, my father, while walking near the boundary of the lot, discovered a large circle of beans, springing up and growing around the edge of that large flat stone. He said nothing about it at the time. He wanted to deliberate in regard to the best method of handling the subject, and see what I would do, as he afterward told me. He did not think that I would tell a square falsehood. If I should do it, he had determined to punish me. He would see. So at evening, when we were all at home, he asked me if I planted those beans as he had directed—between the hills of corn? That caught me; and blushing, as it seemed to me, until all the black hair on my head turned red, I replied: 'No, sir!' and then told him all the story, and begged of him to forgive me. He talked with me awhile about deceit and disobedience, and then prayed with me, and blotted out all the sin, so far as it had been against him, forever.

"But I have never forgotten those beans, nor that way of planting them. They were covered, but they would not stay covered. And so it is with all wrong in the case of boys or men. Sooner or later, all iniquity, all falsehood, all wrong shall be discovered. 'He that covereth his sins shall not prosper.' And remember, children, if the love and mercy of our Heavenly Father shall fail of keeping you from doing wickedly, however you may succeed for a time in hiding wickedness, the fiat of Jehovah has gone forth: 'Be sure your sin will find you out.' And hold also in fond memory that other blessed truth for us all, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' So your grandfather forgave me and so God will forgive us all."—*Church Union.*

The Gulf Stream.

There is a river in the ocean. In the severest drouths it never fails, and in the mightiest flood it never overflows. Its banks and the bottom are of cold water, while its current is of warm. The Gulf of Mexico is its fountain, and its mouth is in the Arctic seas. It is the Gulf Stream. There is in the world no other so majestic a flow of water. Its current is more swift than the Mississippi or the Amazon, and its volume more than one thousand times greater. Its waters, so far as the Carolina coasts, are of indigo blue. They are so distinctly marked that the common sea water can be traced with the eye. Often one-half of the vessel may be perceived floating in the gulf stream water, while the other half is in the common water of the sea, so sharp is the line and the want of affinity between these waters; and such, too, the reluctance, so to speak, on the part of those of the gulf stream to mingle with the common waters of the sea. In addition to this, there is another peculiar fact. The fishermen on the coast of Norway are supplied with wood from the tropics by the gulf stream. Think of the Arctic fishermen burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious woods of the Amazon and the Orinoco.

Remember This.

Children, when any little boy or girl is always talking to you about the faults of others, you may be sure that they are in the habit of talking to others of your faults. Reprove such, and if you cannot reform them, shun them.

Ben Jonson—"rare old Ben," his friends called him—an English dramatist, cotemporary with Shakespeare, used to dress shabbily. Being informed that Lord Craven would be pleased to see him, Ben went to his lordship's mansion. The porter, not liking his looks or dress, refused to admit him. Rough language and much noise attracted the nobleman to the door.

"I understood," said Ben, "that your lordship wished to see me."

"You, friend! Why, who may you be?"

"I am Ben Jonson."

"No, no, you cannot be the great author who wrote 'The Silent Woman!' You look as if you could not say 'bo' to a goose."

The dramatist, looking straight at the nobleman's face, with a comical air, cried "bo!"

"I am now convinced," said his lordship. "You are Ben Jonson."

The Sabbath School.

LESSON XLIV.—Nov. 4, 1877.—PAUL BEFORE FELIX.

SCRIPTURE—Acts 24: 10-25. Commit to memory vs. 22-25.

GOLDEN TEXT.—"And as he reasoned of righteousness, temperance and judgment to come Felix trembled." Acts 24: 25.

10. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16. And herein do I exercise myself to have always a conscience void of offence toward God and toward men.

17 Now, after many years, I came to bring alms to my nation, and offerings.

18. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19. Who ought to have been here before thee, and object, if they had aught against me.

20. Or else let these same here say, if they have found any evil-doing in me while I stood before the council,

21. Except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day.

22. And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25. And as he reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

BIBLE HELPS.

If this people go up to do sacrifice in the house of the Lord at Jerusalem. 1 Ki. 12: 27.

Ye shall worship before this altar in Jerusalem. 2 Ki. 18: 22; John 4. 20.

"I confess unto thee."—Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. Mat 10: 32; Ps. 119: 46.

"Law and in the prophets."—If they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead. Lu. 16: 29, 31; Is. 8: 20; John 5. 39; Acts 17: 11.

"Hope toward God."—I stand and am judged for the hope of the promise made of God to our fathers. Acts 26: 6; 28. 20.

"There shall be a resurrection."—All that are in the graves shall hear his voice, and shall come forth. John 5: 28, 29, 11: 24; Dan. 12. 2; Phil. 3: 21; 1 Cor. 15: 13; 1 Pe. 1: 3.

"Conscience void of offence."—I have lived in all good conscience before God. Acts 23. 1; 2 Cor. 1: 12; 2 Tim. 1: 3.

"I came to bring alms."—Acts 11: 29, 30; Rom. 15: 25, 26.

"And offerings."—Acts 21: 26.

"Purified in the temple."—Acts 21: 26-30.

"This one voice."—Acts 23: 6.

"Having more perfect knowledge."—Expounded unto him the way of God more perfectly. Acts 18: 26.

"To give him liberty."—Julius courteously entreated Paul and gave him liberty to go to his friends. Acts 27: 3; 28: 30.

"Felix heard concerning the faith."—But when they have heard Satan cometh immediately, and taketh away the word. Mark 4: 15; Acts 4: 4; Eph. 1: 13.

"Righteousness."—Prov. 16: 12; Is. 45: 24; 64: 6.

Add to knowledge temperance. 2 Pe. 1: 6.

"Judgment to come."—God shall judge the righteous and the wicked. Ec. 3: 17.

For all these things God will bring thee into judgment. Ec. 11: 9; 12: 14; Heb. 6: 2; 2 Cor. 5: 10.

"Felix trembled."—All the people that was in the camp trembled. Ex. 19: 16; Ez 9: 4; Jer. 23: 29, Heb. 4: 12.

"I will call for thee."—Then shall they call upon me but I will not answer. Pr. 1: 24 33; 27. 1; Ec. 9: 10; Is. 55: 6; Lu. 13: 24, 25; 17: 26 29; Heb. 3: 7, 13.

OUR FOREIGN LETTER.

The Hanseatic League and its Remnant, the Free Cities of Germany—Lubeck brick—Hamburg's Commerce and St. Nicholas Tower—Bremen—Walks of Peace for Walls of War—Human Relics from former Centuries—Weeds in Gardens and Character—Growth of German Cities—Protestantism and Commerce—Curiosities in Architecture and Windows—A Birch tree on Prophesy—Cologne and its Cathedral—The Poetry of Travel—Heidelberg and the Rhine.

I left Copenhagen of the afternoon of the 10th of July on a neat little steamer, which steamed along for a time in plain sight of the southern coast of Sweden. A pleasant voyage of sixteen hours on the Baltic and I reached Lubeck, the smallest of the three Hanseatic cities of Germany, containing about 45,000 inhabitants. The "Hanseatic League" of history, formed in the 13th and 14th centuries, once comprised many of the principal cities of North Germany. Of these cities, Hamburg, Bremen and Lubeck, which I name in the order of their size and importance, alone continue independent. If I am not misinformed they are integers of the German Empire, just as is Bavaria with its king, or Baden with its grand duke. At each of these free cities my baggage had to pass under the eyes of custom house officials. In going through other portions of Germany, as from Saxony to Prussia, or from Baden to Wurtemberg, no such formalities are observed.

Each of the places referred to is a commercial city. They lie in a line running from northeast to southwest and are distant from each other only a few hours by rail. Bremen, the farthest west, is near the mouth of the Weser. Hamburg has a like situation on the Elbe, and Lubeck is near the head of a bay of the Baltic. The antiquated appesrance of the latter is its main attraction. Formerly long the head city of "the league," it was of great importance. Brick building was practised then with great care and the result is that Lubeck is to-day a well preserved, mediævial city, similar throughout, having lofty towers, fortified gateways and no end of antiquated, gabled houses. I noticed a number of brick houses there very prettily embellished with bricks of different colors having polished enameled edges.

Hamburg proper has 264,000 inhabitants, or including its suburbs, 420,000. It is the first commercial city of the continent and the fourth of Europe, Great Britain claiming the first three, namely, London, Liverpool and Glasgow. On the south side of Hamburg is the broad Elbe with a forest of masts, and on the north side is the little river Alster, which forms a basin or little lake of quadrangular shape within the city. This tiny inner lake, called the "Binnen Alster," is flanked on three of its four sides with tree-planted avenues, along which rise stately mansions and hotels. It is the gem of the city. At night when its smooth surface reflects the light from the windows of the magnificent buildings which nearly enclose it, the spectacle, as one can readily imagine, is brilliant and charming. Hamburg is a handsome city and presents a more modern appearance than most German towns. As buildings in this country are not torn down so long as they can still do service, Hamburg's fine appearance may be partly due to a fire that in 1842 completely destroyed at least one-fourth of the city. In its church of St. Nicholas, Hamburg claims to have the loftiest tower in Europe. Authority that I have generally found pretty correct, makes it second to the new tower of St. Ouen at Rouen, which is 492 feet high. But a respectable appearing Hamburg gentleman took great pains to inform me that these figures were incorrect. He explained that the hight of the French Cathedral had been given in French feet, which, he said, are a little less than English feet; that the Hamburg cathedral was 484 English feet high; and then he presented a formidable printed list in which the various hights of all the high buildings in Europe were given in metres, and this new tower of St. Nicholas led the list. He may be right, if so Strasburg stands third (466) and Rouen second This jealousness on the part of this gentleman is quite pardonable, when it is remembered that the Cologne Cathedral is fast approaching completion and that when in four years her two towers shall look down from the still loftier highth of 511 feet, the glory of Hamburg will be eclipsed.

Bremen is pleasant place of 102,000 inhabitants, lying in a sandy plain on both banks of the Weser. Like many of the large cities of north Germany, Bremen has its new quarters tastefully built, and its old city, which is interesting but not showy. Like many other cities, also, her walls and fortifications, thanks partly due to the improved system of modern warfare, have given place to pleasant shaded walks and pleasure grounds called "Wall-Aulagen." These Wall-Aulagens are a marked feature also of Hamburg, Frankfort, Leipsic and some other places; but in no city are they quite so lovely as Bremen. In every case also they are more or less in the heart of their respective cities, enclosing and separating by a belt of trees the inner and original city from the newer and often larger surrounding portions. It is exceedingly delightful to come suddenly upon them and to walk along their winding paths under the shade of trees, where once were uninviting walls, and to see river-like lakes with grassy banks substituted for broad moats. They differ from parks in this, that they are long and narrow and occupy no particular spot or locality, but are in a sense, alike near to every quarter of the city.

In the Bremen cathedral in a little room called the "Lead allar," where the lead for the roof was melted, are nine mummies in a good state of preservation. The oldest was of a workman killed, I believe, by a fall from the cathedral 450 years ago. Two others were a general of the Thirty Years' War and his adjutant, a fourth was of a countess who flourished say two hundred years since and a fifth was a student killed in a duel sometime during the last century. Some 4 or 5 years ago some poultry and a turtle were suspended in this room, and they hang there dried, showing that the vault still possesses the power of preserving bodies from decay.

A little garden well over-grown with weeds that I observed in the outskirts of the city, proved to me (perhaps I ought not to say it) a very pleasant and forcible reminder of America. I can pay no higher compliment to the farming and gardening of Germany than to say that with this exception I recollect to have seen no weeds in any of the cultivated fields. As one thing suggests another, I might add also that the only example of rowdyism which it has been my lot to witness in Germany, was exhibited by a few German-Americans recently landed on a visit to fatherland, and who took cars at Bremen for Hanover. With a fair amount of insolence and independence, they thought they could act here as at home. One of their number being summarily ejected from the cars, they cooled down somewhat, greatly to the relief of all near them.

Hanover, I have been repeatedly told, is the city above all others where the German language is spoken in its purity. The city is irregular in its shape, but appears well and has many handsome buildings. As it and other cities of north Germany have increased rapidly of late years a few statistics may be interesting. Hanover has gained 100,000 since 1837; it then numbered only 27,000. Leipsic has increased 82,200 since 1834, and Berlin 657,634 since 1840. Dresden, Hamburg and Bremen are also growing cities, but their rate of increase I have been unable to ascertain.

I have not been able to acquire the highest respect for the Protestantism of Germany; and yet such as it is, where it most abounds, there is the most enterprise and prosperity, and that too when the fertility of the soil, if anything, is in favor of the more Catholic districts. I saw more shipping and commercial life exhibited at the pier of Dresden on the little Elbe than upon all the broad Danube from Linz to Vienna.

Hanover is rich in picturesque and antiquated houses. I have referred to such buildings frequently, but I find them difficult to describe. Some of them are almost fascinating they are so strangely odd, and they are confined to no one city or place, but are scattered everywhere. Sometimes I come across a narrow street of old buildings with projecting stories; the second story projecting from one to several feet over the first, and the third in like manner over the second, and fourth over the third. Some have antiquated stone ornamentations embellishing the whole front of the house. Many have intricate frame work composed of moderate sized timbers, which are exposed to view and describe all sorts of triangles and other geometrical figures, the space between beams being filled with stone and brick. I need not add that the fronts of such buildings are usually homely enough. The architects of these old houses believed in plenty of light. The array of windows in them is very striking.

This is the more noticeable on account of the European way of hanging windows. They are all on hinges and usually open outwards. An iron hook holds them open at right angles with the face of the house. This is necessary else one window would trespass upon another, the spaces between the windows being frequently less than eighteen inches. The aspect of one of these streets on a warm day, when its thousands of wing-like windows are all extended, is curious enough. Wearing an unusually airy, insect like appearance, the buildings seem to have become suddenly metamorphosed and to be all ready to fly. One building with high roof and gables I noticed particularly, had four tiers of windows in the side of the house and five tiers in its roof. That is, in a house of nine stories high, over half of the number were above the eaves. This case was exceptional, but illustrates a general peculiarity, namely, high roofs. In the villages I have often seen buildings whose eaves were within eight feet of the ground, which had two and three courses of windows above them. Some of the windows in the roofs are of good size, oftener they are small. Sometimes there is nothing about them to attract attention, and then again they are quaintly peculiar. Occasionally they are mere openings hardly worthy of the name of window. Let me give a little idea if I can of one kind of these last named apertures, which are to be seen throughout Germany but are more common to Bavaria. They are several feet in width but only about twelve inches in hight. The roof of the house seems neatly sprung up a little so as to admit and cover them. The base of the window is a straight line, its sides and top a compound curve. Somtimes you can fancy these windows as so many eyes good-naturedly blinking at you, and then again they seem more like ill-developed mouths commendably endeavoring to smile.

In a little grave yard back of a small church in Manon Strasse, Hanover, is a tomb whose occupant died, if I remember the date rightly, in 1782. On the tombstone is the strange inscription in German cut into the stone: "This grave shall never be opened." An irreverent birch tree, now some eight inches in diameter, has taken root and sprung up among the foundation stones of the monument, wrenching them asunder, and has already inclined upon one edge the cubical block which forms the upper portion of the monument. By the growth of the tree the tomb is slowly but surely being opened, in fact it may even now be said to be in that condition and nobody interferes or cares. This spectacle much interested me. Strange it seemed that a tree should thus turn iconoclast or tomb-desecrator, but stranger still that the object of its attentions among the many monuments there should be this particular one with its strange inscription.

I can only add a word about Cologne. As I approached it I thought it a very imposing city. It is still a walled town and has a population of about 130,000. Admirers of its cathedral claim this to be the grandest gothic edifice in the world. Externally it is truly a magnificent building. Internally I thought it interior to both the Milan cathedral and St. Owen at Rouen. Many workmen are busy completing its magnificent towers. The country around Cologne is level, resembling the Roman Campagne. Like St. Peter's at Rome, the Cologne cathedral towers above all, and when the departing traveller sees the city slowly sinking into insignificance, and finally disappearing from view, the majestic cathedral still looms up like a grand giant and appears hardly any the smaller for the great distance that intervenes.

Of the three days' boat travel and stoppings between Cologne and Heidelbreg, I have neither time nor inclination to speak. Why should I attempt to describe the superb views from the Drachenfels and the Oelberg, and from the fortress Ehrenbreitstein, or the varied scenes which greet the eye as one ascends the "wide and winding" river? The theme has been too well and too oft handled by both writers and poets. Others may continue to write of the fields of wheat and hill slopes green with vines, of cliffs and densely wooded walls of green, of fair Bingen and Coblentz. They may tell also of ruined castles and numberless legends of strange interest; they shall not tempt me—it is enough for me to say, "it was the Rhine." In closing I will just say a word of Heidelberg. It may be because I am better acquainted with it; but in returning to it after some weeks of absence, during which I have had opportunity to see many of what are called the most attractive places in Germany, I cannot but say that to my mind Heldelberg is a little the loveliest of them all.

B. T. PETTENGILL.

—The Permanent Exhibition Company has become a permanent failure. It has appointed a committee to compromise with creditors, who are said to be willing to accept 50 per cent. The debt of the company amounts to $264,000—$180,000 due the Centennial Board of Finance. Thus with the failure and disgrace of Mr. Morton, its president, this enterprise, which until recently had a bright prospect of success, has gone into bankruptcy and dishonorable settlement. It was to be an experiment of Sabbath desecration on a large scale. But it is another instance of the folly of opposing God's laws.—*Telescope.*

—Judge E. C. Bronaugh, says the Portland *Oregonian*, has attached to his watch chain a little amulet or charm, which aside from its peculiar history, is very pretty in itself. It is nothing more or less than a petrified rosebud. During the rebellion, a young nephew of Judge Bronaugh, while in one of the Southern States, wrote home to his mother, and enclosed in the letter a rosebud. The letter arrived safely at its destination, and after having been perused, was laid aside with the rosebud in a drawer, where it remained for eight or nine months. When the drawer was over-

hauled and the letter again brought to light, the rosebud it contained was discovered to be petrified. The Judge's aunt recently sent the stone to him at this place, and he placed it in the hands of a jeweller for the purpose of having it fitted to carry on his watch-chain. The petrifaction was so very hard that while trying to drill a hole in it two or three tools were broken before the object was accomplished. It is a perfect rosebud, and so well preserved that the finest fibres can be seen. What peculiarities of air, earth, or water could have changed the tender rosebud into a hard, almost diamond-like substance in the short space of nine months is to us a mystery.

—Dr. Montfort, of the *Herald and Presbyter*, has returned from a trip in Eastern lands. He believes that the destruction of the Turkish rule would prove a great blessing in the future, and thinks a mighty struggle between freedom and the papacy is impending. There would be much suffering, but of its happy ending he had no doubt.

—The contraction of the currency of the United States since 1875 has been enormous. On the 20th of June of that year there was currency outstanding $2,003,356,679 15, not counting $100,000,000 more that was in the treasury of the United States. Now, however, there are in circulation $900,000,000 including gold, greenbacks, national-bank notes, and fractional currency.

—Rev. George Muller's first sermon in this country, in the Brooklyn Tabernacle, was on prayer. To be effectual, prayer must be (1) the prayer of faith; which he defined to be the spirit that receives what God says to be true, without questioning it; (2) spiritual, the primary object in prayer should always be the glory of God; (3) in Christ's name, on the ground of the merits and worthiness of the Lord Jesus Christ; (4) faith in both the willingness and the power of God to grant our requests; (5) patience: "We have just quietly to continue in prayer until God gives the answer."

Religious Intelligence.

—A new Wesleyan annual conference has been set off in Iowa, including all the north-west part of the State west of the Cedar river and north of the Chicago and Northwestern railroad line.

—The Illinois conference of the United Brethren church met September 19th near Smithfield, Fulton county. Strong resolutions against intemperance and tobacco were passed. The North Ohio conference of the same denomination at its late meeting, among other reform resolutions passed the following:

"WHEREAS, We as a church stand opposed to combinations of oath-bound secrecy, and regard the principles of these organizations antagonistic to civil government and wholly incompatible with the religion of Christ; therefore,

Resolved, 1. That we hereby express our approval of the action of the late General Conference relative to our own law on secrecy, and that we will be kind, firm and rigid in enforcing the same.

2. That we recognize in the National Christian Association Opposed to Secret Societies an arm of power in the extinction of these organizations, whose existence are only a bane to Christianity, and that we give it our sympa hy and hearty co-operation in its endeavor to rid the nation of this element of destruction.

3. Regarding freedom of thought and speech as sacred privileges, and allegiance to civil government a duty, we will condemn every institution which attempts to fetter these rights and prevent the discharge of duty of man to man and to God, and that we will labor and pray for the advancement and triumph of sacred truth.

—The Scottish Missionary Colony of Livingstonia, on the shore of Lake Nyassa, west of Mozambique, is very successful. The slave trade, once so prosperous in that city, has been nearly suppressed. A daily religious service has been kept up with the natives, and a school has been established with a regular attendance of over twenty pupils, children and adults. All this has been effected in a region where the English universities made a lamentable failure a few years ago, and the work is as yet in its earlier stages. Africa is getting better understood, and the worst mistakes of the old time explorers and teachers are not likely to be repeated.

—The oldest church in the Christian world is said to be at Orleansville, in the diocese of Algiers. It was erected A. D. 323, soon after the conversion of Constantine, as has been recently ascertained from an inscription on the pavement of the church.

—There are 3,509 congregational churches in the United States; 361 were founded since 1874. During the same time 177 have been dropped from the list. The church members number 350,658, with an average annual increase of 8,993. In the Sabbath schools are 405,092 The benevolent contributions from 2,635 churches is $1,278 252, and the estimated church expenses are $4,000,000; and there are 2,37[illegible] Congregational ministers engaged in actual service.

—A Free Baptist minister reports a falling off in his denomination as follows: In 1873 the total membership of Free Baptists in Iowa numbered 2,645; in 1877, 2,556, a falling off of 89. In New Hampshire in 1873, there was a membership of 9,044; in 1877 it stands at 8,009, a falling off of 235. In Vermont, in 1873, there was a membership of 3,124; in 1877, only 3,017. In Michigan, in 1873, there ware 3,676 members; in 1877, 3,483. In 1873 Wisconsin had 2,864; in 1877, only 2,195, a loss of 669. In Maine, the great stronghold of Free Baptists, the gain in four years has been only 171. During the last four years the denomination has gained only 1,170 members, leaving out some General Baptist Associations usually reckoned.

—The annual meeting of the American Missionary Association at Syracuse, N. Y., this week promises to be one of unusual interest, judging from the array of speakers who are expected. Rev. Joseph Cook, Rev. Dr. Noble, Rev. Washington Gladden, Rev. J. E. Rankin, D.D., Rev. M. E. Strieby, D.D., Rev. S. W. Smart, D.D., Rev. Temple Cutler, Rev. Wm. M. Brown, Rev. Geo. Harris, Rev. Wm. E. Park, Rev. M. M. G. Dana, D.D., Rev. L. D. Bevan, D.D., A. S. Barnes, Esq., and others, are announced.

—Rev. D. S. Kinney, connectional agent of the Wesleyan Methodists passed through Chicago last week. He reports all the annual conferences practically unanimous in respect to their rule excluding secret lodges. In Wisconsin where temperance secretism is very strong trouble was feared, but the truth was victorious and the conference was as one man in sustaining the testimony.

—Rev. J. E. Roy, secretary of the American Home Missionary Society in Chicago, does not fully recover from his sleeping-car accident of more than a year ago. He sued the company and got judgment for damages for $10,000. The case was appealed and as both the State and Supreme courts are some two years behind, the delay may prevent his ever having any benefit from the suit.

—The five hundredth anniversary of the Pope's condemnation of John Wyckliff was held at Exter Hall, London, on the 11th of June. Canon Farrar moved the following resolution: "This meeting desires most devoutly to record on this five hundredth anniversary of John Wyckliff's condemnation by the Pope in five Bulls, addressed to the King, Parliament, University, Primate and the Bishop of London, on the 11th of June 1377, its exalted thanksgiving to Almighty God, for the heroic, sublime and unparalled labors of this one foremost scholar, patriot, divine, statesman and philanthropist, which he continued for thirty years, almost single-handed against all odds, till his peaceful death, at his rectory in Lutterworth, in 1384, having resulted, under the divine blessing, in (1) the establishment of our national independence; (2) the restoration of our primitive faith; (3) the translation of the English Bible; (4) the formation of our liberties; (5) the formation of our language; (6) the creation of our literature and science; and (7) the consequent and ever-increasing greatness of the British Empire and of the English people, and calls upon the nation to glorify God in his honored servant."

—The second biennial conference of the United States Evangelical Alliance will be held in the First Presbyterian church, Detroit, Michigan, October 30th and 31st and November 1st and 2d, 1877. The programme is as follows: Tuesday, October 30th.—Evening: Address of welcome, by Rev. Z. Eddy, of Detroit, and responses by delegates. Wednesday, History and Purposes of the Alliance, Use and Abuse of Denominationalism, Mohammedanism and Human Rights, Denominationalism in its Relation to Christian Union, Home Missions—Co-operation among Denominations. Thursday, Relation of our Institutions of Learning to the Christianity of our Country. The Religious Press—Its Mission, Religion and Politics. The Influence of Foreign Missions on our Christian Civilization. Education as a Means of Evangelizing the Nation. Friday, The Tendencies of Modern Thought as Related to Romanism and Rationalism, Modern Literature as Affected by Rationalism. The branches of the Evangelical Alliance throughout the United States are earnestly requested to send delegates to this conference.

News of the Week.

—The County "Ring" which has been indicted and tried in this city for fraud and swindling in their management of Poor House and other contracts, were acquitted last Saturday. The evidence of crime was apparently complete but the verdict turned on some minor and technical issue.

—The situation in France is given in the following: A committee of Senators of the Left estimates that after the second balloting and the result in the colonies is known, the Republicans will have 335 in the Chamber. The committee also protests against the revival of the system of official candidatures in the late election. A further denial is given to the statement that the ministers intend to resign. It is added that the ministers have not for a single moment entertained the idea of resigning any more than the President has thought of separation himself from them. Minister Fortou, receiving the prefects today, explained to them in the name of the government, that the electoral struggle, which had gained fifty seats for the Conservatives, would continue on October 28th, at the second balloting, and on November 4th at the election of the Councilors General, under precisely the same conditions as it was entered upon. It seems certain that Gambetta is strenuously endeavoring to unite all the factions of the Left into a single group.

—The Russians in Armenia have gained a most signal victory. On Monday Oct. 15th a Russian division turned Mukhtar's right, and Monday Gen. Heymann, with 10 000 infantry, carried Olvatepe, the key of the Turkish position, by assault, cutting the Turkish army in two. The center and left wing, under Mukhtar himself, retreated upon Kars, pursued by Gen. Heymann and harrassed in the flank by Gen. Lazaroff, but succeeded in gaining the cover of the fortifications after a fearful rout, during which the Turks lost a large number in killed and wounded, several thousand prisoners and four guns. Three divisions, constituting the Turkish right, had in the meantime been surrounded and attacked and driven from their fortified camp with great loss. Finally, at 8 o'clock Monday night, the remnant of this portion of Mukhtar's army surrendered with 32 guns and a great quantity of material. Among the persons captured are several pashas. Mukhtar Pasha is in Kars. The Russian losses are stated to be relatively light. They have promptly besieged Kars with 70,000 men. Mukhtar Pasha's army at the time of the battle did not comprise more than 40-000 men. Among these were fourteen battalions drawn from the garrison of Kars. The Ottoman field army lost at least one-third of its strength in killed, wounded and captured. A few battalions remain available to retire upon Erzeroum and unite with the troops of the Kurd, Ismail Pasha and those from Prenck form the nucleus of the now army for the relief of Kars.

—Before Plevna activity has been resumed. A telegram dated Poredin, Saturday, says the Roumanians captured the redoubt on Friday, after three vigorous assaults, but during the night the Turks, collecting all their forces, recaptured it after a most sanguinary contest. It was expected that fighting would continue Saturday. A Russian official account gives the Roumanian loss as five officers and 138 men. Forty Turkish soldiers deserted Osman Pasha's camp and declare that there was so little food in Plevna that the men could only get a pound of bread in twenty-four hours. There were 130,000 men in Plevna who could only be made to surrender by hunger. Russian bulletins from Plevna say the siege operations are progressing. The fire is concentrated upon one point, and appears to have considerable effect. Suleiman Pasha is concentrating on the Lom, in front of the Czarowitz's left wing, with the intention of attacking as the weather permits.

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Rye—No. 2	53	53½
Bran per ton		11 25
Flour—Winter	5 50	7 25
Spring	2 75	6 00
Hay—Timothy	8 50	8 00
Prairie	5 00	7 00
Mess Beef	10 00	11 00
Tallow		7½
Lard per cwt		8 45
Mess pork, per brl		14 22½
Butter medium to best	23	33
Cheese	7	13
Beans	1 50	2 00
Apples per brl	1 50	2 00
Poultry—Chickens per doz	1 75	2 50
Turkeys per lb	6	8
Eggs	15	17
Seeds—Timothy	1 15	1 28
Clover	4 90	5 00
Flax	1 20	1 28
Potatoes new per bu	35	50
Broom corn	2½	5½
Hides green to dry flint	8½	15
Lumber—Clear	28 00	34 00
Common	9 50	11 00
Shingles		2 50
Wool—Washed	34	40
Unwashed	23	29
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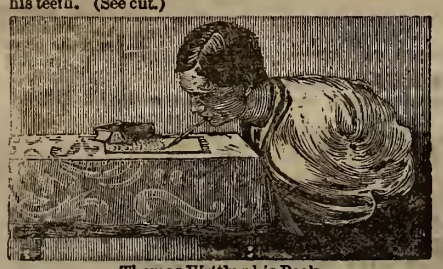

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SUPPLEMENT TO

THE CHRISTIAN CYNOSURE.

CHICAGO, THURSDAY, OCTOBER 25, 1877.

Secret Societies and how to Oppose them.

Secret societies swindle men out of their money, their freedom and their religion. Their despotic rule is now felt in all our cities, towns and villages.

Wendell Phillips, says of secret societies: "They are a great evil; entirely out of place in a Republic, and no patriot should join or uphold them.

"Considering the great forces which threaten the welfare of the nation in the next thirty years and how readily and efficiently they can use any secret organization, such should not be allowed to exist."

Hon. Charles Sumner wrote from Washington to Samuel D. Greene in January, 1854:

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions and tending to centralization and anarchy, FREEMASONRY AND SLAVERY; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it. *Masonry seemed to be dead at home, but it is rife here.*"

In 1855 the "Know-nothing" order and its hostility to immigration came before the Senate, when in his speech Wm. H. Seward used this remarkable language:

Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even mockery of my fellow men.

Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my conscience to their keeping! No, no, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave.

The Freemasons boast over half a million members in the United States. Their Councils, Encampments and Commanderies, their bewildering titles, their drilled battalions, equipped and armed, fear not to crowd our streets. A half dozen orders or more have fastened upon the temperance movement which lifts them into recognition. Railroad employes have four distinct organizations. Nearly every trade and some of the professions have their secret unions, brotherhoods and orders. Others are for work in politics and for intimidation at the polls. Under the supervision of her priests and Jesuits the Romish church nurses several more. Our young men in college are beset by them. Yet others seek to break up our Republic and establish imperialism; others, the supremacy of the educated and landed classes; others still, to overthrow all vested rights in property, and all distinctions in society. Others erect a bulwark against the poor of other nations, while yet others are engaged in bringing them here. From this hall issues a crowd ready to fight for the name of Protestantism; from another opposite comes a secret society whose armory is the pavement and whose heart is in Rome.

The Vatican visitor is thrilled and horror-stricken with the agony of the wretched Laocoon and his sons, cut in stone (One of the best known relics of ancient sculpture, representing a father and two sons writhing in the embrace of horrible serpents, casts of which are found in the leading galleries of art everywhere.) The monster serpent of the lodge, from the dragon-flood of ages, has seized upon our Laocoon, the Family, and its two children the Church and the State. Every secret lodge, every secret oath rives the live-oak of the household bond; all social ties are wrenched and strained in the folds of the monster. On this side is the Church. Armed Knights in brilliant trappings and with marshall tread force open her doors and demand a blessing. In the mouth of one great denomination a grand chaplain has fastened his curb; another is being sawn asunder for her testimony for Jesus; another is bitten and the pallor of spiritual death is settling upon her; not one but writhes and quivers under the torture. There is the State. Its highest officers may stand only by sufferance in the presence of the lodge. Knight Templars defy her laws and trade unions her armies. A Masonic orator boasts of the power of secretism to hold and manage the nations, and follows with these three statements which are lauded and sent to the printer by the Grand Lodge of Illinois:

1. "That Masonry numbers, to-day, more than a million votaries, representing the best classes of all the civilized nations of the world. 2. That with these are already embraced *many of those occupying the highest official positions of all governments.* 3. That this number is being rapidly augmented, and will continue to increase UNTIL EVERY CROWNED HEAD, EVERY PRINCE, EVERY MINISTER, EVERY PRESIDENT AND CABINET SHALL FEEL AND ACKNOWLEDGE HER SECRET, SILENT INFLUENCE AND POWER."

Can the march of this host of lodges be stopped? Popery grasped the world but could not hold the Waldenses in their valleys. Slavery seized our country but the principles of the despised Abolitionists at last triumphed like David.

Reader, you want to know more of the movement against secretism. Are you a voter? You ought to read the platform of the American party. You ought to know at least what influences are at work in your own caucuses and county offices to defeat the will of the people, to screen defaulters, and open jail doors.

There is an easy way to it. Read the *Christian Cynosure.*

Are you a Christian? You should know what the churches and Christian organizations are doing, testimony they are bearing. You ought to know how the Methodist Bishops stand; how the Congregational Council is run; how Presbyterians and Baptists are intimidated; how the Friends toil to keep out the false oaths, and the Wesleyans to strengthen their godly testimony; how the United Brethren maintain the noble action of their General Conference; how the Free Methodists and Dunkers make seceders; and how staunchly the Presbyterians, United and Reformed, stand the storm.

You will find the record in the *Cynosure.*

Are you a professed opponent of secretism? Grieve, pray, fight no longer alone. Read how your brethren have united, and meet yearly from all parts of the land. Read how thirteen States, and numerous counties, cities and villages, are organized to work against the lodge. Read how our self-denying lecturers are awakening the people, while they are mobbed, egged, stoned, poisoned, slandered,—and yet glory in their sufferings for Christ. Read how a skillful Mason, repenting of his wicked oath, is rousing thousands to the evils of the order, and displaying its every secret to all the world, until this entrenched, boasting system is made to tremble with rage and fear. *Read it in the Cynosure.*

Cast in your lot with this goodly company. Learn their zeal. Feel their sympathy. Be strengthened by their courage. Triumph in their faith. When slavery fell who were more honored in the land than they who stood for God and truth against it. The noble army of martyrs shall have the crown and white robe and stand before the throne.

But before victory is battle; before the harvest, sweat and toil. What can I do? Do what any child can. The reform and its organ exist together, grow together. Readers of one become believers and workers in the other. Circulate the paper; get new friends for it. Scatter tracts; lend and sell books. Show men entrapped their error; rouse their consciences, and gain them for Christ. Every Christian is a reformer by his covenant of grace. What reform is more needed than this, what offers more trials, what a more glorious reward?

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Organ of the National Christian Associa

Is a Large 16 Page Reform Journal.

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Its Anti-masonic department has no equal. B the organ of the "National Christian Association posed to Secret Societies," it contains full report the progress of the reform; the work of Past Ma Ronayne and others; with able articles contributed pastors and other friends from all parts of the cou

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[RONAYNE'S HAND-BOOK OF FREEMASONRY]

FREEMASONRY AT A GLANCE.

ENTERED APPRENTICE DEGREE.

The Holy Bible on the altar is usually opened at the 133d Psalm and the square and compass placed thereon, the latter open and both points placed below the square.

Preparation of Candidate E. A. Degree.

ARATION OF CANDIDATE EN-PPRENTICE DEGREE.—He is into the '*preparation* room," meets the Junior Deacon and who divest him of all his except his shirt. He is then n old pair of drawers which on; the left leg is rolled up e knee; the left sleeve of the rolled up above the elbow, a k is fastened over both eyes, a lled a cable-tow, is put once his neck, and a slipper (with slip-shod) is put upon the t.

Penal Sign of an E. A.

ard A.

DUE-GUARD OF AN ENTERED APPRENTICE.—Hold out the left hand a little in front of the body and in a line with the lower button of the vest, the hand being open and palm turned upward. Now place the right hand horizontally across the left and about two or three inches above it.

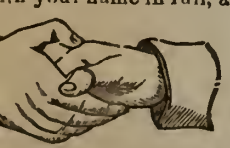
PENAL SIGN OF AN ENTERED APPRENTICE.—Made from the due-guard by dropping the left hand carelessly; at the same time raise the right arm and draw the hand, still open, across the throat, thumb

hese movements ought to be made in an off hand man-nout stiffness.

WITHOUT DUE-GUARD:—(The usual way outside the Simply draw the open hand carelessly across the throat t fall down by the side.

Candidate taking Entered Apprentice Obligation.

ipful Master to Candidate:—"You will advance to the eel upon your naked left knee, your right forming a our left hand supporting the holy Bible, square and your right resting thereon, in which due form you will ith your name in full, and repeat after me."

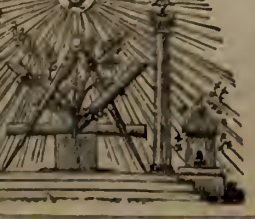


GRIP OF AN ENTERED APPRENTICE.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the first knuckle-joint of the first ar the hand. If the person whom you are shaking ith is a Mason, he will generally return a like pressure hand.

ED APPRENTICE WORD—Boaz. It is the name of this

ED APPRENTICE STEP.—Step off one step with the left bring the heel of your right foot to the hollow of your

FELLOW CRAFT DEGREE.



The Holy Bible ought to be opened at the 7th chapter of Amos and one point of the compass elevated above the square.

Preparation in Fellow Craft Degree.

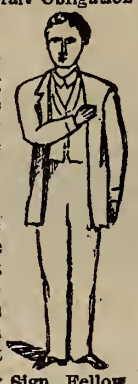
PREPARATION OF CANDIDATE FELLOW CRAFT DEGREE:—He is ushered into the "preparation room" as before, and divested of all his clothing as in the preceding degree. In this case the *right* leg of the old drawers is raised up above the knee, the *right* sleeve of the shirt is rolled up above the elbow, the slipper is now put upon the *left* foot, the *left* heel being slip shod. The hoodwink is again put over both eyes and the cable-tow is put twice around the naked *right arm* and an apron tied on, in which condition he is "duly and truly prepared" and led by the Junior Warden to the door of the lodge as before.

Candidate taking Fellow Craft Obligation

Worshipful Master to Candidate:—You will advance to the altar, kneel upon your naked right knee, your left forming a square, your right hand resting on the Holy Bible, square and compass, your left forming a right angle supported by the square in which due form you will say, "I," with your name in full, and repeat after me.

Due-guard Fellow Craft.

DUE GUARD OF A FELLOW CRAFT.—Hold out the right hand a little from the body and on a line with the lower button of the vest, the palm being open and turned down-ward; also raise the left arm so as to form a right angle at the elbow, from the shoulder to the elbow being horizontal and fore-arm perpendicular.



Sign, Fellow Craft.

SIGN OF A FELLOW CRAFT.—Made from the due-guard by dropping the left hand carelessly to the side and at the same time raise the right hand to the left breast, with the palm towards the breast and the fingers a little crooked; then draw the hand smartly across the breast from left to right and let it drop perpendicularly to the side.

SIGN WITHOUT DUE GUARD.—(The usual way outside the lodge). Draw the right hand, palm open and fingers a

PASS GRIP OF A FELLOW CRAFT.—Take each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the first and second knuckles of the right hand. Should the person whose hand you hold be a Fellow Craft, he will return a like pressure on your hand, or else may give you the grip of an Entered Apprentice.

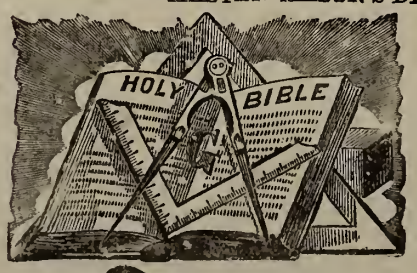
PASS OF FELLOW CRAFT—Shibboleth. It is the name of this grip.

REAL GRIP OF A FELLOW CRAFT.—Take each other by the right hand as in ordinary hand-shaking and press top of your thumb hard against the second knuckle. Should the man whose hand you shake be a Fellow Craft, he will return a similar pressure on your hand, or may possibly give you any one of the two preceding grips.

WORD OF FELLOW CRAFT—Jachin. It is the name of this the *real grip*.

FELLOW CRAFT OR SECOND STEP.—Step off one step with the right foot and bring the heel of the left foot to the hollow of the right; your feet forming the angle of an oblong square.

MASTER MASON'S DEGREE.



The Holy Bible ought to be opened at the 12th chapter of Ecclesiastes and both points of the compass elevated above the square.

Preparation of Candidate in Master Mason's Degree.

PREPARATION OF CANDIDATE MASTER MASON'S DEGREE.—He is conducted into the preparation room as in the preceding degree. All his clothing is removed as before; both legs of the drawers are tucked up above the knees, both sleeves of the shirt are tucked up above the elbows, both breasts of the shirt are turned in, making both breasts bare. The hoodwink is again fastened over both eyes and the cable-tow is put three times around his body. No slipper is used in this degree. Should the shirt be closed in front, it must be taken off or turned front backwards, as both breasts must be bare. An apron is then tied on and worn as a Fellow Craft, and thus he is "duly and truly prepared."

Candidate taking Master Mason's Obligation.

Worshipful Master to Candidate, "You will advance to the altar, kneel upon both your naked knees, both hands resting on the Holy Bible, square and compass in which due form you will say, "I," with your name in full and repeat after me"

Due-guard Master Mason.

Penal Sign, Master Mason.

DUE-GUARD OF A MASTER MASON.—Extend both hands in front of the body on a line with the lower button of the vest with the palms open and turned downward, both hands being close together, thumbs nearly touching.

SIGN OF A MASTER MASON.—Made from the due guard by dropping the left hand carelessly and drawing the right across the body from left to right side on a line with the lower button of the vest, the hand being open as before, palm downward and the thumb towards the body. Then drop the hand perpendicularly to the side.

SIGN WITHOUT DUE-GUARD.—(Ordinary manner outside the lodge.) Simply draw the right hand as above described, carelessly across the body and drop it by the side.

PASS-GRIP OF A MASTER MASON.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the second and third knuckles. Should the man whose hand you shake be a Mason he may return or give any previous grip.

PASS OF MASTER MASON—Tubal Cain. It is the name of this grip.

STRONG GRIP OF A MASTER MASON OR LION'S PAW.—Grasp each other's right hands very firmly, the spaces between the thumb and first finger being interlocked and the tops of the fingers being pressed hard against each other's wrist where it joins the hand, the fingers of each being somewhat spread.

CANDIDATE AS HIRAM ABIFF FALLING INTO THE CANVASS, having been struck in the forehead by the setting maul of the supposed third ruffian, Jubelum.

FIVE POINTS OF FELLOWSHIP.

Five Points of Fellowship.

Worshipful Master:—Which are the five points of fellowship?

Senior Deacon:—Foot to foot (Master and candidate extend their right feet, placing the inside of one against that of the other). Knee to knee (they bring their right knees together); breast to breast (they bring their right breasts together); hand to back (Master places his left hand on the candidate's back, the candidate's is placed by the Deacon on the Master's back); cheek to cheek or mouth to ear (Master puts his mouth to candidate's right ear thus bringing the right cheek of each together. See figure).

MASTER'S WORD:—(whispered in the ear of the candidate), *Mah-hah bone*, after which the candidate whispers the same word in the Master's ear.

Grand Hailing Sign, Second position.

GRAND HAILING SIGN OR SIGN OF DISTRESS OF A MASTER MASON.—Raise both arms perpendicularly above the head and let them fall by three distinct motions. The *first motion* brings the arms to the position as seen in the figure, from the shoulder to the elbow horizontal and from the elbow to the finger-tips perpendicular. In the *second motion* the arms from the shoulder to the elbow are nearly close to the sides, from the elbow to the finger-tips still upright, and in the *third motion* the hands are dropped to the side. The words "O Lord my God, is there no help for the Widow's Son?" are *never* to be given with the sign outside the lodge-room. They are given only in the dark or when the sign cannot be used.

MASTER MASON OR THIRD STEP.—Step off one step with the left foot and bring the heel of the right to the heel of the left, the feet forming the angle of a square.

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LIST OF SIGNS, PASS WORDS, GRIPS, ETC.

INITIATORY DEGREE.

ENTERSIGN.—One rap on the Ante-Room or outside door—three raps on the Lodge-Room door.

COUNTERSIGN.—Extend the fingers of the right hand in a straight line, with the thumb close in the palm of the hand. Now raise the right hand and bring the top of the fingers to the month, keeping them there a second or two. Then raise the hand towards the right eye and in doing so close all the fingers on the thumb except the index finger and place the index finger on the outer corner of the right eye and then drop the hand obliquely to the side, extending it as you do so with the palm upward and all the fingers open. In some lodges the three raps on lodge-room door are called the countersign.

Entersign, 1st Position.

Countersign, 2d Pos.

Countersign, 3d Pos.

Initiatory Degree.

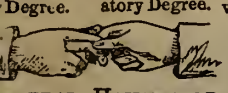
Answer Initiatory Degree.

SIGN OF RECOGNITION.—Take hold of the right lapel of the coat or other garment with the right hand, fingers under and thumb over and pointing straight upwards.

ANSWER.—Bring *left* forearm horizontally across the body, closing the hand on *right* lapel of coat or other garment, thumb under and fingers outside, saying: "Are you looking for me?" Answer: "For you."

TERM PASS WORD.—This with its explanation is given the candidate privately during the evening, by the Noble Grand, who alone is authorized to give it, or cause it to be given to members. This pass word is changed every six months. The pass word proper is given to the *Outside* Guardian after the entersign—he then opens the door—you enter, clothe yourself in proper regalia and give three raps on inside door, when the *Inside* Guardian opens the little slide and you whisper in his ear the explanation. For instance, the pass word for the current term being *frater*, and the explanation brother, you whisper the word *frater* into the ear of the Outside Guardian, and its meaning, *brother*, to the Inside Guardian.

GRIP.—Two fore fingers in connection with thumb, forming a link.



GENERAL HAILING OR SEA SIGN.—Raise right hand above head and drop it three times upon the head.—This is used as a signal at a distance.

ANSWER.—Raise both hands up to the head.

2D POSITION. Let hands fall to the side.

Hailing or Sea Sign. Answer. Hands falling to side

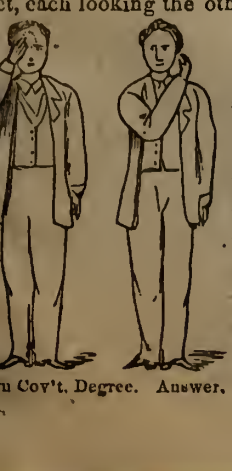
First or White Degree.

PASS WORD.—*Fi-des*, given at door of Lodge Room for entersign, which is *one* rap on the lodge room door when the Lodge is opened on this degree.

SIGN.—Take hold of chin with right hand, thumb under and fingers over the chin.

GRIP.—Same as in Initiatory Degree, but in that there no particular position of the body is required, while in this degree the right feet must be together, the ball of one in the hollow of the other, the body erect, each looking the other in the eye

Sign White Degree



Second Cov't. Degree.

Answer.

Second or Covenant Degree.

PASS WORD.—*Quiver*, given same as former pass words.

SIGN.—Draw hand in a circle across forehead thumb closed in with fingers.

ANSWER.—Bring right hand up to left shoulder, as if to take hold of left ear with the thumb and fore finger, or to draw an arrow from the quiver.

TOKEN—Rainbow.

MEMENTO—Arrows.

No grip in this degree.

AUCTIONEERS SIGN.—Double up left hand, bringing it up above left hip.

Auctioneer's Sign.

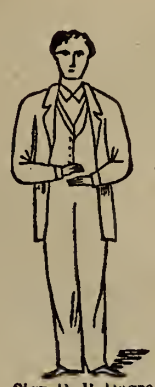
Auc't. sign, "good bargain."

Auc't. sign, "well."

Auc't. sign, "bad bargain."

To signify "good bargain," put right hand inside of left
To signify "well," put right hand *on* left.
To signify "bad," put right hand over on left side.
To gain the attention of a Bro., draw right hand from left.

Third or Royal Blue Degree.



Sign R. B. Degree.

Answer.

Principal sign.

PASS WORD.—*Moses.*

SIGN.—Drop right hand over left, both spread.

ANSWER. — Left hand over right hand.

PRINCIPAL SIGN. —Right hand over left, then raise hands and eyes in form of supplication to heaven.

TOKEN. — *Moses Rod.*

GRIP.—Press second knuckle of right hands by ball of thumbs.

Fourth or Remembrance Degree.

PASS WORD.—*Record.*

GRIP.—Thumb lock, by putting inside of thumbs together fingers extended.

Sign Remembrance Degree.

SIGN.—Close hands except fore finger, bring that up in front and place the ball of the finger on the organ of remembrance, between the eyes.

Fifth or Scarlet Degree.

Sign Scarlet Degree.

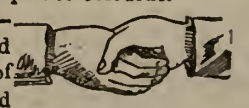
P'p'l sign Scarlet Degree.

PASS WORD.—*Aaron.*

SIGN.—Place the two fore fingers of right hand in shape of letter V on left arm, nearly half way from elbow to shoulder.

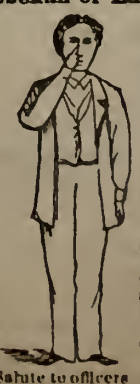
PRINCIPAL SIGN.—Place right thumb on pit of stomach, then span down, then span to left side.

GRIP.—Press third knuckle of right hand with ball of thumb, taking hold of hands as if to shake hands, but no shake should be made.



Rebekah or Ladies' Degree.

Sisters' Trial Sign.



Salute to officers and Bros' Sign.

THE PERMANENT PASS WORD. *Miriam.*

THE TEST OR TRIAL SIGN FOR A SISTER. Close thumb and little finger of right hand and place the three open fingers, *spread out*, on anything except your own person.

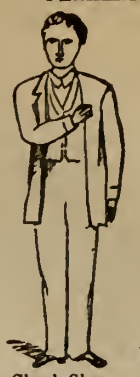
THE COUNTERSIGN OR *Brother's* Answer. Close all but index finger of right hand over thumb; raise hand and put ball of index finger on side of nose, about an inch above the end. [This is also the salute to the "*chair*" given by both brothers and sisters on entering a lodge of this degree. Brothers recognize each other in this degree by the same sign, but it is seldom used for that purpose.]

ENTER SIGN. Two raps on inside door; given on entering.

CHECK WORD. (This is changeable and is the same for all the Encampment Degrees. Given at inside door.)

Patriarchal or First Encampment Degree.

PERMANENT PASS WORD.—*Adam* (pronounced *Ad-dem.*



Check Sign, Encampment Degrees.

Sign Patriarchal Degree.

CHECK SIGN.—On entering an encampment the member walks to center of the room and salutes "*chairs*" as follows: Facing the Patriarch, bring right arm with hand across breast; fingers extended to left shoulder. Next turn to Senior Warden and salute him in same manner. Then turn to Chief Patriarch again and salute him with the

SIGN OF THE PATRIARCHAL DEGREE.—Place back of right hand in left hand, closing all but index finger of left hand over right hand. Let index finger of left hand and thumbs perpendicularly. Answer in same manner. This sign refers to the Three Pillars, the Emblem of Patriarchal Degree

GRIP.—Same as in ordinary shaking hands, extending thumb *across* fingers between knuckles. No shake.

Golden Rule or 2d Encampment Degree.

Sign Golden Rule Degree.

ENTER SIGN.—Three raps on inside door.

CHECK WORD.—Same as Patriarchal Degree. (at the door.

PASS WORD.—A. M.

EXPLANATION.—Gold a metal.

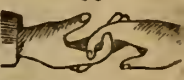
TOKEN.—Pure Gold.

CHECK SIGN.—Same as Patriarchal Degree.

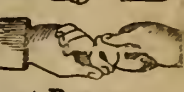
SIGN.—*First Position.*—Close all but index finger right hand and extend thumb along *this* finger. Let forearm and hand straight forward and raise to angle forty-five degrees, finger pointing upward.

Second Position.—Bring hand and arm down to angle of forty-five degrees, index finger pointing down.

GRIP, FIRST POSITION.—Bring right hands together, palms down, and lock little fingers.

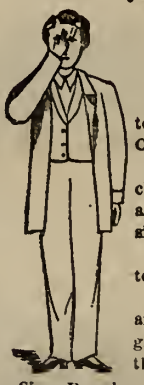


GRIP, SECOND POSITION.—Bring back of hands together and lock index fingers.



GRIP, THIRD POSITION. Unlock little fingers, each placing ball of thumb on nail of the other's index finger, keeping index fingers locked.

Royal Purple or 3d Encampment Degree.



Sign Royal Purple Degree.

ENTER SIGN. Four raps on inside door.

CHECK WORD. Same as previous degrees.

PASS WORD. M. K. K. S.

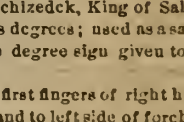
TOKEN OR EXPLANATION. Melchizedek, King of Salem.

CHECK SIGN. Same as previous degrees; used as a sa to the "*chairs*," followed by the degree sign given to Chief Patriarch only.

SIGN. Extend thumb and two first fingers of right h closing the other fingers. Raise hand to left side of forch and draw it to center of forehead and then let arm dro side.

ANSWER. Pass left hand from right side of face to ter of forehead.

GRIP. A closes all but thumb and index finger of right hand. B grasps the extended finger, placing thumb on joint next to the hand.



ANSWER Same: B taking the place of A.

EXPOSITION OF THE GRANG

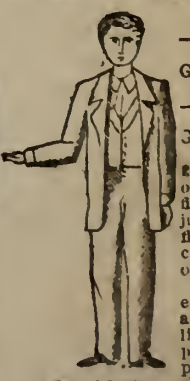
EDITED BY REV A. W. GEESLIN. Illustrated with Engravings, sh ing Lodge Room, Signs, Signals, etc.
Price post paid, 25cts. each $2.00 per doz. By Express $10 00 per 100
EZRA A. COOK & CO., Publishers, 13 Wabash Ave, Chicago, Ill.
(From Exposition of the Grange.) Copyright 1875, By Ezra A. Cook &

LIST OF SIGNS, PASS WORDS, GRIPS ET

First or Laborer Degree.

Sign Laborers Degree.

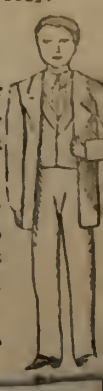
Second Position.



Sign of Caution.

SIGNAL AT OUTER GA —*Three Raps.*
PASSWORD AT OUT GATE:—*Adam.*
SIGNAL AT INNER GA —*Two Raps.*
PASSWORD AT INN GATE: *Laborer.*
SIGN OF FIRST OR LA DEGREE: Pass t of right hand forwar fingers till it touch junction of third and fo fingers with hand, t conceiling it in the of the hand
SECOND POSITION: B elbow, bring the arm up till hand la line with the face fin pointing straight upw palm of hand toward shoulder, thumb still ceal'd in hand; then hand fall quickly to again. This is also the SALUTATION of this degree. This sign of caution now given.
SIGN OF CAUTION: Standing erect as in giving sign of degree, con thumb in palm of right hand, throw palm outward from the body.

Sign of Caution.



SECOND POSITION: Bring arm over shoulder till the ends of the fingers nearly touch shoulder under right ear; let hand fall quickly to the side.

PATRONS' GENERAL SIGN: Bring left forearm horizontally across the body, closing the hand on the left lapel of coat or other garment you may have on, with the thumb pointing straight upward. The sign of this deg. signifies that "a good Granger places faith in God."

ustrate: Suppose that A. and B. meet. A. throws out the sign answers it [*by giving the same sign*] and then approaches A. "*Are you looking for a Patron?*" A. answers, "*For a Patron*" en shake hands.

Maid or First Degree for Ladies.

Some as "Laborer."

ORD AT OUTER GATE:—*Ceres.*

ORD AT INNER GATE;—*Maid.*

Second or Cultivator Degree.

Second Position.

SIGNAL AT OUTER DOOR: *Three raps*, (same as in "*Laborer.*")

SIGNAL AT INNER GATE: *Three raps.*

PASSWORD AT OUTER GATE: *Adam.* (same as in "*Laborer.*")

PASSWORD AT INNER GATE: *Cultivator.*

SIGN FIRST POSITION: Conceal the thumb in palm of right hand, by passing it forward in the hand, to the junction of the third and fourth fingers with the hand, (*same as in "Laborer"*), arm hanging by the side, throw palm of hand outward.

SECOND POSITION: Bring forearm up to a horizontal position. The palm will now be upward, the thumb still lying in palm, fingers pointing straight outward, then let the arm fall again to side. *The sign of this degree signifies that a good Cultivator nurtures hope.*

Shepherdess, or Second Degree for Ladies.

SIGN AND SIGNAL:—Same as Cultivator Degree.

PASS WORD AT OUTER GATE:—*Ceres.*

PASS WORD AT INNNER GATE:—*Shepherdess.*

Third or Harvester Degree.

The *Sign of this degree* signifies that a good Harvester dispenses charity.

SIGN: Stand erect, both forearms brought up to a level, or horizontal position, the hands in front of the body; left hand open palm upward, right hand laid over and upon the left hand, palm downward, the thumb of the left hand, over, and across the second joints of the right hand. the thumb of the right hand under and across the knuckles of the left hand.

SIGNAL AT OUTER GATE: Same as in Laborer and Cultivator degrees.

SIGNAL AT INNER GATE: Four raps.

PASSWORD AT OUTER GATE: Same as Laborer and Cultivator degrees.

PASSWORD AT INNER GATE: *Harvester.*

SALUTATION; Same as sign.

Gleaner or Third Degree for Ladies.

:—Same as "Harvester."

TATION:—Same as sign.

AL:—Same as "Harvester."

WORD AT OUTER GATE:—*Ceres.*

WORD AT INNER GATE:—*Gleaner.*

Fourth or Husbandman Degree.

SIGN: Place the open right hand, *thumb concealed in the palm*, over the heart.

The sign signifies that a good Husbandman is noted for his fidelity, or that he places faith in God, nurtures Hope, dispenses Charity, and is noted for his fidelity.

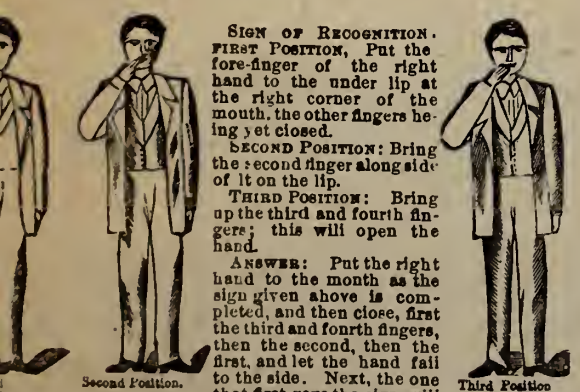
SIGNAL AT OUTER DOOR: Same as the other degrees, (three raps)

SIGNAL AT INNER DOOR: *Five Raps*, given thus: Two raps, then a short pause. then one, followed by two more.

PASSWORD: *Husbandman.*

ANNUAL PASSWORD: (Changed annually, for 1875) *Farming.* To be given in connection with degree word at inner gate

GRIP: Join right hands, as in shaking hands, place thumbs on the knuckle joint of fourth fingers, rather on outside of joint next to the little fingers, press hard. (This is seldom used).



Second Position. Third Position

SIGN OF RECOGNITION. FIRST POSITION, Put the fore-finger of the right hand to the under lip at the right corner of the mouth, the other fingers being yet closed.

SECOND POSITION: Bring the second finger along side of it on the lip.

THIRD POSITION: Bring up the third and fourth fingers; this will open the hand.

ANSWER: Put the right hand to the month as the sign given above is completed, and then close, first the third and fourth fingers, then the second, then the first, and let the hand fall to the side. Next, the one that first gave the sign will

t appears to me that I *recognize* you; where have we met?" The swers: "In the Grange." They shake hands.
N'S TEST. (Master calls on one of the members present to assist

to Member: Are you a Patron?
er: Yes.
: How may I know you to be a Patron?
er: By my words and sign.
: Will you give them?
ake positions facing each other, right foot advanced, the member is thumb placed in palm of right hand as if to give the sign of one egree, the arm hanging by side, slightly inclined *outward*. They ether the annual password, (for 1875, Farming) and the Fourth ord, (Husbandman) beginning with the second syllable:

r:—I,	Master:— B.	Member:—A
— N.	Member:—A.	Master:— N.
r:—G.	Master:— N.	Member:—H.
:— F.	Member:—D.	Master:— U.
r:—A.	Master:— M.	Member:—S.
— R.		
r:- M.		

N'S TEST: (Given as the last letter is pronounced.) Pass right foot right foot was in front) and right hand to back, *quickly.*
er: *Same.*

Matron or Fourth Degree for Ladies.

—Same as "Husbandman."

S:—Same as "Husbandman."

WORD:—*Matron.*

L PASS WORD:—Same as "Husbandman."

—Same as "Husbandman."

Y RECOGNITION:—Same as "Husbandman."

NS TEST:—Same as "Husbandman."

KNIGHTS OF PYTHIAS ILLUSTRATED.

BY A PAST CHANCELLOR. A Full Illustrated Exposition of the Three Ranks of the order with the addition of the Amended, Perfected and Amplified Third Rank.

The Lodge Room, Signs, Countersigns, Grips, etc, are shown by Engravings. Price Post Paid 25 cents each, $2.00 per Dozen. By Express $10.00 per 100; 25 copies at 100 rate.

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[FROM KNIGHTS OF PYTHIAS ILLUSTRATED.]

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KNIGHTS OF PYTHIAS AT A GLANCE.

FIRST OR INITIATORY RANK.

The preparation of the candidate in this Rank consists in removing the coat and vest, putting on a WHITE ROBE and blindfolding Securely. The members all have BLACK ROBES AND MASKS.

SIGN OF FRIENDSHIP OR COURTESY.

Form a link with the second finger of each hand, the back of the left hand up and the back of the right hand forward; the forearms forming the base of a triangle. [See cut.]

"The sign of Friendship or Courtesy, is always used on entering or retiring from the Lodge when open in the Rank of Page. It is recognized by the Chancellor Commander by giving the same sign or by a waive of the hand."

THE SIGN OF RECOGNITION.

Is given thus: Place your right thumb near the end of your two first fingees of same hand as though holding a pen to write, then smooth the hair back over the right ear with the two fingers, nails next to the head, three times, and is answered by the person saluted with the left hand in same manner.

INAUDIBLE SIGN OF CAUTION

Raise right hand and with thumb and forefinger squeeze the wings of the nose. This is done three times, noiselessly, in quick succession drawing the hand six or eight inches from the nose after each squeeze.

AUDIBLE SIGN OF CAUTION.

Made in the same way as Inaudible Sign, but to attract attention give a quick snuff each time as thumb and finger are being withdrawn from the nose.

ANSWER.—Same as Sign.

SIGN OF DISTRESS.

Strike the hands together three times, right hand uppermost.

Hailing word in connection with the Sign of Distress: **nomad,** (Damon backwards).

ANSWER.—**Damon.**

GRIP, FIRST RANK.

Each extend the right hand, opening the fingers between the second and third and grasp each others first two fingers, closing the other fingers.

WORD OR COVER KEY TO GRIP.

The Chancellor Commander and Master at Arms holding each other by the grip engage in the following colloquy:

Chancellor Commander.—"Say what is this?"
Master at Arms.— "A good thing."
Chancellor Commander.—"Most people would say so."
Master at Arms.— "Some would."
Chancellor Commander.—"O, would they?"
Master at Arms.— "No doubt."

SECOND, OR RANK OF ESQUIRE.

PREPARATION.

The Page or Pages are taken to the ante-room in ordinary dress, and each one given a shield, which he is required to put on his left forearm, and from thence to the door of the Lodge, on the ontside of which is suspended a shield, on which the Master at Arms gives **one rap.**"

SIGN OF CAUTION OR COURTESY, RANK OF ESQUIRE.

Place right elbow in left hand and gently clinch the chin with the right hand. (See cut.)

COUNTERSIGN IN ANSWER: Same or a wave of the hand by the Chancellor Commander.

THE ALARM: One rap.

SHIELD SIGN.

Raise right hand perpendicularly, with the hand clinched as if in the act of striking a downward blow. Same position as when taking the obligation of this rank. (see cut.)

GRIP, RANK OF ESQUIRE.

Grasp left hande, in ordinary way. No shake.

THIRD, OR RANK OF KNIGHT.

NOTE.—The Signs, Grip, Pass-word etc., of the Amplified Third Rank are the same.

The candidate is prepared in the same manner as in the Second Rank.

SIGN OF BRAVERY OR COURTESY, THIRD RANK.

Form a triangle with forearms extending horizontally from you, points of fingers and thumbs together and spread out; heel of hands about five inches apart. (See cut.) This is called the visor sign.

VISOR SIGN ON ENTERING LODGE.

On entering to salute the Chancellor Commander, raise visor so as to touch the breast with the forefingers, the thumbs pointing downward. Hands are then separated and with a gentle wave are brought to the side.

VISOR SIGN ON RETIRING FROM LODGE.

On retiring approach the Altar, face the Chancellor Commander and turn the visor (hands) down, so that the thumbs point up and the fingers down and then bring hands to side with a gentle wave.

The Countersign, given by the Chancellor Commander, is same as sign or a wave of the hand. The Pass-word, given at the inner door, is **Confidence.** The Alarm at the inner door is two raps.

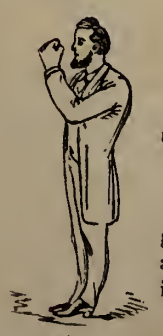
GRIP, THIRD RANK.

Take each other by the right hand as for ordinary hand shake. When withdrawing hands press each other's forefinger with thumb and forefinger, gently, the whole length of finger, slightly crooking the ends of the forefingers and hooking or pressing them together at the points.

SIGN OF RECOGNITION OR CHALLENGE SIGN, THIRD RANK.

Place left hand over the heart; right hand open, palm down and about the height of the hips, indicating the position your hands were in when you took the obligation.

The answer is the same, indicating the same, it being simply the position your hands were in when assuming the obligation of the First, or Initiatory Rank of Page.



VOTING SIGN.

Clench the left hand and raise it about as high as the eyes.

SEMI-ANNUAL PASS-WORD.

This is changed as its name indicates, and is given at the outer door, (the Rank Pass-words are not,) For the last half of 1877 the Pass-word is "onward."

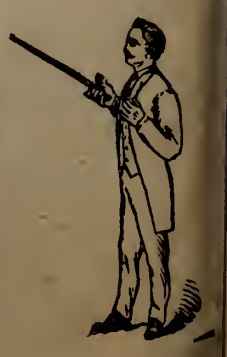
PARRY SIGN.

Bring sword to a "present" and then swing the point to the left as if warding off a blow.

GRAND HONORS.

Place the left hand on the heart and sword at a "present."

Supreme honors same as Grand honors.



THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS,
NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, NOV. 1, 1877.

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Notices

A convention to counteract the spirit of nullification in the church of the United Brethren in Christ will convene Nov. 13, 1877, at 7 P. M., at Salem church, four miles northwest of Chambersburg, Pa.

L. A. WICKEY, Pres.
D. W. SOLLENBERGER, Sec'y.

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxiliary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Wednesday, Thursday and Friday, November 21st, 22nd and 23rd next. Rev. J. P. Stoddard, Agent and Secretary of the National Christian Association, is expected, with Edmond Rayne and other distinguished speakers. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E. L. HARRIS, Pres't.
U. D. LATHROP, Sec'y.

THE ILLINOIS STATE ASSOCIATION,

Will hold its annual Convention at Streator, LaSalle county, beginning December 4th. Let churches and auxiliary associations appoint their delegates immediately and consult as to meetings during the winter. Able speakers will attend the Streator Convention and important questions relating to the efficiency of the reform will be discussed. Let us have the strongest State Convention yet held in Illinois.

Topics of the Time.

The noble yet singular position of General O. O. Howard of the United States army as a Christian man in public life, has made him the target of a scoffing, irreligious press ever since he became distinguished in the war of the Rebellion. Never have innuendoes been thicker than during the past few months since the breaking out of the Nez Perces war. It now appears that the capture of chief Joseph was entirely due to Gen. Howard's disposition of forces and his tireless pursuit through the Rocky mountains, from the plains of Western Idaho near the northeastern extremity of Oregon to the Bear Paw mountains north of the Missouri river, a distance of over 1700 miles. This pursuit has seldom or never been excelled for endurance and determination, and it is a grim satisfaction that its hero was present at its close and directed the surrender. It is most pitiable, notwithstanding, to see a company of Indians capable of undertaking such a fight all through the settlements of Montana, hunted for months by a government and people against whose infidelity, real or supposed, they had arisen to maintain their national rights. It is time the nation should meet the Indian question squarely; and begin that course of honor and equity which will set the vexed questions of Indian affairs forever at rest.

Congress begins to settle into business and yearns to save the country. On Monday no less than two hundred and eighty-seven members disburdened themselves of two or three bills each, hiding the Speaker behind a pile of eight hundred and seventy-six. We shall have an industrious session if the docket is cleared. The currency question is undoubtedly uppermost for one-third of the bills relate to the financial condition of the nation. The labor problem and the Indian question are not forgotten. The President, while Congress is thus engaged, has a little matter of his own which from being a huge diplomatic joke may become a serious question. Secretary Evarts a while since gave the Pennsylvania delegation to understand that they might nominate a minister to England. The Cameron clan rallied and persuaded their brethren to set forward the patriarch of their tribe. But if any other person is opposed to the civil service plans of Mr. Hayes it is old Simon Cameron. To accept him would be impossible. Whether the Pennsylvanians meant to joke with Mr. Evarts or no, they have worried the Secretary not a little.

The presence of General Grant in France is not neglected by the Republicans for reading MacMahon a lesson of good behavior. Girardin draws a comparison between the two Presidents, and the fact of Grant's retiring quietly at the close of his term is made to reflect on the boastful position taken a short time since by the French President. MacMahon has, however, come to a better judgment regarding the election and seems inclined to hear the voice of Republican France speaking through it. It is understood that the ministers are ready to resign if the President desires; and there is a significant and hopeful leaning toward compromise and conciliation. Thus the roots of the tree of liberty are becoming strengthened and firm, so that it may stand even the blast of another revolution.

The fourth annual convention of the Woman's Christian Temperance Union met in Farwell Hall, Chicago, last week Wednesday, continuing four days. This great reform which has enlisted some of the best heart and talent of American women was represented by over a hundred delegates from eighteen States. The business of the convention was of great interest in its relative bearing on the temperance cause. Miss Lucia Kimball, a well known Sabbath school worker of Chicago, was appointed to prepare a quarterly lesson on temperance for the Sabbath schools to take the place of the usual quarterly review. The second Thursday in December was recommended as a day of fasting and prayer for the reform. All pastors are requested to preach on the subject on the preceding Sabbath and women all over the world are requested to unite with the women of this country on that day. The resolutions are too long to print here. They are strong, earnest and practical, touching the temperance issue in its most important points. The local effect of the Convention will be felt in this community and its influence on the press, which after all is one of the strongest props of the liquor traffic, will not be wholly lost. The next National Convention will meet in Baltimore.

CONVENTION NOTES.

—Freemasons scoff at the reform as bigoted, or foolish, or of no account. Yet at least six colleges were represented in the Convention, five of them by their presidents. Two theological seminaries adjourned to permit their students to attend with their professors.

—The Convention roll shows no representative from Pennsylvania or Wisconsin, though friends from the latter were expecting to be present, but were disappointed at the last moment. M. R. Britten, Esq., was one; a sudden attack of sickness only prevented him.

—Gebhart's Hall is one of the best appointed buildings our conventions have ever occupied. Well lighted, cheerful, of good acoustic properties and easy access, though not so large as Library Hall of Pittsburgh or Farwell Hall of this city, it was yet a more commodious place for our Convention. The gentlemanly proprietor is a large-hearted American whose attention seems for the first time to be called to the reform, and with numerous other prominent citizens of the city was deeply impressed by the arguments presented against the despotism, falsehood and paganism of the lodge.

—The Dayton daily press furnishes the finest specimens of the old fogy in journalism. It may safely challenge the Union. With two English dailies, there was enough enterprise, with considerable urging, to get so much as a half column, for reports of the two days and three evenings of the convention. The *Journal* is the leading daily, managed by an old gentleman who was once an Odd-fellow, but quit them for superior home attractions, but who seems to have become permanently soured on the lodge question from early political experiences, when the Anti-masons in that part of Ohio, deserting the Whigs as they are the Republicans to-day, were the indirect cause of the serious discomfiture of that party. Perhaps Mr. Conley was for the first and only time running for office then; his present status is suggestive of political disappointment. The *Journal* did well in promises, however, and should have some credit, perhaps, for so much, if they were broken.

—No committee of the Convention surpassed in industry that upon railroads. Prof. Tobey and Bro. Gantzchow are entitled to all praise for their work. It was no fault of their's that two of the lines, the "Pan Handle" and the Dayton and Union went back on a clear promise and refused to sell tickets at a reduction. It is to be hoped that this matter will be investigated and the blame put where it belongs. There were not wanting doubts as to the fidelity of the agent of these roads at Dayton, who is a Freemason and not unused to petty annoyances of those who oppose the lodge. The thanks of the Convention voted to all the roads were, unfortunately, remature in part.

Nakedness in Religion.

They who have read or witnessed Ronayne's exposures of Masonry, will have seen that the Masonic candidate, at the time of his initiation into the "mystic tie," is in a certain condition of dress which Masons describe as "neither naked nor clothed." That is he is about half naked. Where do the fraternity get this idea of nakedness as a religious ceremony?

We have heard it said that when the Sultan of Turkey goes on a pilgrimage to Mecca, he is preceded by a Mohammedan priest, who is mounted upon a horse or camel, and *is entirely naked.* Perhaps the idea is that nakedness denotes simplicity, sincerity and truth, such as become the natural, undisguised man when he presents himself before his Maker for worship.

The experience of Professor Edward Warren Clark may add some still farther light on the subject. "Standing some time since," says Professor Clark, "in front of the altar of *Kali*, the goddess of destruction—worshiped so incessantly in Calcutta and Benares—I witnessed the offering of sacrifices of blood before the hideous image. A priest approached me and volunteered politely to explain the worship, and the significance of dipping the kids in the waters of the Ganges before sacrificing them.

"Surprised to hear the priest speak English so well, and being struck by his intelligence, notwithstanding his naked body and long, matted hair, I asked him why he adhered to a system so repulsive, cruel and false. 'Kali is very real to us,' he replied, 'in the distress, poverty and wretchedness which she inflicts upon the people. Were we to leave her worship for your foreign faith, certain destruction would follow. Personally I am well acquainted with Christianity, having been through the full course of the Bhowanipore Institution, under the London Missionary Society. I have studied many of your doctrines, which may be excellent for *you*, but I came back to Kali, as her worship is that of my ancestors and my people.' And so this man, an intelligent graduate of a Christian mission college, goes back to his priestly office at the shrine of the most demon-like goddess of Hinduism!"

The next case which we shall adduce in which nakedness seems to have entered as a mystic religious element, is related in the nineteenth chapter of the Acts of the Apostles. It appears from that narration that there was one Sceva, a Jew, who acted as High Priest in the secret mystification worship of the Temple of Diana at Ephesus; from which it is seen that this Jew had *gone back* from the religion of Moses into the practices of paganism. The Apostle Paul labored there, at Ephesus, for two years, in direct opposition to this pagan worship, and convinced many; insomuch that the seven sons of Sceva undertook to appeal to the same name, viz., that of Jesus, by which Paul wrought miracles. They thought, probably, that there was some magical power in the mere name of Jesus, which they could use, as Masons sometimes do, together with their own arts. But in their attempts to heal a deranged man by their incantations, the man (doubtless disgusted with their mummery) rose up against them, and drove them out of the house, *naked and bleeding.*

Now it seems probable that these seven sons of Sceva had stripped themselves, and perhaps had cut themselves, as a means of invoking the aid of the infernal gods, or of Hecate, queen of hell, or of some *Kali*, goddess of destruction; for it is hardly likely that one man could so overpower seven men as to strip and draw blood from them all. Some of them, at least, we may suppose would escape from the house first. The infuriated man probably drove them out just as they were, without allowing any of them time to robe themselves or wash off the stains of blood.

This idea that the mystic ceremonies of Diana were performed, in part at least, in a state of nakedness, seems probable from what the Apostle Paul says elsewhere—That it was a shame even to speak of the things that were done by them in secret.

But our object in calling the reader's attention to these facts, is to show the exceeding proneness of some men to stop short in the pursuit of a high and elevating religion, and *go back* to the low arts that were practiced by society when in a state of grovelling paganism. We see by this nineteenth chapter of the Acts, which records the first conflict between Christianity and secret societies, that a Jew and his seven sons *went back* from the religion of Moses to practice the disgusting medley of priest-craft and trade-craft that was observed by the "mystic tie" of Ephesus. We have also seen, from Prof. Clark's testimony, that a Hindoo priest, though reared in the knowledge of Christianity, deliberately *went back* to the worship of the fear-inspiring *Kali*, the goddess of destruction.

And in the mystic worship of Freemasonry, do we not have evidences before our eyes every day, that men even now, under the light of the nineteenth century, *turn back* from the love and liberty of a pure Christianity, and place themselves under the awe-inspiring oaths and intimidating ceremonies of a pagan worship? The American Freemason, as well as the Hindoo Brahmin, returns to the "ancient and honorable" worship of the powers of fear, destruction and ruin!

If St. Paul preached any one idea more clearly than another, it was this, viz., That the Jews had come wholly short of the moral law by their observance of ceremonial law; that the fears and terrors invoked by the law of ceremony, was a law fit only for slaves; and that the only way of fulfilling the moral law, was through an entire, devoted, exclusive faith in Christ. It was not a worship of fear and ceremony that was needed, but a worship of love and spirit. The old law of ceremony had served its time; had helped a set of slaves on their way out of degradation toward a spiritual state of existence; and now it is no longer needed. But this ceremonial law, worthless as it now is, is infinitely superior to that ceremonial law which is offered us by the Masonic lodge; for Masonic law can claim no higher origin than the secret, mystic rites which were practiced in the pagan temples of Ephesus and Eleusis. It is a law of fear, of terror, of threatened blood-spilling, and not a law of love, of faith, of spirit; for every Mason knows what a terrible power the lodge possesses for inflicting "distress, poverty and wretchedness" upon all who dare to oppose its ancient prescriptions.

The Anti-masons, the true descendants of the American fathers, both in religion and politics, have been accused of madness, because of their attempts to abolish this foreign institution of Freemasonry. It is true, we admit, that, like the madman of Ephesus, we have risen up against a juggling set of Masonic High Priests; and we intend, by God's help, to drive them out from the house of God, which they dishonor, and expose them to the world in all their revolting nakedness. As to any blood of their own which they may have shed, as grand swells of the Masonic Grand Army of the Republic, *that* may prove to be the seed of the Masonic Temple, but in a moral point of view it has no more value than had that of the seven sons of Sceva, or that of the prophets of Baal, shed in their contest with Elijah.

AMERICAN.

The Argument of a Bad Cause.

FROM OUR CANADIAN CORRESPONDENT.

"So they pelted you with rotten eggs last Sabbath as you were going to church," said some neighbors to a St. Andrew's weaver. "Ou aye," said the honest weaver, "but if they had only kent hoo joyfully we took it, for the Lord's sake, they wadna hae doon'd." So when they learned that he was rejoicing that he had the heart to be another martyr for the cause of religious liberty, the wicked Sabbath-breakers in that village of Fifeshire allowed the weaver and his sons unmolested to walk twenty-five miles a foot to their church, and as many back again, that they might lift their silent protest against clerical oppression and erastianism. A century passed away and the nation homologated his views, and this day the majority of the nation stand aloof from the establishment of the church by the State and enjoy the liberty of the St. Andrew's weaver and his sons.

Just so we think that Edmond Ronayne, late Master of Keystone Lodge, Chicago, has earned for himself an enviable notoriety by crushing the head of Freemasonry on one of its strongholds in Tilsonburg, in Canada. The venemous monster did not bite or sting, but simply hissed and covered its victorious assailant with slime because its head was bruised. The contemptible thing did its best to defend itself in the light. The argument was worthy of Samuel D. Green's bar-keeper, Mix, who, if we do not greatly mistake, has found a lurking place in that neighborhood ever since Morgan's abduction and murder! What he saw killed out in the United States he has come into Canada and now propagates and seeks to uphold. Having been so highly honored in Canada, we hope our dear brother Ronayne will take his *egging* at Tilsonburg as the Apostles of Jesus took their *beating* at Jerusalem, when "they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name."

We esteem such treatment as the proper acknowledgment of their defeat that the veriest cowards could give. May Edmond Ronayne long live to follow out by public exposition what that noble philanthropist Captain Morgan did through the press, and Elder Bernard now lives to see happily completed in an exposure of all the degrees in Masonry.

It strikes me that renouncing Masons do not put a tithe of the power into their exposures which they might. If they could only get down low in the dust at the foot of the cross, and confess the enormity of their offences before high heavens, it seems to me the rank and file of the enemy would flee in all directions in horror and amazement. If Peter denied his Lord and Master three times with oaths and curses he had an opportunity before all of thrice confessing his love for Jesus.

Paul's power is nowhere greater than when exhibiting himself as the chief of sinners, nor David's than when, in the 51st Psalm, he confesses his guilt and traces it to its deep-rooted source. Suppose a reformed and converted Mason were thus to confess his sins: "I, E. R., do solemnly confess before you all in K. L. of this State, that I did hypocritically declare that I did not seek admission into your fellowship for the sake of personal advantage, when this was my main motive. I had been taught that Freemasonry secured for all the members of its fraternity advantages such as could be nowhere else obtained. It was to secure these that I gave your lodge that place in my heart which belongs only to the God that made me being. Then for your sake I declare that it was of my own free

will and accord that I insulted that awful Being in whose presence angels veil their face, by putting three small Masonic gods on my hand and performing to them the highest act of religious worship by SWEARING *in their name* and even in HIS PRESENCE who has said, 'Thou shalt have no other gods before me.' Then I did blasphemously elevate your lodge and order to the same platform of honor and glory on which I had impiously placed my own Creator! Then did I foreswear myself by solemnly promising ever to wish *well* to things of which I was profoundly ignorant, never to reveal them, though the interests of my nearest and dearest friends not being in that fraternity might require me to do so; and also that I would ever conceal what it might be my bounden duty, as my brother's keeper, to reveal to him and to the world, that all concerned might escape the snare set by the devil and his agents, in which to entrap unwary souls. To all this blasphemy and wickedness I yielded a cheerful assent, though inwardly I loathed my captors for it, and despised you in my heart! And yet, O merciful God! in thy presence I bound myself, at the bidding of these my murderous abductors, by the most cruel and suicidal obligations. Thus I took my life out of the hand of my God, and out of the keeping of the sovereign power, and put it into yours, naming the death I should die, and the burial with which I should be buried! These things were all in opposition to the law of God and the law of the land. Thus, whilst deceiving you, I was deceived by you! You left me indeed wounded and half dead to be taken up and cared for by the blessed Jesus whom I had discarded.

"Now, in obedience to my country, and above all, to my God, I am constrained to break through these foresworn obligations, which I esteem as no more binding on any child of God than the withes that bound Samson. By the grace of God I have escaped these obligations, and shall henceforth live to expose your dark doings, and bury as a most foul and loathsome thing that Masonic righteousness which I once, equally with yourselves, prized so highly, but now do count as dung, too vile for anything but to be looked at and loathed, and then buried out of sight, to be no more gloried in or boasted of."

This and a great deal more of the same nature might be confessed to the utter confusion of the order.

Mr. Spurgeon on the Second Advent: "The more I read the Scriptures as to the future the less I am able to dogmatize. I see conversion of the world, and the personal premillennial reign, and the sudden coming and the judgment, and several other grand points, but I cannot put them into order, nor has any one else done so yet.

POLICY OR PRINCIPLE.

One adopts as a maxim, "Never to offend any one." This will secure to him patronage, by its mere self, even if personally he is almost destitute of positive fitness for the post in question. But this maxim saps out every particle of manhood from the whole underground of his being. Henceforth he is a mere walking zero, if not a positive duplicity. Henceforth he is incapable of being true to any trust whatever. He cannot even be a friend. He is simply a wishy-washy nothing; for he is, from set purpose, double-faced. He blows hot and cold in the same breath. His words are smooth as butter; but what are they worth? His smiles are as incessant as moments in time, and as numerous as points in space; but what do they signify? They signify simply what his whole being singnifies—nothing! nothing! And all the success he ever reaches is of a piece with the rest of himself: it is nothing, and is in the end, worthless self; for he is simply a sham, here, now, and always.

Another adopts this maxim: "Always to avoid fight." But this is only another form of the first one. And this would be true even of a thousand others which we might put into words. They are all vicious by the one central rottenness of moral cowardice. They are all one in this dark common characteristic: that they involve a surrender of true manhood, and they debase man into a mere pusillanimous sycophant.

But the present age has not more than its simple average of shams. It is simply a single slice from the dark history of humanity as a whole. And, thank God, the signs are not a few that a better future is ripening. The church is not entirely made up of mere "trimmers." There are Moodys and Cooks and a host of others abroad. And is not the seed now already germinating which will ripen speedily into a whole generation of such? So may it be.

PURGE THE PULPIT.

Men and brethren, Christians, can we look calmly on and let Christ be "smitten, spit upon, wounded," in the house of his friends? If so, the baptism of blood will come, as in the days of God's releasement of the poor bondmen, a few years since. The just judgment of God will be meted out. Blessed will they be who are sheltered in the Rock. The eloquent Mason divine, Dr. L., says: "Could they look upon the workings of the craft at any convocation; could they see rites which are not only innocent but instructive; could they listen to the teachings so full of moral wisdom, they would depart wiser and better men." Why not, then, give us a chance, and let us become wiser and better? Is the Christian, the man of Jesus Christ, benefitted? Does it make him wiser and better to feast his eyes on rites where the image of his Saviour is not even shadowed, and his blessed name is rejected? "Tell it not in Gath!" But what of the horrid oaths, binding men in eternal secrecy? What a "circle of friends and intimates wider than the home circle," for Christians and ministers of the Gospel of Jesus Christ to commingle with? Beautiful society! Glorious brotherhood!!

What! prevail upon men to swear to abide by yet unrevealed obligations! Will Christian men, especially ministers of Jesus, for any earthly consideration whatever, so cruelly commit and humble if not degrade themselves? Can it be done without compromise and guilt? We are glad to know that thousands, past and present, have fled its precincts, disgusted with its Christless, as well as useless, ceremonies. Beware! God intends to bring every hidden thing to light. "What is spoken in secret shall be told on the housetop." "Come out from among them and be ye separate," ye ministers of God and Christians; rest no longer under suspicion. It is not our intention to condemn individuals, by any means. We do most heartily, and in the name and love of Jesus, protest against secret organizations, inasmuch as they are supposed to be quite disloyal to church and state.

Oh, that the ministry at least would wash its hands in innocency! God grant that there shall be no cowards in this righteous warfare! Brethren, be bold in the Lord to counteract organizations that deny Christ.

It may be said we have no right to interfere with others. So the South, and its Northern sympathizers, said in reference to slavery. So Rome said, when Luther thundered at the Vatican. So the rumseller vociferates. "He is a quiet, peaceable man, interferes with nobody, and should be let alone." Slavery hated investigation and investigators. So did Rome. So does Masonry. Unreadiness to admit investigation—to bring to daylight—is proof positive of corruptness. Oh that the ministry would purge itself of complicity with all such doubtful combinations! Leave them with political gamblers and schemists; but, O man of God, come not thou into their secret—unto their assembly.—*Woodruff Post.*

THE WESLEYAN METHODIST CHURCH.

There have been many mis-statements and misunderstandings in regard to the Wesleyan Methodist church. Organized in 1843 as a non-episcopal anti-slavery church, they have always stood firm upon all great questions of moral reform. Their distinctive features are a strictly republican form of government, which insures equal rights to clergy and laity; a pure gospel Christianity; opposition to all kinds of oppression and monopoly; advocacy of temperance, national reform, and all great reformatory principles, exclusion of all members of secret societies from their communion; and opposition to popular evils, church gambling, fairs, etc., etc. Through much adversity, many trials and much opposition their growth has been steady although slow. But they are now on a permanent basis and rapidly increasing in numbers. At Syracuse, N. Y., they have publishing interests to the value of $65,000. Their periodicals are the *American Wesleyan*, weekly; *Children's Banner*, semi-monthly; the *Bible Standard*, a monthly magazine; churches and parsonages to the value of $700,000. Also a flourishing seminary in Minnesota. They have sixteen annual conferences, in which are over five hundred ministers and nearly 30,000 members.

EMPEROR ALEXANDER I. OF RUSSIA.—Stephen Grellet, the distinguished Quaker preacher, a man of rare excellence and ability, says, in 1819: "The Emperor conversed very freely upon war, and his desire to establish a Congress of Nations to prevent a resort to the sword. He stated, 'His soul's travail had been, that wars and bloodshed might cease forever from the earth, that he had passed sleepless nights on account of it, deeply deploring the woes brought on humanity by war, and that whilst his mind was bowed before the Lord in prayer, the plan of all of the crowned heads joining in the conclusion to submit to arbitration whatever differences might arise among them, instead of resorting to the sword, had presented itself to his mind in such a manner, that he rose from his bed and wrote what he had so sensibly felt.' "

If the Christian religion is right, the Masonic religion is wrong, and their hope is vain; and those that encourage that hope are guilty before God. It is no small crime to cry peace, peace, when there is no peace. It is a serious thing to encourage men to trust in a false hope for salvation, to wake up to the mistake only when it is too late. It is not wonderful that those ministers are not more successful in bringing men to the altar as seekers of a new heart in Christ, when they go outside of the church amongst the same people and read them passports straight to heaven above, without any such condition. In the church they administer the sacrament, the emblem of Christ's broken body, and blood is the only remedy for guilt and sin. In the Masonic services they as gravely administer the white apron as a symbol taken from Egyptian idolatry, and used by Jeroboam, the son of Nebat, who caused Israel to sin, and administer that as an emblem of innocence and as a passport to the lodge above, where God is claimed as their Grand Master. They do not claim that inheritance as Christians, but as Masons. That apron has no place in any Christian church. And the Lord's supper has no place in any Masonic lodge. No union exists between Christ and Baal.—*San Benito (Cal.) Advance.*

THE KING OF PORTUGAL.—Congresses after war are ordinarily the consecration of the advantages of the strongest; and the treaties which result therefrom, resting rather on facts than on rights, create forced positions, resulting in that general uneasiness which gives rise to violent protests and armed demands. A Congress before war, with the object of preventing it, is, in my opinion, a noble idea of progress.—*Speech in 1864.*

Efforts are being made in India to secure assistance for the Turks from all the outlying Mohammedens. Persians, Afghans, Arabians, Egyptians and others are appealed to to come to the aid of the Crescent in its time of peril. War often makes strange companions, and in this case exhibits England to be sympathizing with the barbarians in their plans for perpetuation tyranny and licentiousness.—*Ex*

TENTH ANNIVERSARY

OF THE

National Christian Association,

IN GEBHART'S HALL,

Dayton, Ohio, Oct. 23d to 25th, '77.

The city selected so unanimously last year for the anniversary convention of our reform is the fourth in size in the State of Ohio, pleasantly located at the junction of the Mad with the Great Miami river, across which numerous bridges have been thrown, and whose wild waters in the spring freshets are confined by long levees on either bank. Six railroads and the Miami canal furnish means of traffic, while numerous manufacturies add to its business. Many fine residences adorn the broad streets, and among the public buildings, the court-house is a beautiful structure in purely Grecian style ornamented with a heavy front of Ionic columns, the limestone for its construction being quarried near the city. Of the numerous churches the largest belong to the Presbyterians, Lutherans and Roman Catholics. The former seems to be the leading evangelical denomination, and the latter has a large establishment conducted by nuns. The United Brethren in Christ have their head-quarters here, their large Publishing House, issuing the *Telescope* and other papers, being centrally located. They have also two or three influential churches in the city, and the Biblical Institute, their only theological school. Among the best known institutions of the city are the National Soldiers' Home and Asylum which are located just west of the city limits.

PRELIMINARY MEETING.

Delegates arrived in good number on the morning trains and came together with a joyful spirit at three o'clock in the afternoon to unite their prayers and encourage one another with experiences of the grace and mercy of God during the year. President Blanchard read a passage from the Word of God and conducted the meeting. Prayer and song alternated with testimony while more than an hour passed happily to the sixty or more present.

Among the experiences Past Master Ronayne told of his own, which have not been the least remarkable. Of the Marshalltown (Iowa) meetings he said he had never told all that had transpired. The meeting was peaceably conducted the first night. The lodge was quiet and undisturbed. But during the next day, as the effect of the meeting began to tell on the streets, a plan was made to get up a row, and seemed to include all the Freemasons. On the second evening after the audience had gone out and the lights were nearly extinguished, as the speaker, with others, was passing out upon the stairs three loud and distinct raps were made by some one upon the wall, a signal to the Masonic crowd in waiting at the street entry. They, however, succeeded in getting away from the building unrecognized, or at least unmolested, and took a circuitous route through the town, stopping at another place during the night than that at which they were expected. That night before retiring he went alone to God and laid his troubles open before him, and arose feeling great peace. He had asked for help in the name of Him who was dishonored by the lodge and felt that there alone, through the power of Jesus' name he had gained a most signal victory. He had marked that always, when the meetings at which he spoke had been opened with prayer for the Divine blessing, they were crowned with most signal victory. Where there was no prayer something seemed to change the result so that it seemed like a Masonic triumph rather than of the truth.

Another brother followed with brief remarks on the necessity of relying only on the Lord for help in this warfare, for it was manifest that the enemy are more and stronger than we.

Another said that after asking for wisdom to direct us in our work against secretism we must then ask for courage. Men are timid and fearful now-a-days. Ministers are cowardly. They seek for support not for souls, and fear more to give up their places, than to lose their lives for Christ's sake. The Apostles were not such men. They counted the cost and went forward in the name of the Lord and got the victory.

J. B. Templeton of Greenfield, O., remarked upon his extreme age and his work for temperance and Anti-masonry begun in his early days. He was among the first of those who began to agitate. During the anti-slavery days he kept a depot for the underground railroad in Fayette county, Ohio, and helped many a slave on to liberty toward the North Star. He had to do some work in the dark then, it is true, but it was not in a bad sense a dark kind of work. Now that cause had triumphed and he rejoiced in beholding the day. This reform must go forward in the same way. The Lord will give it the victory.

Father Baldwin, of Hillsdale, Michigan, said he came to this Convention to get good; to gain increased faith and strength in God. He believed he had faith in God's strong promises; but sometimes felt that he lacked that faith that works by love, and he needed courage too. He was afraid of himself, because he sometimes spoke severely in telling men plainly of their sins. I do not speak boastingly of what I have said,—there is not a man in Hillsdale that dare tell the whole truth to men about their sins. If a man preached in that way he might take his hat and leave the place. He had voted with the Anti-masons in the Morgan times; and always, when in connection with other ministers a candidate for license to preach was being examined, he put the question straight about their lodge sentiments. The Free Baptists struggled in the days of Marks and Colley against this lodge power, but it is not so now. The days of secretism and *mumism* have come over us. He asked prayer for courage and strength that he might speak out, speak the truth freely. Though the truth may be hidden there will be a resurrection, and it will appear glorious then though we are afraid of it now. He told a story narrated by Bishop Simpson about the negro preacher refusing to preach against stealing for fear it would "throw a coldness over the meeting." That's the trouble with our ministers; they don't want to throw a coldness over the meeting by saying anything about the secret orders.

Rev. H. H. Hinman spoke of his African missionary work, and meeting here in Dayton a co-laborer in that field from whom he had learned very satisfatory news of that mission. God is able to do abundantly, more than we are able to do or think. Traders in Africa scorned our mission work. They were all slave-dealers, and hated us for being a check on their nefarious work. They had no faith in our work among the degraded Africans. But now, where was nothing but degradation and wickedness, on the very spot are five churches, a post-office, custom-house, and a people civilized and honoring the God of the Bible.

Rev. A. D. Carter, Deersville, Ohio, said he had been engaged in Christian reforms for fifty years. He was nineteen years old when the Morgan troubles begun and had marked the progress of the reform, taknig his stand then. There is no room, he said, for Freemasonry and Christianity to live together on this continent. He had outlived the time usually allotted to man, had served his days for himself and now his all was for Christ; his time should be given to his service and pushing on the war against every sin.

Secretary Stoddard spoke of his joy to see so many faces familiar to him from so many distant parts. One brother with his wife has come eight hundred miles to be with us. He spoke further of the arrangements for the opening of the Convention in the evening.

The Convention.

OPENING SESSION.

The gas was turned on early in the fine new hall, as the audience had responded promptly to the somewhat limited notice of the first meeting of the Convention. If the number present was not so large as on the following evenings it had one advantage — the element of curiosity was almost entirely absent, and few speakers meet more intelligence and interest than was manifested when President H. H. George, D. D., of Geneva College, Ohio, arose, as presiding officer, to announce the opening of the Convention by prayer, in which Rev. Dr. L. Davis, of the Biblical Institute, Dayton, led.

Preliminary business was dispatched to clear the way for the solid work of the evening, and committees appointed as follows:

Bishop J. Dickson was appointed first on the committee on resolutions but excused himself from feeble health, having just recovered from confining illness, and President Allen was substituted.

President George then announced his appointment for the opening address which he proceeded to deliver in an earnest and eloquent manner.

The address appears on another page.

President J. Blanchard was then introduced and spoke upon "Lodge Worship Antagonistic to God and Man from the First Ages to the Last," presenting one of his most mature and able arguments upon the religious nature of the lodge system. During the hour of delivery the audience showed a just appreciation of the address receiving it with close attention and warm applause.

At its close Past Master Ronayne took occasion, while announcing the expositions of the following evenings, to remark in confirmation of the arguments of the speakers, producing proofs from Pierson and other lodge authority. The religious but anti-Christian character of Freemasonry he dwelt upon, declaring with emphasis that the difference between Christianity and Masonry was that the former trusts in the blood of the Lamb, while the latter trusts in the skin of a lamb. The opposition of Freemasonry to Christ is the grand reason of our opposition to Freemasonry. The denial of both the Father and the Son he hoped to satisfactorily prove during the succeeding evenings.

The Business Committee reported a programme for the next day, which included a devotional meeting at nine o'clock for half an hour followed by reports from the Cor. Secretary and Agent and from the Treasurer of the National Association, and field reports from State lecturers and auxiliary associations. The last hour of the morning was devoted to discussion of the topic, How shall the influence of Freemasonry be counteracted in our cour s? Opened by Judge F. D. Parish of Oberlin. In the afternoon, after reports of committees and election of officers, the topic, How to increase the Roll of Seceding Masons, opened by Edmond Ronayne, was to be followed by Bishop Dickson leading in discussion on the question, How to strengthen the position of those churches that testify against the lodge. The evening was given to the working of the the Entered Apprentice degree.

Finance:
J. G. Mattoon of Ohio.
G. W. Needles of Missouri.
Prof. J. L. McCartney of Ohio

Enrollment:
Rev. H. H. Hinman of Illinois.
Rev. J. H. Tet r of Ohio.
Rev. S. Y. Miller of Indiana.

Business:
Rev. J. P. Stoddard of Illinois.
Rev. W. O. Tobey of Ohio.
Rev. D. S. Faris of Illinois.

Resolutions:
Prest. J. Blanchard of Wheaton, Illinois
Prest. S. B. Allen of Westfield, Illinois.
Prof. J. G. Carson, D. D., of Xenia, Ohio.

Correspondence:
Rev. H H. Hinman of Illinois.
Rev. James Wilkinson of Ohio.

WEDNESDAY—MORNING.

The half-hour prayer meeting, which has become a fixture in our conventions, was opened promptly at 9 o'clock. At the request of President George, Rev. D. S. Faris of Sparta, Ill., conducted this meeting, reading from the 8th chapter of Ezekiel.

Business was taken up promptly at its close waiting only for a brief and appropriate invocation ot the Divine blessing by the president. The minutes were disposed of and committees appointed as follows:

Nominations:
Rev. J. P. Stoddard of Chicago.
Rev. L. Davis, D.D., of Dayton.
Rev. H. P. McClurkin, D.D., of West Virginia.
Geo. W. Needles of Missouri.
Rev. E. Mathews of Michigan.

Railroads:
Prof. W. O. Tobey of Dayton.
C. A. Gantzchow of Indiana.

The Secretary and Agent of the National Association, Rev. J. P. Stoddard, made his report of the year's work. The pressure of work in preparing for the Convention had unexpectedly fallen on him at a time he had devoted to the preparation of a full written report. He was, therefore, under the necessity of promising to reduce to writing for publication the facts he laid before the Convention orally.

The report of the Treasury was made by H. L Kellogg. As the full report was published only four months ago a synopsis of the accounts since will be sufficient here:

RECEIPTS JUNE 1 TO OCT. 15, 1877.

Rents	$463 81
Publishing House Fund	168 00
General Fund	5 25
Illinois Fund	29 00
Lecture Fund	5 00
Int rest on loan	254 17
Interest on notes	102 70
Book sales	91 55
	$1,119 48

EXPENSES.

Salaries	$478 18	
Loan from Publishing House Fund	30 00	
Taxes	264 59	
Repairs	59 57	
Janitor	68 00	
Book account	84 08	
Gas	11 00	
P. stage	8 75	
Printing	7 50	
Miscellaneous expense	5 93	
		1,017 60
Balance		$101 88
Cash in treasury June 1		81 36
		$183 24

The report was referred to the finance committee.

The reports of the State lecturers was called for, and Rev. H. H. Hinman of Wheaton, Ill., who has been most in the field, came forward. He had spoken in various points in Illinois, Iowa and Indiana to hundreds of audiences. He frequently began his work in a place by preaching on the Sabbath, as he found this often an excellent way of introducing the reform. He had sometimes met with abuse but generally was treated with respect. He had during the year met one minister who had taken twenty-one degrees in Freemasonry who had left the institution. At another time he met one who had taken seven degrees and then left the lodge; though not publicly renouncing he kept others from joining by quiet private advice. Another seven-degree Mason, a minister, came out in a public audience and testified to the evil nature of the lodge, advising all bound by it to come out once and forever. A Methodist Episcopal minister in Iowa for whom he preached a sermon said many of his conference were members of the lodge, but were only nominal Masons; they had no sympathy with the order, and when asked for advice about joining, said, You had better let it alone. The conviction was plainly growing among Methodist ministers that Masonry was a wicked institution with which they ought to have no connection. Some still advocate it, but they are the exception, not the rule. He had met one such Mason on the cars in Illinois, and gave him a Honeywell tract, which he denounced as "full of lies, enough to damn a nation."

"But many," I replied, "say this is true."

Mason—It is false; there is no truth in it.

Hinman—Do you know Charles G. Finney?

M.—Yes, I am well acquainted with his works.

H.—What sort of a man is he?

M.—O, he is a good man.

H.—Did you ever see his book on Freemasonry?

M.—Yes; I have it at home.

H.—Well, Finney says that what you say is a lie, is true, and you say Finney is a good man, whom it is not to be supposed would deliberately lie.

M.—O! I don't suppose Mr. Finney ever wrote that book!

The speaker believed that the man lied and knew it. There were many encouraging features of the work which he could not take time to enumerate.

As he closed some one in the audience struck up "Hold the Fort," and a verse or two was heartily sung.

Prof. W. O. Tobey from the committee on railroads announced that reduction of fare had been promised on the return trip by all the Pan Handle lines, the C. C. C. & Indianapolis and the Dayton & Union, and delegates by applying to him would receive a certificate to present to the ticket agent when applying for reduced fare.

Mr. Needles of Missouri was called for to give a report of the work in his State, but excused himself, stating that he expected Rev. Mr. Geestin of the Missouri State Association would soon arrive and would make a report.

Dr. S. L. Cook of Indiana was introduced. He could only present a verbal report as he had been very busy of late, having just come from their State Convention at Plainfield. He had encountered many discouragements, but had continued in the work as well as he was able. He had given about 200 lectures in various counties in the northern and central parts of the State. He found some difficulty in meeting expenses. Some sent for him at a long distance, but said nothing when his work was done about paying for it. He had not been egged or abused as some others report; but had heard threats in Whitley county. There was much excitement when he had first announced a lecture there; but a team ran away injuring him, so that the first lecture had to be postponed. At the next lecture an old Mason helped to keep order. He continued in the work for principle not the pay involved. He had one quarrel with an Odd-fellow. Had been one himself and knew the order. He put to this Odd-fellow a plain question whether it was not the duty of the lodge to turn out a member who was plainly guilty of murder. The reply was, It was not. At one lecture an Odd-fellow wished to say a word at its close and said he had got more ideas about Odd-fellowship than he ever had before. He was resolved to quit the lodge and advised all present in the order to study the question and follow him. Good men were no longer going into the lodges as formerly. In a number of places they had given up their charters. The Grand Lodge of Odd-fellows, which met lately, resolved that the subordinate lodges must not suspend members for non-payment of dues, because the influence of Moody and other efforts had caused many to become dissatisfied, and they must be treated carefully. This was official encouragement which was remarkable. The Masonic Ladder, published by John Sherer, of Cincinnati, on page 53, in reply to the question, Why not initiate women? replies:

"1st. Their presence might destroy the purity of our maxims and manners."

2d. Love might enter the lodge with them.

3d. Jealousy might enter and make us rivals.

He wanted this told in every household and to every woman in the nation that Masonry says that woman would destroy the purity of its manners. Tell your fathers and sons when they go to the lodge that they repeat the insult. Let us stand firm in this battle; stand by the good men who are in the forefront and do not let them fall or be discouraged from any lack of co-operation.

Rev. J. P. Richards of Illinois reported. He had been in the work only about three months. Was appointed last fall at Jacksonville at the urgent solicitation of Bro. Hinman. He has given thirty-five or forty lectures, preaching occasionally. Had met many discouragements yet felt hopeful of the result. His first lecture was at Wittemberg, Iowa, where a Mason showed some anger and accused the Anti-masons of various things chiefly dwelling on the perjury of seceders. "Why then," said the speaker, "don't you prosecute them? Ronayne and others have challenged you to do so." He replied, "That would only make the matter worse." At Leon, Iowa, he found not one outspoken Anti-mason in the place. A crippled brother living nine miles out of town, had sent for him and made all the arrangements. The Masons were disorderly, but were put down by managing to get the audience to vote strong for order. It was not necessary to go into the lodge to know certainly of Masonry. We have from Finney, Ronayne and others such abundant proof that nothing could be stronger. At Jacksonville, Ill., after the last State Convention, he went into a shop to purchase some article, and asked the keeper if he had attended the meetings. The man said he had and wished the work God speed. He had been a Mason of fourteen degrees. He said Masonry was killed in Jacksonville and he did not believe they have made any more since that time unless they sent over for some one from the Insane Asylum, or imported some simple person from abroad.

Past Master Ronayne reported that he had worked the three degrees ninety-seven times, but had lectured but little. He found a large field in Canada waiting for workers. There is no idea here how much is waiting to be done there. In Berlin, in the province of Ontario, an Hon. Mr. McDougall attempted to belittle the reform. He said the future king of England was a Freemason, and by such popular arguments tried to turn popular and patriotic feeling against the speaker. He hardly knew how to meet the case, but said in reply that the Prince of Wales is guilty of some things we would not like to have charged upon us. The English press not long ago reported that his wife was temporarily separated from him because of his improper conduct with other women. We would not like to follow him into such excesses. Mr. McDougall attempted to reply but was hissed down. At Winnebago,

[*Continued on 9th page.*]

State Convention, Plainfield, Indiana.

The Indiana State Anti-secret Christian Association met in the Friends' meeting house at Plainfield, Hendricks county, October 17th, at 7 o'clock P. M., and was opened with religious exercises, conducted by the President, Rev. W. P. McNary. Brief addresses were then made by Revs. McNary, Hinman and Faurot, after which committees were appointed and convention adjourned to meet at 9 A. M.

In the morning a pleasant season of religious worship was followed by a business session. The State Agent reported a considerable amount of labor attended with encouraging results, but with a very inadequate financial support. Considerable discussion took place in reference to finance, after which the following officers were chosen for another year:

President, Rev. W. P. McNary, Bloomington.
Vice President, Rev. R. Faurot, Kendallville.
Corresponding Secretary and Lecturer, Dr. S. L. Cook, Albion.
Treasurer, Peter Rich, Westfield.
Recording Secretary, Rev. Mr. Fisher, Westfield.

Dr. Cook then gave an able address on "The Deception of Secret Societies," after which the convention adjourned until two o'clock P. M.

The afternoon session was opened with devotional exercises and devoted to various items of business until three o'clock when Rev. W. P. McNary gave an interesting address on the Religion of Freemasonry clearly showing its pagan origin and anti-Christian tendencies. In the evening Edmond Ronayne, Past Master of Keystone Lodge, Chicago, worked the first degree of Masonry. The night was rainy which kept many away. A good audience gave fixed attention while Masonry was portrayed before them.

On Friday, after our devotional exercises and business session, we listened to an excellent address on "The Adaptation of Secret Societies to Purposes of Evil."

Friday afternoon was devoted to the topic: "Are Masonic oaths binding?" conducted by Dr. Cook, Mr. E. Ronayne and Rev. R. Faurot. Remarks were made at some length by Rev. H. H. Hinman on the condition and wants of the National Christian Association and the Publishing House Fund.

At this session the Committee on Resolutions presented the following report:

Whereas, The history of secret associations is in the main a record of fraud and violence; and

Whereas, The murderers of the Ku-Klux Klans and the Mollie Maguires, and the desolation and death which the secret trades-unions have spread over the land indicate the possibilities of the other secret organizations; and

Whereas, The Knight Templars (all of whom are Masons) are an armed, equipped, and drilled army, governed by laws and officers unknown to the laws of the land; therefore

Resolved, 1. That we regard the secret orders, and especially Freemasonry, as a standing menace to free government, destructive to public morals, and utterly inconsistent with the obligations of Christianity.

2. That as Christian citizens we recognize our obligation to choose righteous rulers, nor can we give our vote for candidates for office who are sworn to support the "absolute despotism" of Freemasonry.

3. That we rejoice that during the past year there has been a manifest advance in the anti-secret reform as indicated by a loss in the number of the Masons in this State and a relative decline in all the leading secret organizations in the land and therefore "with malice toward none and charity for all" we renew the conflict in the confident hope of our ultimate success.

4. That we urge the speedy completion of the Publishing House Fund of the National Christian Association and an increased circulation of the *Christian Cynosure* as essential to our success.

5. That we tender our thanks to the citizens of Plainfield for their hospitality, and to the Society of Friends for the use of their house of worship.

6. That our thanks are due to Dr. S. L. Cook for his arduous and self-sacrificing labors, and we urge on the friends of this reform a warmer sympathy and a more adequate support.

R. Faurot,
L. White,
H. H. Hinman. } Com. on Res.

The foregoing resolutions were taken up in their regular order and adopted without dissent. Spiceland, Henry county, was chosen as the next place of meeting provided a house can be procured in which to hold it; and it was also voted to hold a half-yearly meeting at Bloomington.

On Friday evening Mr. Ronayne worked the third degree of Masonry, and though there was a heavy rain a large audience, including many Masons, gave fixed attention to a combined exposition of and argument against Masonry.

There was a respectable attendance from the different parts of the State, though, owing to the rain, the local attendance was not as large as it would have been. Perfect harmony prevailed and an excellent impression was left on the people of this peaceful, pleasant village.

Yours in the Lord,

H. H. Hinman.

The Work in New Hampshire.

The leaven of reform is working in the old Granite State. The *Cynosure*, anti-secret tracts and books, and above all, Masonic wickedness, are fast opening the eyes of the people.

Elder J. F. Brown lectured recently in the town hall of Newmarket, exposing the evil tendency of secret lodges with marked success. Bro. B. is "bright" in lodge work. An awakened Master Mason, who is also a Christian, confessed to me that Bro. Brown knew more about Masonry than he did. He also confessed that, in his opinion, a third part of the Masons, including the better class, would be glad to get out of the lodge it they could with safety. Bro. Brown was not interrupted in his lecture except by Rev. Lewis Malvern, of Laconia, who lost his jewel, much to the help of the reform. I am informed that at the last session of our grand jury one Masonic juryman argued the case of a brother Masonic liquor-seller so successfully that the latter escaped indictment. It is stated that in Ipswich, Massachusetts, no Mason can serve on a jury. I am also informed by a trustworthy citizen of a neighboring town that Masonic craft lately defrauded that town out of $3,000. "Eternal vigilance is the price of liberty." Long live the *Cynosure*.

S. C. Kimball.

Correspondence.

The Five-pointed Star.

Silver Lake, Ind., June, 20, '77.

The opposition here is very strong, our (U. B.) preachers sympathizing with secret societies. In my letter to you some time ago showing the opposition and the work of the craft, I also asked you how many points a star should have. I have asked several but so far can get no definite answer. Mackey's Masonic Ritualist, page 121, says, the five-pointed star . . . . differing . . . from the blazing star . . . a symbol of the five points of fellowship. Also same book, pages 116 and 117, The small hill . . . the resurrection was unfolded in both systems, the Masonic and the Christian. In our church on the blackboard (for singing) is the three links of Oddfellowship and on our Sunday school banners are the five-pointed stars (most of the banners were made at our house some four years ago. I wot that we did it through ignorance). The present Worshipful Master of the Silver Lake lodge helped to print and make the banners, using our types or letter. He is a Freemason and Odd-fellow and granger. He is singing teacher, also chorister in our Sunday school. In about four or five weeks there is to be a Sunday school picnic at our place and we would like to know whether in marching under the five-pointed star we show our faith in salvation through the death and resurrection of our Grand Master Hiram Abiff on the five points of fellowship? If so the banners should be changed, for I do believe the faith of the majority of the church is salvation through Christ only. I do not know where their grand lodge above is. Our Bible plainly points upward to heaven, and also points just as plainly down to hell, and as Christ is rejected in the lodges here below I do not believe that Christ will be their Worshipful Grand Master in their grand lodge above. I fear they will find it somewhere else. Yours in the cause of Christ,

Benj. Ulsh.

Answer.—The stars on all U. S. flags that we have ever noticed are *five-pointed*, and we find in Webster's Dictionary, pictorial edition, that while the stars in the flags of other nations are some of them four, some six, and some eight, those in the U. S. flag are five-pointed. We regard the adoption of our U. S. star for a Masonic emblem as another of the many Masonic thefts. They have stolen from God's word, even taking passages from the New Testament, while at the same time publicly declaring that their institution was founded centuries before the New Testament was written.

We do not wonder that Bro. Ulsh feels sensitive about the use of the five-pointed star, yet he probably has not observed the abominations connected with its Masonic use.

The *five points of fellowship* are: Foot to foot, knee to knee, hand to back, cheek to cheek, or mouth to ear. Observe the position and now note the fact that of the hundreds of Masonic emblems this most vulgar of them all is the one *Masonic* emblem selected for the badge of a female or Adoptive Masonry. Let no one for a moment think that those who chose this emblem did not choose it for the sole reason that they intended it to be an endorsement of licentiousness.

Our Mail.

H. L. Johnson, Jewett City, Conn., writes:

"I like the spirit and principles of your paper."

A friend of Los Angelos county, Cal., writes of the drouth there. He says:

"It would surprise you to know what a sacrifice it costs me to send for your paper. My wife worked out by the day for the money."

Laura Darbee, Westfalls, Erie county, N. Y., writes of hard times. She says:

"There is nothing, hardly, here to sell on account of drouth and bugs. All feel quite poor."

Augustus Soper, Tilsonburg, Ontario, writes:

"I would not exchange the *Cynosure* for all the papers printed in Ontario. I intend devoting a good portion of my time, after about four weeks, in support of the cause."

S. E. Orvis writes from Copengagen, N. Y.:

"My heart is as ever cheered by the progress of the immortal ideas of this great anti-wickedness reform."

M. W. Bicknell, Stanwix, Oneida county, N. Y., sends his renewal a donation for the Carpenter Publishing House Fund and writes:

"I call the *Cynosure* one of the best of papers although I do not agree with all that I read in it. * * There have been some things written relative to holiness which were in many respects very good, but not clear according to my understanding of the subject. The letter in the *Cynosure*, September 6th, written by James Donaldson, on the above subject, I can endorse with great satisfaction."

J. B. Stinespring, Lafayette, Ind., writes:

"I love the *Cynosure* more and more and think it the best paper printed."

Religious Intelligence.

—Whitelaw Reid, says the Philadelphia *Presbsterian*, the editor of the New York *Tribune*, was reared in a home full of old Covenanting traditions and influences. He is, we believe, an attendant at Dr. Hall's church in New York, and his early training possibly has had something to do with the fact that the *Tribune* has steadily declined to issue a Sunday edition.

—The native Christians of South Africa are learning the lesson of self-support. At Healdtown they raise $1,000 a year toward the support of their ministers, $500 for missions, and $250 for church purposes. They have erected a memorial chapel for the chief, Kama, for the building of which they raised $10,000.

—Judge Galbraith, of Erie, Pa., has decided that churches in course of erection, but not completed, are liable to taxation under the new Constitution of Pennsylvania. The decision was on an appeal by Bishop Mullen against the action of the county commissioners in taxing the unfinished Catholic cathedral.

—The Church Extension and Freedman's Aid Societies (Methodist Episcopal) have expended, chiefly for the colored people, $2,101,757. "We have to show for this," says the *Christian Advocate*, "in the South, 13 institutions for higher education, with 26 professors, 1,500 pupils, and a property valued at $250.000. Sixty thousand colored children are now annually taught by the teachers sent out from our schools and colleges."

—The International Sunday-school Union Convention will be held at Atlanta, Georgia, April 17th, 18th and 19th, 1878. The programme was made out at the recent session of the committee, held in New York, which was attended by Colonel Robert Cowden, general Sabbath-school secretary of the United Brethren church.

—The native pastor of Chih Meh, China, has during the past three months baptized 42 adults and 18 children, and there are in addition over fifty hopeful inquirers who attend church on the Sabbath and seem anxious to learn the way of salvation.

—The Fourth United Christian Convention will be held in Exhibition Palace, Dublin, next month. These conventions were begun by Messrs. Moody and Sankey when in Ireland in 1874. All the evangelical churches of Ireland will be represented. Thus the work of God advances after the originators have removed. A good thought formed into action can never die.

—The following paragraph gives the size of some of the largest churches in Europe: St. Peter's church at Rome will hold 54,000 persons; Milan Cathedral, 37,000; St. Paul's at Rome, 32,000; St. Paul's at London, 35,600; St. Petronio at Bologna, 24,000; St. Sophia's at Constantinople, 23,000; Florence Cathedral. 24,300; Antwerp Cathedral, 24,000; St. John's at Lateran, 22,900; Notre Dame at Paris, 21,000; Pisa Cathedral, 13,990; St. Stephen's at Vienna, 12,400; St. Dominie's at Bologna, 12,000; St. Peter's at Bologna, 11,400; Cathedral of Vienna, 12,000; St. Mark's at Venice, 7,000; Spurgeon's Tabernacle, 7,000.

Home and Farm.

Do not Face the Light when at Work.

Statistics kept by oculists employed in infirmaries for eye diseases have shown that the habit of some persons in facing a window from which the light falls directly on the eyes as well as on the work, injures their eyes in the end. The best way is to work with a side light, or, if the work needs strong illumination, so that it is necessary to have working table before the window, the lower portion of the latter should be covered with a screen so as to have a top light alone, which does not shine in the eyes when the head is slightly bent over and downward toward the work.

In the schools in Germany this matter has already been attended to and the rule adopted to have all the seats and tables so arranged that the pupils never face the windows, but only have the side lights from the left; and as a light simultaneously thrown from two sides gives an interference of shadows, it has been strictly forbidden to build schoolrooms with windows on both sides, such illumination having also proved injurious to the eyes of the pupils.

We may add to this the advice not to place the lamp in front of you when at work in the evening but a little on one side; and never to neglect the use of a shade, so as to prevent the strong light shining in the eyes. This is especially to be considered at the present time, when kerosene lamps, with their intensely luminous flames, become more and more common.—*Medical Journal.*

Cement Stable Floor.

A correspondent writes the Indiana *Farmer* as follows: "I have lately noticed an article going the rounds of the papers advocating cement floors for pig-pens, which I concur in. But why stop with the pig-pen? I have a pig-pen twenty-six by thirty four feet, with a paved and cemented floor; also I have a barn forty by sixty-four feet square, with the whole of the basement paved and cemented. The stables have been in use for five years, and are in as good condition now as when new. Now, brother farmers, I will give my plan for making this kind of floor. In the first place, remove the surface dirt until you get a good, solid bed; then spread coarse sand or gravel over the surface, from two to four inches deep, according to the size of the stones you have to pave with. Commence and lay the outside lines, making allowance for the fall you may want in your floors. After getting the outer lines, keep a straight edge by you, and pound every stone into your bed until it sets solid, and the surface is even or in line. I gave my floor from three to four inches fall to twelve feet, from my mangers back.

After the stones are all set as above stated, take of good water lime one part, and of clear coarse sand four parts; mix thoroughly while dry, and then wet until it will run like thin porridge; then pour it in and fill all the crevices until nearly to the top of the stone. After that is set, take of cement one part and sand three parts; make a mortar so thin that it will easily spread. Lay it on even and smooth until it is about one inch thick. After the plastering is down shut out the light and wind, and let the word of drying be gradual; if the weather is warm and dry, sprinkling every two or three days, or, still better, a light coat of straw dampened would prevent it getting dry too soon. The fore part of the season is best for stables, as they will be hard as stone by fall if treated right. Some may think these floors expensive, but where stone and gravel are handy they cost but little more than wood, and the advantage is so much that it can hardly be estimated. First, there is no harbor for rats and mice; no waste of manure; no plank to break and injure stock; no freezing of manure if cleaned out in the morning; in durability, no end.

For horse stables lay plank seven feet long in stalls, and you are all right.

Sweeping.

The *Rural New Yorker* says every housekeeper or servant girl thinks she knows how to sweep. Be this as it may, there are few who pursue it in an enlightened and systematic manner. There is no necessity for raising a cloud of dust—enough to choke the sweeper—to settle upon walls, furniture and carpet; for after some sweeping the carpet is dustier, that is, on the surface, than before it was swept. Cover all articles of furniture that you can with papers or dusters; throw open the blinds and open the windows. Remove cobwebs from ceiling and walls; brush down with a cloth - or better still, a feather duster if you have one—picture cords, frames and curtains. Use a pointed stick a whisk-broom for cleaning the corners of the carpet; divide the room into four sections; remove the furniture from one and sweep from the corner toward the center with a light stroke, drawing the broom carefully along to avoid dust. Go over the carpet two or three times, increasing the strength of the stroke each time; care must be observed, as the dust in the center of the room is neared. After the section is swept, replace the furniture and sweep the rest likewise. In this way, with a little care, a large room may be swept with but little dust, and it will be clean too. Many advise sprinkling the carpet with bran, coffee grounds, or tea leaves; but in our experience we have found them in one way and another more bothersome than serviceable. When a carpet is very dusty, rock salt or little bits of wetted paper strewn over it before sweeping, answer very well; then, when all is cleaned, wipe off the carpet with a wetted cloth wrung as dry as possible from a pail of warm water, to which a spoonful or so of amonia has been added. Do not wipe more than half a yard without rinsing the cloth; change the water frequently. When a carpet becomes dusty, why not take it up and shake it? It would surely be a saving of strength and labor, and we believe if housekeepers would shake those carpets which are in constant use four times instead of twice a year, they would find it not only an improvement in cleanliness but a great saving to their carpets.

The first prize for the largest pumpkin at the Pittsburgh Exposition was taken by Mr. M. G. Stevens, of Tarentum, whose pumpkin weighed one hundred and sixty-seven and a half pounds, and was seven feet in circumference. That was "some pumpkins."

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 1, 1877.

Editorial Correspondence.

DAYTON, O., Oct. 23, 1877.

DEAR CYNOSURE: I came here Saturday and preached in the First Presbyterian and German U. B. churches on Sabbath. Yesterday (Monday) the Third Street Presbyterian church was filled with people attending the funeral of Hon. Peter Odlin, who died in his 80th year. In 1838 he came off with the New School division, and with Dr. John Steel, his brother elder, formed the church from which he was buried. I had hoped to have seen him alive, but took up a Chicago paper on Saturday, as I was leaving for this place, and saw his death.

Some thirty-five years ago I traveled eight hundred miles to start the *Watchman of the Valley* (now *Presbyter and Herald*, Cincinnati,) in the hands of Dr. J. B. Walker. I met the elders Odlin and Steele in in the basement of this church, and asked their co-operation in the paper. Though endorsed by Dr. Lyman Beecher, then in Lane Seminary, and all the city ministers, these elders refused to have anything to do with it because it was to oppose slavery. They said, "We do not want the subject introduced into the church." I replied, "You cannot keep it out for God has raised the discussion, and it will not be repressed." Tney answered, "We shall die hard;" meaning they would yield only when compelled.

I sat there yesterday and heard his young pastor, enumerating his virtues, mention his support of the war by which slavery fell! The discussion of slavery had literally come in over his dead body.

Mr. Odlin was a man of Southern birth and tastes, but his assembly, of which he was often a member, made him a pro-slavery man. He was a good man and Christian lawyer and would have gone with his church if his church had gone against slavery. He accumulated wealth, but lost it all a few years before he died. He might have lost it had he been an abolitionist, and he might not. As I stood by his coffin and looked back over the years I did not wish to exchange my record for his. I would God the young men who now see they must sacrifice worldly honors and hopes if they favor another discussion could have heard Mr. Odlin's pastor speak of the vanity of all worldly acquisitions as compared with the service of Christ. Our Convention meets to-day. J. B.

—Past Master Ronayne left Dayton for Northfield, Ohio, where he worked the degrees this week. He may visit Oberlin before he turns westward. He has an appointment at Crown Point, Indiana, on the 13th, 14th and 15th of November.

The Tenth Anniversary.

This great meeting has proved, as we expected, an epoch in the reform:—

1st, To the citizens of Dayton, the home of Vallandigham, who in the slavery war was sent South by the Government, among rebels, slaveholders and secessionists where he belonged. No other city or spot in the free States, we think, could have given such a man the support and popularity he had at Dayton, where there are fifty-five secret pledge or oath-bound organizations to some thirty-nine churches. Hogs still, in numbers, run at large in the wide and beautiful streets. Mass bells are ringing from Romish church towers. The press is run in slavish subornation to secret muffled orders, and an Asiatic deadness and dumpishness in reform life pervades the very atmosphere, and stuns the moral suasion wing of the United Brethren church, which has long employed a Knight Templar in their Publishing House, paid by the anti-secret money of the denomination; and so permeated the First United Brethren church that their pastor declared in open convention, that himself and large official board of the church, were utterly ignorant or forgot that our Convention was to meet there at the time! They therefore begun a revival meeting within ten rods of the door of Gebhart Hall where we met. This is "the shady side."

On the other hand Ex-Bishop Henry Kumler, who was one of the Committee who built the Book Concern; Dr. Davis, President of the Theological Seminary; Professor Tobey of the *Telescope;* and others, whom I did not meet, clearly apprehend the nature of the idolatrous orders, and that no treatment less thorough than Moses and Elijah gave to similar worships in their day, will save their church and the souls of men from their blinding, benumbing sorcery. Bishops Dickson, Weaver and Wright and Rev. J. W. Holt, editor of the *Telescope*, were also in the Convention, giving their countenance and co-operation. And toward the end of the Convention, the large hall was filled quite back to the rear wall, with intelligent and interested citizens. Nor should we omit to mention the wives of the brethren above named, who adorned their households and our cause by their truly Christian hospitality, culture and good breeding.

But the glory of the Convention was the large delegation representing a large part of our nation. They seemed little less than inspired. And when the Carpenter Building Fund of thirty thousand dollars was reported all pledged, their bosoms heaved with unutterable emotions. The old men especially were like the aged Israelites who wept and shouted when the Temple of God was restored after the Babylonish captivity. Secretary Stoddard will attend at once to putting these pledges in legal shape to comply with Mr. Carpenter's terms; to make satisfactory arrangements concerning the donation of Rev. Wm. Leuty; to supplying any deficiences which must be expected in so large and miscellaneous a transaction, and secure to this and coming generations our HOME AND HEADQUARTERS OF REFORM.

The minutes of our Convention will be given in the *Cynosure* at large; and the action of the body represented as fast as our time and space will permit. The full and cordial endorsement of the Association and its objects from Drs. McCosh and Hodge of Princeton, and our pledge to the Feemsters, Tapleys and associates in the Southern States, with other fundamental topics, will be considered according to their importance to the cause.

The Exposition.

The Exposition is over, with its splendid display of the products of industry from the baby's toy to the Titanic steam engine, from the finest lace to the strongest canvass, from the thread to the cable, from the doll's dress to the ladies' five yard trailing skirt of gaudy colors, from the jack-knife to the reaping machine, from kitchen utensils to parlor ornaments, from the pin to the jewel, from the pencil outline to the finished oil painting, and a thousand things beside, all have taken their flight, as the world itself will do by and by, and left not a vestige of their creation. The Exposition Building has no longer the sound of music and the echoing hum of industry—no longer the fascination of the presence of the living masses of men with their wondrous diversity of thought. It is empty as the body without the spirit. It is dead. But hope springs up and the mind forecasts even now the resumption of all the recent activities by—the living. Shall you and I, reader, be again among them? If so, or not, let us however hope that the National Christian Association may prove itself to have had a year's growth and strength and that its power may be felt more extensively than ever throughout the country.

We leave our readers to their own reflections on the incidents recorded as illustrating the effect of secretism in general and Masonry in particular upon the human character. Why any professing Christian in our day should for a moment fraternize with a body of men who WORSHIP WITHOUT CHRIST is one of those strange anomalies which may be illustrated by the Sacred Record, "They feared the Lord and served their graven images." 2 Kings 17: 41.

There is, however, another thought concerning these secret societies. What would be their effect if they should rule society? Like disease upon the body politic they will consume the vitality of our free institutions, and instead of openness and candor being regarded as the most manly qualities, secretiveness and equivocation would supplant them. Our people shall be the slaves of the ruling officers of the lodges, and the best hope of the nation would be, not in union, but in disintegration and reorganization.

Slavery had the colored boundary line but where is the line for secretism? It is a moral paralysis, a lamentable blindness, a darkness and pestilence overspreading our people. Whatever the dangers and difficulties were when the rights of the slave found brave advocates must again be incurred by the enlightened maintainers of our civil and religious liberties against the insiduous approaches and blighting influences of hydra-headed secretism. Its hooks are baited with palatable bait but its lines and nets and traps wound thousands, and rob them of their liberty and peace. Let young men beware of them and Christian men and lovers of civil freedom come out of them and abandon them forever. H.

—Rev. Paul S. Feemster, late professor in Tusculum College, Tennessee, publishes an open letter in the *Christian Republic* to the Holston Presbytery of which he is a member. The presbytery has on its records this resolution: "Presbytery disclaims any expression of opinion on the subject of Masonry and other kindred societies." The letter shows with great clearness and force the inconsistent position taken in this resolution and labors to rouse the convictions of the members of the presbytery against a stand so contrary to Christian vows and the teaching of the Gospel. The action of the National Convention encouraging this brother and others at the South in their stand for truth was most timely.

—The Secretary and Agent left Dayton on Saturday for northern Ohio and Michigan, expecting to reach Chicago early this week.

—Rev. H. H. Hinman returned from Dayton on Saturday. He will soon be at work for the Illinois State Convention at Streator.

—The paper has been delayed a half day on account of the Convention reports. The report will be continued until all the proceedings, addresses, etc., are complete. Copies of the *Cynosure* containing it will be mailed on receipt of 3cts. each. The supplement of last week is sent for 2cts. by mail; by express 75cts. per 100.

MARRIED.—By Rev. J. B. Walker, D.D., at Wheaton, Ill., October 24th, Iss Sarah A. Baker, daughter of Prof. F. G. Baker of Wheaton College, to Mr. Elijah Church of Connecticut. Iss Baker has been long and favorably known to the students of Wheaton as instructor in music, and a thousand blessings will follow her to her new home in the East.

MARRIED.—By Elder E. Meredith, October 21st, Miss Delia A. Meredith to Mr. Homer D. Jennings, all of Springvale, Wis.

Illinois, while working the first degree, the Methodist minister arose and began asking some questions, which aroused a fear that he was endeavoring to make trouble, but he turned to the Masons present and put it straightly to them that if this exposition is not literally true they were bound then and there to arise and refute it, or every one would be compelled to believe the terrible charge. If what has been said is true it is a crime against heaven to be a Freemason. These words had a powerful effect. The speaker described how at Chillicothe, Missouri, a year or more ago, Messrs. Stoddard and Needles had been terribly egged by Masons while going home from the meeting. The power of Jesuitry and Freemasonry, he continued, are the same. They are children of the same stock. There was no great difference so far as he had studied the systems; both teach salvation by works; both are propagated by the devil to overthrow the Gospel and Kingdom of Christ. Fifty thousand Masons have left the lodge in this country. All those who have been suspended for non-payment of dues are virtually seceders. What is our duty towards these men? We must take some action to get hold of them and array them in the army of reform.

The hour having come for the discussion of the topic, How to counteract the influence of Freemasonry in our courts, Judge F. D. Parish of Oberlin was introduced to open the remarks.

He said he had been called on rather unexpectedly, but would make some statements and suggestions on the subject. He had been an Antimason almost sixty years; he grew up into it with his manhood. Fifty-five years ago he settled in northern Ohio and put out his law sign in a little place which has now become a leading city in Ohio. He settled down as a lawyer opposed to all secret societies, but soon found a lodge that wanted to get him in. This was before the Morgan days, for he was opposed to the lodge on natural principles. He refused the invitation. He found the lodge made Masons no better than other men The two principal members were free drinkers. He referred to cases that had come within his personal observation in criminal and other cases where the influence of Freemasonry was positive and direct. A majority of our county officers are Masons; our justices, constables, etc., belong to some secret order. We must scratch ballots, and cease to vote for Masons, and use every effort to counteract these secret orders.

John Kemp of Dayton said he had been a sheriff and had spent thousands of dollars to secure the election. From his experience it was no use talking about purifying our courts so long as Freemasonry exists. There is no remedy. You may as well talk of trying to influence the young rats to leave your corn while the old ones are quiet in their nest. The whole system must be destroyed before our courts are free.

Rev. E. Mathews, of Michigan, had some experience as a minister. He preached on one occasion in the Baptist church, but was refused it any further and went to the court-house, which the sheriff consented he should have. He proposed to preach on the fair ground, but found much opposition, because he was outspoken on secretism. A prominent lodge man, the supervisor of Pontiac, tried to get into his sympathies. He was so sorry that I had taken such a position; it would be a great injury to my prospects. He said, "Why, if I should get in a case of law with you I should get the case in spite of everything. I told him I should tell of that and make him ashamed. The same Mason had said that Morgan was murdered and more would be. Why? Because we have millions of property which would be a dead horse if these men should succeed against us. I told him I should use these statements against the lodge and made him afraid of me. We must stand firm, daring to be Daniels, daring to stand alone. Dare to look the devil in the face without blushing or growing pale. Masons find they can't scare me so they try to buy me off, and put me in the papers wherever I go. I like to fight. It's my nature. I was a fighter in England, and a professed gambler and fighting man when the Lord found me in New York city.

Elder John Finney of Mansfield, Ohio, told of a case in a New York court which he knew personally.

While announcements were being made for the afternoon Prof. J. G. Carson of Xenia Theological Seminary stated that the Seminary students had been excused to-day to attend the Convention and desired very much to hear the address of Pres. Wallace, he therefore moved that the address be heard at 3:30 in the afternoon instead of the topic for discussion on the programme. The Convention agreed to the motion, though some objections were made, because of the hope that by further notice being given a large audience might be in attendance the next day to hear Dr. Wallace.

After prayer by Bishop Dickson the Convention adjourned for noon recess.

AFTERNOON.

In opening the Convention Dr. George called on Rev. Dr. Moorhead, of Xenia Theological Seminary, to lead in prayer. The Secretary, Dr. W. H. French, of Cincinnati, read the minutes of the forenoon meeting and business proceeded.

The Committee on nominations reported through Rev. J. P. Stoddard nominations for president and secretaries which were voted; at a later period the list of vice-presidents was reported. All are given at once for convenience:

President—President S. B. Allen, of Westfield College, Illinois.

Secretaries:

H. L. Kellogg, Chicago.
Rev. E. Mathews, Pontiac, Michigan.

Vice Presidents:

Rev. L. Davis, D.D., for Ohio.
Rev. D. S. Kinney for New York.
J. A. Conant, Esq., for Connecticut.
Hon. S. D. Greene for Massachusetts.
General J. W. Phelps for Vermont.
Professor S. C. Kimball for New Hampshire.
Rev. A. M. Milligan, D.D., for Pennsylvania.
Rev. S A. Mower for Maryland.
Rev. J. W. Kiracofe for Virginia.
N. Myers for New Jersey.
Rev. S. R. McClurkin, D.D., for West Virginia.
Rev. J. T. Walsh for North Carolina.
Rev. Joseph F. Galloway for Florida.
Professor Paul S. Feemster for Tennessee.
Rev. A. M. Black, D.D., for Kentucky.
Hon. Robert Feemster for Mississippi.
George Dietrich, Esq., for Texas.
President D. A. Wallace, D.D., for Illinois.
Rev. R. Faurot for Indiana.
Rev. E. P. Hart for Michigan.
J. W. Wood for Wisconsin.
Professor E. G. Payne for Minnesota.
President E. B. Kephart for Iowa.
Rev. Warren Cochran for Nebraska.
George W. Needles for Missouri.
Rev. H. T. Besse for Kansas.
Philip Beck, Esq., for California.
General O. O. Howard for Oregon.
Rev. P. B. Chamberlain for Washington Territory.

Rev. D. S. Faris was nominated for Secretary, but declined on account of the necessity of returning home before the close of the Convention.

Rev. Dr. McClurkin desired with permission to call attention to the certificate of the delegation from West Geneva Reformed Presbyterian church and Geneva College. This institution, he said, had been somehow omitted in notices of colleges that stood foremost in this reform; and it should be understood that its president, who has been the presiding officer of this Convention, with forty others from his college and the church are present on this floor to signify their interest in this great cause. He then read, amid the applause of the Convention, the certificate, which reads:

"This certifies that at a meeting held in West Geneva, Ohio, Oct. 22nd, 1877, the following persons were appointed delegates to the National Convention in opposition to secret societies to meet in Dayton, Ohio, Oct. 23."

Then follow the names of Rev. H. H. George, D.D., President of Geneva College; J. R. Latimer, Prof. of Greek; Rev. J. L. McCartney, Prof. of Natural Sciences and W. M. Milroy, Prof. of Latin, with twenty-two students and nineteen citizens of the town. This delegation from Geneva College with those from the Dayton and Xenia Theological Seminaries were regarded as significant and cheering features of the Convention.

President George asked the indulgence of the Convention while he read an extract from a letter received by him from Princeton Theological Seminary which would be of no less interest than the delegation just referred to. He then read from a letter from Dr. A. A. Hodge as follows:

"I have delayed a few days to answer your letter in order to get an answer from Dr. McCosh. I have seen him to-day and am sorry to say that it is impossible for him to find time to visit Dayton at this season of the year. The same is absolutely true in my own case. A concurrence of pressing duties makes it necessary for me to decline. But Dr. McCosh and I both have the most hearty sympathy with the great objects of the National Christian Anti-secret Association and sincerely wish you and your fellow-workers great success."

President Samuel B. Allen of Westfield College, Illinois, was then introduced as presiding officer elect and took the chair with a brief word of thanks for the honor.

The topic of the hour "How to increase the Roll of Seceding Masons," was then taken up and discussion led by Past Master E. Ronayne.

[*Report continued next week.*]

National Thanksgiving Day.

By the President of the United States of America:

The completed circle of summer and winter, seed time and harvest, has brought us to the accustomed season at which religious people celebrate with praise and thanksgiving the enduring mercy of Almighty God. This devout and public confession of the constant dependence of man upon the Divine Father for all good gifts of life, and health, and peace and happiness so early in our history made the habit of our people, finds in the survey of the past year new grounds for its joyful and grateful manifestation.

In all blessings which depend upon the benignant seasons this has indeed been a memorable year. Over the wide territory of our country, with all its diversity of soil and climate and products, the earth has yielded a bountiful return to the labor of the husbandman. The health of the people has been blighted by no prevalent or wide-spread diseases; no great disasters of shipwreck upon our coasts, or to our commerce on the seas, have brought loss and hardship to merchants or mariners, and clouded the happiness of the community with sympathetic sorrow. In all that concerns our strength and peace and greatness as a nation; in all that touches the permanence and security of our government, and the beneficent institutions on which it rests; in all that affects the character and disposition of our people, and tests our capacity to enjoy and uphold the equal and free condition of society, now permanent and universal throughout the land, the experience of last year is conspicuously marked by the protecting providence of God, and is full of promise and hope for coming generations. Under a sense of these infinite obligations to the Great Ruler of the times and seasons and events let us humbly ascribe it to our own faults and frailties if in any degree that perfect concord and happiness, peace and justice, which such great mercies should diffuse through the hearts and lives of our people, do not altogether and always and everywhere prevail. Let us with one spirit and one voice lift up praise and thanksgiving to God for his manifold goodness to our land and his manifest care for our nation.

Now, therefore, I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the 29th day of November next, as a day of national thanksgiving and prayer, and I earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to Almighty God for his mercies and to devoutly beseech their continuance.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this 29th day of October, in the year of our Lord one thousand eight hundred and seventy-seven, and of the independence of the United States one hundred and second. R. B. Hayes.

By the President.

Wm. M. Evarts, Secretary of State.

The Home Circle.

Autumn.

Every hollow full of ferns,
Turning yellow in their turns;
Straggling brambles fierce and wild,
Yielding berries to the child;
Oakballs tumbling from the tree,
Beech-nuts dropping silently;
Hosts of leaves come down to die,
Leaving openings to the sky;
Bluebells, foxgloves, gone to seed,
Everything to death decreed;
Nothing left of flowers or buds;
Such is autumn in the woods.

And so is there an autumn known
To the heart. It feels alone,
Fearing its best days are past;
Sees the future overcast;
Fond acquaintance broken through,
Friends departed, friends untrue;
Human flowers cold and dead,
Covered by a grassy bed;
Hopes, late blossoms putting out,
Withering soon and flung about
By cruel winds; dread doubts and fears
Finding vent in sudden tears;
Yes, there is an autumn known
To some hearts thus left alone.

Yet, there's this thought after all—
Ferns may fade and leaves may fall,
Hearts may change or prove untrue,
All may look as these woods do—
Though sad autumn here is given,
Springtime awaits the just in heaven.

—Chamber's Journal.

In the course of the discusssion on the subject of missions in the the General Assembly of the Presbyterian Church of Ireland one of the speakers said: "The church that will not use light will lose light." He spoke the truth.

The Sabbath-stone.

In the recesses of the Northumberland coal pits, a party-colored clay, consisting of grey and black layers, is found, which bears the name of "Sabbath-stone." The springs which ooze into the pits are charged with a fine impalpable pipe-clay, which they deposit in the pools of water of the deserted workings, and which is of a pale-grey color, approaching to white. When the miners are at work, however, a light, black dust, struck by their tools from the coal, and carried by currents of air into the recesses of the mine, is deposited along with it, and in consequence each day's work is marked by a thin black layer in the mass, while each night, during which there is a cessation of labor, is represented by a pale layer, which exhibits the natural color of the clay. And when a cross section of the substance thus deposited comes to made, every week of regular employment is found to be represented by a group of six black streaks, closely lined off on pale ground, and each Sabbath by a broad, pale streak interposed between each group; exactly such a space, in short, as a clerk in keeing tally would leave between his fagots of strokes. In this curious record, a holiday takes its place among the working days like a second Sabbath. "How comes this week to have two Sabbaths?" inquired a gentleman to whom a specimen was shown at one of the pits. "The blank Friday," replied the foreman, "was the day of the races." "And what," said the visitor, "means this large empty space, a full fortnight and more in breadth?" "Oh! that space," rejoined the foreman, "shows the time of the strike for wages; the men stood out for three weeks and then gave in."

In fine, the "Sabbath-stone" of the Northumberland coal mines is a sort of geological register of the work done in them—a sort of naturally tally, in which the sedimentary agent keeps the chalk, and which tells when the miners labor, and when they rest and whether they keep their Sabbaths intact or encroach upon them. One would scarcely expect to find of transactions so humble a record in the heart of a stone; but it may serve to show, however curious the narrative might be, could we but read it aright, what lies couched in the party-colored layers of the Morayshire Wealden. All its many beds —green, black and grey, argillaceous and calcareous—may be regarded as recording the workings of nature with alternating repose, in a time of frequent vicissitudes, and, amidst its annals of chemical and mechanical changes, embodying in many an episodical little passage its exhibitions of anatomical structure and its anecdotes of animal life.—*Sunday at Home.*

No Armor for the Back.

Let me advise you to wear no armor for your back, when you have determined to follow the track of truth. Receive upon your breastplate of righteousness the sword-cuts of your adversaries; the stern metal shall turn the edge of your foeman's weapon. Let the right be your lord paramount, and, for the rest, be free, and your own master still.

Follow truth for her own sake; follow her in evil report; let not many waters quench your love for her.

Yield to no established rules, if they involve a lie. Do not evil that good should come of it. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, God-like.

The world's maxim is, "Trim your sails and yield to circumstances." But if you would do any good in your generation, you must be made of sterner stuff and help make your times, rather than be made by them. You must not yield to customs, but like the anvil, endure all blows, un- the hammers break themselves.

When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If, in the course of duty, you are tried by the distrust of friends, gird up your loins and say, "I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness."

Finally, be just and fear not; "corruption wins not more than honesty;" truth lives an reigns, when falsehood dies and rots.—*The Armory.*

A Blind Man's Trust.

The true religion receives sometimes striking exemplification among new converts from heathenism. The Rev. H. H. Jessup writes from Beirut, Syria: "A poor blind man, who is about to be received into the Beirut church has a family of seven persons to support. He does it by his own work, in sifting and sorting the yellow Bagdad tobacco, which is used in smoking the narghileh. He takes it in bulk from the merchants in town to his little room, a mile outside of the city, and works steadily on, all alone, going to and from the city alone and unattended. One of the elders asked him how he could support his family. He said he earned from twelve cents to twenty-five cents a day. 'But how will that support seven persons?' (His family consists of himself, wife, four small children, and his aged, helpless mother.) He replied, 'I have to act wisely and keep my expenses within my income. If we have only enough to buy bread today, we eat only bread. I do not spend money until I get it, and the Lord takes good care of me. Sometimes we are straitened, but we have always made out to get on.' 'Does your wife oppose you?' 'At first she did, in her ignorance, but now since I have taught her, she loves to hear the gospel.' 'What, do you, a blind man, read?' 'Yes, sir; I learned some years since in Mr. Mott's blind school, and now I find the gospel my comfort and support.'

"The case was deeply interesting. I love to go to his house and see his industry and simple faith. He is a man of real nobility of character and never asks for charity."—*Ex.*

Self-Evident Truths.

What are the chief points established by self-evident truths as to the fact of sin?

1. Good is what ought to be.
2. Evil is what ought not to be.
3. Conscience intuitively perceives the difference between what ought to be and what ought not to be, in the soul's choice among motives.
4. Conscience reveals, therefore, a moral law.
5. The law is above the human will, and acts without and even against the consent of the will.
6. There cannot be a thought without a being who thinks; nor a law without a being who wills; nor a moral law without a moral lawgiver.
7. When, therefore, the will chooses to act from a motive which conscience pronounces evil, that act of will is disobedience, not to abstract law only, but to God.
8. Thus evil becomes sin.
9. It is incontrovertible that man often hears a still, small voice within him saying, "I ought."
10. It is incontrovertible that man often answers the voice which says, "I ought," by saying, "I will not."
11. It is incontrovertible that instantly and invariably after saying to "I ought," "I will not," a man must say "I am not at peace with myself."
12. It is incontrovertible that he may say also, "I am not in fellowship with the nature of things."
13. It is incontrovertible that he must say, "I have lost fellowship with God."
14. It is incontrovertible that he who is disloyal to the voice that says, "I ought," must also say, "I ought to satisfy the injured majesty of the law I have violated." Sin creates an obligation to satisfy the injured majesty of the moral law.
15. It is incontrovertible that, in the absence of expiation, man forebodes punishment.
16. It is incontrovertible that, even after a man, disloyal to conscience, has reformed, he has behind him an irreversible record of sin in the past.
17. It is incontrovertible that when a man is free from the love of sin, he is not free from constitutional apprehension as to the effect of the guilt of past sin on his personal future in this world and the next.
18. It is incontrovertible that the desire to be sure that the guilt of sin will be overlooked, is one of the most powerful forces in human nature.
19. It is incontrovertible that an atonement may thus, in the solitudes of conscience, be scientifically known to be the desire of all nations, that is, of all who have fallen into the disturbance of the moral nature which is called sin.
20. The atonement which reason can prove is needed, revelation declares has been made.—*Rev. Joseph Cook.*

Comfort at Home.

A powerful attraction to home is the cultivation of a spirit of neatness and elegance throughout all its arrangements. The eye scarcely ever wearies of a beautiful prospect or a pleasing picture. The aspect of a home should resemble the latter; it should tell its own tale; its atmosphere should breathe of comfort, and its quiet, simple ornamentation delight the eye. There is a brightness about a well kept home, which neither wealth nor magnificence can impart, unaccompanied by taste. To keep best rooms, or best of anything, to be used only for visitor's accommodation, is not the wisest policy for a wife to adopt; on the contrary, company contrasts too greatly with daily living rooms, and suggests unpleasant comparisons. Neatness and elegance should go hand in hand, one cannot exist without the other; but it must be neatness far removed from formality, and elegance independent of costliness and profusion. Every article should appear as if intended for use,

and every right article in its right place, the very chairs and tables should be suggestive of comfort; not arranged with stiff precision, but in such a way that the attractive portions of a room shall be visible to their occupants.

Children's Corner

Never all Dark.

"It is dark," said baby Nell,
"The sun has gone away;"
"But God will send the stars to us,"
Said little sister May.
"He never lets it be all dark,
'Cept for a little while,
And then I guess he hides his face,
So we can't see him smile!"

Dear child, what comfort comes to me
Through these few simple words.
Sweeter they are than melody
Of early singing birds.
"Never all dark," I softly say,
"But for a little while,
And then somewhere behind the cloud
There gleams a hidden smile,"

—Selected.

Small Beginnings and Terrible Endings.

About ten o'clock on Saturday evening, September 2, 1666, a fire broke out in a baker's shop, near to the spot on which the monument of London now stands. In its commencement it was but a little fire, and every one who saw it said it would very soon be extinguished. Notwithstanding these favorable predictions, it continued to spread. Adjoining houses were soon enveloped in the devouring flame, and by noon of the next day, John Evelyn, who was a spectator of it, writes:

"All the sky was of a fiery aspect like the top of a burning oven. God grant my eyes may never behold the like, now seeing above 10,000 houses in one flame; the noise and crackling, and thunder of the impetuous flames—the shrieking of women and children—the hurry of people—the fall of towers, houses and churches—was like a hideous storm, and the air all about so hot and inflamed, that at last one was not able to approach it; so that they were forced to stand still and let the flames burn on, which they did for near two miles' length and one in breadth. Thus I left it this afternoon burning, a resemblance of Sodom or the last day. Thus it continued its awful progress for another day or two, and then it was found to have destroyed eighty-nine churches, the city gates, Guildhall, several hospitals, schools and public libraries, a very great number of stately edifices, 13,200 dwelling houses, and upwards of 400 streets." Behold how great a matter a little fire kindleth.

Holland, as is well known, is a country a considerable part of which is lower than the sea, which surrounds it, and which is kept out by large embankments, called dykes. Many years ago, it was perceived that one part of the embankment was defective, for the water began to ooze through, although in a small quantity. A meeting of the inhabtants of the immediate neighborhood was called to take into consideration the means of remedying the defect. The meeting adjourned without deciding upon any thing, because it was considered such a very little evil—nothing would hurt, they said, as the quantity of water that came through was so small, and some future time would do very well to devise means to remedy the evil. Not very many weeks after that meeting, one beautiful Sunday evening, when a more than usual calm serenity rested upon every thing—without any further warning whatever, the sea burst through the embankment, which had been gradually weakened by an apparently insignificant evil, destroyed many large towns, seventy villages, an immense number of cattle, and more than 100,000 inhabitants. A small beginning but a terrible ending.

Reader, beware of the small beginnings of sin, for even a sinful thought indulged may have a terribled ending. A single glass may prove the seed of drunkenness. An impure look may be the prelude of a ruined character. The acquisition of a penny by dishonest means may be the first step towards all sorts of crimes. Wherefore, crush your sins in the bud, and "keep thy heart with all diligence, for out of it are the issues of life."

The Child-Teacher.

Backward and forward in her little rocking-chair went Alice Lee, now clasping her beautiful waxen doll to her bosom, and singing low, sweet lullabies; then smoothing its flaxen curls, patting its rosy cheeks, and whispering softly, "I love you, pretty dolly;" and anon casting wistful glances at her mother, who sat in a bay window, busily writing. After what seemed to be a very long time to the daughter, Mrs. Lee pushed aside the papers, and looking up, said pleasantly:

"I am through for to-day, Alice; you may now make all the noise you choose."

Scarcely were the words uttered ere the little one had flown to her, and nestled her head on her loving heart, saying earnestly:

"I'm so glad! I wanted to love you so much, mamma."

"Did you darling?" and she clasped her tenderly. "I am very glad my Alice loves me so; but I fancy you were not very lonely while I wrote; you and dolly seemed to be having a happy time together."

"Yes, we had, mamma; but I got tired after awhile of loving her."

"And why?"

"O, because she never loves me back."

"And that is why you love me?"

"That is *one why*, mamma; but not the first one nor the best."

"And what is the first and best?"

"Why, mamma, can't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so."

"We love Him because he first loved us," whispered the mother; and fervently she thanked God for the little child-teacher.

Wild Mice and their Enemies.

We have in this country two, black, white and gray birds called shrikes, or butcher-birds, which are only about the size of robins, but are very strong, brave and noble in appearance. These shrikes have the curious habit of killing more game than they need, and hanging it up on thorns, or lodging it in a crack in the fence or the crotch of a tree. They seem to hunt just for the fun of it, and kill for the sake of killing. Now their chief game is the unhappy field-mouse, and in Illinois they are known as "mouse-birds." They never seem to eat much of the flesh of their victims, generally only pecking their brains out, but murder an enormous number, and keep up the slaughter through the whole year; for when the loggerhead shrike retreats southward in the autumn, the great northern shrike comes from British America to supply his place through the winter. Then all the hawks, from the nimble little sharp-shinned to the great swooping buzzards, prey upon them, and in winter hover day after day over knolls where the mice have been driven by floods in the surrounding lowlands, and pounce upon every one that is imprudent enough to show his black eyes above ground As for the marsh-hawk, it regularly quarters the low fields like a harrier, and eats little but mice. The owls, too, are constantly after them, hunting them day and night, on the prairies and in the woods, esteeming them fine food for the four owlets in the hollow tree hard by; while the sand-hill crane, and some of the herons, make a regular business of seeking the underground homes, and digging out the timorous fugitives with their pick-ax beaks. In addition to all the rest, the farmer everywhere persecutes the mouse, as a pest to his orchards and crops.

Has the poor little animal, then, no friends whatever? Very few, except his own endurance and cunning; yet he is already so numerous and increases so rapidly, that all his enemies have not been able to rid the earth of him, but only to keep him in check, and thus preserve that nice balance of nature in which consists the welfare of all.—*St. Nicholas.*

The Sabbath School.

LESSON XLV.—Nov. 11, 1877.—PAUL BEFORE AGRIPPA.

SCRIPTURE.—Acts 26: 6-20. Commit to memory vs. 15-18.

GOLDEN TEXT.—"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." Acts 26: 19.

6. And now I stand and am judged for the hope of the promise made of God unto our fathers:

7. Unto which promise our twelve tribes instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8. Why should it be thought a thing incredible with you, that God should raise the dead?

9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12. Whereupon as I went to Damascus with authority and commission from the chief priests,

13. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest

16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee.

18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

For two years Paul remained a prisoner under Felix at Cesarea. Having much liberty, however, no doubt he improved his time in preaching the Gospel, and performing other useful labors. Luke, Aristarchus, Philip and other Christian friends were probably often with him, and occasionally he had interviews with the Governor himself. At length Porcius Festus was appointed Governor in place of Felix. This change stirred up afresh the old enmity of the Jews against the apostle, and the hope of securing his destruction. First, they desired a trial at Jerusalem, with the design of killing Paul on his way thither. Foiled in this attempt, they accused him before the judgment seat of Festus at Cesarea, but laid nothing to his charge of any consequence in the Governor's eyes, except, perhaps, those complaints which were altogether of a religious character. These Festus proposed to examine at Jerusalem in the presence of the Sanhedrim; whereupon the apostle immediately exercised the right of appealing to Caesar. Festus, however, was at a loss to know what kind of a statement he should make to the Emperor. He could not specify the crimes laid against his prisoner. So he embraced the opportunity given him by a visit from Agrippa, king of Trachonitis, and Bernice, his sister, to probe the matter more deeply, and secure appropriate advice from one who was himself a Jew. Accordingly, at an appointed time and place, in the presence of a brilliant assemblage, including, besides Agrippa, Festus and Bernice, the chief captains and principal men of the city, Paul was summoned to give an account of his case, and in doing so delivered an address, which, viewed merely as an oratorical effort, is regarded as one of the finest specimens of eloquence produced in the history of the world.

How inconsistent persons often are who persecute and condemn others! v. 7. They frequently do the "same things."

The folly of skepticism, v. 8. It forgets the power of God. Mark 12: 24.

Conscience is not always a correct guide, v. 9. It must be enlightened by the Word and the Spirit.

Wickedness and superstition are a kind of insanity, v. 11. The prodigal must "come to himself."

Observe the gracious power of an exalted Redeemer, v. 13. He can arrest and conquer the proudest enemy.

A close and tender relation exists between Christ and his people, vs. 14, 15. What is done to them is done to him.

Observe the folly and danger of opposing Jesus, v. 14.

How wonderful the grace of Christ! vs. 16–18.

Learn the state of men in and out of Christ, v. 18.

Learn the importance of faith, v. 18.

Prompt obedience is a sign of genuine conversion, v. 19.—*Evangelical Repository.*

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The object of this Association is:—

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OPENING ADDRESS OF THE CONVENTION.

BY REV. H. H. GEORGE, D.D., PRES. GENEVA COLLEGE, OHIO.

This age may be said to be one peculiarly of conventions. When zealous, earnest, honest men have espoused a grand cause and are desirous of putting it before the public mind, they call a convention. They gather the friends, the advocates and the sympathizers and invite to a full, free and candid discussion of the whole subject. And afterwards lay the results of their deliberations before the public for consideration.

On the threshold of our gathering here at this time we are met with the inquiry, For what is this convention called? Why this assembly of representatives from various parts of the land? To this we would plainly reply. We are met here to discuss the subject of secret societies—to consider their constitutions, their operations and the fruit of their doings. To look into their history, examine their profession, and see what claim they have to the confidence of the people.

When men bind themselves into an organic capacity, frame their bases of union and project their plans that affect deeply the welfare of society they have the right to expect an examination of their claims, it may be a severe and rigid investigation. When persons of any class promulge their aims and objects to the world they ought to know that men of independent thought will come to their own conclusions and take their own action upon these proposals.

At our first attempt to investigate this subject, or analyze these fraternities, we are met with a boastful challenge uttered with a very complacent sneer, You know nothing about us. We are a secret order. We are sworn not to divulge—so that you can know nothing about us.

It is too late in the day. Light has been too widely diffused. The fraternities have, unwisely for themselves, published too much. Too many reliable men have come out and renounced them and borne testimony against them for us to be shuffled from our purpose by any such hackneyed reply or feeble challenge of small-brained men.

Neither will the force of arguments be evaded by a boastful reference to eminent divines in the church and honorable men in the state holding prominent positions in these societies. History has long records of great men, both in church and state that have done very shameful things. And there is no reason why the same history may not repeat itself in our age as well as any aforetime.

In enrolling the names of our convention we aim to draw the lines clearly and distinctly between the fraternities and their opponents, between those whose sympathies are with them and those whose feelings are against them. As we believe these fraternities to be organized in opposition to Christ and his religion, our roll will show so far as it enumerates, who are on the Lord's side. And since there can be no middle grounds in the service of Christ—no neutral position.—"He that is not with me is against me,"—we appeal to all the friends of truth and lovers of light to take their stand with us and lend their aid against all secret works of darkness.

On our roll we do not want those who feel that secret societies are neither right nor wrong—a sort of natural association for young men in business away from home, places where such can spend their time, form associations and obtain business accommodations. We do not want on our roll men who are indifferent to them, will neither join them nor oppose them, mere negatives. And we have not much care to enroll those who are members of the lodge and would like to be from under its yoke but haven't the moral courage to say so, and to come out and renounce the entire evil. But we want names who feel they are wrong. Men willing to stand before the world and say so. Men who will talk and labor and pray to root out and remove them from the land. Charles Webb of Illinois—and he will pardon me for alluding to the simple story of his life as told by himself at Chicago, it ought to be stereotyped and kept as a part of history. At an advanced age Charles was persuaded to enter the lodge. He had scruples about it; these were overcome by a Methodist bishop. He was taking the oath of Entered Apprentice when his conscience checked him—he demurred at the horrid penalties; but these were explained away as meaning nothing. He went on, hesitating in his own mind to the third degree. At the raising of Hiram Abiff his conscience so smote him that he determined to abandon them entirely. He felt if the Lord had taken him at his farce of death and made it a reality what a deplorable condition he would have been in to meet his Judge. He left, but he determined to reveal nothing, simply meant to withdraw. The oaths he had taken preyed upon his mind, but he said nothing. His wife was reading the steps of admitting candidates to the lodge. Stripped, one foot bare, cable-towed, etc., and says she, "Charles, did you go through that?" Charles said nothing. Wife—"I am afraid you did." She read on to the Hiram Abiff account, and said she, "Charles, is it possible you went through that?" Charles was mute. Wife—"Charles, I believe you did." Charles by this time thought it best to take a walk, recreation was specially called for by his health.

The matter remained growing no lighter for Charles until some time afterward at the prayer meeting he was invited to lead in prayer. He went down on his knees but he couldn't pray. The heavens were iron and the earth brass. While on his knees he vowed to God he would get up and make a public confession of every wrong step he had taken—renounce every oath, and ask forgiveness for any complicity with it. He did so before the whole congregation and at once. And the result was ease of mind, peace of conscience and favor of God; and but for the secret persecutions of the fraternity, he enjoyed happiness and prosperity and unbounded freedom ever since. That is the kind of praying, conscientious men whose heroic, honest course must strike a twinge of alarm through all the ranks of secrecy

Our mission is a firm, determined and well-defined opposition to secret fraternities of all kinds, not from a desire of distinction, but from a deep conviction in our inmost souls we believe them to be wrong, constitutionally wrong, wrong in design and purpose, wrong in aim and object and wrong in operations and results. We believe they are not only a sin against God but a crime perpetrated on men. They unmistakably dishonor God and as certainly deceive men.

We do not oppose them from policy or expediency. Were we consulting either we would fall in with the fraternity or else remain neutral. We oppose them because the Bible opposes them when it enjoins, "Have no fellowship," etc., because Jesus Christ opposed them, as it is written, "In secret have I said nothing," because the purer and more regenerated portion of the church opposes them by excluding all of every fraternity from her membership. We do not want to make any compromises with them on any basis that may imply their reformation. We do not want them reformed; we went them abandoned; we want them disorganized; we want them rooted out branch and root. Our war (and I mean moral and spiritual struggle) is aggressive, and not only so, but for extirpation, with no concessions to make and none to accept. Amid the lawful relations of life there is no place for secret societies.

The family, the church and the nation and such relations as are consistent with these, such open associations as are correlated to these Divine institutions, are all God ever allowed to be set up, and in consequence all he ever can recognize.

If God then has filled up society and given to it its full complement in those specified, it follows by logical inference that secret societies are a usurpation of Divine authority.

They are but a bastard relation attempted to be foisted in upon the legitimate relations of life. I say nothing about the character or extent of the infringement, but I do affirm that Brigham Young's bastard polygamy foisted in upon the peaceful relations of Christian marriage would be no more certainly an innovation than is Masonry thrust amid the relations God himself has established.

In order that it may have a show of right to exist it pretends to benefit the family by bestowing its benevolences upon the widows of deceased Masons and their orphan children. It virtually pretends to be the church itself by assuming church rites, such as prayer, reading the Scriptures, baptism and the Holy Supper. As to civil government, it arrogates to itself the control by making Masonic paramount to civil oaths and disregarding all civil rights by defending a brother right or wrong. But these are sheer pretences; they are false claims and give them no right to exist. Instead of benefiting they destroy families; sever the relation of husband and wife; take time and money of husband from wife and family he has no right to give; puts secrets into his ear and binds him by horrible penalties to keep them from his wife, which no man has a right to do.

I aver that it is a mean and dastardly act, inexpressibly shameful to the family, and a gross violation of the sacred rites of marriage for any husband to take any secret or secrets, any vow or vows, for which he agrees to have his throat cut from ear to ear if he tells his wife. Family benefit indeed by such an institution! That these fraternities are a benefit to the church, as they pretend, is a fraud, a deception and a lie.

In short, as to a relationship they are a notorious sham—a sham beneficence, a sham charity, a sham government, and of all the worst shams that ever dishonored God and ruined souls, is a sham religion, and Masonry is that.

If time permitted each one of these statements could be proven. I can only glance at a few facts. As to

charity, they are a sham and a pretence. I do not deny that they do dispense some charities; they must do so to give them a character. But whence comes the funds to build such magnificent temples as are found in Cincinnati or Philadelphia, costing their hundreds of thousands if not millions? Whence come the funds to furnish such splendid temples and to keep up the regalia and paraphernalia corresponding to such institutions? It can only be from the contributions of a duped membership from the extorted monthly fees of the hoodwinked and cable-towed, from the nineteen parts that go in some other direction than charity.

It was found by an investigating committee of Rhode Island in 1830 before which certain lodges were compelled to produce their reports that the ratio of charities to receipts was as one to twenty. That means nineteen dollars for temples and gewgaws, for lambskin aprons and gold decked collars, for burning bushes and splendid Bibles, to blaspheme the name and profane the ordinances of God with, and one dollar to be given to well authenticated and legally established claims of charity. We are accustomed to say that slavery wrung from the bone and muscle of the poor African the former wealth of the South. We are accustomed to believe that Roman Catholicism builds her magnificent churches from the extorted confessional fees, from indulgences and purgatorial contributions, but Masonry worse than these extorts its fees under the name and garb of charity, then appropriates it to selfish ends and objects. Its charity is a misnomer, a sham.

They are a sham morality. It is not necessary in order to prove a man to be of bad morals to show that every feature of his character is immoral (that he is wholly destitute of moral principle), but if there can be shown there are underlying vices in his character that affect his whole life, that vitiate his entire being, he is grossly immoral. These fraternities make a show of morals, keep the Bible very prominent, talk much of purity, chastity, fidelity to one another, etc. But how far do these morals reach? Are they not strictly confined to the fraternities? Have they Masonically any binding obligation beyond the limits of the Association?

Hear some of the promises of a Master Mason:

"I do promise and swear that I will not wrong this lodge, nor a brother of this degree to the value of one cent knowingly, myself, nor suffer it to be done by others, if in my power to prevent it." Very good for the lodge, brother, but rather slim defence for a poor cowan. "Furthermore I promise and swear I that will not speak evil of a brother Master Mason, neither behind his back nor before his face, but will apprise him of all approaching danger if in my power." Sworn safety to the Mason — but a tongue of fire it may be let loose upon the outsider, and this facts have too often proved.

"Furthermore, I do promise and swear, that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it."

Sworn sacredness thrown around a Master Mason's family, but further than that no law. Masonic truth is fidelity to one another at any cost or peril to all others. Lying, deception, treachery, towards those without the lodge in order to shield and defend those within, are no violation of Masonic morals. They are sworn to defend a brother against all attacks, murder and treason not excepted.

Now, granting that they are pure and chaste, and true towards one another, but regardless of all others, we submit if such be morals at all. Are they not morals for a pupose; morals to play into the hands of the lodge? Is genuine morality of such a nature that it will bend to suit a fraternity and break with reference to all others? Is that Christian morality that knows no distinction between high and low, rich and poor, bond and free, male and female? If it be selfish and it is, it is spurious; if it be limited, and it is, it is a pretence and a sham, and ought to be eliminated from the associations of men.

The abduction and murder of Captain Wm. Morgan—an acknowledged Masonic act—will be a commentary upon their sense of right and justice as long as the name of Freemason is uttered by human lips. As a *judicium in judicio* they are a despotism, cruel and absolute, with no law but Masonic, and no sense of right but unrestricted and indescribable selfishness. They bind by horrid oath judge, juryman, witness and criminal in language as follows:

"I do promise and swear that I will support the constitution of the Grand Lodge of —— State, under which this lodge is held, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may at any time hereafter become a member.

"Furthermore, I promise and swear, that a Master Mason's secrets shall remain as secure an inviolable in my breast as his own, murder and treason excepted, and these left to my own election.

"And furthermore do I promise and swear, that I will go on a Master Mason's errand whenever required, even should I have to go barefoot and barebeaded, if within the length of my cable-tow."

Should that errand be to defeat justice, break law, protect villainy, and rob the innocent and poor, Masonic oath binds judge and juryman to go upon it. It is an organized conspiracy against the right, and as to justice a sham and a pretence.

But the worst of all they are a sham religion. They have the Bible, but so far as it is made a part of their constitution or law, it is a Christless Bible, a Bible without a Saviour and without salvation. Albert G. Mackey, whose authority no intelligent member of the craft will question, says, page 402: "The religion of Masonry is pure theism on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into them into the lodge or to connect their truth or falsehood with the truth of Masonry." That is, a Christian opinion must not be introduced into the lodge, or stated yet plainer, by constitutional law Christ is excluded. They have sham ceremonies and rites designed to point out religious service that are as profane and blasphemous as the fire worship of Persia, or the beastly polygamy of Utah. The burning bush, the farce of baptism, the awful presumption of drinking wine from a human skull in imitation of the holy supper. these present the religious character of the craft. They would fain attract unwary souls by stealing the ceremonies of religion and setting them up in blasphemous pretense.

Besides denying the merits of the Lord Jesus, they essay to point men to heaven by their square and compass and level and plumb. Daniel Sickels says of the three first degrees of Entered Apprentice, Fellow Craft and Master Mason: "These three degrees thus form a perfect and harmonious whole, nor can we conceive that anything can be suggested more which the soul of man requires."

Albert Mackey says a Mason who lives in stict obedience to the obligations and precepts of the fraternity is free from sin." The Holy Spirit says without the shedding of blood there is no remission of sin. There is no other name given under heaven nor among men whereby we can be saved but the name of Jesus.

Masonry says of the common gavel: "We as free and accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building that house not made with hands eternal in the heavens."

And the lambskin is to remind the Mason of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial lodge above where the supreme architect of the universe presides. In substance saying that the square and compass, the level and lambskin, exclusive of Jesus Christ, are the religion of the craft.

What a solemen mockery; a deceitful pretence and hollow sham, only to be abandoned by every honest, Christian man.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them. Wherefore come out from among them and be ye seperate, saith the Lord, and touch not the unclean thing and I will receive you; and I will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

News of the Week.

—An explosion took place in the High Blantyre pits near Glasgow last week Monday. Only a few escaped alive. Complete access was obtained to both pits of the colliery Oct. 29, and it was ascertained that 250 persons perished.

—The theatrical part of the Chicago Museum was totally destroyed by fire on Tuesday morning of last week. The museum proper was unharmed but the animals were nearly all suffocated.

—It has been decided to change the plans of the Chicago Custom-House Building so as to make the main entrance open upon Clark street instead of Dearborn, as was originally contemplated.

—President Hayes visits Richmond, Va., this week Tuesday. On Wednesday he visits the State fair, and will be welcomed to Virginia by Governor Kemper, and at night a State reception will be held at the Executive Mansion. On Thursday a review of the military at the fair grounds, competitive drill and excursion to Dutch Gap Canal, returning to Washington at night.

—Senator Morton was removed from Richmond, Ind., to Indianapolis last week. His condition on Sunday was less hopeful and there is little hope of his surviving long.

—Ex-President Grant, accompanied by his wife and son, left London for Paris Wednesday morning October 24th. On the arrival of the General and party at the railway station in Charing Cross to take the train for Folkestone, he was greeted by a large crowd of Americans and Englishmen, who gave him a hearty cheer as he stepped out of his carriage. His journey was marked with demonstrations of respect. President MacMahon called on him on Saturday. The following are Gen. Grant's definite arrangements: He dines on the 1st of November with United States Consul General Torbert, and on the 3d with President MacMahon. The grand banquet of the American residents will be given on the 6th, and an extraordinary performance of Italian opera will be given in his honor on the 8th. He dines on the 10th with the banker Seligman. At the end of November the ex-president and family will visit Spain and Portugal and take an American steamer at Malaga conveying them to Gibraltar and Tangier, and skirt the coast of Barbary. Disembarking at Alexandria, Gen. Grant will stay some days in Egypt and return by way of Malta to Italy, where he will remain some time.

—Signor Negri Cristoforo, President of the Italian Geographical Society, writes to the New York *Herald*: "His Majesty, the King of Italy, honoring the intrepidity of Henry M. Stanley, displayed in his journey down the Congo, and viewing the great consequences which must ensue for commerce and civilization in equatorial Africa, has bestowed upon him a special gold medal."

—A Russian official dispatch, dated Tutchenitza, before Plevna, Oct. 25th, says: "Yesterday, after a desperate engagement of ten hours' duration, General Gourkha's detachment, co-operating with a portion of the Imperial Guard, captured a strong Turkish position between Gornji Dubnik and Feliche. General Gourka then stationed himself on the Sophia road, strengthening his position with new fortifications. This engagement also resulted in the capture of Achmet Ewsi Pasha, together with his chief of staff, many other Turkish officers, about 3,000 foot soldiers, and an entire regiment of cavalry. Four cannon and a quantity of rifles and ammunition were also captured." The pro-Russian sympathizers are greatly exhilarated by General Gourkha's successful raid cutting off the Turkish line of supply via the Sophia road to Plevna. It is beyond question a serious disaster for the Turks, and more important to the Czar than would have been the success so desperately contested for in assaulting Lovatz and Grivitza. It severs Osman Pasha's communication with all points west of Plevna, cuts him off from needed winter supplies and his line of retreat, and menaces his rear, so as to compel the erection of defences in that direction. The success was effected by combined Russian forces opposing simultaneously from north and south of Plevna, and thus concentrated at the point of attack. It looks as if the investment of Plevna is now complete. Kars has been bombarded and part of the city is on fire. The place is provisioned for four months. It is thought the place must soon surrender. The Russians have pursued Mukhtar half way from Kars to Erzeroum. The Russian losses to the 18th inst., are officially stated at 60,100.

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The second side is entitled, "**Murder and Treason not Excepted,**" and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian. Price 25 cents per 100; $2 per 1000.

TRACT NO. 9, ILLUSTRATED:

FREEMASONRY IN THE CHURCH.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory S. P. R. S.*," 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill

TRACT NO. 10:

CHARACTER AND SYMBOLS OF FREEMASONRY.

A 2-page tract, (ILLUSTRATED) by its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or white Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. 25 cents per 100 or $2.00 per 1000.

TRACT NO. 11;

Address of Niagara County Association, New York.

TO THE PUBLIC,

Concerning the Morgan Murder, and the character of Freemasonry shown by this and other Masonic murders. 50 cents per

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JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry.

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and

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Chancellor of the University of New York, on SECRET SOCIETIES

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This is a letter to the Monmouth Convention by Hon. Seth M Gates who was Depnty Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction. A 4 page tract, 50 cents per 100; $4.00 per 1000.

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We are glad to announce two clubs of fifteen subscribers for a year from W. K. Morley, Brush Creek, Iowa.

E S. Cook brought from the Dayton Convention twelve subscriptions for a year each, two for six months each, and five for three months each.

Thanks are due for the many cordial words of approbation and encouragement which we receive from our readers.

Shall not the canvass for new subscriptions during this month of November be earnest, persevering, prayerful and successful? The number of subscribers is to be reported in just five weeks. Please do what you can to enable us to make an encouraging report.

A friend requested us some time ago to print an advertisement of the *Cynosure* and Anti-masonic books on postal cards and sell them to workers in this reform to send to their friends. This was a good request, but we have something better. It is, the supplement just issued Circulate judiciously by the hundred or by the thousand and great good must result. It will cost less in quantities than printed postal cards and will be much more effective. By express the price is 75 cts. per 100 and by mail 2 cents each.

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Books and Tracts sent Week ending Oct. 27, 1877.

By Express.

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Does your subscription expire in November? Please renew promptly. In December? Can you secure some new subscriptions or renewals to forward with your renewal?

MARKET REPORTS

Chicago, Oct. 30, 1877.

GRAIN— Wheat—	No. 2	1 10	1 10¾
"	No. 3	1 05	1 05¼
"	Rejected		95
"	Minnesota	1 12	1 14
"	Winter		1 28
Corn—	No. 2	43	43¾
	Rejected		44
Oats—	No. 2		24¼
	Rejected		21½
Rye—	No. 2	53	54
Bran per ton			10 25
Flour—	Winter	5 50	7 25
	Spring	2 75	6 00
Hay—	Timothy	8 75	9 25
	Prairie	5 00	8 00
Mess Beef		10 00	11 00
Tallow			7½
Lard per cwt			8 45
Mess pork, per bbl			14 92½
Butter medium to best		16	32
Cheese		6	13
Beans		1 50	2 00
Apples per bbl		1 80	3 00
Poultry—	Chickens per doz	1 50	2 50
	Turkeys per lb	9	10
Eggs		15	17
Seeds—	Timothy	1 07	1 26
	Clover	4 90	5 00
	Flax	1 27	1 30
Potatoes new per bu		35	45
Broom corn		2½	5½
Hides green to dry flint		8½	15
Lumber—	Clear	28 00	34 00
	Common	9 50	11 00
	Shingles		2 50
WOOL—	Washed	32	41
	Unwashed	28	29
LIVE STOCK	Cattle Choice	4 75	5 25
	Good	4 40	4 75
	Medium	4 00	4 25
	Common	2 50	3 50
	Hogs	4 80	5 85
	Sheep	3 00	4 87½

New York Market.

Flour	$3 00	9 50
Wheat—Spring	1 21	1 33
Winter	1 37	1 51
Corn	61¾	62¾
Oats	31	45
Rye	70	71
Lard		8¾
Mess pork		14 50
Butter	12	22
Cheese	7	13
Eggs	21	28
Wool	18	57

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CHICAGO, THURSDAY, NOV. 8, 1877.

VOL. X., No. 6.—WHOLE NO. 398. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THERE will be a meeting of the Board of Directors of the National Christian Association at 221 West Madison street, Chicago, at 10 o'clok A. M., Friday, Nov. 16. There is much and important business to come before the Board at this meeting, and it is very desirable that every member should be present promptly at the hour P. CARPENTER, Prest.
J. P. STODDARD, Sec'y.

A convention to counteract the spirit of nullification in the church of the United Brethren in Christ will convene Nov. 13, 1877, at 7 P. M., at Salem church, four miles northwest of Chambersburg, Pa.
L. A. WICKEY, Pres.
D. W. SOLLENBERGER, Sec'y.

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxiliary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Wednesday, Thursday and Friday, November 21st, 22nd and 23rd next. Rev. J. P. Stoddard, Agent and Secretary of the National Christian Association, is expected, with Edmond Ronayne and other distinguished speakers. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.
E L. HARRIS, Pres't.
U. D. LATHROP, Sec'y.

THE ILLINOIS CHRISTIAN ASSOCIATION

Will hold its annual Convention at Oriental Hall, Streator LaSalle county, beginning Wednesday, Dec, 4th, at 7 o'clock P. M. and continuing through the 5th and 6th. Rev. Jas. P. Stoddard, Pres. S. B. Allen, Prof C. A. Blanchard and other able speakers are expected to be present and address the convention. Delegates desiring entertainment will call on J. T. Buckley, Esq., who will assign them places.
H. H. HINMAN, State Agent.

Topics of the Time.

Senator Morton of Indiana, died at his home in Indianapolis, on Nov. 1st. He was one of the few men among our modern politicians who could be called a statesman, and even with him the title was rather earned by party services than by any great policy of State maintained or perfected. Senator Morton began his national career, as it might be termed, while governor of Indiana, having reached that office by election and succession in Lincoln's first administration. His pre-eminent services during the few years that followed gained for him the title of "the Great War Governor." In the Senate he was known as a pronounced Republican and a most active politician, dividing with Butler, Logan and Conkling the honor of distributing the spoils of office under Grant's first adminstration. His greatest public efforts however have been in connection with the measures for the reconstruction of the Southern States and other questions involved in the resumption of the federal relation by the seceded States. Always a man of great force of character his services procured a large following for the Presidential nomination last year, and in the final settlement by the electoral commission he was probably the ablest representative of the claims of the Republican party. His disease was paralysis, affecting his lower limbs first. Congress, the President, and his own State paid due respect by adjourning business on Monday, the day fixed for his funeral, and President Hayes sent a special message of condolence to the family of the dead Senator.

One of the most important developments yet made in Congress is the strong opposition to the act for resumption of specie payment in January 1st, 1879. There is no doubt the House is a majority for the repeal and is likely to quarrel about it for some time if the minority are smart and factious. Since the quotations of gold are reduced to a two and three-fourths per cent. premium, the act has no effect upon the market except to keep up the small premium, and there would be little objection to its repeal from any quarter were not the proposition a favorite one with the Greenback party, whose principles are not so popular among politicians as with plain men who do little in public affairs but vote.

The Chinese opposition in San Francisco has taken a new form. The mob of the "dangerous class" summer's strike, the workingmen have been holding open air meetings under the name of workingmen's meetings. But like the mobs of last who composed them were generally guiltless of a week's steady work in a year. These San Francisco reformers promulgate ideas of so violent and incendiary a nature that citizens and Chinese united in an appeal to the Mayor for their arrest; and the request being heard these "workingmen" must find new ways of taking vengeance on the Asiatic.

The "National Liberal League" of Boston, held its first annual congress at Rochester last month, and the president and leader of the infidel movement proposed in an address what he is pleased to term "A New Conscience Party in American Politics," based on the principles of total separation of church and state, national protection for national citizens, and universal education on the basis of universal suffrage. The *Christian Statesman* says of these principles: "A fairer statement of the first of these propositions would be "the total separation of government from religion." The education contemplated in the third is strictly secular. The second is interpreted by the seventh in the series of resolutions afterward adopted, which declares "that all State patronage of religion or of 'unsectarian Christianity,' so called, unavoidably casts odium and disrepute upon the minority on account of their honest thought is intended to do so, and is gallingly unjust; that we protest against the 'clerical policy' which by exempting church property from taxation, taxes every man for the support of the churches, and which, by requiring Bible-reading in the public schools, taxes every man for the support of a religion to that extent established by law; and that we demand national protection against the injustice of this oppressive and outgrown 'clerical policy.'"

Last Sabbath another election took place in France—a victory for the Republican party of the nation; a defeat for true republicanism, for morality, for religion, for national prosperity. So far as reported this election for "consuls-general" resulted in a Republican gain of eight. The Duke de Broglie, MacMahon's Cabinet chief, was defeated. This perhaps hastened the announcement of an entire new cabinet, which is expected to be more conciliatory to the popular party than De Broglie and Fourton.

THE DEDICATION OF THE ROGER WILLIAMS MONUMENT AT PROVIDENCE, RHODE ISLAND.

A DISHONOR TO THE MEMORY OF ROGER WILLIAMS, AND A DISGRACE TO THE CITY.

The city of Providence has just erected a beautiful monument to the memory of Roger Williams, the founder of the city. A bronze statue of the artist's ideal of Roger Williams rests upon a granite pedestal, while in front, upon the base, is placed a bronze figure of History in the act of writing the name of Roger Williams upon the pedestal in plain script.

The 16th of October was the day appointed for the dedication of this admirable work of art. How proper that some State officials, representing the people of the State, should perform the act of dedication. How improper that a secret clan should do it. But our city council is overshadowed by the dark form of Masonry, and so that cloven-footed society is the only party capable, in the eyes of our city fathers, to do the work. This Christ-excluding order is boldly and resolutely pushing its way into public notice whenever and wherever it can. Only last Sunday (think of the day!) the corner-stone of a Methodist Episcopal church in this city, was laid "in ample and ancient form" by a Grand Lodge of Masons; and it may be yet we shall see them installing a minister of the Gospel as pastor of his church. It would be full as consistent as some things they do now.

Dedication day arrives and we take our station near the monument around which are gathered perhaps 25,000 people,—come to witness what? We shall see.

The Masonic procession, about a mile long, and containing, beside the subordinate lodges, three commanderies of Knights Templar, arrives, and the services begin.

First, there is music by the band, then singing by sixteen hundred school children, then the artist, Mr. Simmons, pulls the string which loosens the vail, and that falling gracefully away reveals to thousands of expectant eyes the beautiful proportions of the monument and its artistic statuary.

Roger Williams! The champion of religious freedom and soul liberty! Our thoughts turn backward—two hundred years ago, and we seem to see him as he manfully stands at his post and patiently performs the

work God gave him to do. From out of that protracted struggle for religious toleration, our little State came forth freeborn!

Noble Roger Williams! Foremost in the conflict, faithful to the end! How well he served his day and generation; how successfully he guided the State he loved so well away from the breakers of despotism into the smooth waters of true charity and generous toleration. But look! With a quick bound our thoughts return, for there upon the platform, just before the monument we see—can it be? Yes, it is a Masonic Grand Lodge of DESPOTS opened in due form, with the Bible humbled beneath the square and compass, and the three lesser lights around like candles at an Irish wake.

These despots (see Mackey's Lexicon, Art. Obedience) place their playthings upon the pedestal, and declare in pompous tones, "The craftsmen have performed their work skillfully and well," a very important piece of information, which we should never have known, I suppose, if they had told us. A eulogy on Masonry was then delivered by the Grand Chaplain (a Universalist minister), followed by the singing of the following eulogistic ode to Masonry, by the school children:

ODE TO MASONRY.

When earth's foundation first was laid
By the Almighty Artist's hand,
'Twas then our perfect laws were made,
Established by his strict command.
CHO.—Hail mysterious; hail glorious Masonry,
Which makes us ever great and free!

As man throughout for shelter sought,
In vain from place to place did roam,
Until from heaven he was taught
To plan, to build, to fix his home.

Hence illustrious rose our art
Which now in beauteous piles appear:
Which shall to endless age impart
How worthy and how great, we are.

Then the corn, wine and oil are poured out upon the monument, and three times the grand officers form in line and give the grand public honors by crossing arms and bowing very low before the pedestal. It must be they see a close resemblance there to their lodge idol, the *foundation stone*, but a certain passage of Scripture comes to my mind: "Thou *shalt not* bow down to them."

The dedication is declared to be done in ample and ancient form and the great bulk of the people leave, including the 1,600 school children, although prayer is to be offered by President Robinson and an oration to be delivered by Prof. Dimand of Brown University.

Thus ends the day, and I am persuaded there are many hearts sadder at the ending than they were at the beginning.

Now, I want to ask, Was this a dedication? or was it an advertisement of the secret clan of Freemasonry? To me it looked like the latter. Else why that eulogistic speech and song which took up so much time?

Oh, the insult to the memory of Roger Williams! The disgrace to the city of Providence! What a blot upon the fair page of the history of the State! And was this that we saw that day real, true Masonry? No; Masonry ever wears a mask in public, like the wolf in sheep's clothing. Their cable-tows, their naked breasts, their fearful oaths, all that goes to constitute the essence of Masonry, were left in the lodge-room that day carefully hid fromthe public eye; and what was shown to our view was the innocent looking sheep's face, while behind the mask was concealed the wolf; but, thank God, some of us are able to detect the wolf even through the mask.

And do we not see in the teaching of these 1,600 school children the praises of Masonry, what we are to expect if the Bible should be eliminated from the schools? Men have an object in view when they attack the Bible. They have something else to offer in its place. And if Freemasonry be the creed to take the place of the Bible in the hearts and memories of our school children, God have mercy upon our country in the next generation. What a wretched substitute!

May God open the eyes of our ministers and statesmen to see the aims and character of Freemasonry before it is too late.

A RHODE ISLANDER.

SHALL MINISTERS DRAW THE LINE?

BY REV. E. I. GRINNELL.

Is it consistent for a minister of Jesus who disclaims Masonry, avows it to be wrong and a rival to Christianity, to affiliate with ministers who are adhering Masons, either by inviting them into the pulpit or calling on them to open or close with prayer?

In the second epistle of John, 9th to 11th verses, we find the following: "Whosoever transgresseth and *abideth* not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds."

Now what is the doctrine of Christ concerning human salvation? Hear ye the words of Jesus: "I am the way, the truth and the life; no man cometh unto the Father but by me." John 14:6. Anti-masons assert and believe that Masonry as a system is opposed to Christianity, because it proposes to do for humanity independent of our divine Lord, just what Jesus died to do. Let us see if we have reason so to believe. On page 371 of Mackey's Lexicon, we are emphatically told that "Masonry is a religious institution;" and on page 404 same book, that Masonic religion is "pure theism," and that "peculiar religious opinions" cannot be introduced into the lodge. In entire conformity to this principle stated by Mackey, we find the name of the world's Redeemer omitted in prayers found in their rituals and expunged from texts of Scripture quoted, the whole ritual service teaching that by the practice of Masonic rites and principles the initiated are prepared for the "grand lodge above." Again Mackey tells us on page 16 of the same book, that Acacian signifies "a Mason who by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." What more can Christ's religion do than to free from sin and prepare for heaven? Masonry proposes to free from sin by obedience to her murderous obligations and Christ rejecting precepts, as we have shown from her own standard author. Hence every minister of Jesus who habitually kneels at the Masonic shrine is proclaiming to the world by his example another way of salvation than that of the cross of Christ.

Again I ask, is it consistent or in accordance with the Word of God for ministers in Anti-masonic churches who are avowedly opposed to this Christ-ignoring system, to fraternize or in any way affiliate (as Christians) with men in clerical gowns, who by being "hoodwinked" and "cabled towed" are endorsing and advocating another doctrine of salvation from sin. The moment we do this either by inviting them into our pulpits, accompanying them there, or receiving the sacrament from their hands, do we not endorse their Christian character before the world; bid them "God speed in their work of deception and fraud, and thus become partakers in their evil deeds? In the language of another, "I can not speak for others, but when I do it write me down 'Apostate.'"

Charles City, Iowa.

HIGHLY ILLUSTRATIVE.

The following account of one of those characters that go the rounds of the papers occasionally as a very "ancient and honorable" Freemason, is taken from the Boston *Congregationalist*. It will be seen that the old Mason puts his lofty Masonic honors (!) before his church membership and his civil offices; and that finally, having lived a life of empty bombast, he ends it by leaving over his grave a false declaration. Thus, naturally enough, he ended his Masonic life as he begun it, viz., in glaring falsehood and untruthfulness. And this is a religion which is better than the quiet, simple truths of Christianity!

Here is the account given by the *Congregationalist*, comments and all:

A very eccentric man recently died in West Roxbury, Mass., at the age of nearly eighty years. About ten years ago he erected his own monument in the cemetery at Stoughton, with the following inscription, leaving a blank for the date of his death:

"Erected by some of the Masonic brethren in honor of Ebenezer W. Tolman, Esq. He was born on March 12, 1798. He was Worshipful Master of Rising Star Lodge, and Most Excellent High Priest of Mount Zion Royal Arch Chapter in Stoughton, Mass.; a member of the M. E. Royal Arch Chapter of the Commonwealth, and Thrice Illustrious Grand Master of the Adoniram Council, and a permanent member of the Most Puissant Grand Council of the State of Georgia. Through his Masonic skill, wisdom and influence it was called, organized and established at the Grand Masonic Convention, over which he presided. He was a member of the Orthodox church and an honest man. He was appointed Justice of the Peace for the last fourteen years in Suffolk county, and twenty-eight years in Norfolk county, and Justice of the Peace and Quorum for all the counties in the Commonwealth of Massachusetts. He was buried with Masonic grand honors. A Masonic procession was formed, preceded by a full band of music. His remains were carried into the Orthodox church, where religious services were performed, consisting of solemn music by the choir, the whole congregation standing and joining with the choir. Addresses were made, prayers, etc. The grand procession was again formed and proceeded to the old cemetery, where Masonic services with grand Masonic honors were performed. After the services the body was deposited in the Tolman family tomb."

Unfortunately for the truth of history as embodied in this ante-mortem epitaph, the circumstances of Mr. Tolman's burial did not at all fulfill his desires.

TO THE FRIENDS OF CHRISTIAN REFORM IN WISCONSIN.

There has just been held the largest and most influential national anti-secret convention that has met during the last forty years.

The secret orders feel the force of our testimony. The Masonic fraternity in North America have increased but one-half per cent. during the past year, and in those States where there has been most discussion they have declined. The Odd-fellows have greatly declined in the number of initiations, while the Knights of Pythias have diminished five thousand. The outlook is full of hope.

The Wisconsin Christian Association to meet in Baraboo, Nov. 21st, ought to be large and influential. That it may be so there ought to be:

1st. A general attendance of all the friends of the cause. We need mutual sympathy and counsel. Let us come and take counsel together.

2d. Those who cannot attend ought to contribute of their means. We shall need seventy-five dollars to pay the expenses of the meeting. Mr. Ronayne expects to work the three degrees of Masonry and no pains must be spared to make it a success. The Anti-masons of Baraboo will do their part, but they are few in numbers and limited in means. Provision ought to be made for putting a State lecturer in the field.

3d. Let there be prayer that God's blessing may rest upon the meeting and the cause; and that the church and nation may be saved from the despotism of the lodge.

H. H. HINMAN.

TENTH ANNIVERSARY

OF THE

National Christian Association,

IN GEBHART'S HALL,

Dayton, Ohio, Oct. 23d to 25th, '77.

WEDNESDAY—AFTERNOON, CONTINUED.

How shall we increase the roll of Seceding Masons? was the topic for discussion at 2:30 o'clock. Past Master Ronayne introduced the subject with the following remarks: Adding to the number of seceders is something like adding to the membership of a church. It is Divine grace that does both. The obligation is the great thing in the way of a man who wants to leave Freemasonry. There are many seceders whose names will never be published. They withdraw from the order with their demit or are suspended for non-payment of dues, without ever intending to go with the lodge again. There were Masons in Keystone Lodge of Chicago who knew Masonry was a humbug and a fraud, and, long before he left them, used to discuss it privately in a Masonic way. Many find that the claims of the order are false in every respect; false in its promises of benevolence, of instruction, of religion. They know from their personal experience that it does not make them better as husbands, fathers, or citizens. When we go into our lodges we see the Rev. Dr. Jones, the Rev. Dr. Thomas, the Rev. Mr. McLauchlan, coming in prepared for initiation. As we see these men in their degrading garb and recollect their exalted station in the outside world, the doctrine of Freemasonry that all who enter are on a level is suggested immediately. But how is it with such distinguished men; do they elevate the membership of the lodge to the position they hold in the community, or do they actually descend to the level of character they find within the order? The community looks up to them, the lodge members look up to them in their public capacity; do they maintain that character when they enter? By no means. When they come to the lodge level, they descend to it. The effect on Masons is demoralizing; the distinctions recognized everywhere in society between intelligent, upright men and those who are not are, lost; and they come to despise the system by which this is accomplished.

One way to increase the number of seceders is to show these men that there is no binding force in the obligation. In the lodge we set no force on these oaths. They are contrary to our moral sense. Masonry is a mystery in direct opposition to the mystery of the Gospel. This should always be shown to men we want to get out of the lodge. Lecturers should take standard Masonic works and not trashy Masonic magazines to do this. Let them study Grand Lodge reports and compare the teaching of Masonry with the Word of God. Let them argue from the relative equality of the Bible, square and compass as taught in Freemasonry, and show that it is a humbug. Don't call names and begin personal denunciation. Show them that you hate the system, but love their souls and want to save them. Don't spare the Bible. Use it freely. Show them that Masonry and the Word of God don't go together. Show them the wicked practices of Masonry by official documents. Show by reason and religion that the oaths are not binding. Show how the whole system antagonizes Christianity, and the Bible which lies on the altar as "*the book of the law.*" He gave an interesting illustration of the method he pursued in one case in persuading a Mason to leave the lodge by showing how his obligation would have been good for nothing if the compass and square had been removed and he sworn on the Bible alone. He concluded by telling his experience in getting acquainted with the Anti-masonic reformers in the *Cynosure* office and at the Illinois State Convention held in the First Methodist church block in Chicago in 1874.

As he closed the president called on Father Vandermark, one of the oldest members present, to lead in prayer, the Convention reverently standing.

Mr. John Kemp, of Dayton, suggested that there should be some measures taken to systematize this work through the State agents or auxiliary associations. The number of seceders reported should be largely increased.

Secretary Kellogg stated that the question of enrolling the seceders came up at the Syracuse Convention, and he was appointed to make out such a roll. This had been done and report made next year. He had since continued to publish from time to time the new names added to the list. Up to the present 199 names had been sent him.

Mr. Ronayne advocated a convention of seceding Masons, and that arrangements should be made for such a meeting. It would have a mighty effect upon the country, as did the Leroy Convention years ago.

Rev. William Dillon, of Dayton, said that whenever we get an opportunity we should discuss this question. The policy of silence is a false one. Masonic eyes are sore and can't bear the light. A while since he went to Jay county, Indiana. A Mason had given notice that he would discuss the merits of the order with any one its opponents would bring forward. They debated all the afternoon and until ten o'clock at night. The next day Armstrong, the Masonic advocate, was riding with two ministers and seemed to be in an anxious state of mind. He asked them at last if he did wrong in defending the lodge as he did, and finally broke down, confessing the sin of remaining in the lodge, gave it up entirely, and avowed his intention of joining the ranks of Christ's army against it.

Dr. H. H. George announced that he held a communication on the Sabbath from the United Presbyterian Sabbath School at Ontario, Ohio. He moved its reference to the Committee on resolutions, with the request that a resolution be presented meeting the case, to which the Convention agreed. The communication is as follows:

ONTARIO, Richland Co., Ohio, Oct. 20, 1877.

To the Dayton Convention to meet Oct. 23, 24 and 25:

The young men of the Ontario Sabbath school of Richland county, Ohio, feel that as long as we wink and keep silent that the responsibility of the desecration of God's holy Sabbath rests on our Sabbath schools and on our churches, on our pastors and elders: We are every Sabbath day annoyed by the running of the railroad cars. Reflect how about 30,000 men are employed every Sabbath in violation of the law of the land and trampling on God's fourth command of the Decalogue. We urge every Sabbath school to move as God directs against Sabbath sins. Let the churches move, and as the National Christian Association has a plank in their platform regarding the observance of the Sabbath, we employ Father Finney of Ontario to bring the subject of the keeping the Sabbath day holy and get counsel from the Dayton meeting, expecting the fathers from all the States of this nation will be present, and the above request being theirs as well as ours. Who knows but that God's time has come that this great nation must take action or God will visit us as he did Pittsburgh on the 22d of last June. * * *

Our prayer to Almighty God is that his richest blessing be poured out on the Dayton Convention.

J. H. McCONNELL,
S. W. McKNIGHT,
JOHN SAWHILL, } *Committee.*

President David A. Wallace, D. D., of Monmouth College, Ill., was then introduced and addressed the Convention and others present in a most earnest and eloquent manner on the subject, "Fundamental Principles." He proved in a most convincing manner that the maxims of all sound philosophy are set at naught by the teaching and practice of the secret lodges. To the oath required by the Government he brought sturdy objections from its binding to certain courses of action without reference to private judgment, which must always be allowed. A delegate here arose wishing to correct, as the Government did not always require its officers to take the oath mentioned, but if objection was made a modified form was allowed. Reformed Presbyterians who went into the army were allowed to take such an oath as they had a mind to. Dr. Wallace—Well, the Government must have a good deal of confidence in Covenanters. [Laughter.] The address, frequently applauded, closed in an eloquent exhortation to stand by the principles of religion and truth on which the reform is based; to teach them everywhere; to cast away the fatal policy of silence, but if need be proclaim the truth from the housetops; and to young men he gave the earnest counsel to never allow themselves to aid or abet in any way the dangerous orders of secretism.

The address was received with great enthusiasm, and as it was recommended for publication in permanent form it will in due time be given in these columns.

Dr. George announced that the friends from Ohio would meet at 6:30 o'clock in the evening to reorganize and arrange for the next State Convention.

Rev. M. G. Grosvenor, of Troy, O., moved that Dr. Wallace's address be recommended to the Committee of Publication to be issued in tract or pamphlet form. The Convention heartily agreed and requested a copy of the address for that purpose.

H. L. Kellogg called attention to the meeting of the United States Evangelical Alliance in Detroit October 30th, and the topics bearing on religious reform to be discussed in that meeting, and moved that the Committee on Resolutions be requested to draw up a resolution presenting the importance of our reform in its influence on Christianity, to be sent from this Convention to the Alliance meeting. The matter was so referred, and the Convention adjourned to 7 P. M.

EVENING.

The Ohio delegates held a half-hour meeting in the hall early, Dr. George presiding. He was also re-elected President for the ensuing year; Rev. William Dillon, Secretary; and J. G. Mattoon, Treasurer. They voted to hold the next State Convention in March next at New Concord, Ohio. The following gentlemen were chosen as Committee of arrangements: Rev. A. D. Carter, of Deersville; Rev. J. P. Lytle, of Sago; and J. T. Stewart. An Executive Committee was elected: John Finney, of Mansfield; Rev. Geo. Wishart, D. D., of Ontario; Rev. W. W. French, D. D., of Mansfield.

The Convention being called to order by Pres. Allen, Pres. H. A. Thompson, D. D., of Otterbein University, Westerville, led in prayer.

Before the exposition of the Entered Apprentice degree, which was made the work of the evening, President Blanchard was called on for a few remarks explaining the nature of this exposition and its relation to the principles maintained by the Convention. He referred to the worship of animals in Japan, and in particular the adoration of a horse by a woman, as seen and described by a friend who had traveled in that country. Some object to these public initiations, but they are like the gestures that emphasize and illustrate the spoken argument, the reasoning of the case. The gentleman who gestured in imitation of the Japanese woman while telling of her worship, was not practicing idolatry. His heart was full of sorrow for the poor creatures whose religion was so degrading. Men say, how different the initiation looks and appears as you describe it, from our impressions as we went through it. He believed men who had been so unfortunate as to get into the lodge would be surprised, in beholding the exposition, at the sorcery practiced in the lodge and

made so plain by Mr. Ronayne. He hoped that every Mason who might be in the audience to-night would be convinced of the darkness and evil nature of Freemasonry.

The lodge being arranged on the ample stage, Past Master Ronayne introduced the work of the evening by a few remarks, in which he made a striking reference to the days of Ahab and Elijah. Israel at that time worshiped Baal, the sun-god of the Phœnicians. Why in his imprecation did Elijah cause rain and dew to cease until restored by his word? Why did he not call down upon the disbedient and idolatrous people some of the plagues of Egypt, murrain, or hail, or darkness? Why should it be a withdrawing of rain or dew? Because the rain and dew depend upon the influence of the sun's heat. He thus demonstrated to that people the superior power of the true God, and the weakness, the nothingness of their deity. So in the test of fire on Mt. Carmel. As the sun is the source of heat, the idolatrous priests ought to be able to call down fire from their sun-god. The test proved that the sun was no god. It would be demonstrated in this and the following evening that Freemasonry was framed in imitation of the ancient sun worship, and its idolatrous nature would appear to all.

The exposition then went forward as thousands have witnessed it in various parts of the country, the remarks of Mr. Ronayne pointing out peculiar features and fixing in the minds of the large audience an abhorrence of the whole system.

About nine o'clock a company of boys (said to be) marched past the Hall beating a chorus of drums, great and small, with peculiar energy and emphasis. The annoyance was soon past, and the working of the degree concluded about 10:30, with a manifestation of the greatest interest by the greater portion of the audience. Many of the best and most intelligent citizens of Dayton were present, and were vividly impressed not only with the integrity and intelligence of the Convention, but also of the great and important work undertaken by it.

THURSDAY.—MORNING.

The morning prayer meeting was conducted by Elder John Finney in his well known earnest and animated manner. It had continued longer than usual when President Allen called the Convention to business. The minutes were disposed of, and Dr. L. Davis inquired if no action had been taken respecting the publication of the addresses of the first evening together with that of Dr. Wallace. As there had not, he moved that the Convention request copies of their addresses from Presidents George and Blanchard for publication, which was voted. Father Finney, John Kemp and others inquired about the printing of all and expressed a desire that the full proceedings should be published in pamphlet form for circulation. It was explained that the full report would be printed in the *Cynosure*, and if issued in more permanent form the Convention should take some means to meet the expense or engage copies enough to assure the publishers against actual loss.

J. G. Mattoon reported for the Finance Committee that $100 were needed to pay the expenses of the Convention, and but little over $18 was yet collected, though the Committee had made an honest effort among individuals of the Convention. Secretary Mathews was thoroughly dissatisfied with this state of affairs, and volunteered to raise the money on the spot. He called for a dollar each from those present, and in a few minutes enough responded to put $70 in the hands of the Committee, which was continued to complete its work.

The Committee on Enrollment reported through Rev. H. H. Hinman. The names of two hundred delegates from nine States was read and the Committee continued with the addition of Rev. Wm. Dillon of Dayton.

The Committee on Resolutions reported. Rev. Prof. Carson presented the following on

RAILROADS.

Resolved, That the Convention tender a vote of thanks to the following railroads for favors to delegates: The Pittsburgh, Cincinnatti and St. Louis and leased lines; the Cleveland, Columbus, Cincinnati and Indianapolis; the Cincinnati, Sandusky and Cleveland, and the Dayton and Union.

2. That this Convention believes that its work lies greatly in the direction of benefit to the railroad companies which have suffered heavy losses, especially lately, from the strikes managed by the secret communistic trades unions.

3. That this Convention invite the future co-operation of all railroads of the country in opposing these dark and destructive orders of every grade.

The resolution was adopted and the Secretary instructed to send copies to the various roads mentioned.

The following in respect to the address of Gen. J. W. Phelps of Vermont, was read and adopted:

GENERAL PHELPS' ADDRESS.

WHEREAS, General J. W. Phelps has written and forwarded the following able address to the Christian men and women of the United States; and

WHEREAS, There is not time for the Convention to consider the address in detail, so as to warrant its adoption by this body, your Committee recommend that the address be published in the *Cynosure* under the name of General Phelps, and commended to the careful and prayerful consideration of the Christians of this country.

By special request of the Convention Prof. Carson read the address, and it was voted to be printed in the *Cynosure* and copies sent for publication to the *Religious Telescope*, *American Wesleyan*, *Free Methodist*, *United Presbyterian*, *Christian Instructor*, *Christian Statesman*, *American Freeman*, *Christian Radical*, *Morning Star*, *Golden Censer*, *Our Banner*, *Advance*, *Congregationalist*, *Interior*, *Associate Reformed Presbyterian*, and others.

The report of the committee was completed by President Blanchard who read the following, which were adopted unanimously in order:

SECEDERS.

Resolved, That in the judgment of this Convention the cause of truth and righteousness would be subserved by the enrollment and publication of the names of seceding Masons and the names of seceders from other secret orders; and we repectfully request each member of this Convention, and other friends, to obtain and forward the names of such persons to the Recording Secretary, to be published in the *Christian Cynosure*.

THE EX-SLAVE STATES.

WHEREAS, The religious and political destiny of this country is bound up together with that of the States lately escaped from slavery; and

WHEREAS, Our brethren and fellow-citizens in those States, are in great and pressing danger by reason of the ignorance of that portion of the population who were slaves and from the arts of Rome and of the terrible secret orders; and

WHEREAS, Rev. Paul S. Feemster and his associates in Tennessee; the Feemsters and Tapleys in Mississippi and other individuals and churches in those and other States, are maintaining with great and heroic sacrifice the war of Christ against these dark hosts; therefore

Resolved, That we extend to these dear brethren our warm sympathies, and as soon as the Carpenter Building is secured, our material aid.

U. S. EVANGELICAL ALLIANCE.

WHEREAS, The United States Evangelical Alliance meets at Detroit, Oct. 30th, inst., to consider the anti-Christian forces at work in American society; and

WHEREAS, The network of secret societies, as a system of organized deism, is, next to Rome, the mightiest corruptor and antagonist of American Christianity; therefore

Resolved, That President H. H. George, Bishop Dixon and President J. H. Fairchild of Oberlin, or either of them, be and hereby are appointed to lay our resolutions and present proceedings respectfully before that body and ask their special attention to the same.

WHEREAS, The first majority Constitution known on earth, written on shipboard off Cape Cod, Mass., was adopted "for the glory of God and the advancement of Christian faith;" and as that Constitution, with the Common Law of England dating from the Christian Alfred the Great, were and are the germ of all true American principles and institutions; therefore

Resolved, 1. That ours is a Christian and not a heathen country.

2. That the secret lodges of this country are heathen by their omission of Christ; and alien by their foreign allegiance.

3. That between these two systems neutrality is impossible, and indifference sin.

4. That God requires and man needs a Sabbath as a day of worship and rest; a Christian teaching-day, and a general breakwater against heathenism.

5. For the sake of the above facts and principles, we hail the tokens of Divine favor toward our National Christian Association, the Carpenter Building Fund, and the *Cynosure* as the original organ of the reform.

On the resolution respecting the Sabbath Elder John Finney said that he represented the Sabbath school from whence the request for action on this subject came. A movement had been made in Ohio last year to secure the influence of all the schools of the State by means of a petition. Thousands of names were secured and now they wished to make the movement more general, taking in the whole country, going through all the States and arousing an interest in favor of the Lord's day.

Upon the last resolution Prest. Blanchard remarked on the magnificent generosity of Mr. Carpenter in donating the building for a Publishing House, when there was taken into consideration the severe stringency of the times, and shrinkage of real estate values. There was yet needed about $4,000 to finish the amount named by Mr. Carpenter to be raised by the Association in his engagement to give the property. When that amount was raised Mr. Carpenter would give a clear title to the property. When this was done the lodges throughout the country would tremble. He made an appeal for the completion of the fund on the spot, that touched every heart and nearly every pocket, as the result showed. Immediately as he ceased, voluntarily the members begun to offer their donations and pledges. Other remarks were made by Rev. J. P. Stoddard, Edmond Ronayne and Rev. E. Mathews, all helping to roll on the ball.

Rev. M. G. Grosvenor, of Troy, O., a father in Israel, said he was now too old for active life and money-making, but he would give $25 if $2,000 was raised by the Convention. This was a fulcrum over which other subscriptions began to be readily given. Soon the form of Father Finney arose, tall and strong and crowned with white. He had put in $600, but believed he must do a little more, and he would put his hand to it for another $50 by April 1st. Soon Rev. D. S. Faris of Southern Illinois reported that General Agent Stoddard was soon to visit St. Clair and Randolph counties, and they would pay him $100 for the fund. Rev. E. Mathews put down $10, and would try to make it $100 before April. T. C. Spear, of Northwood, O., rose up for $50, and after a little while he doubled it. Father Baldwin, of Hillsdale, Mich., caught the spirit of the hour, and did some most effective talking. He would be the fortieth man to make up the whole $4,000. "That's what we want," ejaculated ex-Bishop Kumler. "Let's have the $100 men;" and his name came next for that amount. David Koiner of Indiana put down another $100. Prof. Tobey was on his feet to say that the Summit Street United Brethren church would place $100 in the first $1,000, and John Kemp seconded him. Prof. Tobey continued that he had concluded to give no more money where the lodges would get control of it. He wanted to know if this Carpenter property could be made secure, so as never to fall into the hands of secretists. Others followed and soon Rev. George Richey of Pataskala, Ohio, gave his name for the 39th man. Rev. A. D. Carter of Deersville stood for the 38th. Father Finney, amid great enthusiasm, volunteered for the 37th, each for $100. Rev. Alexander Helton from Westfield, Illinois, would be agent for another hundred from Clark county. A friend from Licking county, Ohio, put down a like sum for his district. Thus the remainder of the forenoon passed and over $1600 had been raised.

Before adjournment Rev. E. C. Chapman requested the privilege of making an explanation respecting the religious meetings that had begun at his church (the First United Brethren). The meeting had been appointed with the approval of his official board. They either did not know of

the convention or had forgotten it when the arrangement was made. Four had arisen for prayers on the first evening, and he had not felt at liberty to discontinue the meetings that had begun with so much promise. Many of his members had come over, however, to the Convention, and he had enrolled his name, for he was in sympathy with its object.

The noon recess was then ordered with the last resolution still under discussion.

AFTERNOON.

After prayer by Rev. J. P. Richards of Illinois, business proceeded. Dr. George remarked upon the action respecting the address by Gen. Phelps that there should be an able address prepared and sent by the thousand all over the country to every minister. The Convention however seemed too nearly closed to give time for the preparation of such a document.

The unfinished business was laid temporarily on the table while the Committee on Correspondence reported by Rev. H. H. Hinman communications had been received from Dr. J. A. Bingham, of Ohio; Rev. A. L. Post, of Pennsylvania; Mrs. A. Jenks, of Massachusetts; Mrs. Eli Tapley, of Mississippi; S. D. Greene, of Massachusetts; Rev. J. T. Browne, Pres. of the New Hampshire State Association; W. F. Hillman and E. G. Payne, Pres. and Cor. Sec'y of Dodge Co. Association, Minnesota; Rev. A. R. Mumaw, of the Parsons Mission, Kansas; Rev. M. Mathieson, Socorro, New Mexico; and the Central Illinois United Brethren Conference. Portions of this voluminous correspondence were read, and the whole recommended to the *Cynosure* for publication.

The topic for discussion put over from the day before, on how best to sustain and encourage the churches testifying against the lodge, was about to be taken up, but Bishop Dickson was found not to be present, though he was in during part of the afternoon. On motion of Dr. George, the Convention requested Bishop J. Weaver to make a brief address, to which the Bishop gracefully and happily responded. His remarks will be hereafter reported.

It was then voted to take up the business temporarily laid on the table, viz., the fifth and last resolution and the Publishing House fund. Some time was then occupied in securing further donations. This exercise was far from monotonous, and when at 4:30 it was announced amid general rejoicing, that the tide had touched the $4,000 asked for, few realized that the afternoon had so far gone. Dr. Carson led off the $100 subscriptions, and Peter Minton and J. K. Morris soon followed, when it was announced that the half-way mark was passed. Father Grosvenor immediately put down another $25 if the last $2,000 was raised, Reuben Gardner trebled the amount on the same condition, R. B. Gardner and A. W. Bishop followed, and pretty soon Father Baldwin got the floor again, with his enthusiasm up to the $100 pitch. He did not feel like going home and leaving this work undone when we were so near ending it. It would be hard work, but he would take another $100 if it could be finished. James Auten agreed to match that, and so the good work went on with an occasional outburst of speech or song, and at the close no convention ever joined more heartily in prayer and thanksgiving than did this with Bishop Kumler. The resolution was adopted by a pocketbook majority, and the formality of a show of hands was hardly needed to prove the unanimity of the meeting.

The time and place of next meeting was referred to the Directors, as there were few suggestions ready for that question. All questions of expense connected with the convention were referred to the finance committee.

Some remarks having been made upon the meager support given some of the lecturers, especially in connection with the Indiana State work, Dr. Wallace remarked that he knew little of the necessities of the work, but men who devoted their time and energy to the reform ought not to lack for pay. It would not do that such men should suffer want. Men must be paid whether any other agency goes begging or not. No investment pays like money put into men. It was explained that the Indiana State Association like that in Michigan and New York, assumed the support of its own lecture work independent of the National Association, so that it was hardly fair that this meeting be reproved for the failings of others. The Indiana friends also explained the difficulties of their position. Their last State meeting was not largely attended on account of the extremely inclement weather and what was done fell on a few. The Convention voted to recommend to the Board of Directors to pay Dr. S. L. Cook, Indiana State Lecturer, the sum of $100 to aid the reform in that State and to remunerate him for past services.

Recess was then taken till evening.

EVENING.

Rev. William Dillon, Ohio State Lecturer, led in prayer.

The list of Vice-presidents nominated by the proper committee was read by the Secretary and voted by the Convention.

Rev. E. Mathews said that if any reporters were present they might make note of the fact that the Publishing House fund had been pledged and that the National Christian Association would soon receive the valuable donation of Mr. Carpenter in Chicago. [Bro. Mathews was unacquainted with the frugal habits of the Dayton daily press at the time he made this request.] Now we Antimasons, he continued, to the large and increasing audience, have lifted hard to make up this fund of $30,000, and we want you Masons to help about $10 to defray the expense of this Convention. The hat collection then taken up netted about one-fifth the amount called for.

[*Continued on 13th page,*]

ADDRESS

TO THE CHRISTIAN MEN AND WOMEN OF THE UNITED STATES.

Where religion becomes a policy and an institution of the state instead of the people, and is imposed upon men's reception in spite of their convictions, exhibiting its errors as well as truths in pompous displays and impressive demonstrations, in order to impose upon the minds of the ignorant an undue idea of its importance, then a secret institution like Freemasonry, might naturally spring up out of the abuse as a means of resisting empty pretension and tyrannical oppression with responsive mockery, leveling pretension against pretension, pomp against pomp, high titles against high titles, craft against craft, and secret collusion against fraudulent power. But where religious opinion is free, as it is in the United States, every man having a free choice to worship God as he pleases, why resort to secret arts and practices? The mockeries of Freemasonry here in the United States become turned against vital religion, and not against the mere pompous externals and trappings of it, as in the old world, whose errors we have sought to leave behind, and press forward to the things that are before. In fact, the clergy, by joining in with this mockery in the United States, are making a religion of it which is fouler and more corrupt than any religion of the old world, and have thus gone to the opposite extreme of virtually making Freemasonry the religion of the state; for it is the religion of politics, and politics govern the state. It is a lamentable fact that large numbers of our clergy virtually receive pay from the Masonic lodge. As the religion of state is sustained by governmental taxation, so the Masonic lodge is sustained by assessments which, like the political assessments on office-holders, are made under threats and intimidation which have all the force of governmental law; and clergymen receive favors from the lodge.

The pretence that the wicked mockery and impious bombast of Freemasonry is necessary here in the United States in order to oppose the pompous progress of Romanism, is to depart from the original principles of the church of Christ in America; because that church opposed secret Jesuitical arts by fair and open dealing, and thus dissipated the close and poisonous airs of secrecy by the ventilation of free opinion and the sunshine of God's Holy Word, as addressed to the understanding of all his children in the Bible.

Freemasonry originated in England, doubtless to serve in part as an engine for opposing a church of state; and it is as much out of place here in the United States as a church of state itself would be. The chief errors of religion against which it might have been originally directed have been removed, here in the United States, so that now its heartless mockeries and impious sarcasms fall upon the bare exposed vitality of religion itself. It is as much out of place now as an abolition society would be; if indeed Masonry ever had a legitimate place in a Christian community. Its pretended religion is like the kiss of Judas, given only to betray.

Let us admit the sad and sorrowful truth: this London institution of Freemasonry, which was cradled in a grog-shop, and is redolent of gin-palace inspiration, has become in the United States an engine of power in the hands of politicians who have artfully seduced young, unthinking clergymen into it, in order to gain a religious reverence for it in the minds of the people. Numerous clergymen have allowed their self-love to become so interwoven with the paganish mystification worship of the lodge, which could hardly have been originally designed to be anything better than a mockery of religion, that, deserting the living principles of the Christian sanctuary, they array themselves around the Masonic lodge, as it were around the true ark of the covenant, and defend it against the adverse sentiments of Christians themselves! They become members of a sly-dealing organization that limits or denies Christ; and at the same time seek Christian sanction in order to impose that organization of drunken revellers upon the credulity of mankind as a divine institution! Although the High Priest of this lodge may be a Jew who derides Christ as an impostor, yet there are Christian clergymen in the United States who rally around him as did the Israelites around Aaron in the wilderness!

Yes, these very clergymen, the outgrowth of free religion, have bound themselves to the lodge by rigid oaths, in direct violation of the Christian religion which they pretend to preach, and are some of the most ardent supporters of Freemasonry, believing that the gates of hell cannot prevail against it, as if it were the work of the Saviour and his apostles! And when the voice of reform reaches their ears they exhibit surprise, like the grand inquisitors of the Inquisition when *their* power was called in question by the progress of true religion. Even faint-hearted reformers themselves remind us of the vast solidity of the structure of Freemasonry, as some of the disciples called the attention of the Saviour to the grandeur of the temple then in possession of Herod and the Scribes and Pharisees; and these timid men ask us ironically if we think that Anti-masonry can resist the power of the lodge. All the reply that we have to make in return is to ask them if they think they can resist the progress of Anti-masonry. For we are persuaded in our own minds that so long as such an abominable fraud prevails as Freemasonry, there can be no hope for pure Christianity, nor for republican government. If we believed that the Christian men and women of the United States could not perceive and recognize this fact, when brought to their notice, we should despair of our work. If we had not an entire confidence that the Christian people of the United States can understand the difference between reformers and those whose secret work needs reforming, we should never have addressed to you these remarks.

We have at length established a tract depot in Chicago, Illinois, No. 13 Wabash avenue, where tracts are distributed gratis, and where all who are favorably disposed toward the reform can make such contributions from the purse or pen as they may see fit. It is time for clergymen to understand that they cannot bind themselves to serve the Saviour and at the same time bind themselves by an oath to serve the lodge, which either denies Christ or puts him on a level with Mohammed and Confucius. Such ideas are intellectual confusion and moral chaos.

Reform News.

Send Delegates and Pray for Them.

Coulterville, Ill., Tuesday eve., Oct. 23, '76.

Editor Christian Cynosure:—According to previous announcement, a goodly number of our citizens met in the United Presbyterian church this evening, for prayer and conference on the subject of *secrecy*, and in behalf of the convention now in session in Dayton, O.

On motion, Mr. David Munford was chosen chairman, and Mr. A. M. Paul, secretary.

The meeting was then opened by singing a part of the 43d Psalm, third and fourth verses, and prayer by Rev. J. M. Faris. Subject under discussion, Eph. 5: 11: *And have no fellowship with the unfruitful works of darkness, but rather reprove them.* First: What are some of the unfruitful works of darkness? Second: How do we fellowship with them? Third: How are we to reprove them?

The subject was ably discussed by Rev. J. M. Faris, Rev. Isaiah Faris, Mr. Jno. G. Miller and Mr. David Munford. On motion, voted that a minute of this meeting be sent to *Christian Cynosure* for publication. After singing the 11th and 12th verses of the 139th Psalm, the meeting adjourned to meet when our delegates return from the convention in Dayton.

David Munford, Ch'n.
A. M. Paul, Sec'y.

After the Convention.

Blissfield, Mich., Oct. 31, 1877.

Dear K:—Having gathered up the odds and ends of the Convention I left Dayton at 12 : 15 A. M. on the 27th in company with Bro. Mathews and reached Toledo a little before 8 o'clock of the same morning. Here we breakfasted with sister Riddle, who keeps a boarding house on Jefferson street, just opposite the St. Paul's M. E. church.

Leaving Toledo we reached Wauseon soon and took dinner with our friend A. Pike, who deplores the condition of the M. E. church in general and especially of that church in Wauseon, of which he is a member, and whose pastor, Rev. Mr. Love, is a Royal Arch Mason. After calling on Rev. Cherry and Rev. J. Miller arrangements were made and Cheadle's Hall secured for a lecture on Monday evening. Bills were distributed and considerable interest awakened in the town. Bro. M. remained for a Sabbath appointment in the city while I went three miles south for a morning appointment, and six miles north in the evening. Monday evening came and at the time appointed the Hall was well filled and Bro. Mathews spoke in a very effective, clear and convincing manner for about an hour, after which I made a few remarks and dismissed with the benediction. The meeting is thought by the friends the most successful and influential ever held in Wauseon.

On Tuesday evening Bro. M. spoke at Spring Hill, where I preached on the Sabbath evening previous. His lecture was one of telling power, and his sharp arrows pierced to the tender hearts of some of the grangers, who left suddenly, either in a rage or in disgust. After the audience had mostly retired, a few of the youthful and verdant Patrons lingered to express their estimation of the speaker and his speech. If those who lingered for a tilt with Bro. M. are the champions of intelligence, wisdom and good manners, the less brilliant and cultured members of that grange are certainly objects of pity; and no wonder they are so easily caught and so readily submit to the silken bonds of this trap of Freemasonry.

At Morenci this afternoon I visited the historic spot where the body of "Whispering Charley," as supposed, was found; but learned nothing new.

I have been with Bro. Mathews several days and our conference has been with much satisfaction and profit to my soul, and I am persuaded with excellent results to the cause of God. I have heard him twice in special reference to our work, and have no hesitancy in commending him to all who desire the services of a man who is able, fearless, and does not compromise with sin in any form. He tells me that he is "free to follow the will of the Lord in all things," and those wishing to confer with him can address Rev. Edward Mathews, Brooklin, Jackson county, Michigan.

I hope to reach Chicago via Hillsdale and Ligonier by Saturday evening.

J. P. Stoddard.

Correspondence.

Masonry in the Custom House.

A few days ago I was in company where a Freemason who was relating his experience with a Custom House officer on his return from a trip across the Atlantic. He said he had for traveling companions a Dutchman and a North Carolina Scotchman, and just before reaching port he placed upon his finger a ring bearing the Masonic emblem, saying to his companions, "That emblem will carry me past the Custom House." When the officer came aboard he asked the Masonic narrator, "What have you in your trunk?" The Mason replied, saying, "I suppose I have some excise goods," at the same time turning his hand so as to exhibit the Masonic emblem, when the officer remarked, "I suppose you have only what you intend for your own use?" "Not at all," said the Mason. The trunk was marked to pass free. The officer then turned to the Dutchman, and marked his trunk for the Custom House. Then the Dutchman took the officer one side, and slipped into his hand (as he afterward told the Mason) a $5 bill, when the officer returned and marked the trunk to pass. Then the officer went to the Scotchman, who thought, as his trunk contained nothing but clothing for himself and dress goods for his wife, it should go free. "No," said the officer. Then in an undertone, "Havn't you some money?" The Freemason took the hint, and advised the Scotchman to give the officer five dollars, as the cheapest way to get aloug. But the Scotchman thought that would not be right, so his trunk went to the Custom House, where he had to pay $.0 in gold.

So what the forty dollars in gold was to the Scotchman, or the five dollar bill was to the Dutchman, the emblem was to the Mason, but rather hard on Uncle Sam, who is ruled by secretism.

Yours, W. M. Beden.

The Young Men's List.

Sarpy Center, Neb., Oct. 19th, 1877.

Editor Cynosure:—I noticed in the *Cynosure* of Oct. 4th an article from Mr. Heighway, to the effect that it would be a good plan for all young men under the age of 25, who were willing to correspond with each other upon the subject of secretism, to send their names to the *Cynosure* for the purpose of having a list made of them. If such a list should be made you may put my name therein. Not that I wish to instruct—but to be instructed. The Masons are as thick as grasshoppers around here. Yours, with respect,

P. W. Chapman.

Revivalists.

Editor of Cynosure: In your issue of Oct: 11th, page 3d, is an article from the *Christian Worker*, and again a comment on page 9th. I am an interested reader of the *Cynosure*, and as a Christian man pray God to hasten the time when the monster evils of secretism shall be done away. I write from a sense of duty, not to appear before the public. I remember well when the *Cynosure* made its advent to the public world in the cause of Christ. I have felt that I could see better by standing a little further off; my quietness has not been from a want of interest in the cause of humanity and of my blessed Master.

The article referred to on page 9 says: "We think our correspondent is misinformed, in regard to Freemasons being prominent or active in revival work." I think a larger observation taken quietly of the working of the mystery of iniquity (Masonry and secretism) would enable the author of the above quotation to *know* instead of think, that in many instances and particularly in some churches, Masonry figures largely in revival work. I am aware, dear reader, that this assertion is liable to be severely criticised. Many will say, I have a better opinion of revivalists; I have not seen anything of the like. But I am not prepared to believe that Satan is less wise to-day than formerly; and he who would transform himself into an angel of light, and put on sheep's clothing, that he might if it were possible deceive the very elect, is still the same arch foe, using human instrumentality—and no means are too low to be used. When men clothed in the sacred robes or character of God's ministers will enter the sacred desk to preach Christ, the Saviour of them that believe, and then in their secret conclave discard him, simply to conform to a personal interest, is it too much to suppose that these same men in time of revival effort will use the blandishments of their orders to gain disciples to the building up of their own popularity and the interest of their own cause?

For about twenty years I have had some opportunity for quietly taking observations, and am persuaded that whatever may be charged against Masonry I am not prepared to even question, much less contradict in the absence of positive knowledge of its innocence. I have some personal acquaintance with two traveling evangelists, as they are called, who make a prominent use of Masonry in carrying on their work. Does fervent charity cry, It cannot be! Within only the past year I was present where this thing was largely done and said revivalist appeared to be very successful, for he gathered to himself all the strength of his Masonic brotherhood, and many outside of said circles were treated very coolly. I being of another denomination from that in whose interests he held the meeting, was one of the discarded ones, although only a few years before I had held a meeting in the place for the same church, the result of which gave them nearly a hundred members; and many were wondering that I was not called on, being again on a visit to friends there. This revivalist, learning who I was, seemed afraid I would take part in the meeting and eclipse some of his glory. I discovered the reason of his power with many of the leading ones, and as some of my friends were feeling hurt with the coolness with which this evangelist and the pastor were treating me, I said to them, "I can arrange all that." So that night, after witnessing repeated signs and expressions, I had taken a seat in the front part of the church, so as to be near the pulpit at the close of the meeting. I had been introduced to him several evenings before. After dismission I stepped up to him, saying, "Good evening, brother," at

the same time shaking hands with him in that peculiar way known to but few except the initiated. He responded correctly, and seemed surprised and pleased.

And now for the effect. The next evening I was forthwith invited to come forward and lead in prayer, and requested to speak, and this continued for several evenings. I seemed a "hail fellow well met," and, candid reader, let me ask, Was it Christ or Masonry that was first with that revivalsit? I felt sad to see my Saviour made second and unsuspecting people imposed upon. May God pity the ignorant and have mercy on the willing dupes of Satan. If the foregoing was an isolated case I would be glad; I might give many. I thank God that I never belonged to them, and I would as soon think of going to the bottomless pit to know what they do there, as to think of joining them to find out their secrets. "Come not, my soul, into their secret."

PENN.

Our Mail.

Daniel F. Pratt, Boston, Mass., writes:

"The times are very hard but I must have the *Cynosure*, it being the best religious paper that I know of. I feel in hopes to send you some new subscribers and orders for books as soon as the times get better."

Rev. C. F. Obermeyer, Little Rock, Ark, writes:

"I have had charge of the German Lutheran church at Farmington, Mo., for the last three years and during that time I have been a constant reader of the *Cynosure*.

Last week I left Farmington, Mo., and moved to Little Rock, Ark., to take charge of the German Lutheran church of this place. * * The *Cynosure* has been a great help to me. * * I have been here at this place but a few days and know very little of the city so far, but this I have already found out; the city has any amount of secret societies. I for one shall work against them."

A. J. Phillips, Maquoketa, Iowa, writes:

"There are some brave soldiers here who always carry the banner with them" (He names four workers) who "hold up the cross of Christ to the hoodwinked fraternity."

A gentleman residing at West Hartford, Conn., writes:

"I have recently had placed in my hand a book written by Francis Semple exposing Masonry. My son, my only child, has been reading it. Although he is but 14 years old he has talked a good deal about joining the Masons when he gets old enough."

This man sends for another book. Remember the fourteen-year-old boys. Bring them to Christ and teach them that in secret he said nothing.

N. P. Eddy, Sheffield, Bureau Co., Ill., writes:

"I have been opposed to Freemasonry and other kindred societies ever since they killed Morgan. I was them most 22 years old. I am now nearly seventy-three years old. I got up a club of five here last spring for the *Cynosure*, and I distribute my *Cynosures* among my neighbors and get all to read them who will. I calculate to get up another next spring and more if I can."

He sends a donation to the Carpenter Building Fund.

A gentleman from Wooster University, Ohio, writes:

"We had the pleasure a short time since to meet with a copy of 'College Secret Societies.' We find it is just such a work as we have longed for to stem the current of the college curse here."

Lulu Valley, Pratt Co., Kansas, writes:

"Secrecy has not much hold here yet; but Anti-masons must be wide awake or the secret workers will run church and State."

Prevention is much better than cure.

Rev. C. W. Witt, Dublin, Wayne, Co., Ind., renews his and another's subscription and writes:

"We are both past 70 years old. Life long conscientious anti-secrecy United Brethren in Christ. The hold-fast kind."

Wilson Milligan, Portland, Ind., writes:

"Without any special demonstration we think the work is improving some here. There seems to be a growing dissatisfaction with the hoodwinked fraternity generally. In the month of August Brother John Livingston gave a series of lectures in this county. He was treated to a fine batch of eggs on the evening of the second lecture, which we think had a very good effect, as he gave the next evening, I think, the most powerful lecture I ever listened to. It had the effect of strengthening some of the Anti-masons that were getting a little weak-kneed. He spent about two weeks in the county and did some good work."

John Barry, Richmond, Jefferson, Co., O, sends with his renewal the name of a new subscriber, a seceding Odd-fellow who became awakened to the evils of secret institutions by discussions at Richmond three years ago, but could not be induced to take the *Cynosure* until recently.

Do not despair although your efforts at canvassing do not bear fruit in the first six months.

"Matters are growing intensely interesting here. Masonic persecution and prosecution has finally overtaken our minister, ousted him from his pulpit and charge, and to-day he gives up the parsonage to his successor, a member of the dark lantern fraternity. We are in need of more lecturers and the lodge is thus helping to drive true men to the front. If need be longer a matter of conjecture where the power is located that is running the machinery of Methodism among us. But such overt acts of the lodge are driving men to decision. We think that a majority on this charge will hereafter withhold their support from these devotees of theism whom the lodges have placed in God's pulpits. A Masonic minister whom we have known for ten years, and who is often pointed out as an example of piety and uprightness, declared a short time since in his pulpit that he did not know that he was ever converted, and was sorry that he had not left the pulpit fifteen years ago. He is a zealous Mason, Odd-fellow and successful horse jockey. He has opened the door for the wolf of hell, now forsakes his flock to his ravages. "Whatsoever a man sows that shall he also reap." There is no agency in our country that is doing so much, perhaps, to manufacture infidels as these wolves in sheep skins."

Home and Farm.

On Getting Up.

Once you have fixed your hour of rising, keep to it with the more firmness because of the difficulties to be overcome, for this troublesome couch of ours contains in the morning such an amount of magnetic fluid that it keeps us back, I do not say against our will, but with a not unpleasing force which fastens us to the pillow. I acknowledge we are now in the presence of our most terrible enemy, and our pillow is that enemy. When we would be quiet it is the morning, it lulls us with the artful tones of a siren, and caresses us with the utmost tenderness. It seems to say, Why leave me? Are you not well off here? It is so cold out of bed. There is but one way to secure a victory, and that is a prompt, decisive act, a military charge, a jump out of bed. Rout the enemy by a vigorous sortie and the enemy is yours. When I meet a man who has the courage to rise at an early hour every morning I straightway conceive a high idea of the firmness of his character.—*Archbishop of Rheims.*

Neat Farming.

The *Rural* thus describes what it understands to be implied by this heading: "The neat farmer keeps every thing around him neat and clean, and gives his fields clean culture; stumps, bushes and rocks are taken out and removed where they will do the most good; his door-yards are kept clean and smooth, fences always in repair, gates or bars always ready to open or shut, all old logs, bushes and other refuse taken from the sides of the road in front of his buildings, his barns and out-buildings are kept in repair and painted or whitewashed, doors and windows whole and always provided with hinges and fasteners for instant use, his tools sharp and always in their places when wanted—a place for everything and everything in its place. His farm wagons, plows, harrows and all other tools are carefully housed when not in use, his house is a model of neatness outside and in; he lets nothing go to waste that will make manure, his stock is well taken care of and fed, and always kept in a healthy condition, barn and stable floors always kept clean and tidy; he has more or less nice stock to sell every year, and generally has a little script in his pocket for a rainy day to pay his bills, always rides with a good team and is generally out of debt; he owns more or less bank stock, and of course is happy and contented and enjoys the blessings of life.

To Cure a Child's Cold.—Try smoking tar. Inhale the smoke from pine tar. Get a pint or more of pure pine tar (not the oil) from the ship chandler; heat a poker red hot, and stir the tar with it. A thick smoke will arise. Hold your head over it, keep your mouth shut, and inhale through the nostrils. Heat the poker three or four times, until the room is filled with smoke; shut door and windows, and remain in the room as long as possible. In two weeks get fresh tar. It is a good plan to smoke it in one's bedroom just before retiring; after smoking open a window from the top; the smoke will slowly escape, but enough remains to be of some benefit. Use borax in the water in which the child is bathed, as it will invigorate it.

A New Cure for Asthma.—A new remedy for that somewhat intractable complaint, asthma, is at present advocated. It is said that the smoke of the leaves of belladonna (deadly night-shade) is even more efficacious than stramonium (Jamestown weed, thorn-apple, or oak-sprout as it is called) for relieving asthmatic persons. Smoke the leaves of the belladonna plant in a long pipe, drawing the smoke deeply into the chest. Should the patient be suffering so violently that he cannot use the pipe, the breathing of an atmosphere in which the leaves have been burned will be found beneficial.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 8, 1877.

The Dayton Anniversary: Its Might.

The leading religion of Dayton *was* Presbyterian; unhappily, pro-slavery Presbyterian. John W. Hall sold three thousand dollars worth of slaves in Tennessee, and went up to be pastor of the Odlin and Steele church (New School), and though the Old School church called Dr. Thomas, who was an Abolitionist, they knew that his abolitionism was neutralized and quenched by his Old School Assembly connections, which made him powerless for the anti-slavery reform. These two churches had, and to a large extent still have the religious wealth and intelligence of the city. And though the Princeton *Repertory* reviewed and lauded the first sermon I ever gave against the lodge (Cincinnati, 184-); and though McCosh and Hodge, of Princeton, endorsed our Convention and wished us success, the General Assembly Presbyterians of Dayton are to-day slaves to the lodge, and go far to enslave the other denominations. There is, I believe, a United Presbyterian church in Dayton, but it lives by cringing sufferance, as does the First church of the United Brethren there, and, of course, did little or nothing toward "The help of the Lord against the mighty" hosts of darkness. So that, to a great extent it was literally true, as President George remarked, that at first "we had to import our audience into Dayton and pay our entertainment." The exceptions were the original United Brethren, who had not abjured the principles which have made their church a great and prosperous body; and those who were influenced by them. Episcopalians, who concern themselves little about the morals of the people, are weak in Dayton. Lutherans are weakened by formalism. Methodists are Masons, and the tools of Masons; and Baptists, if there are any, were not heard from as such. Thus "the city is (almost) wholly given to idolatry," as was Athens when Paul preached there. Their women save, their children toil, and the husbands and brothers pay their savings and earnings to the fifty-five establishments where the secret worships are taught and practiced; and an Odd-fellow assured me there was scarcely a family in Dayton which had not one or more members in some lodge organization. The churches in the city are twelve or fifteen less in number than the lodges.

To have met, though in part at our own charges, in such a city and come away unmobbed, were a triumph. But except some whistling, ill-governed boys, and a lunatic out of the asylum, we were unmolested. The gentlemanly owner of Gebhart Hall treated us generously, and complimented our appearance as a learned and talented body. The intelligent citizens of Dayton attended in steadily increasing numbers. The pastor of the First U. B. church came in, apologized for running a revival meeting within six or eight rods from our door, and avowed his adherence to the Convention. Three United Brethren Bishops co-operated with us. Six colleges and two theological seminaries were represented by officers or students, or both, bright-faced, as men looking toward the sunrise, and as the schools of Germany poured out their inmates to the disputes of Luther with Eck to hear the same issue argued, viz., salvation by ceremonies and traditions *vs.* salvation by faith in Christ. And in the great and steadily increasing attention to the subject by the people and their ministers, not one point was raised even, much less sustained against the teachings of the Convention. The ignorant were enlightened; the dead silence of the pulpit and press broken; the wavering were confirmed; the timid encouraged; and, though the coppersmiths of the lodge, the leaders who have their wealth and standing "by this craft" saw their gains by soothsaying failing, God answered by fire in our prayer-meetings, and they were abashed and powerless as the priests of Baal before the people taught by Elijah the prophet. They were either altogether silent or whined feebly from their lodges, where we could almost

> "To their high-built airy beds
> See the rooks returning home."

In the words of the dying Wesley, "The best of all is, God is with us." How far he may suffer the American people to fall into this latter-day apostasy we cannot foreknow. That blindness is being poured from the mouth of the dragon, not only on this subject but in worldliness and corruption in the churches generally, is deplorably manifest; and except the days should be shortened there should no flesh be saved. But the days shall be shortened, and the day cometh and light shall dawn. May God hasten it in his time.

Woman's Temperance Work.

The perusal of the resolutions passed at the late National Convention of the Woman's Christian Temperance Union will show our readers that some Christian women are awake and at work and doubtless will rouse others.

We shall have the pleasure of giving next week an exact copy of a large part of the address of welcome given by Miss Frances E. Willard at this convention. It is instructive, entertaining, inspiring and thrilling. Miss Willard is perhaps 33 years of age. She has a pleasant face and sweet voice, is enthusiastic, charming and Christian. Ready to appreciate everybody's good qualities and to help them when she can. Her father was a remarkably intelligent man; an Anti-mason who impressed this daughter (the only one now living) with a sense of the evils of secret societies. She has already done some service in the Anti-masonic reform, and let us pray that the spirit of the Lord will lead her to more pronounced efforts for the removal of anti-Christian counterfeits of Bible morality, atonement, salvation and sanctification, and thus into a completer, more efficient labor for Christ and his kingdom. The resolutions are as follows:

WHEREAS, We recognize our call to this work to be from God and depend on him for grace and strength; therefore,

Resolved, That we offer devout thanksgiving to Him who has been our Helper in all the past and acknowledge the great work which has been accomplished during the past year in the reformation of thousands of men and women throughout our country who have been victims of intemperance, and in the wider extension of the work God has specially committed to our hands.

Resolved, That we desire always to affirm that trust in God and faith in the Lord Jesus Christ the Saviour from appetite, is the foundation of our efforts in the salvation of men.

WHEREAS, The Christian women of this country being in a peculiar manner called of God to this gospel temperance work, and, observing with pain that in many places our unions are being absorbed by other temperance movements, and our line of work abandoned; therefore

Resolved, That we keep our organization separate from all others, believing in so doing we shall best serve our Master, our cause and each other.

Resolved, That the conflict in which we are engaged is so desperate that we need a union of all the forces we can command and in the same catholic spirit which has characterized us in all the past, we welcome to our love and labors all true women who will unite with us on our basis of faith and prayer.

Resolved, That while we work with all zeal for reformation and salvation of men, we solemnly recognize as a work we may not neglect an earnest effort for the redemption of women who are victims of the same and kindred vices.

Resolved, That our land should be thoroughly imbued with total abstinence principles and encourage the different forms of work that are being carried out by the unions, and that on account of the hopefulness and efficiency of efforts in Sunday schools, we give our hearty support.

Resolved, That while we are thankful for what has been done in banishing fermented wine from many of the communion tables of our land, that we still feel the necessity of urging this most important subject on the attention of the churches in our country until the sanctuaries are cleansed of this evil.

Resolved, That the use of tobacco is a vice demoralizing all who indulge in it, and leading directly to drink and other evils; therefore, in this temperance work, and especially among the young, we feel called upon to oppose its use in any form whatever.

Resolved, That we recognize the relation of scientific truth to temperance, and that we urge the teachings of God's natural laws respecting heredity and health as an essential part of temperance and education.

WHEREAS, The deductions of science, as well as the warnings in the second commandment given amid the thunders of Sinai, teach women that the sins of the fathers are visited upon the children; therefore,

Resolved, That our duty as the National Temperance organization is to educate the rising generation of young women into the idea that marriage with moderate or immoderate drinkers is a sin against themselves, their families, their country, and their God.

Resolved, That we protest against the provision by national, state and municipal officers of intoxicating liquors, furnished at public cost, at public entertainments, as discourteous and unjust to citizens whose sacred principles are thus violated.

Resolved, that the prohibition of the importation, manufacture and sale of alcoholic liquors is demanded by the spirit of our Christian civilization, and is the true legislative remedy for the evils of intemperance.

Resolved, That as the responsibility of the training of the children and youth rests largely upon woman, she ought to be allowed to close the rum-shop door over against her home.

Resolved, That in view of the formative influence exerted by the public press we deprecate the flippant jest and cruel liberty with which the degradation and suffering caused by intemperance is often treated by our newspapers, and we beg our journalists to remember that they wield a mighty and subtle power, which may be used either for the purification of national character and the permanence of freedom, or for the demoralization and the downfall of a republic, which can endure only as it rests upon intelligence and morality.

—The General Agent, after passing through Ohio and Michigan, as his letter on another page shows, arrived in this city on Saturday evening. This week he is busy with the Treasurer in completing a financial statement of the Convention for the meeting of the Directors next week, and caring for other business laid over during his absence at the anniversary.

—Rev. H. H. Hinman visited Streator last week to make preliminary steps for the Illinois State meeting. The arrangements completed are made known in the notice on first page.

—On Sabbath evening Bro. Hinman, who was appointed delegate to Dayton from the College church in Wheaton, made a report to the church of the Convention. This week he goes to Wisconsin, where he will labor for the success of the State Convention meeting in Baraboo.

—Reports have been received of Past Master Ronayne's exposition in Northfield, Ohio, too late for this number. A report of the Eldership meeting of the church of God in Indiana also waits for a like reason.

—In the late Iowa elections the Anti-masonic ticket was elected in

Iowa township, Marshall county, Iowa. We should be glad to publish to our readers the vote throughout the county if Bro. Moffatt or McCreery can furnish it.

—It was incorrectly reported last week that Pennsylvenia was not represented at Dayton. There appear on the list the names of A. J. Young and Rev. Rev. C. Cummins from that State. We are happy to have the opportunity to correct and hope to find more names from the Keystone State on more critical examination of the roll.

Religious Intelligence.

—At the late annual meeting of the American Bible Society an appropriation was made to the American board for translation work in Japan, and sanction was given to the printing of some part of the Bible in that country, with type in a form specially adapted to common readers. Provision was also made for the distribution of Bibles to emigrants and among destitute persons in this city and in different parts of the country, by numerous and liberal grants to auxiliary societies and to responsible persons, as well as through the society's agents. In some parts of the South and West its colportage work is receiving special attention at the present time. The total grants for circulation at home and abroad amount to about 53,000 volumes (including 174 for railroads and 12 volumes in raised letter for the blind). Besides this, the appropriation of funds amounted to $2,750. The receipts for September were $28.492; copies of Scriptures issued, 48,300.

—There are 2,500 missionary stations in India, and nearly 2,000 of them manned by native laborers.

—The Bible production of our time is equal to five every minute of working time. At this rate the press is producing a Bible or New Testament every twelve seconds.

—Father Chiniquy, the eloquent French Canadian ex-priest, of Canada, is still at work among the blinded Romanists. It is said that he has induced over 4,000 Romanists to embrace the Protestant faith.

—The different Presbyterian missions in China are considering the question of uniting in one church, independent of the missionary boards. At the recent convention of missionaries at Shanghai there were delegates representing one English, one Scotch and three American churches. About one-third of the converts in China are in the different Presbyterian churches.

—Although the Methodist Protestant church has no foreign mission of its own, it is co-operating with the Woman's Union Missionary society in support of the home and school at Yokohama, educating five Japanese girls.

—The college at Harput, Eastern Turkey, is full to overflowing. There are in all 168 pupils, and yet many more are begging for admission. There is urgent need of having the accommodations increased; but it is useless to ask the natives to contribute the money. They cannot pay their war taxes.

—In the report of the committee on reforms at the late Iowa conference of the Wesleyan church, the following was presented on secret societies: Viewing with alarm the encroachments of organized secrecy in both church and state in its multiplied forms, which has insinuated itself into our legislative halls and the popular churches of our land, till it is largely a controlling power, and by its Christless teachings is sapping the vitality of our religious institutions by its deceptions, ruining souls; therefore, we pledge ourselves renewedly to wage an unceasing warfare against the powers of darkness, whether in lodges, chapters or encampments.

News of the Week.

—Chicago is going through another election this week. The county election held Tuesday was of great local importance, from the fact that the county affairs for many years have been in the hands of a ring that surpassed even the Tweed gang of New York for mean stealing, though the frauds have aggregated a large amount. The courts have failed to give redress and taxpayers were compelled to work hard for honest nominees.

—An earthquake was felt about 2 o'clock Sunday morning in Northern New Hampshire, Vermont, and Western Massachusetts. At Lebanon, N. H., buildings were shaken and bells rung. The shock lasted forty seconds. At Montpelier, Vt., the people were awakened by successive shocks, lasting some fifteen minutes. At Northampton, Mass., glass was broken, furniture shaken. and the people awakened. The shock was also experienced in Hartford and adjoining towns.

—The advance sheets of the consolidated county corn crop reports for Illinois showing the respective yield on Oct. 20, 1877, were issued last week. By a comparison of the tables therein it appears that the crop this year in Illinois will be more than 90,000,000 bushels larger than last year.

—The President has slighted Simon Cameron and nominated John Welsh, a prominent and wealthy Episcopalian of Philadelphia, for minister to England. Mr. Welsh is not a politician; he was chairman of the Finance Committee of the Centennial last year.

—A dispatch from Madison, Wis., says: About 8 o'clock Sunday morning a slight snow commenced to fall, which has continued all day, with a fair prospect of doing so all night. Seven inches have already fallen, which is drifting considerably under the force of a sharp wind. Telegrams show that the storm is quite general from Harvard, Ill., as far north as Owatonna, Minn. At the former place there is about six inches.

—The latest from the war is told in the following dispatch:

St Petersburg, Nov. 4.—The idea is rapidly gaining ground here that perhaps the war may be finished this year. Certainly a great effort will be made. It is generally believed that in the event of success Russia will demand the free passage of the straits and autonomy of Northern Bulgaria under some German prince, with the guarantee of the great powers.

London, Nov. 5.—A Vienna correspondent writes: There is much discontent in Roumania concerning the war. There is hardly a family in Moldavia which has not lost a relative. The full strength of the Roumanian army was sent into the field at the beginning of the war. Some companies have now only one officer, and as there are no reserve officers the army is disorganized. After the engagement of the 19th the Roumanians threatened mutiny if further attempts were made to lead them to certain death. The Roumanian Chambers will be convoked at the latest possible date, and immediately reprorouged. Thus all chance of the Roumanians retiring from the war seems to have vanished. Large bodies of troops are being massed at Tirnova, and the reinforcements constantly arriving are being echeloned on the Sistova, Biela, and Tirnova line. A correspondent with the Turks in Asia, after showing from personal observation that Mukhtar Pasha's retreat on Kars was the wildest rout, says the condition of Kars is almost hopeless. There are few provisions, 4,000 sick and wounded, and absolutely no firewood. A correspondent with the Russian headquarters in Asia, under date of Sunday, telegraphs that Gen. Heymann is now within cannon-shot of Mukhtar Pasha's position. From Armenia the news indicates Russian recovery from all the season's reverses, and a strong probability that they will establish winter quarters in Erzeroum.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

At the Loom.

She stood at the clumsy loom,
And wove with a careless song,
For her task would soon be done,
And the day was bright and long;
So she worked at her pattern, roses red,
And trailing vines, but she thought instead
Where the sweet briar grew in the distant wood,
And of pleasant shade where the old oak stood.

She stood at the stately loom,
And wove with a girlish grace;
And her eyes grew tender and sweet,
As she wrought in the web apace,
Strong men mounted, with lance and spear,
Then a chase with hounds, and frightened deer;
But she thought the while of her lover-knight,
And whispered softly, "He comes to-night."

She stood at the tireless loom,
And wove with a steady hand,
And a watchful eye on the twain
Without at play on the sand.
Stripes of warm, dark colors she wrought,
And every thread with a hope was fraught;
Some day, she thought, my lad will be great,
And my bonnie girlie a nobleman's mate.

She stood at the dusty loom,
Bent and wrinkled, and old,
But the shuttle she feebly plied
Dropped from her nerveless hold.
"Ah, well, whom have I to work for now?"
The old dame said, with shaded brow.
"But I've seen the time when I've worked with the best,"
And she dropped her chin on her wrinkled breast.

At a silent, invisible loom,
Always, morning and night,
With a tender care wrought One
Who was hidden from human sight.
Tangled and broken threads wrought He,
And His finished web was fair to see,
For He gathered the hopes that were broken in twain,
And wrought them into His web again.

—Selected.

In the Name of Christ.

An illiterate countryman sold a lot of firewood to a gentleman in the city. When the wood was delivered the gentleman gave him a check upon a certain bank. The countryman looked at it for a while and then said: "This is not money." "But if you take it to the bank it will get you the money." "I have no money in the bank," remarked the countryman. "Very true," answered the gentleman; "but go with that piece of paper to the bank, hand it to the man behind the counter, and when he sees my name upon it he will instantly give you the money." When the countryman went to the bank authorized to use the name of the gentleman, it was the same as if the gentleman himself had gone, for the name stood for the person, and the two were, for the time and purpose to be accomplished, but one. If it had not been for the name, the countryman might have begged, and entreated, and prayed for the money, until handed over to the police; but the name, the name alone, secured him audience and acceptance. When we pray in the name of Jesus, we go to God conscious that we deserve nothing on our own account, that we have no personal worthiness to plead, that our applications for the sake of anything in us, or anything done by us, would be utterly unavailing; but equally conscious of the fact that through the infinite riches of grace we are one with Christ.—*The Christian Week.*

The Whole Truth.

It is said that the truth should not be spoken at all times, but there are some who seem to think that the whole truth should not be spoken at *any* time. There are truths that people do not like to hear, and those generally are the ones that seem to go against them. But few people love to be told of their sins, and most people love to be thought well of by those around them. Yet it is often necessary that sin should be unmasked, and nought but the truth will do this. In order to the removing of evil it is absolutely necessary that the whole truth should be told. Still the truth is so painful when told as to cause persons often to seek its concealment.

There is a reproach frequently attending the publication of the truth, that leads men to conceal their knowledge of facts, lest they become a reproach among their neighbors. But the reproach that comes upon those bearing the truth comes not because of the truth itself, but because of sin and wrong. Truth brings this sin and wrong to the surface to cast it out, and then comes the reproach of evil companionship.

When a nation or people become weak, or have harbored sin among them, they do not like to have the truth told of them. They think they must keep up a semblance of strength and prosperity, and that the truth must be kept back, lest they lose by it. The Jews did not wish their prophets to tell the whole truth, but to "prophesy smooth things." But the word of the Lord reveals the truth, let it be what it may. The sins of David and Peter, and of others, are not kept back for fear of the reproach. The prophets told the people of their sins, and made it their business to reveal iniquity everywhere they discovered it. The apostles denounced the churches for their covetousness. Read the language of James in his epistle, and see how he proclaimed the evil course of the church. Why such language? Because it was the truth and must be told. Yet people do not try to expunge such passages from their Bibles, nor do they refuse to circulate the Bible because it contains such unpalatable truths. May not a religious paper also speak the truth? Suppose the truth be suppressed, is not falsehood thus presented?

The better way to deal with reproach is to remove it by ceasing from the things which cause reproach. If there is evil, let it be removed; if there is wrong, let it be righted; if there is shame, let it be buried; but as long as there is wrong, and evil, and suffering, it is needless to tell those who are being wronged, and those who are suffering that they must not speak of it. Is a debt a reproach? then let it be paid, or else bear the reproach. Is a starving ministry, or a drooping cause, or a schismatic leader a reproach? then feed the ministry, revive the cause and remove the schismatic; it is useless to smother the truth by trying to hide the evil out of sight. The whole truth must be told at some time, and so let us provide that when it comes out, it will be pleasant to hear. But to starve the ministry and then say it must not be told; to leave the cause of Christ to suffer and then to say it must not utter a complaint; to endure a schismatic even unto death, is more than the Lord orders.—*Advent Christian Times.*

Speak Slow and Low.

One who now walks in white used, in her gentle way, which was a beautiful exemplification of the lesson she taught, to advise her boy to avoid speaking either quickly or in loud tones when there there was danger of getting into trouble from temper. In youth and in young manhood we have found mother's advice of great practical value in preventing quarrels in sports, or in the business relations of life.

"A soft answer turneth away wrath, but grievous words stir up anger."

One of the most successful commanders ever connected with the American merchant marine, one who had had a wide experience in many waters as well as through many years, often said: "Carelessness is the cause of all the shipwreck and accidents on the ocean." That some one has failed to "speak slow and low," would probably be found to be the cause of a large majority of the quarrels in the world. That difficulty which grew into a lawsuit, costing thousands of dollars, would have been prevented if either of the contending parties, especially the one most aggrieved, had so in patience possessed his or her soul as to speak slowly and in gentle tones. Another trouble which resulted in bloodshed would have left those involved resting under the blessing promised to "the peacemakers," instead of the curse on the murderer, if some one had learned to "speak slow and low."

We could give many cases in point illustrative of this subject, which are among either our experiences or our observations; some of them thrilling ones. Among the latter is the following:

A young German professor of languages and mathematics, who had been an officer in the Prussian army, and also in the American, had been thrown out of employment for political reasons. There was nothing against his ability, character or faithfulness. By acting as security for another, he had lost his slender accumulation of money. Chiefly because he or his wife had not practised speaking "slow and low" in times when there was danger of misunderstanding, the troubles above cited, together with meddlesomeness on the part of others, had resulted in their separation. Their babe was in a public nursery, and neither the father nor mother had means to care for it; and as he sat beside us in our office he told us he had been compelled to fast the last two days. He further told us plainly, that he had decided to get out of it by committing suicide! He said it very quietly, but there was a look in his eye that showed he was thoroughly in earnest. Rationalist principles, of which his mind was full, prevented the highest reasons we could present from being effective, but after accepting our invitation to dinner he returned in better spirits.

He then opened his heart in relation to his early history. His father had been a prominent Protestant clergyman in Germany, likewise four of his maternal uncles, one of the latter a missionary to South America. He also read us a portion of a letter recently received from his widowed mother, living in Pomerania, near the shores of the Baltic. The letter showed him to be the son of a Christian lady of a high order of mind and culture.

We induced him to write a kind note to his wife, inviting an interview there the next day. She accepted the invitation, unwisely, however, adding terms of reproach for their troubles which decided him not to meet her. We succeeded in overruling the decision, and that eventide had the pleasure of giving up our place of business to them for a conference alone, with the earnest injunction—aside to him—that "No matter what she said, he should 'speak slow and speak low.'"

We allowed the half hour promised them to treble; and when we returned they were seated close to each other. They were speaking in the language of *la belle* France, her native tongue, and we could not understand a word they said, but the tones were such as those to which the angels love to listen; and the looks on their faces such as spoke of the happiness found only in the bowers of the Prince of Peace.

The following day we received a letter from him, saying: "I am saved. I am reconciled to my wife. God bless you."

He and she had learned to "speak slow and low;" learned to use one of the keys to the treasures of "Peace on earth, good will to man."—*Geo. May Powell.*

What a fearful thing it must be for a soul, that through a long life has resisted the persuasive evidence of the Gospel, to find itself yielding to the compulsory proofs of God's final condemnation, and compelled, when now too late, to exclaim: "The harvest is past, the summer is ended, and I am not saved." Not saved—not because Christ was not willing, nor because the Spirit did not urge, nor because conscience did

not expostulate; but simply because, through my love of the world, in some one of its ten thousand forms, *I would not.—Dr. Sparrow.*

Josh Billings' Aphorisms.

The great fight is first for bread, then butter on the bread, and then sugar on the butter.

The great secret of popularity is to make every one satisfied with himself first and afterwards satisfied with you.

The great mistake that most people make is, they think more of their cunning than they do of their honesty.

The unhappiness of this life seems principally to consist in getting everything we can and wanting everything we have not got.

Paupers suffer less than misers do—the man who don't know where he is going to get his next dinner suffers less than one who is anxious to know how much it is going to cost him.

A Christian should be on the watch that, in the daily discourse of life and in its hours of relaxation, all do not run to waste and emptiness, but that there be ever a mixture of words wherewith one may edify another, and of sound speech that cannot be condemned. It is well to go into society with a recollected frame, and a mental prayer that God would keep the door of our lips.

Children's Corner

Baby's Skies.

Would you know the baby's skies?
Baby's skies are mother's eyes.
Mother's eyes and smile together
Make the baby's pleasant weather.

Mother, keep your eyes from tears,
Keep your heart from foolish fears,
Keep your lips from dull complaining
Lest the baby think 'tis raining.

—Selected.

How God took Care of Little Patty.

Patty lived in the country, in a white house with green blinds. There was a nice yard with smooth cut grass and great trees, where the birds would sit singing and swinging in the boughs. Patty had a swing too, one that papa put up, of good stout rope, that would go up ever so high into the branches.

A short distance back from the house and garden stood their great barns filled with such stores of hidden wonders that Patty seemed never tired of playing with them. But perhaps she liked best to go with mamma, in the early springtime, into the woods to gather sweet wild flowers and search for the delicate ferns and lovely soft green mosses.

Or—who knows?—maybe she liked better still to go into the field where papa was at work, and make him a little visit.

One morning—it was in the harvest time—Patty was in the kitchen, Bridget was churning, mamma was baking. Patty was helping her mother, and the way she helped was by eating small lumps of sugar and listening to a story mamma was telling. She wanted very much to roll out the crust to a pie, but mamma said she would help most by sitting still and listening to the story. The butter had come and Bridget was gone to carry it down in the cool cellar, when the door bell rang; so mamma, dusting the flour from her hands, went herself to answer it. Patty, left alone in the kitchen, soon began to grow lonely, wondering what made mamma gone so long and where was Bridget. Then she opened the cellar-door and called, in a sweet little voice, "Bridget! Bridget!" But Bridget was gone on the outside way, and so did not hear.

Patty waited a minute or two, and getting no reply, she shut the door.

Out of doors it looked bright and sunny. Through the open windows came the softened hum of the distant reapers. Patty thought she would like to go out to see papa, and so in another moment her little feet were trotting away across the fields.

When she came into the wheat field, she could see the men going down one side, following the reaper and leaving a shining row of bundles behind.

Patty tried to catch up, but they worked very fast, and by and by, growing very tired, she sat down to rest on a sheaf of wheat. By her side the uncut grain waved back and forth in the sunlight; an old beech tree cast a cool, pleasant shade where she was sitting. It was very beautiful there. She sat quite still, thinking such sweet little thoughts.

Suddenly a bird flew out of the wheat near by, singing a rich, clear song. Patty clapped her hands in delight, and as the bird rose higher and higher, and the notes grew fainter and sweeter in the distance, she fairly held her breath lest she should lose one of those delicious sounds.

"Perhaps there is a nest in there," thought Patty, when it was still again, and "in there" she went, looking with a pair of bright eyes eagerly about; and yet there it was surely—a nest, and three of the dearest, sweetest, little birdies. Was there ever anything so funny as those little heads with their tiny bills wide open?

Such a nice place for a nest, too, Patty thought. It was like being in a golden forest in there, for the grain was high above her head, and she laughed softly all to herself thinking of it. The yellow straw laughed too, a waving murmuring laugh, and tossed its head back and forth, but never whispered to the child of danger, nor even told the men, coming rapidly along, the story of the little girl hidden in the midst. The men came on, the machine leading them, the horses drawing steadily and the knives cutting sharp and sure.

What was it, do you suppose, that made the farmer stop his team all at once? Did he know his little daughter was in danger? No, indeed. He thought she was safely cared for at home. But he was a noble man, with a large, kind heart, and he would not willingly hurt the least of God's creatures; so he said to one of the men: "Here, Tom, come and hold the team. There is a lark's nest near the old tree yonder. I'll hunt it up, and you can drive around so's not to hurt the birds."

Ah, what a cry of surprise papa uttered when he found his darling Patty sitting there! How fast his heart beat when he thought of the danger she had been in, and how it thrilled and softened as he caught her up in his arms, covering her face with kisses, and saying, "It was the birds that saved her!"

When the first excitement with the men was over and Patty had been carried safely home in her father's arms, and the men were going down the field again, having a wide uncut space around the lark's nest, somebody—it was a great rough looking man—said, while tears glistened in his eyes and his voice grew husky, "God bless the little birds."—*Parish Visitor.*

An acute critic has said that the character and habits of a nation may be inferred from the common greetings among them. The old Hebrew salutation, "Shalum," "Peace" indicates the national longing for a quiet home and a conscience at ease. The Greek, "Chaire," "Rejoice, be glad," points to the life of love and action, which was universal in Greece. The Roman "Salve," "Vale," "Be healthy," "Be strong," shows the value attached to bodily strength and vigor, and fitness for war. The Arab, "May God strengthen your morning!" "If God will, thou art well;" brings into the foreground the Arab's faith in destiny and God's providential care. The Oriental, "May thy shadow never be less," shows the honor put on obesity and largeness of stature The French, "How do you carry yourself?" points to the regard for forms and outside appearances, which is so controling in France. The German, "How goes it?" shows the habit of abstraction and generalizing, so universal in Germany, dropping out persons and using the neuter gender. The English, "How do you do?" and "How are you?" point to the practical character of the English mind, which insists that everybody must do something, and lead an active and useful life; and also their idea that character is of more importance than outward forms and courtesies. There is certainly a curious resemblance between national tastes and habits, and the forms of greeting which is worthy of careful study.—*Ex.*

The Sabbath School.

LESSON XVI.—Nov. 18, 1877.—ALMOST PERSUADED.

SCRIPTURE—Acts 26: 21-29. Commit to memory vs 24-29.

21. For these causes the Jews caught me in the temple, and went about to kill me.

22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and to great, saying none other things than those which the prophets and Moses did say should come:

23. That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24. And as he thus spake for himself, Festus said with a loud voice, Paul thou ar beside thyself; much learning doth make the mad.

25. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28. The Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day were both almost, and altogether such as I am, except these bonds.

GOLDEN TEXT. — "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."—Acts 26: 28.

TOPIC.—"Choose ye this day whom ye will serve."—Josh. 24: 15.

HOME READINGS.

M. Josh. 24: 1-27 .. Choose ye this day.
T. 1 K 8: 17-39.... How long halt ye?
W. Matt. 19: 6-30 .. Come and follow Me.
Th. Matt 6: 19-34 .. Seek first the kingdom.
F. Is. 55: 1-13....Seek while He may be found.
S. Luke 13: 6-31....Strive to enter in.
S. 2 Cor. 6: 1-18....Now is the accepted time.

"Almost," he exclaimed, "thou persuadest me to be a Christian."

1. The character of this impression has indeed been a matter of much dispute. Literally, the word "almost" should be rendered "in a little." Various terms have been suggested to fill out the sense—time, word, labor and measure—making the sentence read, In a little *time* thou persuadest, etc.; or, In a little *word* thou persuadest, etc. Some make the expression interrogative, others declarative; some regard it as ironical, others as serious. There is nothing in the language or context requiring us to consider it ironical. The word Christian was not always a word of contempt—not as often so as the word Nazarene (xxiv. 5); nor does Paul hint at any irony in the next verse. The ordinary and serious meaning is therefore the more natural. * * *

2. The effect of this impression, thus expressed, on the mind of the apostle himself was such as might be expected from an acquaintance with the greatness of his soul, v. 29. He knew what it was to be a Christian. He understood from personal experience something of the breadth and length, the depth and heights, of that love which passeth knowledge. He saw the contrasted ignorance and degradation, not only of Agrippa, but of all the worldly dignitaries who sat with him on that memorable occasion. His heart yearned with all the power of a mother's affection (1 Thess. ii. 7) for the salvation even of those who so unjustly oppressed him. And, taking advantage of the opportunity given by this confession of his most distinguished auditor, he cries out, with perhaps a wave of the hand by which his chain was suspended: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether (in little and in great measure) such as I am, except these bonds"—an exclamation comprehending within its narrow limits such a union of dignity and tact, severity and tenderness, grace and power, as make it a "master-stroke of eloquence," unexcelled by the finest orators of any age or land. Never, perhaps, does the apostle appear in grander proportions; never does the believer stand forth in more shining apparel; never do earthly rank and pomp exhibit themselves in more insignificant contrast. Though without a temporal sceptre—though wearing the badge of an accused prisoner—he shows all the nobility of a true Christian and a genuine apostle.

1. Divine help is necessary to success in the Christian life and work, v. 22.

2. Grace is all-powerful, and insures the perseverance of all saints, v. 22.

3. The Old Testament teaches much about Christ, vs. 22, 23

4. Great learning and deep piety are not incompatible, but on the contrary mutually helpful, vs. 24, 25.

5. To a natural man the things of the Spirit are foolishness, v. 24.

6. The reasonableness of piety, v. 25.

7. Christianity rests upon a solid foundation of undeniable fact, v. 26.

8. Learn the power of truth in the lips of an earnest man, v 28.

9. Men may be near the kingdom of God without being in it, vs. 27, 28.

10. No one should be satisfied without being altogether a Christian, v. 29. Riches, rank and power are of little account without grace.

11. Observe the benevolence of a truly Christian heart, v. 29. It yearns for the salvation of sinners.

12. Learn the openness of the Christian religion, v. 26. It has nothing in common with the spirit of secret fraternities. —*Evangelical Repository.*

ADDRESS OF PREST. J. BLANCHARD

BEFORE THE DAYTON CONVENTION.

Mr. President, Ladies and Gentlemen: In October, 1831, forty-six years ago, the Presbyterian Synod of Cincinnati, then sitting in this city of Dayton,

"*Resolved*, That in the opinion of this Synod a connection with the Masonic institution should not be countenanced as consistent with Christianity."

In April preceding the Presbytery of Chillicothe, in session at Manchester, Ohio, had

"*Resolved*, That in deciding on application for membership in this Presbytery * * * we will consider connection with a Masonic fraternity unlawful."

This is a clear, explicit, official declaration that Freemasonry is to be disfellowshiped by Christians.

At that time, seven years before the disruption of the General Assembly by the joint working of slavery and the lodge, the Synod of Cincinnati was, perhaps, the most august body of its class on earth. It was largely composed of men crowded by the growing demands of slavery across the Ohio river, from their Southern homes and the graves of their Revolutionary fathers; choosing to forsake those homes and sepulchres rather than surrender the principles of liberty which those fathers taught them. Such were Dr. Samuel Crothers, Father Gilleland, the Rankins, Dickeys, and their elders and associates. The same Synod of Cincinnati, that same year, which was one year before Garrison's society was formed in New England, appointed a day of fasting and prayer for the downfall of slavery! Their prayer is answered, and our country is free. They were thus the apostles of freedom, and the vanguard of the Gospel and kingdom of Christ.

Had the Presbyterian church, then great and powerful, followed these apostles, there is no assignable limit to the splendor of its achievements for Christ, or the ills it might have averted from our beloved country. But it did not follow them. It took the twin serpents, slavery and the lodge, to its bosom, and warmed the latter, cold and stunned by the Morgan discussions, back into life. It stung her into schism, and led her through dreary years of separation and sorrow.

The church of the United Brethren, then scarcely known, kept her communion barred against both; and though tempted and troubled within and without, she has held her steady radiant course. From eight or nine little conferences, she now has forty-four; and from *no* higher institutions of learning she has now eight or ten; her record unsullied; her white flag waving where the conflict is hottest, she is set down by the hand of God in the very fore-front of this battle, "fair as the moon, clear as the sun, and terrible as an army with banners."

And now, only four years short of half a century since the Cincinnati Synod met here, we come here and sit down at this headquarters of the church of the United Brethren, to re-examine the ground on which the Synod then stood, and on which the Brethren now stand. Let us see whether this ground is bottomed on the Rock of Ages.

A speech by Rob. Morris to the Grand Lodge of Iowa, loosely states the number of Freemasons in 1830 at *above 50,000*, of whom *45,000* left their lodges forever. Nothing is less reliable than Masonic statistics. The Philadelphia Convention (1830) counted, or estimated, some 100,000 Masons then in the United States in a population of over 12,000,000, and as 100,000 is "above 50,000," these estimates do not literally conflict with those of Morris.

By Masonic reports we have now in the United States over half a million of Freemasons in a population of forty odd millions. Assuming this as nearly correct, since 1830 the lodge has made an actual gain of five to one, while our population has increased but three and a half to one, so that the proportion of Freemasons to our whole population is much greater than it was forty-seven years ago, when the lodges fell by the Morgan discussions.

This is not all. While at that time there were in this country almost no secret orders but those of Freemasons, now there are secret, oath-taking, initiating bodies yearly increasing, already outnumbering the Masons themselves.

To speak within strict moderation, this is a fearful account. No argument against the lodge has been answered; no proof or fact overthrown; yet there are more than five Freemasons now to one then, and adding the orders that rival and imitate the lodge to the lodge itself, the dark family has greatly increased its proportion to our whole population. It would seem from this that the spirit who rules these orders intends to educate our age and fix our national destiny. In pulpits, at communion tables, on witness stands, at the ballot box, in the jury box, court house, legislature, and, above all, in the press which makes and molds the popular mind, there are now men sworn to have their throats cut if they do not conceal each other's crimes! men professing liberty by day and practicing the mote abject submission to lodge despotism by night.

But lest those whom a silent pulpit and press have made ignorant on this subject should think we exaggerate our national and social dangers from the lodge, let us go back to the men of 1830, when the theme and facts were fresh, and correct or confirm our judgment by theirs.

In the Philadelphia Convention of 1830, in which were Granger, Seward, Stevens, Merrick, Dexter and others, then and afterward prominent men who have seldom been surpassed for the first time in the world's history, a great secret order was laid open and discussed. Let us glance at their judgment concerning it.

Mr. Maynard said: "Freemasonry produces a mental slavery." "He who is bound to secrecy on certain subjects and to one class of his fellow men, and by unknown ties which do not exist between himself and others, is unreasonably a slave."

Mr. Taylor said: "Directly or indirectly Freemasonry has controlled the press."

Mr. Hopkins said: "A Freemason has been blindfolded and without any offence or crime gagged, and finally made to disappear from this habitable globe. The facts are well known, yet but one paper in New York city and but one or two in other parts of the State dared allude to it."

Judge Merrick of Massachusetts said: "If ever a Chapter or a lodge shall establish laws in conflict with those of the State, the Masonic requisition is obedience to the lodge and conflict with the State; and if a member hesitates at this humiliating obedience, his heart must be 'torn from his bosom,' his 'vitals plucked from his body,' and Masonic vengeance not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they must be 'burnt to ashes and scattered to the winds.'"

Hon. S. W. Dexter of Michigan, said: "When a citizen of the United States kneels at the altar of Masonry and swears obedience to her laws he snaps asunder the ties that bind him to his country: he cannot at the same time be a citizen of a free republic and a subject of a depotic empire.

"The unfortunate being who is enticed within its coils is led on from step to step, oath after oath is administered, all that deception, hope, fear, shame and curiosity can effect is done for the purpose of leading the candidate deeper and deeper into the dungeons of this inquisition; the cords of Masonry are drawn harder and closer around their victim until moral energy is vanquished." To the same effect

Mr. Boileau of Pennsylvania, said: "Depravation is a gradual work. The student of the mysteries of Masonry is led on till he is plunged into the depth of infidelity if not downright atheism."

This must suffice, though the debates to similar effect would fill a moderate sized volume.

These American civilians and statesmen are now dead. Like the now sainted members of the synod who met in this city forty-six years ago, they have finished their course with honor and gone to their reward. No one of them, while living, ever qualified or retracted his opinion of the lodge, which answered them as the harlot answers, by silence or by railing, or else by confession and by giving up their charters.

We stand here on the graves of these venerable men, and ask the lodges why they have come back? What new reasons they can give for their existence? What new answers to the indictment under which they once confessed judgment and suffered death? None — absolutely none — but *such* answers as are given by dead vices come to life,—that men could be tempted, and they were.

And if these things are indeed so; if these orders are national pests which have escaped quarantine; if, by outstripping the gain of our population they have multiplied many times over their proportion and power to drill, fashion and train the minds, habits and tastes of our people, then we have just so many times more cause of anxiety and alarm than our fathers had, who met in synod here in Dayton forty-six years ago (1831), or in the Philadelphia Convention the year before. But Christians, however sincere; patriots, however enlightened, may have erred. Let us see if they have erred:

To scrutinize false religions, to seek their origin, is like asking the origin of evil; for the origin of false religion *is* the origin of evil. The old religious mysteries, of which Masonry is the prominent modern type, is seen everywhere among the legends of Egypt and India. In Greece they become accessible. Professor Cooper, of Rutger's College, New Jersey, in a recent learned review article, gives the Eleusinian mysteries "an undoubted record of more than a thousand years," and a date of thirteen hundred years before Christ. The Apostle Paul calls these and the lesser mysteries "unfruitful works of darkness," and positively forbids Christians to "fellowship" them. Like Freemasonry, they were a worship of nature. The legend was that Proserpine was gathering flowers, when Pluto stole and carried her off; that her mother, Ceres, smote the earth with barrenness till her mysteries were started at Eleusis. These brought back the flowers and fruits nine months of the year. In the three winter months Ceres is seeking her daughter in the realms of Pluto, beneath the ground where the flowers are.

This childish myth, like the lying legends of Bacchus, Isis, Osiris, or the modern Pythias, Hiram Abiff, and the rest, was sufficient to besot the intelligence of Greece, when Greece was doing the thinking for the world. It furnished as does Masonry, a devil-worship or demon-worship, above the level of brute and image worship, for the thoughtful and intelligent portion of mankind. Such as it was, the world went after it. The initiation was, at first, we are told, "a rough and dreadful march through night and darkness," ending in "a marvellous and divine light." No wonder that Mackey calls the ancient mysteries "those truly Masonic institutions." (See p. 35.) The Masonic and other modern orders, are those old mysteries condensed. They are all Satan's caricatures and counterfeits of regeneration, bringing the soul from the darkness of sin to the light of truth. The whole scheme is a Satanic burlesque of Christ and his work. Hence the degrading and ridiculous is mixed with the awful and sublime.

The Eleusinian initiations took nine days. Thirty thousand Greeks marched eighteen miles, along the sacred way, from Athens to Eleusis, where the whole thirty thousand were accommodated in one vast temple. The scene on the road was one of rowdyism and debauch. Arrived at the temple, heralds proclaimed to the profane to stand afar off. The candidates were crowned with myrtle, led to the shrine, washed with holy water; and the whole august ceremony culminated in the sacrifice of a hog; because that animal was destructive of the crops. Ceres and Pluto were thus propitiated, and good crops were the supposed result. The real results were that the Greeks were befooled and debased; the work of Christ was travestied; and the descendants of the teachers and conquerors of the world, of Socrates and Alexander, Plato and Demosthenes, to-day cringe and cower before a Turkish bastinado.

If we turn to the Word of God we see these false mysteries running, like a river of death, through the entire canon, from Genesis to the Revelation. In all ages since man was upon earth, from the first hour to the last, these religions have met, and, wholly or partially, thwarted every movement of God for the benefit of our race. In the first family a false altar and false worship confronted the true. They stimulated the deism and fratracide of Cain. They were the religion of Rachel, who stole her father's gods; a religion consistent with lying and theft. They obstructed God's worship at Bethel, when Jacob gathered and hid the idols under an oak. The tower of Babel was a self-projected, idolatrous, Masonic or Mormon expedient to unite mankind by building a temple, instead of obeying God. In the oldest of all human writings Job recognizes the antagonism of these worships to religion, by protesting that he had not made a sign by kissing his hand to the moon, walking in brightness. Abraham forsook the world and escaped its idolatries; but his descendants, corrupted by Egyptian mystery and magic and misled by a compliant priest, who "made them naked to their shame," as do Freemasons; turned, like Masons also, religion into solemn jollity and joke. They sat down to the religious festival "and rose up to play."

The names and forms of these mysteries are legion, but their nature is one; and in all of them you see the lineaments and features of the lodge. The proposition of the serpent to Adam and Eve was strictly Masonic, to make them as gods by

superior knowledge. Baal worship, in the days of Elijah, murdered prophets as the lodge murdered Morgan, for no crime, but for simply telling the truth. Moses declared these mysteries to be the worship of devils, and Paul repeated his words. And as Satan is both liar and murderer, the works of their father they will do.

We therefore conclude, with the Synod of Cincinnati in 1831: "That connection with the Masonic institution should not be countenanced as consistent with Christianity;" and with the Philadelphia Convention of civilians the year before, that "A man cannot be, at the same time, a citizen of a free republic and the subject of a despotic empire."

But if this great question be so plain, why are not the silent multitudes of good and learned and patriotic men with us in this war? I answer, the obstructions are the same which kept the same multitudes from taking ground against slavery, until slavery took ground against them.

There is, however, this intelligible position occupied by many good men, and especially ministers of Christ, viz: They are opposed to Masonry, but they do not believe it should be made a term of communion. They say, since we admit that real Christians may have been drawn into the lodges, if we exclude Masons we exclude some whom Christ has received; that we shut out Christ, who dwells in these Masonic Christians, from our churches, and so make our churches anti-Christ—our churches one thing and Christ's another.

The error of these brethren is this: No sinner. Mason or other, is to be excluded without previous labor; and if he repents he is to be forgiven and received. *Masons* are not excluded, but ADHERING Masons; just as sinners are not excluded, but adhering sinners. The Masons whom these brethren insist on our receiving and retaining are, therefore, Masons who practice blasphemy, and adhere to it; who swear to conceal crimes, and adhere to it. The rule of the United Brethren, of Paul and of Christ, excludes no other. But if they mean that Masonry is an evil like folly, ill-temper or extravagance, which are to be borne with and corrected in the church, they are in great ignorance on fundamental error. For the whole Word of God, Old Testament and New, insist on the most perfect and entire abstinence from all false or man-invented religious worships. The execution of the 3,000 calf-worshipers at Sinai; the slaughter of 850 priests of false altars by the prophet Elijah, his stern proposal to the people to practice one worship and quit the other, and the answer of God by fire, proclaim as did Paul afterward, total and eternal exclusion of all false worships. Indeed, this is one grand end sought by law and Gospel, prophet and evangelist.

Right or wrong these are the men who support Freemasonry. Because it is a *fundamental* and not an *incidental* evil, it never will die unless a square issue is made against it. It grows by their indifference. It thrives by their neglect. It has few or no advocates. It needs none. Its members boast that they never defend it. It lives and moves and has it being in the silence of the pulpit and the press, which make what they deem the erroneous ground we take, the justification of their taking no ground at all, or *such* ground as shields while it seems to condemn it.

We implore these respected brethren to refuse the lodge longer the shelter of their silence. The issue is upon us which the God of Elijah sanctioned and settled by fire. The time is come when either Christ or Baal must be God.

But *is* our ground erroneous? We have shown these false mysteries and worships to have been from the first ages, simple antagonisms to God and the true religion, and that as such the fathers of the church led by Moses and Paul excluded them. But I submit in leaving this point, this simple, practical proposition: That Freemasonry neutralizes or repeals every command of the Decalogue; and surely if the silent brethren admit, are convinced of this they must concede that it is to be excluded from the church. Surely if the lodge turns men away from "hearing the law," it makes their "prayers abomination."

1. Now the lodge annihilates the first commandment, by rejecting Christ, so rejecting the Father, and hence it has another god.

2. It rejects the second commandment by swarms of symbols and images of things in heaven and earth.

3. It takes the name of God in vain whenever it occurs in its rituals.

4. It wholly ignores the Sabbath.

5. It teaches sons who are Masons to regard their uninitiated parents as "profane," thus dishonoring them.

6. It swears its members to kill and be killed in executing or suffering its penalties.

7. It repeals the law of adultery, except in reference to a few women known to be Masons' relatives, by restricting its provisions to them.

8. It repeals the law of stealing by a similar limitation of the law of trespass to the members of the order.

9. It binds its members to bear false witness if necessary to shield their Masonic brethren.

10. It sanctions covetousness by holding out the hope of taking secret advantages of our neighbors.

Thus the lodge sets aside the Decalogue of God and establishes one of its own; and equally supercedes the Gospel, by omitting Christ; by substituting itself for his atonement, and promising salvation by its ceremonies.

Whoever, therefore, advocates the retention of adhering Masons in the fellowship of Christ, practically "counts the blood of his covenant a common or unholy thing," and "does despite to the spirit of his grace." For nothing can be more offensive to the Holy Spirit than a church of God cherishing the worship of demons. It thenceforth becomes like mystical "Babylon the great,' "the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird."

There is time to answer a single argument more against opposing secret societies. It is the alleged impossibility of destroying them. This, though the objection of a skeptic rather than a believer in Christ, is urged by many, and felt, perhaps, by more.

This argument is eighteen hundred years old; but it was used by the enemies of Christ, not His friends. The Pharisees said among themselves: "Perceive ye how ye prevail nothing?" And yet those enemies had everything to help them which the timid and worldly opposers of Masonry desire. The rulers, the aristocracy, the army, the mob; wealth, culture, the world, the flesh and Satan were all on their side. Yet they could not prevail against Christ then, nor will their descendants now. For

> "Jesus SHALL reign where'er the sun
> Does his successive journeys run."

"It is a faithful saying," which will yet be accepted by all, that Jesus Christ came into this world to save sinners by His blood, not by the ceremonies of a lodge.

The Jews are, to-day, a national pillar of salt; and priest-king-and-lodge-craft are becoming so. The one simple, sublime, all-conquering truth, that Christ Jesus came forth from the infinite and eternal God, and opened the only road by which mortals can come to Him in heaven, is now substantially acknowledged by all the nations of the earth. China and Japan acknowledge it by conconceding the superiority of Christ's civilization to theirs. Will their institutions and our lodge-imitations of them prevail against Christ?

But do not Masons and their progeny multiply? In the words of a distinguished judge in our courts, "Do they not wear more feathers, larger swords, and fill longer processionsb" Doubtless. But if, as we have shown, they are evil, it is but the tumult of Satan before he is cast out. Assailed evil is at first, always, apparently, strengthened by the assault. Wilberforce moved in Parliament the abolition of the slave trade thirteen times before it fell, and the smallest vote he ever obtained was the one before the last; the next was nearly unanimous. The world proverb thus repeats itself, that the darkest hoar precedes and presages the dawn. So it was with our slavery, the ally of the lodge. The Pope acknowledged its confederacy. England furnished the money. The lodge shielded it. Our own generals succumbed to it at first. But God and truth were against it and it fell. So will it be with the lodge itself. It is now the heavy and horrible nightmare of the nations, but they will awaken and it will flee away.

Nor is faith the only pledge and precursor of its fall. A prominent New York journal gives the following census of denominations which oppose the lodge: Roman Catholics, 6,000,000; Lutherans, 500,000; United Brethren in Christ, 144 000; United Presbyterians, 78,000; Friends, 60 000; Dunkers, 50 000; Mennonites, 40 000; Wesleyans 20,000; Free Methodists, 6,000. In all 6,898,000 persons whose churches are by book committed against the lodge. And though this vast denominational testimony has been somewhat fossilized it shows signs of returning life. While not counted in the New York paper's list Reformed and Associate Presbyterians, the Disciples, Seventh Day Baptists, Winebrennarians and Adventists as denominations oppose the lodge. And the devouter and more spiritual Congregationalists, Presbyterians, Baptists and Episcopal Methodists are rallying to Christ against "the rulers of darkness of this world." Nor is it to be overlooked that Mr. Moody and the evangelists generally loathe and abhor the lodge and its children. If these denominational hosts were awake and active against the lodges they could not live a year.

Last but not least comes our own National Christian Association in religion, flanked by the American Party in politics, rising amid the darkness of these Egyptian mysteries like

> "——Hesperus that led the starry host,
> Rode brightest and brought in the dawn."

Our creed is Christ; our manual the Bible; our theology the Atonement; and our brotherhood the children of God. Our flag is white; not a sectarian stripe or star of local, sectional or party self-interest; all Christian, all purely American; it floats gracefully over the nation, upborne on the breezes of God's Spirit, like the robes of that angel of light, flying in the midst of heaven; having the everlasting Gospel to preach to them that dwell on the earth; to every nation and kindred and tongue and people: Saying fear *God* and give the glory to *him:* not to the vile and wretched baubles and dignitaries of the lodge, the sham creations of human idolatry and Satanic craft; "and worship *him* that made the earth and and the sea and the fountains of waters." Amen and amen.

National Christian Association.

[*Continued from 5th page.*]

Past Master Ronayne in opening the work of the evening told of an interesting case of conversion from Masonry. A Mason while preparing to go out to lodge meeting was reminded of the hymn "Take the name of Jesus with you." The thought fixed itself in his mind and he could not be rid of it. He was led to reflect on the nature of the meeting he was about to attend, and to see the incompatibility of the two institutions, Freemasonry and Christianity; and so deep were his convictions that he stopped short in his preparations and did not go to the lodge, and abandoned it forever. The audience was requested to sing the hymn. The preparations for the third degree were then completed, and Mr. Ronayne apologizing for hoarseness and want of rest, began his lecture and exposition, which he carried through with great power and unflagging interest from the first rap of the gavel to the mystical *Ma-ha-bone.* A few momentary interruptions occurred from the whistling of an accompaniment by boys in the rear of the Hall when the candidate was being marched about the stage, and from the presence of an insane but harmless man, who may have been sent to the Hall for the purpose of annoyance by his foolish twaddle. He was finally removed quietly from the audience.

Thus closed one of the largest and most harmonious Conventions of the reform, a meeting of great spiritual power, and surpassed probably by none in promise for the future.

OBITUARY.

Another friend of our cause has passed away.

AMOS MARSH of Albion, Iowa, died on the 5th of September last. Mr. Marsh was born in Baltimore, Maryland, A. D. 1800. He came to this county in 1854; settled in Marietta, where he lived till March last, when he removed to Albion. He was a faithful member of the society of Friends, a veteran in the anti-slavery cause, a zealous advocate of temperance, and decidedly opposed to secret lodges, especially the Masonic order. He was an early subscriber to the *Christian Cynosure.* His funeral was attended by a large concourse of people who deeply mourn his departure. A. C. M.

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TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRISTLESS-EXCLUDING RELIGION"

TRACT NO. 2:

MASONIC MURDER,

By REV. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken 17 degrees. A 2-page tract at 25 cents per 100; $2.00 per 1000.

TRACT NO. 3:

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TRACT NO. 8:

is a 2-page double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below, entitled "Freemasonry is only 152 Years Old," and gives the time and place of its birth.

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TRACT NO. 9, ILLUSTRATED:

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and

HOWARD CROSBY, D. D.,

Chancellor of the University of New York, on SECRET SOCIETIES A double 2-page tract 25 cents per 100; $2.00 per 1000

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GRAND LODGE MASONRY.

ITS RELATION TO CIVIL GOVERNMENT AND THE CHRISTIAN RELIGION.

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TRACT NO. 16:

HON. SETH M. GATES ON FREEMASONRY.

PROOF THAT THE INSTITUTION THAT MURDERED MORGAN IS UNCHANGED IN CHARACTER

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TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

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ILLUSTRATED SUPPLEMENTS.

A large number of these supplements containing the signs, grips, pass-words, etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed and deserve a general circulation. They are sent post paid at two cents each and by express (charges not paid) at 75 cents per 100 and 1,000 for $6.50.

Books and Tracts sent Week ending Nov. 3, 1877.

By Express.

J Kitman, J N Norris.

By Mail.

J S Lingle, D D Davis, E Ferguson, M E Nobles, D K Fulton, P H Harris, P Achey, C T Collins, R E Rieser, J T Riley, H A Day, W R Cartwright, H A Springstein, Mrs C Kenebrook, W Heaslett, T K Bufkin, E E Jones, J Spees, R W Bruce, G M Johnson, J R Hulse, H Newman, N B Norris, J Horner, Rev O Hoyer, R Blesh, J P Baker, E H Porter, J Dibble, F A Penfield, S G Clark, J Robinson, W T Smith, G Crum, L G Montier, J Wagner, Rev B T Roberts, A Hammond, D Foreman, J V Baker, S G Brinton, W S Fletcher, S Schillinger, D W Lawrence, T G Lyons, J L Stump, H W Haesert, E H Fine, R S Ball, S H Reed, Z Weaver, J F Ruggles, J R Gray, J L Harding, L F McGrath, J Shirley, E Quartermass.

Donations to Tract Fund.

A F Worden, 15c; A Stoles, $2.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Nov. 3, 1877.—From J Auten, J A Conant, E S Cook, W O Dinius, D W Elderkin, W T Gebhart, Mrs D M Hubbard, H Johnson, J Kilbourne, A B Lipp, C M Livesay, O F Lumry, C Marshall, R. M'Clelland, J H Markle, M Pettengill (2), J W Rohrer, A Russell, D J Rush, R Shaw, J Walters, A F Worden.

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THE TRACT FUND.

There have been several quite liberal responses within a few days to our appeal for this fund, and we hope soon to be able to again respond to the many calls for free tracts.

In view of the fact that the old veteran, Enoch Honeywell, cannot at present supply any more of his tracts, we hope other friends who appreciate the importance of the tract work will see that funds are not lacking to continue it. Every penny received for this fund is acknowledged in the *Cynosure* weekly, and we have strong hopes that in our next issue we may be able to report that the money still lacking on the Exposition tract work is all made up.

MARKET REPORTS.

CHICAGO, Nov. 5, 1877.

GRAIN—Wheat—No. 2		1 05¼
" No. 3		1 02½
" Rejected		93
" Minnesota	1 07	1 11
" Winter		1 18
Corn—No. 2		43
Rejected		41
Oats—No. 2		24¾
Rejected		21½
Rye—No. 2	53	54
Bran per ton		10 25
Flour—Winter	5 50	7 25
Spring	2 75	6 00
Hay—Timothy	8 75	9 25
Prairie	5 00	8 00
Mess Beef	10 00	11 00
Tallow		7½
Lard per cwt		8 07½
Mess pork, per brl		13 50
Butter medium to best	16	32
Cheese	6	13½
Beans	1 50	2 00
Apples per brl	2 00	3 25
Poultry—Chickens per doz	1 50	2 50
Turkeys per lb	10	11
Eggs	15	18
Seeds—Timothy	1 27	1 30
Clover		5 00
Flax	1 27	1 29
Potatoes new per bu	32	48
Broomcorn	2½	5½
Hides green to dry flint	8¾	15
Lumber—Clear	28 00	34 00
Common	9 50	11 00
Shingles		2 50
WOOL—Washed	32	41
Unwashed	23	29
LIVESTOCK Cattle Choice	4 75	5 25
Good	4 40	4 75
Medium	4 00	4 25
Common	2 50	3 50
Hogs	4 50	5 15
Sheep	3 00	4 87½

New York Market.

Flour	$3 00	9 50
Wheat—Spring	1 20	1 32
Winter	1 30	1 45
Corn	60¾	65
Oats	32	42
Rye		72
Lard		8¾
Mess pork		14 50
Butter	12	32
Cheese	7	12½
Eggs	21	23
Wool	50	57

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Notices

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxiliary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Wednesday, Thursday and Friday, November 21st, 22nd and 23rd next. Rev J. P. Stoddard, Agent and Secretary of the National Christian Association, is expected, with Edmond Rayne and other distinguished speakers. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E L. HARRIS, Pres't.
U. D. LATHROP, Sec'y.

The Wisconsin State Convention will be held in the Free Congregational Hall beginning at 7 P. M. of the 21st inst.

THE ILLINOIS CHRISTIAN ASSOCIATION

Will hold its annual Convention at Oriental Hall, Streator LaSalle county, beginning Wednesday, Dec, 4th, at 7 o'clock P. M. and continuing through the 5th and 6th. Rev. Jas. P. Stoddard, Pres. S. B. Allen, Prof C. A. Blanchard and other able speakers are expected to be present and address the convention. Delegates desiring entertainment will call on J. T. Buckley, Esq., who will assign them places.

H. H. HINMAN,
State Agent.

Mr. Ronayne has just returned from Ohio and wishes to announce the following as his appointments for the present:

Nov. 13th, 14th and 15th at Crown Point, Ind.

21st, 22nd and 23rd at Wisconsin Convention.

26th and 27th at Footville, Wis.

Dec 4th, 5th and 6th at Michigan Convention if the friends in that State will agree as to these dates.

Dec 11th, 12th and 18th at West Pennsylvania Convention to be held at New Wilmington.

Returning he can visit either Senecaville, O, or Silver Lake, Ind., as may be agreed upon. Friends to whom he has written making these arrangements will please reply as soon as possible. After New Year he wishes to go to the Eastern States and is now awaiting correspondence from different points East,

Topics of the Time.

Some signs in our political skies are remarkably like those we used to see with alarm and indignation before the war. They are noticed in following from the *Christian Union.* Happily the great cause of what has come to be known as "the solid South" has been wiped out, and the aim of our executive has been to divide the political forces and produce a party condition like that of the Northern States: "A correspondent of the Cincinnati *Gazette* shows that in the South there are 150,000 families more than producers, and at the North 500,000 producers without families; the population of the one section to the other is as 9 to 1; and the difference in values between the two sections is almost as great. For nine stalwart men to tie one small boy up with ropes, for fear he will break out in a sudden attack upon them, is the very folly of fear. *Per contra*, the Speaker, in the organization of the House of Representatives, gives eighteen chairmanships to the South, fourteen to the Western and Middle States combined, and none to New England. This is a hint of the Democratic Southern policy, which has always found it for its interests to pay more for the solid support of the South than for a divided vote from the North. Political supremacy does not always go by majorities, even in a republic."

The manufacturers and dealers in beer and whisky are not indifferent to their interests in Congress now any more than in the days of the "whisky ring." Their experience in the great fight with the Government last year has had probably little effect but to make them more impudent and cunning. The organ of the brewing interest in this city warns its patrons to keep a sharp watch on Congress this winter, since "a lively battle is pending in Washington, and for the next six months eternal vigilance will indeed be the price of liberty. The temperance fanatics are massing their forces from prohibitory and drunken Maine to the untamed wilds of Oregon. And among the foolish things that it will be asked to do, and pressed and bull-ragged to do, will be the passage of a *national prohibitory* law." Another organ in Washington boasts of having "got along during the past four years very well with the temperance fanatics in Congress," and of having succeeded, with a two-third Republican Congress, to defeat their schemes, such as the Five Commission bill, Prohibitory bill for the District, the Territories, etc. With so strong a representation of the Democratic party in our National Legislature it holds that there is little to fear from the, advance of temperance reformers.

The cable dispatches take particular pains to announce that Gen. Grant while visiting the opera by special invitation in Paris, passed the recess in smoking a cigar. England was scandalized at his effrontery in puffing in the public hall of one of the London Clubs at a grand reception, a violation of the rules of the organization and of common propriety. In whatever respect Gen. Grant is a representative of American ideas, and he is in some an able one, he yet degrades the American character by such displays as these no less than in his attacks on the dead statesman, Charles Sumner, whose life and services for humanity will exist in imperishable luster when the glories of war shall have become dim through the greater glories of the Prince of Peace. The dispute concerning Sumner has been transferred to this side the ocean and Wendell Phillips has taken the part of replying for the dead to the charges of Fish and Grant.

A famine more terrible than that from which the merciful rains of heaven have given India partial relief, now threatens a district of China peopled by seventy million human beings. A year ago the same district was visited with the same terrible foe. The same causes, destruction of crops by drought, operate this year as last, only the scourge is likely to be more fatal. The peasantry never have but a slender reserve of grain, and this is but an aggravation to the millions that swarm over the land and rivers of the famine stricken districts. Last year the government made the semblance of an effort at relief. It is not likely to use means at all adequate now. Even under the rule of Victoria as Empress, India suffered immense losses in the late famine, though relief was generously furnished when the extent of suffering became known. There is one feature of these famine plagues that throws a fearful responsibility upon England. It is estimated that 1,033,000 acres of the best land in India are devoted to the growth of the poppy, and the Chinese Ambassador to England attributes the Indian famine to that fact. Such a price is paid for the opium trade. The same cause may operate to a considerable extent in China.

REMINISCENCES OF WM. MORGAN.

BY REV. GEO. CLARK.

Five years ago last September, Rev. Dr. P., who had been fifty-two years in the M. E. ministry, related to me some facts concerning Freemasonry, which I noted in my memorandum. Dr. P. was a personal friend of President Finney, and was stationed in Utica, N. Y., when the latter was laboring in those wonderful revivals in Rome and vicinity. In speaking of his loyalty to truth in every reform, I asked if he had seen President Finney's book on Freemasonry. He had not, but greatly desired to get a copy (which Bro. F. afterwards sent him). "But" said he, "I know all about Morgan; I was stationed at Batavia, four years before he was murdered. He kept the tavern; which being on the great route of travel between Buffalo and the East, was much frequented. Not long after I went there his wife was taken very sick and desired to see me. Morgan sent me a message and I called. After she recovered he invited me to board with them, and thus becoming a member of his family I became well acquainted. She was an excellent, lady-like woman, and he a noble-minded, gentlemanly and finely educated man.

"There was a Masonic lodge in Batavia and Morgan belonged to it. Some of my church members also belonged to it. While I was stationed at Utica I was often solicited to join the lodge and promised every privilege without cost. Masons urged that it would greatly increase my influence as a minister. But I did not like the class of men in the lodge and did not think that as a Christian I could enjoy their society—thought perhaps if I should find a lodge who were all Christians, I might some day join them. I did not know so much of Masonry then as afterwards. And I met the same solicitations and promises at Batavia. One day a member of my church by the name of M., a high Mason and now living, was very urgent.

"I said, 'Bro. M., suppose one of these hostlers should get over your lodge-room, make a hole in the plastering and at night witness all you do?'

"He could not do it" said he.

"But suppose he should?" said I.

"It is impossible. It could not be done," was his emphatic reply.

He seemed to think that Free-

masonry was so sacred a thing, God would not suffer it to be revealed.

"Well," said I, "the thing is certainly not impossible, and now just suppose he should look down through that hole and see all the doings of your lodge—what would you do?"

"We would get him to join the lodge," said he.

"But suppose he should say, 'I know all about the lodge now and I am not going to pay you to tell me what I know already;' what would you do then?"

"We would take him in without pay," said he.

"But, suppose he should say, 'I don't wish to put myself under your power,' and absolutely refuse to join the lodge; what would you do?"

"WE WOULD KILL HIM," was his emphatic reply.

That settled me. From that moment I resolved never to have anything to do with the lodge. That declaration "WE WOULD KILL HIM," from a member of my church amazed me. It revealed the character of the lodge. I was sure it was no place for me, when it could so transform my church members.

I was not at Batavia when Morgan was murdered, but about a year after I was again stationed on that circuit. Not far from there one of my brethren by the name of P. was also stationed. He was a high Mason and one day I asked him what had become of Morgan. He replied, "You have all the evidence that I have;" not seeming to relish my question.

"But I want to know what you think," said I.

"I THINK HE IS DEAD. WHAT ELSE COULD WE EXPECT IF HE REVEALED THE SECRETS OF MASONRY?"

REMARK.—Dr. P. was right when he decided that an organization which transforms church members into murderers, before God, is no place for a Christian.

2. Facts sadly show that among "high Masons" this awful transformation is very wide-spread. When Elder Bernard, who wrote "Light on Masonry" told Rev. E. M. Spencer, a "high Mason" of New York, that Morgan was writing a book revealing Masonry, he replied, "Morgan must be put out of the way and I would be one of a number to do it." This is only a specimen of a multitude of similar facts.

3. Freemasonry is a nursery of crime. It invites it by its secrecy; teaches it by its oaths, and defends its guilty members against the government, the laws and justice in the courts.

4. Anti-masonry is the formal protest of Christianity against this criminal conspiracy against God and society.

OBERLIN, Oct. 22, 1877.

The very thing that you dislike in another may be seen in you—exaggerated.

THE SEVENTH NEW YORK REGIMENT AND FREEMASONRY.

We were pained to learn that a noble military corps, the New York Seventh Regiment, had allied its honor with such a low, unworthy imposition as Freemasonry. The officers of the regiment recently allowed the corner-stone of its armory to be laid with Masonic mummeries. And the Secretary of State, Mr. Evarts, consented to be present as orator, and thus to give national recognition to an institution that carries on its operations in the dark and which, therefore, is foreign and not American. And this too soon after a great destruction of life and property by secret societies whose organizations are just as legitimate as that of Freemasonry.

Mr. Evarts seems to forget that he has publicly expressed himself in opposition to college secret societies, and that his objections to those societies would be idle if they were not designed to nip Freemasonry in the bud. But perhaps Mr. Evarts finds, as did Mr. Webster and Mr. Seward, that Freemasonry has too much political power to be resisted or opposed by those who seek political promotion; and few indeed are the men now-a-days who will incur the risk of losing the Presidency by opposing any form of popular error. But to see a man of Mr. Evart's character retrace his steps from a right way that in his independence he had ventured to strike out, and turn back into the beaten path of error, is painful to those who wish for the perpetuity of self-government. No man holding a federal office in the United States ought ever to disgrace that office by acting a part on the same stage with the Grand Master of a Masonic lodge. He degrades an office that belongs to the people and not to himself.

Will the great reputation of Mr. Evarts as a lawyer give new weight to so great an imposture as Freemasonry? My Anti-masonic friends, do not be discouraged by this act of our Secretary of State. Please remember that men of great names have done before now acts as weak and foolish as that of countenancing Freemasonry. Both King James and Sir Mathew Hale, yielding to the errors of the day, condemned poor old women for being witches.

But as for that once noble corps, the New York Seventh Regiment, that has deservedly won such a glorious reputation, what can be said for it in its willingness to tarnish soldierly manhood and military honor by thus allying them with fraud and imposition? There is no other American institution of which we might feel more proud than of this regiment. It has stood in the same relation to our republican government that the household troops of monarchies stand in to the throne; and no royal regiment of guards ever surpassed it in any respect. Next to West Point it contributed to the military success of the late war. Its members are generally Americans and men of character, each one being equal to a member of the *Legion d'Honeur* of France. It has been looked up to as the main and ultimate reliance of the city of New York for the preservation of law and order, because of the sterling character of the officers and men, as well as of their great military efficiency. But was an alliance with Freemasonry necessary to its efficiency; or does it add to its moral or military force? Not at all; for imposture, trickery, false pretension, secrecy, slyness, fraud, and other such Masonic qualities can only detract from those who give countenance to them. The great ring-master, Tweed, who has inflicted such immense damage upon New York city, which the Seventh Regiment is expected to defend against such characters as he, is a Mason, an Odd-fellow, and a Grand Sachem of Tammany; and in virtue of these secret offices was aided to swindle the city. The New York Seventh is American; but Freemasonry is foreign, and has no more to do with an American armory or an American regiment than the Inquisition has. The disorderly element of New York population know these facts as well as we do; they are not fools, and this alliance of the Seventh with evident fraud and humbuggery will lower its moral tone in their estimation instead of strengthening it. The Seventh has defended the Ancient Hibernian Order against a mob. Turn about is fair play; why did it not call on that order, or on the Molly Maguire branch of it, to lay their corner stone? It would have been just as dignified, and just as proper.

It is sad, indeed, to see the glory of such a regiment made use of to perpetuate the vile, unmanly institution of Freemasonry. The lodge could receive everything from the Seventh, while the Seventh could receive nothing in return but what the honest man receives from fellowship with a rogue.

But still, let us Anti-masons not be discouraged. Great military reputation goes against us it is true, when thus given as a puff to advertise the grandeur of Freemasonry; but let us remember that Alexander of great fame was a sot; Julius Cæsar pretended to be descended from Venus; the great Wallenstein believed in the preposterous teachings of astrology; and Napoleon the Great claimed to be under the especial influence of a star. There is more force in being right than there is in a thousand bayonets. There is more dignity of manhood and more service to the country in opposing error, imposition and sham than there is in giving way to them, and being made to serve the purposes of the Masonic lodge as Secretary Evarts and the New York Seventh have done.

We may rest assured that if we Americans once get a majority of votes in the country (and stranger things than that have happened) then neither Mr. Evarts nor the New York Seventh, would any more think of laying the corner stones of American edifices Masonic fashion, than they would of burning people for being witches, or of consulting the stars for the happy location of a drill-house.

They who maintain a foreign institution so odious and detestable as Freemasonry, should never receive the votes of TRUE AMERICANS.

ALEXANDER CAMPBELL.

In the memoirs of Alexander Campbell, the founder of Bethany College and the apostle of "The Reformation," whose creed is the Bible, it is said that his father, Thomas Campbell, before he left Ireland, was requested to deliver a discourse on oaths and secret societies. He did so and earnestly condemned them. Fearing insult a friend conducted him safely through the crowd. "Nor was he (Alexander) in common with the entire community, less impressed with his father's wisdom in opposing political agitation and secret societies. . . . . In regard to secret associations, Alexander fully adopted his father's views and continued through life to oppose everything of this nature as inconsistent with the Christian profession." Page 58.

There are many who acknowledge the great talents of Mr. Campbell (who being dead yet speaks and influences hundreds of thonsands in their religious opinions) who will be pleased to know his views on secret associations which now swarm over our country. When Christ is master of the heart and conscience there is no room for puny mortals to share his authority. If there was one thing more than another for which Alexander Campbell was distinguished it was his advocacy of the absolute supremacy of the Lord Jesus Christ over his people.

The most distinguished representative of the Disciples at present is, we believe, Isaac Errett, the able editor of the *Christian Standard*, in which paper it was declared in effect that the time had come to consider the question of secret societies. We need scarcely say that we shall gladly welcome our able cotemporary to the ranks of their opponents. H.

Avoid the companion who jests at every thing. Such people disparage, by some ludicrous association, all objects which are presented to their thoughts, and thereby render themselves incapable of any emotion which can either elevate or soften them. They bring upon their moral being an influence more withering than the blasts of the desert.

A cheerful disposition is the sunshine of the soul.

ADDRESS OF WELCOME

TO THE WOMAN'S NATIONAL CHRISTIAN TEMPERANCE CONVENTION, FARWELL HALL, CHICAGO, OCT. 24, 1877.

Mrs. President and Delegates; Beloved Co-workers, one and all:—In the name of the great Northwest, of the peerless Prairie State, of wide-awake Chicago and its Woman's Temperance Union, so dear to me, I bid you welcome to our hearts, our homes, our Farwell Hall.

Many other conventions have assembled in this city to discuss questions relating to the public weal. There have been great meetings of missionary boards, general conferences, synods, associations, under different banners, civil and ecclesiastical. Most notable of all was the convention held in our famous old wigwam (now destroyed) which gave Lincoln to the Union, and, through Lincoln, freedom to the slave.

But this convocation of ours has no status, military, political, ecclesiastic, and I am glad that it has not. Forever in the progress of ideas and principles, Truth pours itself into new moulds and channels, and the old ones are left behind as empty, outward shells. Forever sounds the voice of Him who sitteth on the throne: "Behold I make all things new." It is the genius of Christ's gospel. Let no man tell us he has ascertained and measured its final evolution. So, when we speak about this gospel temperance movement of the women—born from the Pentecost of the crusade—we speak, perhaps unwittingly, yet none the less surely, about the germ of a regenerated home, built on the principle of total abstinence and purity for two instead of one; we speak about the germ of a new church, in which, as Christ declared, there shall be neither male nor female, and in which the signing of the pledge shall be a perquisite of membership. We speak too about the germ of a new political party based on the fact that what is physically wrong can never be morally right, and what is morally wrong can never be legally right. We speak about a better Indian policy, wherein dwelleth righteousness, and from which fire-water is eliminated; about a wiser civil service reform, inaugurated even now by the President, given to America in answer to the crusaders' prayers—a man who is thumping the heads of political parties together until you can no longer tell one from the other, and clearing the deck of our old ship of State from dead issues, that the people may bring on their live ones. For our parties are like a dog that has lost its bone. They have dwindled to a mere personal difficulty between the Ins and Outs, a scramble for the loaves and fishes. In Pennsylvania the resolutions of the Democrats are the same as those of the Republicans in Indiana. The people can no longer tell the uniforms of the opposing camps apart. In vain the party leaders spur the steeds of a personal ambition along the lines and try to marshall the rank and file by beating on the tom-tom of hard money, waving aloft the poor old rag dollar as an ensign and stoutly contending that "They'll fight till they die." But there between the lines at last, firm, patient and uncompromising, stands forth the living issue, the Temperance Reform, with all that it involves for woman in the state and in the home; and this issue will not down for all the noisy incantations of its foes.

That's "pure fanaticism, is it?" So they said of the abolition speeches till the seceders fired on Sumter's flag, and then such utterances became pure patriotism. Who knows but a few more railroad riots may make even temperance popular? and yet this quiet gathering of ours, which hints at changes so vast and so beneficent, finds none so poor to do it reverence among the magnates of the municipality. We shall have no banquet at the Palmer House. no reception from the Board of Trade, no speech from his honor the Mayor. But for "a' that and a' that" you are our city's benefactors, dear friends from far, who have gathered here to-day.

You cannot know as we do who have so earnestly desired your presence here, all that our welcome means. Shall I attempt to show you why we assure you with so much heartiness, not only that you are welcome, but also that you are *well come?* Then let me speak about our marvelous young city enthroned between the prairie and the lake. There are men in our streets to-day who are older than Chicago. Men who heard the cow-bell tinkle in the pasture now transformed into our court house square. Others will tell you of all that stout hearts and strong arms have wrought upon this marshy flat between the pastoral bell of other days and the stroke of the Chamber of Commerce clock on that same court house square to-day. Others will tell you of Chicago's rank as the greatest market on the round earth for beef and swine, for grain and fruit and lumber. Others will point you to its spacious harbor and tell you that six millions represent the tonnage of the port; will tell you too, of its twenty-five converging railroad lines, its thirty miles of wharf, of its its innumerable warehouses, of its huge grain elevators (the liveliest reminders our New England friends will find "out West" of "hills for which they sigh.") Others will speak of our surprising water works which pump up through the tunnel under the lake one million two hundred and fifty gallons of water per hour; by no means enough, however, to satisfy the city's thirst as I shall show you later on. Others will tell you how ingeniously we have manipulated our much abused Chicago river, turning its current out of Lake Michigan towards the Mississippi for purposes of better drainage, setting our bridges on a pivot for the convenience of our shipping, and boring tunnels under it for the accommodation of our teamsters and pedestrians. You will see for yourselves our parks and boulevards, the palaces in which our travelers are lodged and our business transacted, the costly churches in which we worship, and the costly mansions in which our money kings are wont to eat and sleep. As you drive along our streets a vacant lot, a heap of shattered stones, a bit of charred wooden pavement here and there, will be shown to you as the only traces of the greatest fire of modern times — one that burned more than two thousand four hundred acres out of the city's heart and destroyed $200,000 000 worth of property, turned one hundred thousand people out of doors, and happened but six years ago. Along many of the streets thus ravaged you will see rows of great trees transplanted at untold expense, as if our citizens would coerce nature into covering up the ghastly wounds which nature's most terrific element had made on the fair city of their pride.

But in my endeavor to explain why it is well that you have come, I would not speak to you about the outward seeming but the inward reality; not of Chicago's body, Antæus-like in strength and vigor, and dauntless as a young Apollo, but of Chicago's soul—nay, of 400,000 souls; not of the fire before whose awful breath our blocks of granite and of marble crumbled like children's toys, but of the lurid flames that burn right on through the years, consuming the tissues of our noblest brain, shriveling the fibers of our kindest hearts; that burn right on, enkindled by our law-makers, fed from our homes, protected by a public sentiment strong as gravitation and relentless as fate. we have three thousand saloons whence this fire is constantly replenished, and twenty-three powder-magazines, called distilleries and breweries. They are all burning brightly while I speak. Upon the Sabbath day their flame is of peculiar brilliancy and largely increased volume, for their worm dieth not and their fire is not quenched. Each person who goes within the fascinating circle of these perpetual bonfires (and every seventh man does this, besides woman and children) begins to burn, and in course of time becomes a walking torch. Upon thousands of cheeks is set the brand of the drink demon, and everywhere you will be sickened by breaths that a lighted match would set on fire. Looking into these faces, where flickers the flame that burns with horrid impartiality bodies and souls, you will not need that I should tell you how frightful are the ravages of Chicago's great and unquenchable fire! Alas for the living faces behind which are dead souls, on these Chicago streets, for

> "When faith is lost, when honor dies,
> The man is dead"

Nearly all the large cities of Europe and America have passed before my eyes in the motley panorama of the traveler, but in none on this side of the sea, and in very few beyond it, have I seen more faces on the street of which I felt afraid. Let me give you a few figures, quite unlike those usually set before company in our self-confident young city. They are mainly statistics of the great fire of which I am now speaking. There were 27,292 arrests in our city last year, 847 assaults, and each week a murder or a suicide. Justice Scully is authority for the statement that seven-eighths of these grew out of strong drink. "Do away with whisky" (these are his words) "and our prisons would be closed." One person in every fourteen of our inhabitants was arrested last year; and one in every seven and one-half was an applicant for public charity.

But in Illinois our drink bill was forty-two millions of dollars. Chicago has six millions invested in the liquor traffic, while the sum of its annual bill for drink would give a homestead worth five thousand dollars to each family of four assuming that all the people of our city were set in families.

Do not grow weary; most of you are strangers to our city, and I am but acting as a guide to show you the landmarks, progress and results of our great fire, now at the height of its fury. Here let me say, the daily papers are excellent guide books to the "burnt district," if you wish to follow up this branch of sight-seeing. Note their records concerning the wild escapades of the scores of mad men daily turned loose from the saloons on our defenceless population. Read of the random knife-stroke, the promiscuous bullet, the incendiary's torch, the slaughter of the innocents, the beating of wives, the outrage of defenceless virtue.

Since that other fire, which we at last succeeded in putting out, our city fathers have made a law that within the fire limits no wooden buildings shall henceforth be erected. They have coolly interfered with a man's aucient, inalienable right to build himself such a home as he pleases. It is a regular iron-clad "sumptuary law," of course, but nobody complains; for bitter experience has taught us that it's a law framed for the greatest number's greatest good. Civilization makes its laws, as a general rule, upon this basis, leaving Piute Indians, South Sea cannibals and politicians to act upon their favorite principle, "Every man for himself, and his Satanic Majesty may take the hindmost." * *

Sisters, beloved, do you recall the story of the relief of Lucknow? Do you remember poor Jennie, who with ear preternaturally sharpened by pain, distinguished in the distance the faint familiar notes of an old Scottish song dear to her heart in childhood? "Dinna ye hear the pibroch?" she said to those around her as she leaned forward with face inspired. But they could not make it out. "Dinna ye hear the slogan?" again exclaimed the girl, faint with hunger and yet radiant with hope. Bending forward the devoted band now caught the sweet notes of the old Scotch song,

> "The Campbells are coming,
> Hurrah, hurrah!"

We draw a vail over that scene. No words may measure its pathos or its joy. Dear friends let us take courage. Hungry for the bread of life many a sad and sinful heart to-day listens for the music to which our marching army of relief keeps time, and murmurs with unutterable joy, "The Christians are coming, thank God, thank God!"

THE PAIN OF DECIDING.

The great labor of life, that which tends more to exhaust men than anything else, is deciding. There are people who will suffer any other pain readily, but shrink from the pain of coming to the point of decision. Now this is supposed to be wholly an evil, and disadvantageous for the world; but, like most other tendencies of the human mind, it is a very beneficent arrangement. There would be no stability in the world if the making of decisions were not a very difficult thing. What was decided yesterday would be upset to day; and there would be no long and fair experience of anything. Whereas, in the present state of human affairs, even if a great evil exists, and many people have recognized the evil, it requires an immense amount of decision and decisiveness before the evil can be uprooted. This brings into play many high qualities of human nature, such as long-suffering, patience with opponents, and the exhausting of reasoning powers brought to bear upon the evil which is sought to be destroyed.—*Arthur Helps.*

Reform News.

The Indiana Convention.

The State meeting at Plainfield, Indiana, of the Christian Association was a success. Not as well attended as expected, by persons from other portions of the State, nor by the citizens of the place at first, yet as the meeting progressed there was a marked increase of interest, and had it not been that the weather was so unfavorable there would undoubtedly have been a large attendance.

The secretists, as is their way, did all they could to kill the influence of the meeting prior to and during the session, but those who came out and saw the earnest work for Christ, and for our country, and heard such men in the defense of truth, as Ronayne and Hinman of Illinois, and Dr. Cook, McNary, Faurot and others of Indiana, were convinced that Masonry and kindred institutions are of the "unfruitful works of darkness." In the most masterly way did Mr. Ronayne ventilate Masonry. Were I to undertake to describe how he took hold of his subject, and also with a native eloquence, took hold of the minds of the people, I fear I should fail to do anything like justice to him and to the occasion. Masons acknowledged him master of his subject. Strong and pointed resolutions were passed without a jar or dissenting voice. At no distant day I will forward some of the resolutions.

As I expect Bro. Hinman to give to the readers of the *Cynosure* a better statement of the meeting I close, saying we are strengthened for the conflict, and hope to see all friends to the cause press the battle to the very gates of this enemy of God and man. R. L. Fisher.

From the Indiana State Agent.

Union Co., Ind., Nov. 1, '77.

Dear Cynosure:—It is some time since I have troubled your columns. The first day of October I started for our annual meeting at Plainfield, stopping to expose lodge error and build truth and righteousness in Whitley county, where I had good audiences and good attention. Thence to Huntington county giving six lectures, the people manifesting an anxiety to hear. Thence to Howard county where I gave two lectures in the Friends' meeting house near Jerome. I believe this is the first that the subject of secretism has ever been discussed in that county and I hope some good was done and an opening made for future work. In all these places I meet kind friends but especially did brethren Moorman and Peel manifest an interest in me and the cause I represent—the last named, a minister in the Friends branch of the Christian church, and an excellent, clear-headed man, a descendant of Sir Robert Peel. I finally got to the State meeting at Plainfield. There I was glad to meet many of the veterans in the cause. Hinman was there, so was Peter Rich; McNary was there, so was Absalom Ballard; Rev. Levi White, also Preston Allen the tried and true; Rev. R. Faurot, and also Edmond Ronayne; and many others including R. L. Fisher. All appeared to have the harness on and willing to pull together and pull true; there was no discord. Some of the above named made excellent speeches and had it not been for excessive rain, a large local attendance would have filled the largest room in the State.

From there I went to Dayton; others will give an account of that meeting.

I am now in Union county, among excellent friends. At Sand Run the enemy's wrath was much stirred. At Liberty I had excellent order and hope to have a good meeting at College Corners; then I go to New Paris, leaving for the present the work in the hands of as good friends as we have anywhere, friends who dare to be right.

Here I find as in many other places some young men are looking forward for work in this field of reform. Bro. S. Y. Miller will soon be heard in the lecture field and will now respond in the adjoining counties. He is a young man who has his head in the right place. I cannot mention the many acts of sympathy and kindness I have met nor the many friends I might name with gratitude.

After filling two appointments at New Paris I go home for a short time and will then respond to the friends in DeKalb county. The cause is gaining steadily, which gives us courage and gratitude.

The State Association re-elected me as State Lecturer and Corresponding Secretary and also passed a resolution of *thanks* for past services, and also a resolution urging the friends of the cause to pay more attention to the work. If these resolutions were food and raiment many of us would be well fed and clothed. Why do so many forget or neglect that even small contributions would help me very much and can be sent by mail without any risk? May I not hope that the work in this respect will not be neglected in the future? Now is the time it is needed. Yours truly,

S. L. Cook.

From the Michigan Agent.

Parma, Mich., Oct. 27, 1877.

Dear Cynosure. On the 8th inst. I arose early to bid good-bye to home and dear ones for six months in the field of reform, kind Providence smiling upon me, before I shall see their dear faces again. Dr. Horton, our tried and true friend, was on hand to give a kind word of congratulation and God bless you. . . . Soon we were seated in the coach and in a moment more we were wheeling westward at almost lightning speed through the beautiful Cohocton valley. As we passed along memory brought fresh to our mind other days before we had learned the happy art of trusting God, and we could mark many places in the valley where we had sported with the gay and thoughtless ones on ruin's brink. Well may we praise and magnify the name of the Lord for his saving grace to us.

At about half past eleven o'clock A. M. we arrived in Rochester; here we waited two hours at the Central depot for a westward bound train. While waiting we fell in to conversation with an M. E. minister from New England. Soon the subject of Masonry came up. He claimed to have taken seven degrees and had come to the conclusion that it was best for him to keep away from the lodge, for it had hurt his influence with a certain class to go with the Masons. He admitted to me that Masonry was becoming unpopular, was destined to die an unpopular death, as in the days of Morgan. He said he almost trembled for his church, and well he may, for her plagues are many.

We found Bro. Alberty waiting for us at Lockport. He took us into his carriage, then away five miles to to his comfortable home, which we shared with him until evening, then he and family and self started for Warren's Corners M. E. church, four miles distant. Here we found a fair congregation to listen to the lecture. But few of the members of the Association were present the first evening. We had also to lay over one evening on account of a school meeting.

On Wednesday afternoon the members of the Association began to come in, showing the craft that the old Niagara county Anti-masons were still in working order. Here we met brethren Dempsey, Krall, Miller, Laughlin and Dunken, and many others, whom we cannot mention for want of space. We spoke to the Association for about two hours on Masonry and its effects on society. Bro. Dempsey followed with some very appropriate remarks. The Association adjourned until evening. Bro. Warren where I had spent two days pleasantly, invited myself and many others to tea, and when we were seated at what he termed his Anti-masonic table, we felt very much at home indeed. Bro. Warren is not a servant of the church any farther than she serves the Lord. His father, whom I visited, is now bending under the weight of years and waiting for the angels to come and bear him over the river. He has ever been a true reformer, and his mantle seems to have fallen on his son. The presiding elder, Rev. Mr. Morey, says he will wipe out the grease spot, meaning I suppose, the Warren Corner's church. I think he will have something to do.

In the evening, we met at an early hour for the lecture. The church was filled to overflowing. We spoke nearly three hours on the ceremonies of Masonry. After we had raised Hiram we gave an opportunity for the craft to defend themselves. A gentleman arose, and instead of denying anything I had said he began to tell us what great and noble men had belonged to the craft saying also that he was a Mason and it did not interfere with his religion. He claimed that George Washington was immutable and very many other wild and erroneous things. I mistook the gentleman for a colored man, and told him it was contrary to the laws of Masonry to take colored men into the lodge, and therefore he must have been made a Mason in a clandestine lodge. He denied the charge, and claimed he was badly sunburned. This, of course, created much laughter in the congregation. After thorough investigation, I think we shall have to let him pass as a white man. He has a brother who is a presiding elder. He himself has been an M. E. minister, a Protestant Episcopal preacher, a political speaker, also proprietor of a traveling concert and it will hardly do to call him a man of color.

We staid all night with Alberty, who took us to the morning train, and we were on our way to Michigan. We arrived in Hudson, Hillsdale Co., Oct. 12th, found Bro. White waiting for us. In the evening we spoke in the Friends church, Rowland, had a good, quiet hearing. We met Bro. Wood, the preacher in charge, who had been a Mason, also Bro. Jones who was a very intelligent Blue Lodge Mason. On Saturday evening we spoke in the same place on "The Conspiracy of Masonry." On Sabbath morning we preached in the W. M. church at Wheatland Centre, for our young and much esteemed Bro. Cheaney. In the afternoon at the Friend's church in Rowland, the Holy Ghost was with us in power. Here we met Bro. Comstock and his wife, the noted Quakeress preacher, and heard her preach one of her excellent sermons. On Saturday, at their monthly meeting, I met Bro. and Sister Holbrook, who are Wesleyans; he is one of the tried ones whose reformatory principles reaches to his pocket. On Sabbath evening we went home with Bro. White; he made us feel very much at home; he is an uncompromising reformer whose money with his heart is on the altar, also his wife and two noble boys are of the same stamp. May God richly bless them for their kindness to me.

On Monday Bro. White took us to Bro. Perkins'. Brother and sister Perkins are Anti-masons of the the right stamp. They will not hear a Mason preacher, neither will they pay one. Masonry has driven them out of the M. E. church and they worship God at home, and

wherever they are certain Baal worship is not brought in. Some may say it is not best to be too radical, but what does the Scripture say,—"If there come any unto you and bring not this doctrine, receive him not unto your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." 2 John 10:11. Be careful how you pay your money to these Christ-rejecting ministers. Brother and sister Perkins paid their subscription for this year, ten dollars.

On Monday evening we met at the Friends' church for the last lecture. We raised Hiram as well as we could. The boys and girls laughed a little during what Masons term the solemn ceremonies, but that is characteristic of young people and we did not reprove them. Some of the older people shook their sides a little, but it is an old saying, that laughing is catching, and so we let it pass. After the lecture was over Bro. Wood, the preacher in charge, said a Mason had said he (brother Wood) would say half I had said was false, but he could not prove that by him, for a man could not be a Christian and a Mason, and he had listened to the truth. Then Bro. Jones arose and said none could dispute the speaker's being a Blue Lodge Mason. He (Jones) had asked for his demit and offered to pay up his dues, but they refused to take his dues, and now they could turn him out without his dues being paid. I think that brothers Wood and Jones came out by the power of the Holy Ghost and renounced Masonry. Thus ended our lectures in Rowland.

On the 16th met Bro. Rider at Coldwater and rode with him eighteen miles to Sherwood. Here we lectured in the Free Methodist church on the religion of Masonry with seemingly good effect. On Wednesday lectured in same place, subject, Masonry and its Effects on Society. Many of the craft were present, but none of them lost their jewels. Bro. Ronayne had lectured there but a short time before and the old handmaid had hardly been able to be around since his lectures. We went from here to North Batavia M. E. church, where we delivered two lectures. One on the religion of Masonry and one on the ceremonies. The church edifice in this place cost nine thousand five hundred dollars and the corner stone was laid with Masonic ceremonies, the services being conducted by a profane infidel. Though the foundation of this church rested upon the works of the devil; the Lord helped me to speak the truth and disclose the hidden things of dishonesty. We had abundant evidence that our labors were appreciated. We were invited by Bro. Sprague and many more of the church to come again and give a full course of lectures. Their minister, Mr. Smith of Union City, is a Mason, but he had to read the notice of my lecture the Sabbath previous, but gave the people to understand, so I was told, that he took no stock in them. I was told by Bro. Sprague that they had talked of taking up the corner stone. May God give them grace to do so. We spent the Sabbath with Bro. Sellick. We preached for the Free Methodists Sabbath morning and for Bro. Sellick in the afternoon and evening. Lectured for him on Monday evening. Thus ended my lectures in Branch county. I wanted to go to Union City but Bro. Sellick said there was no chance for lectures, so I did not go.

Dear brethren, I want work and work I must have or quit the field. Plenty of work with small pay enables me to support my family. Now, dear brethren let me hear from you.

D. P. Rathbun.

Ronayne at Northfield, Ohio.

Northfield, O., Nov. 1, 1877.

According to notices posted in this and adjoining towns ten days ago, the exposition of Freemasonry by Edmond Ronayne was given on the evenings of October 29th, 30th and 31st in the United Presbyterian church of this place, and, judging from the universal expression of those present, was a grand success.

We were highly favored with beautiful weather, and the roads were all that could be desired. The audience increased each evening until the last, when the house was literally crowded, the vast congregation sitting with wrapt attention for five long hours while the speaker portrayed in words of burning eloquence, the yawning chasm which is being opened up beneath the American people by that mighty wedge of Satan, Freemasonry, the civilized heathenism of the nineteenth century. A few persons in this community have for some time been partially awake upon the subject, but now the masses are stirred to such a depth as was not dreamed of even by the most sanguine friends of Anti-masonry. The fraternity and their friends, who on the week preceding cursed so loudly and bitterly the "perjured villain Ronayne," and the projectors of the meetings, and who so exultingly predicted their utter failure, are now as silent as the grave; or else are forced to attest, even against their will, the truth of his assertions, backed as they were by incontestable arguments and proofs that defied refutation. Still there are a few—but thank God they are *but* few—who give the lie to the exposition, whose brazen effrontery would shame even the prince of liars himself. The god of this world, who, as a roaring lion goeth about seeking whom he may devour, always has had in the past, and doubtless always will in the future, have his willing tools in the shape of depraved humanity to assist in building up his kingdom. But in this as well as in all other of his vast undertakings, he does not choose the scum of society for his most efficient workers; for God in his overruling providence, for reasons which we as finite beings are not able to understand, is permitting him to use as master builders even the ministers of the Gospel and the professing Christian, sinking down themselves to the lowest perdition and dragging with them the souls of their poor deluded followers.

But thanks be to God that he raised up such a fearless champion for the cause of truth as we have in the person of Edmond Ronayne! Would that his voice might be heard in every town and hamlet of this boasted land of the free, and that every man, woman and child might see, as we do, the chain that is binding down the power of the nation, the links of which are being forged in hell, and which, unless God in his mercy ere long shall grant us a way of escape, will sink us into utter ruin.

M. A. Van Horn.

Northfield, O., Nov. 2, 1877.

Editor Christian Cynosure:—Thinking your readers would like to know how the Anti-masons of our vicinity are getting along we think it advisable to report a series of lectures by Edmond Ronayne of Chicago, held in the U. P. church, on the evenings of the 29th, 30th and 31st of October. The evenings being very pleasant, the church was crowded to its fullest capacity, the speaker in his closing remarks giving the audience quite a compliment for good attention and intelligence.

The speaker opened his lecture by a very happy allusion to the International Sabbath School Lesson on "The kingdom divided," calling his

(*Continued on 9th page.*)

Correspondence.

From Past Master Ronayne.

Deersville, Ohio, Nov. 5, 1877.

Friend K.: As our friends Van Horn and Logue have already sent you, or will doubtless send, an account of my meetings at Northfield, and as Rev. A. D. Carter will perform a similar duty in reference to my meetings here at Deersville, I thought I would drop a note to the *Cynosure* to say just a few words to your numerous readers. In the first place I want our friends every where to excuse me for a very little time in regard to my "letters to Keystone Lodge." I am so busy and my mind and time is so fully occupied, and then again I sometimes feel so very tired that I have purposely delayed what is to be the eighth in the series. I am writing out in regular consective order the numerous and startling coincidences between Romanism and Freemasonry, which I intend to publish in a short time, and which I flatter myself will be a complete refutation of the Masonic system and a valuable book for every Protestant in America, and this has also delayed my letters. I want to say in the next place, that this is my birthday (Nov. 5), and that to-day I am just forty-five years old, being born November 5, 1832, and that Bro. Carter, in whose study I am writing this, has very kindly presented me with the *American Wesleyan* for six months as a birth day present. He could scarcely have done me a greater favor as I value that paper very much, prize it very highly, and I take this means of publicly thanking Bro. Carter for his valuable gift. It shall be a welcome weekly visitor in my family and may God bless the reading of it there. (I wonder, Mr. Editor, what you and all my other friends will give me for a birth-day present?) I put the foregoing sentence in parenthesis so that the reader can skip it he sees fit; but I thought I would allude to that little circumstance which took place forty-five years ago, as many of your readers doubtless would like to know, and also because if I had never been born at all, why then my good brethren of the "mystic tie" would not now be so troubled in their minds as they are. Well, every birth-day but reminds us that another mile-stone in life's journey is passed and that we are every day drawing nearer, still nearer to eternity. The last one shall surely come to each one of us. May we have Divine grace to enable us faithfully to do our whole duty for the few remaining years that await us, and may our only object always be to advance the kingdom of our blessed Lord and Redeemer Jesus Christ.

One thing more, unless I tire your patience. Will not the friends of the Anti-masonic cause everywhere go to work at once and with renewed and redoubled energy secure for the *Cynosure* a larger circulation? The death-knell of Baal worship was sounded at Dayton. The men who met there in the strength of God can move the world, and Masonry is doomed. Now friends will you not be up and doing and let us have 40,000 subscribers before the sun returns to the equator. It can be accomplished. God is surely in this movement and he will work with you and in you and through you if you will only put yourself in the way and say "I will. Lord send me." In the various towns and localities where I have worked the degrees during the past year the friends have all promised to canvass more diligently and get up clubs after I leave. I hope they have done this, or if they have not that they will begin at once. In the old common way of expressing it let us all give "a long pull, a strong pull, and a pull all together," but only do it in Jesus' name and asking him to bless, and as surely as he is truth and has promised to bless the victory shall be ours. May God in heaven grant it. Yours against Masonry forever,

Edmond Ronayne.

Who Murdered Dunsill?

HADLEY, Mich.

DEAR CYNOSURE:—Mr. M., a sailor and a non-affiliating Entered Apprentice Mason lately stated to me that in the latter part of the summer of 1870 he and Stephen Dunsill of St. Johns, Michigan, were sailing together on the lakes when Dunsill commenced telling M. the Masonic ceremony. M. said, "Stop, for our captain is a Mason, and if he hears you telling us boys that, you will suffer." "No," said Dunsill, they will never inflict their penalties on me."

In the evening, in Cleveland, (where he expected next day to meet his wife) he commenced again to reherse the Masonic ceremony, when a stranger stepped forward and asked Dunsill if he were a Mason. He answered in the affirmative. The stranger then said, "Our lodge meets to-night. Will you go up?" D. said, "I don't care if I do," and started off with the stranger, which M. says is the last he ever saw or heard of Stephen Dunsill. The next day Mrs. D. came and instituted a police search for her husband, but could learn nothing of his whereabouts.

W. M. BEDEN.

Freemasonry Implies Murder.

In conversations with Freemasons the conviction is often forced upon me that Freemasonry makes of a man a complete moral and spiritual wreck; completely sealing in his case the awful catastrophe which befel the race in Eden, and shuts him up to eternal damnation.

Is it too much to say that every Freemason is a murderer? Who but a Mason can execute their death penalty? Freemasons professing to be Christians, and pastors of orthodox churches, say that Freemasons who reveal the secrets of Freemasonry ought to be killed. Indeed, if they are true to their principles what to the contrary can they say? When brought to the issue, they do avow themselves to be virtual murderers. Give a Freemason the following dilemma: Ought Captain William Morgan to have been killed if he did reveal the secrets of Freemasonry?

If he answers no, then he is false to the principles of Freemasonry, which requires the death of the Freemason who reveals, or fails to conceal, their secrets, communicated to him as such by a Freemason. If he answers yes, then he is true to the principles of Freemasonry, but according to the laws of all civilized nations, and the laws of God, he is a murderer. Can you, reader, see any escape from the above conclusion?

But it may be asked, Is such a man as Hon. Samuel D. Greene was while a Mason, a murderer? I refer to Hon. Samuel D. Greene, of Chelsea, Massachusetts, who was a member of the same lodge as Captain William Morgan at the time of the abduction of the latter.

To this I reply, Samuel D. Greene was not a true Freemason; for he sought to deliver Captain William Morgan and Mr. Miller from the bloody fangs of true Freemasons; while in the same lodge, and in the presence of Mr. Greene, in the lodge room, there was an Episcopal clergyman and a Presbyterian elder who both clamored for the blood of Captain Morgan. These latter were true Freemasons. And after Mr. Greene seceded, see how he was persecuted and driven from place to place as a vile perjured wretch. So Hon. Samuel D. Greene and others like him who secede from Freemasonry are false to the principles of Freemasonry, traitors to hell, and vile perjured wretches in the sight of all true Freemasons because they refuse to connive at their deeds of blood and murder. See "Broken Seal," published by Ezra A. Cook & Co., 13 Wabash Ave, Chicago, Ill.

But some will say that this plain statement of the case is not the best way to get Freemasons out of their snare. I reply, it's the Christian's business to speak the truth, and to speak it with all authority, leaving results with God. If the truth when seen by a Freemason will not bring him out of the lodge perhaps he may as well remain in it; for time is of but little importance as compared with eternity. The man who does not yield to truth when he knows it is lost.

Some say that the Freemason's oath does not bind him to take life; although it does bind him to forfeit his own in case he fails to conceal the Freemason's secret.

I reply, when Freemasons say, as they have said to me, and to others, that a man for revealing the secrets of Freemasonry ought to die they are according to the laws of all civilized nations, and the laws of God, virtually murderers. They do regard the penalty as just. And it certainly is right that a just penalty ought to be inflicted. But observe the following quotation from "Light on Masonry," from the degree of Knights Adepts of the Eagle and Sun.

"By the man you saw peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our sacred mysteries through a motive of curiosity; and if so indiscreet as to divulge their obligations, we are bound to cause their death, and take vengeance on the treason by the destruction of the traitor! Let us pray the Eternal to preserve our order from such an evil you have hereof seen an example in that degree to which you came, by your zeal, fervor and constancy. In that degree you have remarked. that, from all the favorites that were at that time in the apartment of Solomon, only nine were elected to avenge the death of Hiram Abiff; this makes good that a great many are called, but few chosen."

A Freemason may say "I have not taken the degree of Knights Adepts of the Eagle or Sun." Nevertheless, I reply that that is a degree of Freemasonry, and that every Freemason the world over is bound to those who have taken that degree by the most fearful oaths and penalties a man can invent.

R. FENTON.

Letter from the South.

SELMA, Ala., Nov. 2, 1877.

EDITOR CYNOSURE: While reading your excellent issue of Oct. 25th, I hasten to take up my pen and ask you to please forward to my address fifteen copies of the same issue if you have them to spare. I enclose fifty cents.

O that every man and boy in the nation could read and study the *Christian Cynosure!* When will the eyes of all classes be opened to see what a destroying influence the gigantic system of secretism is having in our country! We have arrived at the day when it is almost impossible for a man to fill any position of trust and honor unless he is a member of some lodge. Woe to our country when it shall be entirely in the clutches of secretism. Even now men whose hands are red with the blood of their fellow men, are permitted to run at large simply because they are Masons. No other reason can be assigned for their not being brought to justice.

I am quite sure I have not been mistaken in the reading of certain tain parts of my Bible, which declare that the evil doer shall surely be punished. Now it seems to me that any institution which harbors wickedness and fails to mete out justice to the guilty is to be condemned. How often do we see this exemplified in our courts? Men who are members of some secret order are tried for crime; they go before a court of persons who are bound by their lodge obligations to favor the criminal. Justice is winked at and the culprit is either set at liberty or gets off with a very light penalty to repeat the same crime. Can any one who is a reader of the papers, and is a close observer of passing events deny this? Yet this is the work of the great, good and religious institution, Freemasonry. We are never so liable to be mistaken in the devil as when he comes among the people of God with a high hat, long coat, sober face and takes his seat in the chief place or "amen corner" of the sanctuary. We are then sure to take him for some ripe saint and give him the right hand of fellowship. But this is the way he deceives us and leads us into a snare. Would he always present himself in his true character we would not so often be taken by him.

Now this is the way people are hoodwinked and taken into the lodge. It has a show of religion. Curiosity-seekers are persuaded that it is a great religious institution, and hundreds are thus captured by the devil. I consider the devil as the great grand master of all the lodges and so long as he can lead people on to this half way ground, as some would term it, he is quite well satisfied with them. People are led to trust in a false hope. They are required by the lodge to break off from certain grosser sins while they practice the smaller, and even continue to practice the grosser in secret. Men are thus influenced to believe that they may be saved by a man-made institution.

Considering all these things we think it the duty of every follower of Christ to lift up a living voice against this giant evil. I would that the *Cynosure* could be scattered like autumn leaves over the entire nation. My earnest prayer is that the truths it advocates may be brought with power upon the hearts of every individual in the land.

G. M. ELLIOTT.

A Woman's View of Masonry.

God as the architect of the universe may with some little show of propriety be considered a Mason, but I would not call him such without finding authority in his Word. He requires no oath to bind men or women to keep his secret; but says in Ps. 25:14, "The secret of the Lord is with them that fear him and he will show them his covenant; Heb. 12:14, "Follow peace with all men and holiness, without which no man shall see the Lord;" Is. 35:4, "And a highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein (precious promise). In John 14:6, Jesus says, "I am the way, the truth and the life; no man cometh unto the Father but by me."

The works of men in building their dwellings show how far superior they are in the Masonic art to mud wasps, or swallows, or any bird or quadruped. God in his work is infinitely superior to man. If he does not recommend oath-bound secrecy, who does? Christ in his sermon to his disciples on the mount, says, "But when thou doest alms let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret shall reward the openly. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." (Mat. 6:3-6.) He says also, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." What fruit do we find the sheepskin-aproned fraternity bring forth. Let every neighborhood of a lodge testify. Let our criminal courts testify. Let the poor, the blind, the lame, and women testify. It seems to me that

Freemasonry assumes to build up a religious caste contrary to the Bible which is the only safe standard. A system which leads into materialism must run aground. Nothing but salvation by Jesus Christ can elevate and save a fallen world. S. M.

Our Mail.

D. W. Elderkin, Spartansburg, Crawford county, Pa., writes:

"I am not weary or discouraged in the cause of anti-secretism. There is a change in public sentiment relative to Freemasonry."

Richard McClelland, Canonsburg, Washington county, Pa., writes:

"Most of the men in this place are either Masons or Odd-fellows. * * My soul is vexed from day to day with the deeds of these Judas institutions."

Jacob Markle, Maquoketa, Jackson county, Iowa, writes:

"I would not do without the paper if it cost me ten dollars a year. It is a light-house and an eye-opener to me."

Rev. G. H. Mabbott, Lima Centre, Rock county, Wis., writes:

"I started in with the *Cynosure* when it first made its appearance among us, and when it passed through fire and water I stood by it and now the battle is raging and the army is moving on to the works of darkness with an unfaltering step, I am still anxious to take my place and do all that I can to overturn the abominable system of darkness. I am right in the midst of this corrupting influence which is trying to sap the life-blood out of the church. I hope we will be able soon to have a lecturer in the field. Wisconsin needs rousing up. May the Lord help us all to wake up."

H. Johnson, Delevan, Walworth county, Wis., writes:

"My faith in the final triumph of our cause grows stronger. I feel to thank God that he has so signally blessed your efforts in the great reform."

David K. Fulton, Fairhaven, Ill., writes:

"I am desirous of learning more concerning Masons and their doings, for I do not believe they are right and my belief has strengthened so much that I will not support the society by supporting ministers who belong to the Masons, for I cannot see how they can be Christians and fulfil the duties of Christian ministers, after having taken an oath to extricate a brother Mason from difficulty whether he be right or wrong. May success attend all your efforts to break down this institution of the devil."

Joseph Kitman, Trempealeau, Trempealeau county, Wis., writes:

"The Revelation from heaven is no secret and there is nothing to be added to it nothing to be subtracted. Any principle antagonistical with the divine record must sooner or later fail; for the truth is mighty and will prevail"

The next two letters are from Masons whose names we do not print as we are not sure that it would be best to do so. One residing at Huron, Ohio, writes for one of Ronayne's Hand books and says:

"I was made (I) a Mason some ten years since and perhaps am still a member of the lodge. * * I have never been informed of any action taken in my case, though I have never been inside the lodge since my admission. But I have by the assistance of Morgan, Ronayne and others taken several degrees and kept myself as 'bright' as most of the craft."

This friend is at work both within and without the order to save men from the fatal delusions of Freemasonry.

The second, residing at Leesville, Henry county, Mo., writes:

"A few years ago a stray copy of the *Cynosure* fell into my hands and caused me to reflect upon Masonry. I was at the time a Master Mason in good standing. I have since quit the institution and want to post myself in order to be able to influence others."

Brothers, Christians, Masons, "reflect" conscientiously, calmly, candidly upon Masonry, ask God to help you and your position will soon be similar to that of this last writer if it is not already so.

Home and Farm.

A Cure for Small Pox.—"I am willing to risk my reputation as a public man," wrote Edward Hine to the Liverpool *Mercury*, "if the worst case of small pox cannot be cured in three days, simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water, drank at intervals when cold, is a certain, never-failing remedy. It has cured thousands; never leaves a mark; never causes blindness, and avoids tedious lingering."

Cure of Neuralgia.—One of the simplest remedies for neuralgia is essence of peppermint. Bathe the part affected, keeping the hand over it. It will burn and draw, but not blister.

Oatmeal.—Oatmeal should only be purchased at places where there is a quick sale for it, as it absorbs moisture from the air, and very quickly becomes rancid and unpleasant.

To Cure Beef for Drying.—This recipe keeps the meat moist, so that it has none of that toughness dried beef mostly has, when a little old. To every twenty-eight or thirty pounds allow one tablespoonful of saltpetre, one quart of fine salt, mixed with molasses until the color is about that of brown sugar; rub the pieces of meat with the mixture, and when done, let all stick that will. Pack in a deep and narrow vessel, as a keg or half barrel, that the pickle may cover the meat, and let it remain forty-eight hours; at that time enough pickle will be formed to nearly cover it. Take it out, and hang it in a suitable place for drying. Allow all the mixture to adhere to the meat that will.

A Remedy for Catarrh.—Dry and powder mullen leaves, as fine as you would powder sage; then smoke as you would tobacco, letting the smoke escape through the nostrils instead of the mouth. This is one of the best remedies for catarrh in the head. It has entirely cured a case of over twenty years' standing, when every other remedy heard of failed to do so. It may require a little practice to let the smoke escape through the nostrils. Mullen will be stronger gathered before the frost injures it, but will answer even if dug from under the snow. It will also be found an excellent remedy for cold in the head.

A Fact for Farmers.—It may not be generally known that the seed of the sun-flower is the most infallible remedy yet discovered for the speedy cure of founder in horses. Immediately on discovering that your horse is foundered, mix about a pint of the whole seed in his food, and it will work a perfect cure.

Rheumatism among Farmers.

There is a great deal too much carelessness generally among farmers with regard even to ordinary precautions for the preservation of their health, and yet after all, there is scarcely any class to whom sickness or disease is more irksome and inconvenient. Rheumatism is frequently among them because they wear wet clothing, heat and suddenly chill the body, over-eat after very hard work, and because they do not keep the skin in a clean and healthy condition. If farmers would avoid suddenly cooling the body after great exertion, if they would be careful not to go with wet clothing and wet feet, and if they would not over-eat when in an exhausted condition, and bathe daily, using much friction, they would have less rheumatism.—*Rural New Yorker.*

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 15, 1877.

"THE UNITED CHURCHES OF CHRIST."

The sainted brother Crooks said to me one day, at his house in Syracuse: "Brother B., the time will come when Christians who are willing to fellowship the lodge, and those who abhor it, cannot and will not walk together in church relationship. Why not have 'the United churches of Christ,' an organic union excluding and 'having no fellowship with the unfruitful works of darkness?'"

My heart said amen to that proposition. Indeed, Paul had uttered the same sentiment 1800 years ago: "For what fellowship hath light with darkness; or he that believeth with an infidel?" We have now the same just and necessary idea expounded and insisted on by Rev. J. F. Browne, President of the New Hampshire Christian Association, in his letter to the Dayton Anniversary. Let all our readers ponder and reflect on his words, given in the present number.

I remember Rev. Mr. Collins of the United Presbyterian church, Pittsburgh, when we met there, stated from his observation in his own denomination that the practice of the accursed sorceries of the lodge leaves something in the moral constitution of a man analogous to the virus left by milk sickness in the bodies of persons who have had that poisonous disease. If, to-day, such an organization existed, allowing each minister and member liberty to consult and follow the religious tastes and methods to which he has been inured from his childhood, the glory of God would fill that organization as the tabernacle of old. I believe one-half or two-thirds of all the Congregational churches of Illinois would soon represent themselves in such a body. Read, brethren and sisters, and ponder the words of Mr. Browne. Just so long as Freemasons are tolerated the in churches they will find means and men to rule those churches in the interest of the lodge, or at least in consistency with its interests.

WINEBRENNARIANISM.

This name, from its founder, John Winebrenner, was given to "*The Church of God*," as "Lutheranism" was to the Reformed churches of Germany. Neither Luther nor Winebrenner approved of it. The report of the North Indiana Eldership meeting will be read with interest for its own sake by our subscribers; and the following personal reminiscences will not, I trust, diminish that interest.

Forty-two years ago, when I was twenty-four years old, I went into Pennsylvania to lecture on the abolition of American slavery. I took up my residence in the capital of the State, Harrisburgh, from which Sam'l R. Gould, Oliver Johnson and E. C. Pritchett, lecturers who preceded me, had been driven away without a hearing in that city. There I met John Winebrenner, and lectured in his church. He had been a German formalist, but being converted by the Spirit of God, left the Lutheran or German Reformed body, (I forget which) and founded "*The Church of God.*" He preached so powerfully and earnestly that he was cast out by his denomination. He went over beyond the canal and preached to the Sunday crowds on the Sabbath. The Spirit of God descended, and many hardened men fell under his preaching as dead. Some arose to newness of life, and some to serve Satan as before. Daniel fell down under the Spirit of God; the demoniac lunatic youth, whose father brought him to Christ, fell under the power of Satan. A numerically large church sprung up in Harrisburgh, and Winebrenner gave his consent to a lecture in their house; attended himself with some of his preachers. On the night of my lecture, the street was crowded to a perfect jam for rods around the door. As we passed into the house a stone intended for myself, cut into the arm of a stout young mechanic, Jonathan Young, who volunteered to escort me to the church. The mob was wintry and wrathful, and the meeting much disturbed. I spoke, however, as best I could. The negro-hating spirit affected some of Mr. Winebrenner's people, but he was calm as summer and firm as a rock. Though his denomination was young, weak and sparse, and could ill afford depletion by the unpopular "abolition question" he "conferred not with flesh and blood;" but, being satisfied that slave-holding was a crying sin, he left consequences with God and bore a testimony which now makes his name and memory hallowed; and "his soul is marching on." Did time and space permit, I could relate many incidents in the life and early labors of this interesting modern apostle. May his mantle fall on the ministry of the present day.

—At the last Iowa State Convention held in Oskloosa last April, it was voted that the next meeting of the State Association should be held in Washington, Washington Co., beginning on the second Tuesday of December. That date is close at hand and arrangements are being rapidly completed for the meeting. The reform is strong at Washington and a grand meeting is to be expected about the middle of December.

—We notice in the *Lutheran Standard* that Rev. G. F. H. Meiser, who delivered the able German address before the last Pittsburgh Anniversary Convention, 1875, was married on the 21st of October to Miss Wilhelmina Rieber of Butler, Pa.

—The Secretary and Agent started on Saturday afternoon for points in Indiana and Michigan. He expected to speak in Ligonier and Lagrange, Ind., during the early part of the week.

—Rev. H. H. Hinman is in Wisconsin preparing for the State meeting at Baraboo next week.

—The Michigan friends are getting ready for their State Convention, which will probably be held in Battle Creek during the latter part of December. The report of Bro. Rathbun on another page will be read with interest. A report of his meetings at Bedford, Calhoun Co., has been received but our "Reform news" columns were already overcrowded.

—Considerable space is given on the 13th page of this number to the annual meeting of the Eldership of the Church of God in Indiana and an appeal to the members of that body who have become ensnared by the lodge. From these it will appear that this body of Christians, though small, has not been overlooked in the universal attack of this pagan system upon the churches of Christ. These bre hren deserve the sympathy and prayers of all Christian reformers.

—The late National Congregational Council is receiving considerable and severe criticism from some quarters. Our readers may expect a review of that body from the standpoint of our reform next week in which some points will be presented not ventured upon by other journals.

—The address of President Blanchard before the Dayton Convention has been printed in four page form for general distribution. The number of copies is limited and the first orders will be first filled. The uniform price will be one cent per copy for five or more; single copy two cents by mail.

—It will account for the frequent strikes in England to know that there are reported 1,200,000 members of trade unions in the kingdom.

—Prof. Francis Bowen of Harvard has in his old age written a new history of Modern Philosophy in the preface of which occurs the following noble sentiment: "Nearly forty years of diligent inquiry and reflection concerning the fundamental truths of theology have seemed only to enlarge and confirm the conviction with which I began. I have faithfully studied most of what the philosophy of these modern times and the science of our own day assume to teach. I am more firmly convinced than ever that what is justly called "the dirt philosophy' of materialism and fatalism is baseless and false. I accept with unhesitating conviction and belief the doctrine of the being of one Personal God and one Lord Jesus Christ, in whom 'dwelleth all the fullness of the Godhead bodily'; and I have found nothing in the literature of modern infidelity that casts the slightest doubt upon that belief."

—It is said that a new secret order, called "Iron Hearts," is taking the place of the "Mollie Maguires" in the coal regions of Pennsylvania. The name is not inappropriate if the deeds of the Mollies are to be continued.

—An exchange says that "the position of Catholics in some of the South American States is not an enviable one just now. The Archbishop of Quito has been murdered, three or four of the bishops in Colombia have been expelled from the country, and a monk in Buenos Ayres has been shot while saying mass. Most of these troubles are attributed to the agency of the Freemasons, with whom there is a bitter quarrel."

OBITUARY.

DIED.—At New Concord, O., Oct., 16th. Mr. John Gibson, suddenly of heart disease. Rev. Dr. McClurkin writes of his death: "He was engaged the day he died soliciting funds to pay the expenses of his pastor to the Dayton Convention. He was a close reader of the *Cynosure*. Brother C. A. Blanchard will remember Mr. Gibson as the one who entertained him in New Concord, the only time he was in our village, some years ago. He was a lover and helper of every good work, Bible, Sabbath, temperance, national reform, education and anti-secrecy. He is wonderfully missed in his household, congregation, and village. May the Lord raise up others to fill his place, and carry on his work. God bless the *Cynosure*.

News of the Week.

—The elections in this city last week resulted in the complete defeat of the ring tickets and the election of the Republican candidates by several thousand majority. The business men proved their power by turning out to vote very unanimously, and political bummerism hides its head for a time. The result is the more satisfactory in view of the great building on the court-house square which will be two years yet in building.

—One of the most severe storms experienced for years swept over Lake Michigan last Thursday, and the west shore is strewn with wrecks. One vessel, a Canadian schooner, was lost with all on board near Manitowoc, Wis., and it is feared that another has shared the same fate in the vicinity. At Chicago several vessels were driven ashore along the city front from Lincoln Park to Hyde Park, but it is believed that all the crews were rescued, though in some instances they were nearly dead from exposure and hunger. The loss on shipping is very severe.

—A Swiss who murdered a German farmer and his wife in Illinois near St. Louis, lately, was caught in that city last week, taken back to the scene of the murder, confessed, and was lynched on the spot by 100 neighboring farmers of the region.

—The appointment of John Welsh as Minister to England has been confirmed.

—The House bill restoring the old standard silver dollar passed last Monday and it is believed the Senate will confirm the action and the President sign it without much delay.

—Some State prisoners working in the mines at Mount Serra, Mo., attempted to escape lately by setting fire to the barracks in which they were confined. The building was consumed. Twenty of the inmates were injured by jumping from windows and the bodies of two were found in the ruins.

—The Rev. Dr. Dale delivered an address on British politics in New Haven lately, in the course of which he said if there should be any attempt by Lord Beaconsfield to maintain the integrity of the Turkish empire, or spend British blood or gold in that interest, the conservative party of England would receive its death-blow. Dr. Dale has taken a very active part in English politics. It is said that, if he wishes, he could obtain an election to Parliament from Birmingham, as a colleague of John Bright.

—During the week the Russians have more firmly drawn their lines about Plevna which is completely invested from Rahova on the Danube to Orchanie and Gabrova in the Balkans. The conviction is strong that Plevna cannot hold out many days. Osman Pasha's men are deserting in large numbers on account of privations and hardships. The Russians have a field telegraph line completely around Plevna, so they can concentrate immediately on any point attacked. It is reported from Constantinople that combined operations will be attempted by Osman, Mehemet Ali, and Chevket Pashas, upon which the fate of Plevna will depend. The Porte has determined to fight to the bitter end.

—From France it is announced that President MacMahon at the Cabinet Council on Thursday last expressed a firm resolution not to resign. He said that for the present he considered it his duty to suspend all negotiations for a new Cabinet until the debates and attitude of the Chamber of Deputies should furnish him a basis for action. The Ministers thereupon withdrew their resignations, declaring that they did not wish to impose themselves upon the Marshal, but would support him energetically as long as he required their services.

—Russian losses from the commencement of hostilities to the first inst. have been 64,801 men.

—Constantinople dispatches of Saturday reported an attack on Erzeroum by the Russians, who were repulsed with considerable loss. It is not believed that the city can hold out long as its natural position is not strong.

Reform News—from 5th Page.

hearers' attention to the causes of said division, *viz.* Baal worship, which he proceeded to show was one of the leading features of Masonry. He affirmed that Freemasonry controlled largely the church, the courts, the State and yet defied public discussion. All of which points he defended with much ability and to the satisfaction of a large portion of his hearers. He showed plainly that their oaths were blasphemous, and their so-called worship solemn mockery; and while they were pretending to teach science it was purely humbuggery of the most shameful and degrading sort. One of his most telling points was the striking comparison between Romanism and free and ancient Masonry. One among the many likenesses was that the sins of the poor Catholic could be remitted so long as their money held out. The Mason could advance in Masonic degrees as long as he was able to pay the demands of his lodge.

While working the three degrees his appeals were wonderfully telling upon the audience, at times exciting mirthfulness and again great solemnity. It does seem to us as if this opening up of these halls closed by a drawn sword and the doings of those within by oaths such as none but a Mason would dare take, must cause many of its deluded worshipers to pause before they farther go; and those seeking the pretended good which they offer would stop and inquire, especially ministers of the Gospel and professing Christians, for we think he proved plainly that the name of Jesus had to be left outside a Masonic hall. Consequently no Christian ought to dare to enter within its walls.

We are very hopeful that these able lectures will do much good, and as Mr. Ronayne left our town many prayers followed him for his successful labors in other places. F.

Hamilton County, Indiana.

Preamble and resolutions adopted by the Hamilton County Anti-Secret Association:

Whereas, Masonry, falsely so-called, is not only falsehood, fraud and swindle, but also atheistical and treasonable, and

Whereas, Other obligated secret societies are the offspring of Masonry and partake more or less of its principles and subserve its purposes, and

Whereas, All this is now well known to many and may be known to all, and

Whereas, Offices, both civil and ecclesiastical, are now sought and obtained to a very large extent, not by merit, but by being connected with these secret rings, which are now to an alarming extent controling, corrupting and plundering both church and state; and more and more usurping the powers that be ordained of God; and

Whereas, All honest men are suffering less or more in consequence of the usurpations and iniquitous workings of said rings, therefore

Resolved, 1st. That it is the plain duty of all who love righteousness and hate iniquity to expose and oppose by the use of all proper means all obligated rings by whatever name they may be known; and this duty is more obviously and pre-emptorily demanded, that failure herein is both dangerous and criminal.

2nd. That the silence of the press and the pulpit with regard to Masonry and kindred rings is highly criminal.

3rd. That to remove this evil it is essential that it be exposed to the view of honest people seeing it is obviously as essential to the success of the anti-secretists to expose, as it is to the secretists to conceal.

4th. That it is the province of the pulpit and the press to enlighten the people, failing to do so, they forfeit their claim to our patronage and support, while those who do thus enlighten, have a just claim to both.

5th. That we cannot support either the pulpit or the press that subserves the purposes of the dark kingdom without supporting that kingdom.

6th. That it is a violation of the laws of our country to take or administer Masonic oaths.

7th. That being an adhering Mason is just ground for challenge when such person is called to be a witness or juror, more especially when one of the parties is a Mason; and the same is true of all obligated secretists in a similar suit.

8th. That to give legal endorsement to such lawless rings as those above named, is a gross abuse of the laws of our country.

9th. That we should not give our votes or influence to raise to office either in church or state members of such rings.

10th. That the startling thoughts conveyed by the above preamble and resolution should move us as an association and as individuals to renewed efforts to expose and oppose the iniquitous principles and designs of Masonry and kindred combinations, and we do pledge ovrselves by Divine grace to renewed offorts.

The above preamble and resolutions were discussed and adopted without a dissenting voice.

Voted that copies of the above be furnished our county papers, *The Christian Cynosure*, *The Religious Telescope* and *The American Wesleyan* for publication.

R. L. Fisher, *Ch'n.*
O. C. Lindley, *Sec'y.*
Westfield, Ind., Oct. 13, 1877.

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The Home Circle.

Strength for the Day.

BEFORE.

The morning breaks in clouds, the rain is falling,
Upon the pillow still I sigh for rest,
But yet I hear so many voices calling
To work by which my burdened soul is pressed,
That I can only pray,
"Strength for the day."

'Tis not a prayer of faith, but weak repining,
For with the words there comes no hope, no light;
In other lives a morning sun is shining,
While mine is but a change from night to night
So while I weep I pray,
"Strength for the day."

For it is hard to work in constant shadow,
Climbing with tired feet an uphill road;
And so while my weak heart dreads each to-morrow,
And I once more lift up my heavy load,
Desponding still I pray,
"Strength for the day."

AFTER.

Now looking back to the long hours ended,
I wonder why I feared them as they came;
Each brought the strength on which its task depended,
And so my prayer was answered just the same.
Now with new faith I pray,
"Strength for each day."

For in the one just closed I've learned how truly
God's help is equal to our need;
Sufficient for each hour it cometh newly,
If we but follow where its teachings lead,
Believing when we pray,
"Strength for the day."

He who has felt the load which we are bearing,
Who walked each step along the path we tread,
Is ever for his weary children caring,
And keeps the promise made us when he said
He'd give us all the way
"Strength for the day."

—Selected.

Piety and Pleasure-Seeking.

The sentiments expressed in the following are from Alfred Brunso, a venerable minister of God, whose life has been eminently useful:

"I never indulge in the amusements and pastimes of the world, called innocent. Others may possibly do such things and keep their souls alive to God, but I have never seen one who did. I have observed, without exception, that professors who do indulge in such things are often, if not always, complaining of 'leanness of soul,' or moaning over unfaithfulness; and when death meets them face to face they shrink back; they are not ready or willing to meet it. They find a sting within, and have to mourn and pray for pardon, and for the cleansing blood, before they can leave the world at peace with God and with the assurance of heaven. I have no taste or relish for festivities or social parties unless they have a decidedly religious cast. I am no recluse; I am fond of company or society, but I must glorify God in it or I must let it alone."

The grace of God saves from all pleasure-loving and pleasure-seeking that is *worldly*. A good test of one's religious state is found in his inward inclinations or disinclinations toward companies, places or practices that are under the control of a worldly spirit. It is a principle whith all right Christian experience has verified from the beginning, that indulgence in worldly amusements lessens spirituality, and that such indulgence continued in until it settles into habit sooner or later destroys spirituality. The best and truest Christian experience cannot survive the contact with worldliness. It will wither and die under the fatal blight.

Holiness saves from worldly love. No more can there be fellowship between light and darkness than an affinity between a holy soul and the spirit of worldly pleasure. Whether the matter be thought puritanical or not it will be found just so much so as the Bible, and no more. A holy experience cannot consist with a going out into public resorts for the sake of finding worldly joy. We recollect an incident in the life of Madame Guyon. She received invitation to attend at the palace of St. Cloud, a place of fashion and gayety. At first she declined; but, being overpersuaded, she went, flattering herself (which was, perhaps, the strongest point of the temptation) that her example of sanctity would restrain others, and, she hoped, lead to their salvation. Her experience afterwards was a standing warning to her. On her return from St. Cloud she found that she had lost her joy and her communion. She had lost greatly her power in prayer also. She reports that it was months before she regained her spiritual equilibrium and could find her accustomed access to God. "The friendship of this world is enmity with God." "If any man love the world the love of the Father is not in him."

That holy man of God, Mr. Finney, insisted that the grace of God, possessed in fullness, *destroyed the desire for mere amusement*. No doubt it does. And in so far as what are commonly called "amusements" are loved and sought after for their own sake, there is evidence that the saving work of God is not fully done. Those who are truly and genuinely holy will neither be found in places of worldly pastime, nor will they feel any desire to be there. Let those professing holiness remember that they are the wearers of white garments, and that they cannot willingly go and stay where defilement is without having their garments "spotted with the flesh." "Abstain from the very appearance of evil."—*Banner of Holiness.*

How to be Saved.

You wish to be born anew? Look on the Cross! You wish to take God gladly as your Lord? Look on him as your Saviour. You wish to drop all heart burdens of slavishness, and you desire to come into the obedience of delight? Look on the Cross! You want glad allegiance to God as king? Look on the Cross! There is nothing that frees us from the love of sin like looking on him who has delivered us from the guilt of it.

Speaking philosophically, addressing you in the mood of cool precision, I affirm that if the great things man wants are riddance from the love of sin and deliverance from the guilt of it, we can obtain the first best, and the latter only by looking on the Cross. Those old words have unfathomable depth; and he who is to be born anew must sit beside that pupil in Bronson Alcott's school, must imagine the benches to be the galaxies, and his human companions the angels and archangels who bow down on the golden floor, and on the shore of the sea of glass, and in presence of the Great White Throne, and cry out: "Holy, Holy, Holy Lord God Almighty, thou art worthy, for thou didst so love the world that thou gavest thine own begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

On a summer evening, it has often been to me, on both sides of the Atlantic, a solemn joy to lie down alone at the grove's edge by the side of the ocean, and look into the infinite azure until the stars appear. In the rustle of the grove one may hear thus all the forests of all the zones of the thrifty, jubilant, wheeling world; the soul may touch all the shores with the howling, salt, uneasy sea. As the stars come out, I love to lift above my thoughts Richter's apologue, which represents an angel as once catching a man up into the infinite of space and moving with him from galaxy to galaxy, until the human heart fainted and called out, "End is there none of the universe of God?" and the constellations answered: "End is there none that ever yet we heard of." Again the angel flew on with the man past immeasurable architraves and immensity after immensity, sown with rushing worlds, and the human heart fainted again and cried out: "End is there none of the universe of God?" and the angel answered: "End is there none of the universe of God; lo! also, there is no beginning." But if while I thus entranced look into the sky, you bring above my gaze the page of the Gospel recording the fact of the Atonement, all other revelations of the divine glory appear in contrast but chaff and dust.—*Rev. Joseph Cook.*

French Funerals.

The system under which interments in Paris are managed has been several times altered since the beginning of the century. According to the plan introduced in 1811 a regular tariff was adopted, and every funeral ceremony must necessarily fall amongst some one or other of six different classes. These were defined both as to cost and detail. The most sumptuous came to 4,282 francs—about $850—and the cheapest to five dollars. The principle of this arrangement still obtains, tho' higher prices and a more luxurious scheme of expenditure have necessitated a revision of the schedule. It was in 1860 that final legislation established the French funeral system on its present basis. The six classes were augmented to nine—the highest price was fixed at about $1,300 and the lowest at $4. But these regulations left one important phase of the question out of view. How were pauper funerals to be provided for? This was settled by a very curious kind of compromise; In the case of every interment taking place in one of the Parisian cemeteries the city was to pay to the contractor a fee of five francs, and in consideration of this tax he undertook all pauper funerals free of charge, and, moreover, paid to the clergy of the different recognized religious denominations a premium of fifty-six per cent in compensation for their abandoned privileges. This contract entered into in 1860, expired on January 1, 1871, when in the troubles of the war, it may well be imagined there was no one found to take it up. The question had to be settled one way or another. Ultimately recourse was had to the text of the old imperial decree. The town still paid five francs for every burial within its boundaries. The religious orders continued to receive the old premium, and an administration undertook the discharge of gratuitous funeral rites. But the Paris of 20 years ago is not the Paris of to-day, and there are more sumptuous funerals than at the time when the maximum charge was fixed at a little over 4,000 francs, there are also a larger number of pauper interments. Statistics fix the average of these at about 25,000 a year, while the tax paid to the different religious communities on such occasions as they severally thought fit to claim it, amounted last year to over two millions of francs.—*Exchange.*

Children's Corner

Child's Thanksgiving Hymn.

In the lovely spring-time,
Came the seed-sowing;
Fruit and grain were growing—
Fruit and grain in plenty,
Enough for all the living;
Now in cold November
Comes the glad Thanksgiving.

How shall we thank Thee
For Thy constant blessing?
Low on our bended knees,
Sins and faults confessing?
Or in the sacred church,
Where the bells a-ringing
Call us to greet the day
With our joyful singing?

Prayer and song we bring Thee;
But a heart of pity,
For the hungry, homeless ones
Who wander through the city—
Who wander through the fields,
And mourn that they are living,
In Thy sight, O Lord,
Is the best Thanksgiving.

—Mrs. M. F. Burrs, in "Wide Awake."

Katherine's First Sacrifice.

Little Katherine sat in the pew alone. The chip hat which her mother had woven as best she could had slipped back on her shoulders as she sat leaning forward, with her small chin resting on her hand and her eyes on the preacher.

Nobody would have guessed but that she knew the sermon by heart, so well had she seemed to listen; and, indeed, she could have told a great deal of it, but she was a little body and there were many parts she could not understand. Besides, strange as it might seem, she had something troubling her busy mind; indeed, the whole service through she had been halting and wavering between two opinions.

Nobody would have dreamed of it, but the more she tried to listen the more the conflict went on—the more she wavered and hesitated. A stray glance once in a while toward a small coin in her hand would, alone have given a clue to the direction of the troubled thoughts.

It was a little silver bit, one of the valuables she had hoarded among the odd scraps of things in her treasure box—the most valued of them all. But she had nothing to drop in the treasury she had come to think was the treasury of the Lord—nothing but the one coin looked at and kept so long. This she had resolved to give up, and, with a fluttering little heart, had taken it from her box and carried it in at the pew door without a thought of turning back; but the time of the service was long and the little treasure grew dearer each moment that she had it, and before she was aware she was debating earnestly with herself whether to part with it after all.

When would such luck fall to her again? How empty would the crevice be at home; how strange she would feel when she was no longer rich; and beside it was such a bit of a thing, would the great, far-away Eye ever see it after all? And she would take a tiny glance, to see if it was still there. A sorry conflict she had of it and preaching time never seemed so wondrously long. How her heart quickened and fluttered as she heard at last the jingle of coin and knew that her turn was coming—that she must either give or keep.

"There'll be plenty," she thought; "nobody dreams about mine, and the great folks are dropping in enough to build a church—don't I hear it ring? He won't see mine;" but a small, still voice seemed to be saying: "He sees the smallest reed hidden in the brook, and knows the evil and good thoughts hidden within the heart, and he will see and remember the smallest gift for his name's sake." In a minute more the little coin was dropped among the treasures of the great folks and slipped down out of sight among the larger coin, and Katherine leaned forward again, with her chin resting on her hand, and sat thinking; but they were light thoughts this time, like the sweet, soft breathing of the air after the restlessness of a storm. Then she felt and knew that he saw and that her treasure was safer than it had been before.—*Observer.*

Children's Etiquette.

Always say "Yes, sir," "No, sir," "Yes, papa," "No, papa," "Thank you," "Good night," "Good morning." Use no slang words.

Clean faces, clean clothes, clean shoes and clean finger-nails indicate good breeding. Never leave your clothes about the room. Have a place for every thing and everything in its place.

Rap before entering a room, and never leave it with your back to the company.

Always offer your seat to a lady, or old gentleman.

Never put your feet on cushions, chairs, or table.

Never overlook any one when reading or writing, nor read or talk aloud while others are reading.

Never talk or whisper at meetings or public places, and especially in a private room, where any one is singing or playing the piano.

Be careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate, nor be cruel to insects, birds or animals.

A Little Boy's Faith.

Last winter a little boy of six or eight years begged a lady to allow him to clean away the snow from her steps. He had no father or mother, but worked his way by such jobs.

"Do you get much to do, my little boy?" said the lady.

"Sometimes I do," said the boy, "but often I get very little."

"And are you not afraid that you will not get enough to live on?"

The child looked up with a perplexed and inquiring eye, as if uncertain of her meaning, and was troubled with a new doubt.

"Why," said he, "don't you think God will take care of a boy if he puts his trust in him and does the best he can?"

"How dismal you look!" said a bucket to his companion as they were going to the well. "Ah!" replied the other, "I was reflecting on the uselessness of our being filled; for, let us go away ever so full, we always come back empty." "Dear me! how strange to look at it in that way," said the other bucket. "Now I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."

The Sabbath School

LESSON XLVII. — Nov. 25, 1877.—PAUL IN THE STORM.

SCRIPTURE.—Acts 27: 14–26. Commit to memory vs. 14-26. Primary verse, 25.

14. But not long after there arose against it a tempestous wind, called Euroclydon.

15. And when the ship was caught, and could not bear up into the wind, we let her drive.

16. And running under a certain island which is called Clauda, we had much work to come by the boat:

17. Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18. And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19. And the next day we cast out with our own hands the tackling of the ship.

20. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken away.

21. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship.

23. For there stood by me this night the angel of God, whose I am, and whom I serve,

24. Saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee.

25. Wherefore, sirs; be of good cheer: for I believe God, that it shall be even as it was told me.

26. Howbeit we must be cast upon a certain island.

GOLDEN TEXT.—"What time I am afraid I will trust in thee."—Ps. 56:3.

TOPIC.—Trust in the Lord.

HOME READINGS.

M. Ps. 9: 1-20....The Lord Forsakes Not.
T. Ps. 37: 1-28 .. The Lord Upholdeth.
W. Ps. 40: 1- 7 .. The Lord Delivers.
Th. Ps. 62: 1-12 .. The Lord is our Defence.
F. Ps. 84: 1-12....The Lord a Shield.
S. Is. 26: 1-21....The Lord gives Peace.
S. Ps. 115: 1-18....Doth as he Pleases.

Paul had appealed unto Cæsar. His case was to be transferred from the court of a Procurator at Cesarea to the palace of the Emperor at Rome. Soon, therefore, measures were taken to make the necessary change. The apostle, with other prisoners, was placed in charge of a Roman centurion, called Julius, supposed to be the same as Julius Priscus, who, according to Lactius, "was afterward prefect of the Pretorian Guards under the Emperor Vitellius." Passage was taken in a ship of Adramyttium (one of the ports of Proconsular Asia), which was about to sail on her homeward journey, and, as companions of travel, they had Aristarchus, a Thessalonian (perhaps a fellow-prisoner, Col. 4 : 10), and Luke the author of this book. Sailing north the ship touched at Sidon; then turning northwest, she passed between Cyprus and the mainland, and at last, in the face of contrary winds, reached Myra, a city of Lycia, a district west of Pamphylia. Here a ship of large capacity was found, carrying wheat (v. 38) from Alexandria to Italy. So the centurion transferred his company to this vessel, and proceeded west. At Cnidus, where the coast trends suddenly to the north, they found the wind so contrary that they were obliged to sail southwest towards the island of Crete. Passing around Cape Salomne, on the east, they veered to the right, and eventually reached Fair Havens, a port on the southern side of the island. It was now as late as the first of October, and the season of safe navigation had about closed. So it was thought best to make preparations for spending the winter, and as the place where they now were was not very suitable for that purpose, many advised an effort to reach Phenix (now Lutro), a haven forty miles farther along the coast. But Paul, who had large experience as a voyager (2 Cor. 11:25, 26), and was no mean seaman —to say nothing of the higher guidance under which he acted—urged the necessity of remaining where they were, if they would escape much danger and damage. The prisonor, however, had not yet reached that commanding influence which he afterwards attained. His counsel was disregarded. So under a favorable south wind the vessel rounded Cape Matala, and was soon prosperously bounding towards the designated port. But just at this point commenced an experience vindicating the wisdom of the apostle and demanding our special consideration.

Scarcely had the ship sighted Phenix than a "tempestuous wind," (literally, "typhonic wind"— a typhoon) rushed down from the heights of Crete, and "caught" (seized) her in his arms like a maddened giant. This wind is here called Euroclydon, or Euroaquilo, as some copies have it—probably a local name, for it occurs nowhere else. The derivation of the word, and all the circumstances, indicate that it blew from the northeast, and was very fierce. Perhaps it was what is now termed a Levanter or Gregalia. Before such a tempest the vessel, with all her sail set, was powerless. * * * The struggle (vs. 16–19) for self-preservation did not really begin until they had reached Clauda—a small island, 25 miles distant in a southwesterly direction, now called Gaudo or Gozzo. The leeward or southern side of this island being less exposed would present a calmer sea and less violent winds. So they "ran under" it by a suitable management of the sail, and thus for a distance of twelve or fifteen miles secured an opportunity of preparing the vessel to weather the storm. First, they drew up the small "boat" into the ship. This had hitherto been drifting in the rear; for at first they had not cared to put it on board, and afterwards they were unable to do so, owing to the violence of the tempest. By this time, no doubt, it was almost full of water, and, as the sailors turned the ship's head toward the wind so as to get at it, we do not wonder that they 'had much work to come by the boat;" or, in other words, "labored with difficulty to become masters of it," especially as the gale was still blowing. Having succeeded, however, *they next undergirded the ship.* This was done by means of "helps"—probably large cables which were passed vertically around the hull, and tightened with levers or capstans on the deck. The object of such a measure was to strengthen the vessel and prevent leaking. Formerly it was resorted to more frequently than at present. Next they "strake sail;" or, more literally, "lowered the gear." By "gear" Luke means, in all probability, some portion of the sailing apparatus, either the topsail, or the main yard and the rigging attached, or both. The object of this precaution was not only to lessen the strain on the vessel caused by the exposure of so much surface and elevated weight to the wind, but especially to prevent rapid drifting in a southwesterly direction; for they feared "lest they should fall into the quicksands," or Syrtis Major, which lay on the northern coast of Africa, west of Cyrene. To avoid this dreaded shoal, however, as well as on other accounts, it was absolutely necessary that some sail should be hoisted and the ship thus guided in a different course. We are almost certain, then, that she was "brought to on the starboard tack (right side to the wind)." Luke himself tells us they "were driven"—borne along by the gale over that part of the Mediterranean then called Adria (v. 27), which lay south of Greece. But still other measures were demanded by the leaky condition of the vessel and the violence of the storm. The next day they lightened the ship by throwing overboard part of the freight (v. 18); and the next, by casting out "the tackling," or furniture (v. 19), such perhaps as tables, beds, cooking utensils, etc. Thus they struggled in every way to escape shipwreck and preserve life.

LESSONS.

1. Man's weakness and littleness, vs. 14–20.

2. The righteous often suffer on account of their connection with the evil, v. 20.

3. Learn to sympathize with seamen, and try to better their condition, vs. 14–20.

4. Man's extremity is God's opportunity, v. 21.

5. The believer's relation to God, v. 23.

6. How much, in all probability, we are served by angels! v. 23; Heb. 1: 14.

7. Learn the power and value of prayer (v. 24). It often saves life. It is the true source of help in trial and spiritual conflict.

8. The advantage which even ungodly men derive from connection with the good, v. 24.

9. The value of personal experience in recommending truth, v. 25. —*Evangelical Repository.*

TENTH ANNIVERSARY

OF THE

National Christian Association.

ADDRESS OF BISHOP J. WEAVER.

On the third day of the Dayton Convention Bishop J. Weaver was requested by vote, on motion of Pres. H. H. George, D.D., to briefly address the delegates. Excusing himself from taking the platform he responded in substance as follows:

He had not been present in all the sessions of the Convention because of other important duties, yet he felt confident in congratulating the members on the evidence of success which lie before the Association. We can hardly hope to succeed in this reform in a day or two. It will require honest, earnest persevering effort in the name of Christ. This question of the lodge reform is not very well understood by some of the brethren who are engaged in supporting it. It is only when you meet it at the church door that the power of secret society system is felt, and the difficulties in meeting it are clearly experienced. It is not easy to oppose the lodges even when in a church which does not stand opposed to them, but when we enter a church having a test of membership excluding them we begin to know what vexing cases will arise. It is not difficult to make the mass of church members see and believe that a Christian ought not to be in a secret society like the Freemasons. The difficulty is with the minor organizations. It is hard to make the masses believe that the so-called benevolent organizations are so wrong, bad enough to exclude from church membership all who adhere to them. I should have been glad to have heard more said about these minor organizations.

We are all apposed to Masonry, but all do not see why a temperance organization, or something of that kind should be so bad. This is a topic it would have been well to have discussed more fully than it has been during this convention. All churches will find that with these societies is where the fight comes. About the best thing that can be done by all who oppose the lodges on Christian principles, is to fall into line with the churches that exclude them, and not weaken the strength of the opposition by remaining in those that are silent or that favor secretism.

I do not claim any particular virtue, any special blessing in opposing secret societies. The principle grew up in me; it was taught me by my father, it is fixed in my heart. I will name only one or two things as grounds of opposition to such societies which appear to me very strong. I oppose Freemasons, as such, because they pray and make use of the Bible in their lodges. But, you say, men ought always to pray. What is wrong that Masons should not pray? It is wrong simply because they do not pray as Christians; they do not use the Word of God as Christians. Were I to ask the Masons if they pray or read as Christians they would give an evasive reply that particular forms of religion known as Christianity is excluded to accommodate the ideas of men who do not believe in Christ. But why do they read or pray? Just because it is a part of their ceremony. They do not propose to address the Almighty God through Jesus Christ as the Christian does with humility, contrition and with a great need in his soul for Divine grace. No, it is part of their ceremony, and they go through it just as they do any other part however meaningless or foolish it may be. A Mason once said to me that it is a great fault with the order because they attempt to connect it with religion. I object too on that ground. Its pretension to religion and religious forms is a great wickedness,

I was once intimately acquainted with a man who was a Mason. He was a church member from his childhood. When he came to be well along in years he became awakened for his spiritual condition. Though he had been a church member forty years and fifteen years in the lodge he sought for the pardoning grace and received the assurance that his sins were forgiven for Christ's sake. When he went back into the lodge after this happy experience he found things very different from the old time. He looked at matters from a different standpoint. What seemed harmless before now was objectionable. There were so many things that he could not countenance, that he felt he could no longer go to the lodge as a Christian, and so abandoned it forever and held to Christ.

In all our efforts that must be our ground work, to bring men to Christ. The nearer they are led to him the farther are they drawn from secret societies and all the follies and frivolities of this world. There is enough in Christ to satisfy the soul, to fill every avenue of the heart. In him and nowhere else can peace and perfect satisfaction be found.

CONVENTION CORRESPONDENCE.

FROM THE PRESIDENT OF THE NEW HAMPSHIRE ASSOCIATION.

STRAFFORD BOW LAKE, Strafford Co., N. H., October 19, 1877.

To the Annual Convention of the National Christian Association assembled at Dayton, Ohio, October 23-25, 1877.

DEAR BRETHREN IN THE LORD: Although not permitted to be present at your Convention, it is still a great pleasure to send you a word of brotherly greeting. The anti-secrecy cause in New Hampshire is weak, but we believe that it is growing stronger. Our State Association is small, but its numbers are increased from time to time. Our State secretary, Bro. S. C. Kimball, and myself are trying publicly and privately, by the help of God, to defeat the legions of darkness and to shed abroad the glorious light of Christ's Gospel. To human appearance we are nearly alone in this good work of opposing lodge idolatry, but we know that God is with us. The good we have been enabled thus far to accomplish encourages us to carry on the war. By the sale and distribution of books, by the scattering of tracts, and by public lectures we are trying to "sow beside all waters." We feel that we are accomplishing something. Bro. Kimball remarks that, at the quarterly meetings of the religious body with which we are connected, Masonic jewelry, once quite plenty, seems to have fallen greatly into disuse. Here and there a man is saved from joining the lodge, our party gains an adherent, or we become acquainted with one who has long hated secrecy but who has hitherto not known of our movement. We intend, God willing, to soon give a course of lectures in Carroll county, as there seems to be quite an amount of sympathy for our cause in that part of the State.

We wish to hold our annual meeting in from four to six weeks, and we wish that at your Convention an arrangement may be made with the auxiliary societies in this part of the country to have their annual meetings in close succession so that brethren Stoddard, Ronayne and others may attend them all, with the least expense of time and money.

There is another thought deeply interesting to me and I doubt not to many of you. It is this: Can there not be a better union of the churches and Christians throughout our country that disfellowship secretism? God's command to us is, "Come out from among them and be ye separate." May not we who are trying to heed the divine injunction to be separated from the world and Satan and to be joined to Christ, be united with one another in a visible union? May not those churches that will not fellowship the lodge, and that are separated from Satan and joined to Christ be united with one another in a visible, organic union, on an evangelical basis embodying the distinctive grounds of their separation? With such an association I would be glad to unite, and I would give it my most earnest and loyal support. Would not such a union strengthen our cause and by increasing the number of "separated" churches, provide spiritual homes for many who would be glad to "separate" themselves if they could find a home to go to?

"Finally, brethren, pray for us" of New Hampshire, that the Word of God committed to us may not be bound, but that with all boldness we may proclaim "the truth as it is in Jesus." And in this, your Convention, "may the word of Christ dwell in you richly in all wisdom," and may you be so led by the Holy Spirit that your meeting may greatly advance the cause in whose behalf you assemble, and so establish the kingdom of Christ in the hearts of men.

J. F. BROWNE,
Pres. N. H. Christian Ass'n.

FROM MINNESOTA.

To the National Christian Association meeting in Dayton, O., October 23d-25th, 1877:

Dear Brethren and Friends: We, officers of the Dodge County (Minn.) Christian Association auxiliary to your body, in behalf of our association send you greeting.

We are a little band, too busy and too poor to be represented in your body in person; but we pray that our Heavenly Father will guide your deliberations, and bless all lawful efforts to expose and bring to naught the evils of organized secretism.

So far as we know ours is the only anti-secret organization in this State. We would like it much if at our annual meeting next December our little county association could develop into an efficient State organization; and with the assistance of Bro. Stoddard, (and others perhaps) and especially the co-operation of those in other parts of the State who are like-minded with us, we know of no reason why this can not be accomplished.

Some among us, as doubtless among you, would make ours a general reform organization, a cure-all for every ailment, moral, social and political; but we believe that the Christian church is the only organization of that kind, and that we will best accomplish our object by adhering closely to the one object of exposing and doing away with the evils, direct and indirect, of organized secretism; especially that which is oath-bound. When the Christian church takes the right stand upon this subject the existence of anti-secret societies will be unnecessary. Is not the cultivation of the good the surest way of suppressing the bad? If Sabbath-school children everywhere are taught thoroughly that bad promises are better broken than kept, will we not have done more to prevent Masonic oath-taking than we can in any other way? Is there not danger oftentimes of pulling up the wheat in violent efforts to root out the tares?

May God grant that your meeting may be blessed to all who attend and greatly successful in promoting truth in regard to organized secretism.

Yours in the cause.

W. F. HILLMAN, Pres.
E. G. PAINE, Cor. Sec.

Journal of the Second Northern Indiana Eldership of the Church of God.

According to previous notice the Northern Indiana Eldership of the Church of God met at Jefferson Union, Noble county, Indiana, October 20, 1877.

The following members were present at roll call: J. Martin, I. W. Lowman, B. F. Bear, D Hartoon, C. Bortner, A. Yocum, J. S. Shock and C. Clem. Sisters L. Hartoon, Ann Skinner, Julia Skinner, Mary Moor, S. Bortner and Eveline Shock. Absentees: S. Koffel, Wm. Gidley, R. Ulsh, J. Trip, J. Frederick and E. B. Bell. Came in after organization and enrolled their names as members: J. Bowman, L. Bowman, Samuel Willaman, B. Willaman and R. Bear.

Thus constituted Elder J. Martin was chosen speaker; and I. W. Lowman, clerk. The following committees were appointed:

Business, I. W. Lowman, A. Yocum and J. S. Shock.

Finance, B. F. Bear, J. S. Shock and Sister Ann Skinner.

Resolutions, J. S. Shock, I. W. Lowman and J. Bowman.

The business committee reported in part:

1. Consider the propriety of sending a delegate to the Dayton Convention. 2. Report of ministers. 3. Report of Treasurer. 4. Report of committees. 5. Appointment of a committee on rules of order.

Item 1st considered. Agreed to send a delegate to the Dayton Convention. Item 2d, report of ministers. Elder J. Martin's report was adopted and a vote of thanks given him for his efficient services. I. W. Lowman reported. Report adopted. J. S. Shock reported. His report was adopted and by vote he was made a subject of prayer for the restoration of his health.

AFTERNOON SESSION.

Prayer by Elder B. F. Bear. Report of ministers resumed. Elder B. F. Bear reported. Report adopted.

A committee of three on rules of order was appointed consisting of J. Martin, C. Bortner and Julia Skinner.

The committee on resolutions reported the following, which was adopted:

WHEREAS, H. A. Croy has circulated the following, namely: "That the Northern Indiana eldership made application to the Governor of Indiana for recognition as a new religious denomination, to which the governor replied that there is one church of God in Indiana and that is enough;" and

WHEREAS, Such statement is false and without foundation; and

WHEREAS, We believe it was manufactured to injure us; therefore

Resolved, That we denounce it as a falsehood and demand him to make his statements good.

Under the business committee's report I. W. Lowman was appointed a delegate to the Dayton Convention and his expenses were met by contribution. A contingent fund was raised by voluntary contribution.

A standing committee of five was elected, consisting of Elders J. S. Shock, B. F. Bear, E. B. Bell, J. Martin and C. Bortner. On motion, John Bowman, A. Yocum, C. Bortner, I. W. Lowman and L. Bowman were chosen a station committee.

The Committee on Resolutions offered the following:

WHEREAS, This body has adopted a ministerial license in form, to be valid until revoked by the Eldership; and

WHEREAS, It is reasonable, right and proper that every minister holding such license should have respect sufficient for the body, their sacred calling and the work of co-operation to furnish an annual report of their labors; therefore

Resolved, That this body expects each minister to furnish an annual report.

Resolved, That the *Christian Cynosure*, as published by Ezra A. Cook & Co., is accomplishing a great and good work in enlightening the reading public upon the blighting and corrupting influences of secret societies and preparing them to obviate their danger, and farther

Resolved, That we as a body approve its mission, give it our sanction and support and recommend it to everybody.

Resolved, That we tender a vote of thanks to the brethren and sisters and neighbors of this community for the friendship. kindness and entertainment giveu us while among them. Adopted.

The Board of Publication reported nothing definitely done. The old Board was continued with instructions to commence the publication of a paper as soon as they think it practicable; said paper to be called the *Herald of Gospel Freedom*, and to be issued semi-monthly.

Elder C. Clem submitted his report which was adopted.

It was decided to hold the next meeting at Beaver Dam.

The following resolutions was adopted:

WHEREAS, Oath-bound secret societies are a curse to the church of God; and

WHEREAS, They have a tendency to become a compact body to control the national interests of our free country; and

WHEREAS, Some of the courts of our country are so largely controlled by them that it is almost impossible to get justice; therefore

Resolved, That we will as a body oppose in every conceivable way all secret societies; and farther

Resolved, That we will do all we can to inform all who are ignorant of the Satanic influences and immoral principles of secret societies.

Statements respecting A. Anglemire having been made by H. S. Smith, and found on examination to be false, the latter was called on to make them good and his church requested to bring him to account for them.

The Clerk was instructed to have these minutes published in the *Christian Cynosure*.

The Stationing Committee reported as follows: Hans school house, Beaver Dam, Yellow Lake Bethel, Bowersock, Lerpel Hill and Eel River Bethel, I. W. Lowman. Lake Bethel, Bowmans, Jefferson Union, Cedar Creek and Totten, B. F. Bear. Atwood, C. Barns. J. Martin, General Evangelist. All other ministers to preach as often as possible. Elder J. Martin was chosen to preach the opening Sermon at the next Eldership. Adjourned to meet at Beaver Dam, Kosciusko county, Indiana, the last Friday evening previous to the full moon in October, 1878.

J. MARTIN, *Speaker*,
I. W. LOWMAN, *Clerk*.

To the Members of the Indiana Eldership of the Church of God who belong to Secret Societies.

Dear Brethren in Error: Permit me to speak to you on a subject of interest to you all who are connected with the Church of God. I need not call your attention to the lamentable condition of the church within the bounds of the Indiana Eldership. It is an undeniable fact that the church is suffering in consequence of Masonry and other secret societies. Why did you enter an oath-bound secret society when you undoubtedly knew that you was transgressing the original agreement of the Eldership? Did you enter the Masonic lodge with the expectation of finding something better than the Church of God, to better your condition or to add to the glory of God? You were induced to enter the lodge by one of these or else by a sinister motive. We believe that you were induced to join the lodge by an ill design. Have we not a right to suspect evil of any one who will affiliate with an institution which rejects Christ and uses the Word of God simply as furniture? In becoming Masons you certainly knew that it was contrary to the doctrine of the church of which you are members, for you cannot enter the Masonic lodge without taking an oath of the most horrible nature. Jesus says, "But I say unto you swear not at all," Mat. 5:34. You did not only do yourselves an injury, but you brought division in the church, severed the bond of Christian fellowship and destroyed the peace, union and harmony which once existed in the brotherhood.

Look at the condition of the Church of God in Indiana. Five ministers were dismembered from the Eldership unconstitutionally, some have seceded, while a number of the churches refuse to co-operate with the Eldership because there are Masons in the Eldership. I know that you blame those who oppose secret societies for the present division and trouble, but Paul says, Romans 16: 17, "Now I beseech you, brethren, mark them which *cause* divisions and offences *contrary* to the doctrine which ye have learned, and avoid them." Paul does not say mark them which make division by refusing to co-operate with or fellowship Masons, but those who cause divisions. Now to whom is the admonition of Paul applicable? To the one who has brought into the body that which is an offence contrary to the doctrine which we have learned? or to those who oppose evil? Reader, judge for yourself.

In conclusion let me ask you what object you had in view when you opposed the reading of resolutions opposed to secret societies? And why did the chairman of the committee on resolutions who was a Royal Arch Mason, utterly refuse to read such resolutions? We are left to conclude that the "master" whom you serve in the lodge very well knew that the lodge is the best means of flooding the church with corruption and that an agitation of the subject would disclose some of the wickedness of lodgeism. He therefore labored to suppress a discussion of the subject.

I close this article by promising you and the readers of the *Cynosure* a history of the Anti-masonic movement in the Indiana Eldership and the opposition it met from those who are entangled in the meshes of the Masonic net.

I am yours in defence of the truth,
I. W. LOWMAN.

Religious Intelligence.

—It is proposed by the Presbyterian Board of Foreign Missions to publish a Missionary Review, beginning with January, 1878.

—For many years the American Seamen's Friend Society has been furnishing libraries of about forty volumes each, securely packed in strong wooden cases, to vessels of of all nationalities entering and leaving New York, for the use of the sailors. The society now has about six thousand of these libraries on vessels scattered throughout the globe. The society claims that it owns and thus distributes three hundred thousand volumes, which are accessible to about two hundred and fifty thousand seamen. The sum necessary to provide the U. S. life saving stations has been subscribed by a merchant of New York, whose name the society has been forbidden to announce. Eighty-two libraries have been thus supplied, containing altogether 3,280 volumes, most of them of a religious nature.

—Rev. Paul Feemster, editor of the *Christian Republic*, who has frequently been referred to in these columns has gone to Columbus, Miss., with the purpose of engaging in revival labors there.

—Messrs. Moody and Sankey, assisted by Major Whittle, Mr. Morehouse, Mr. Needham and others, were to begin revival work in New Hampshire, Nov. 4. Mr. Moody has addressed a circular to the Vermont pastors urging that this month be observed as a season of prayer and special effort, looking to God for and expecting a great blessing upon every church and every community in the State. Mr. Moody has planned to labor in Maine the latter part of December. It is expected that he will confine his labors to Portland, while his associates, Messrs. Sankey, Needham and Whittle, will go to such other points as may seem most desirable.

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" No. 3		1 02
" Rejected		93¼
" Minnesota	1 13¼	1 11
" Winter		1 18
Corn—No. 2		41¾
Rejected		48
Oats—No. 2		24¼
Rejected		21½
Rye—No. 2	58	54
Bran per ton		10 25
Flour—Winter	5 50	7 25
Spring	3 75	6 00
Hay—Timothy	8 75	9 25
Prairie	5 00	8 00
Mess Beef	10 00	11 00
Tallow		7½
Lard per cwt		8 07½
Mess pork per brl		13 50
Butter medium to best	16	32
Cheese	6	13½
Beans	1 50	2 00
Apples per brl	2 00	3 25
Poultry—Chickens per doz	1 50	2 50
Turkeys per lb	10	11
Eggs	15	18
Seeds—Timothy	1 27	1 30
Clover		5 00
Flax	1 27	1 29
Potatoes new per bu	33	48
Broomcorn	2½	5½
Hides green to dry flint	8½	15
Lumber—Clear	28 00	34 00
Common	9 50	11 00
Shingles		2 50
WOOL—Washed	33	41
Unwashed	23	29
LIVE STOCK Cattle Choice	4 75	5 25
Good	4 40	4 75
Medium	4 00	4 25
Common	2 50	3 50
Hogs	4 50	4 90
Sheep	3 00	4 50

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Flour	$3 00	9 50
Wheat—Spring	1 24	1 24½
Winter	1 30	1 45
Corn	60½	65
Oats	32	42
Rye		72
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VOL. X., No. 7.—WHOLE NO. 209. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE IOWA STATE CHRISTIAN ASSOCIATION

Will hold its annual convention at Washington, Washington county, according to arrangements made at the Oskaloosa meeting last spring to meet on the second Tuesday of December (the 11th) at 7 o'clock P. M, continuing through the two succeeding—and all friends of the cause in Iowa and adjoining States are invited to attend and make the meeting an interesting one. Arrangements will be made in due time for place of meeting and entertainment.

MOSES VARNEY, Ch'n Ex. Com.

See call on 4th page.

THE ILLINOIS CHRISTIAN ASSOCIATION

Will hold its annual Convention at Oriental Hall, Streator LaSalle county, beginning Wednesday, Dec, 4th, at 7 o'clock P. M and continuing through the 5th and 6th. Rev. Jas. P Stoddard, Pres. S. B. Allen, Prof C. A. Blanchard and other able speakers are expected to be present and address the convention. Delegates desiring entertainment will call on J. T. Buckley, Esq., who will assign them places.

H. H. HINMAN, State Agent.

Topics of the Time.

The Savings banks are not all ready yet for government interference. Last week one at Reading, Pennsylvania, suspended owing depositors a million, and carrying down two other banks. The three Chicago failures have given little hope to the ten thousand poor whose industrious earnings they swallowed up, until the other day one of them announced a ten per cent. premium to creditors. The history of this business in New York is not a cheerful one. An exchange says that eighteen savings banks there have passed into the hands of receivers since 1871. Three of the banks failed during the present year, and no dividends have yet been declared; one of the banks was wound up by private agreement, and its depositors have been paid in full. Thirteen banks owed depositors at the time of their suspension more than eight and a half million dollars, and the several receivers have thus far paid the depositors a little less than four and a half million dollars. About $250,000 will probably be paid in settlement of the affairs of the banks, leaving a net loss to depositors of nearly four million of dollars. The thirty-five thousand depositors could evidently ill afford to lose their small savings, and yet, taking the average, each was obliged to sustain a loss of over one hundred dollars. The wide-spread failure of these poor men's banks will have a more disastrous result in years to come than the immediate suffering the loss of means will bring. The confidence of community is so shaken that a very large proportion of the depositors, who saved because there was a safe place to invest, will make no further effort, and when men spend as fast as they get they are only too apt to deposit at the bar. They encourage habits of unthrift also which may curse their children. The postal savings bank system of England is more and more recommended by these failures, and must in some form be at last adopted.

The *Statesman* quotes Judge Pitman of Massachusetts on the Sabbath, views which should be marked and studied by every temperance man, and are not unworthy the attention of not a few American journals whose influence for a "continental Sunday" is most disastrous. In Judge Pitman's work on "Alcohol and the State" occurs this language: "Without entering upon any question of religious controversy, he must be a shallow observer who does not see how vital to our national wealth is the substantial preservation of the American Sabbath. It is emphatically what Ebenezer Eliot, the 'Corn-law rhymer,' called it—'The Poor man's Day'—it is the best conservator of home, the guardian of the public morals, and the only guaranty in this busy day and world of some due attention to the cultivation of that spiritual nature in man which gives life and force even to his work among material things. But the liquor traffic and the Sabbath are in natural enmity. It is no chance association which leads to the cry 'Down with the Sunday laws,' and the liquor laws' in so many parts of our country. The traffic wants the day. It wants the opportunity and the temptation to drink on the day of rest. It has the day in Europe, it covets it in America. It will have it unless the political power of the traffic is broken, and with the Sabbath go our schools and churches as three great educational agencies."—Pages 66–7.

The leading banker of Chicago took his own life last week Tuesday night under very unusual circumstances. His private fortune is unimpaired and ample; his bank, which carries the heaviest deposits of this city is prosperous; his social relations agreeable; his business reputation honorable, and yet after wandering about this great city for a day and a night he is found next morning lying on the steps of Douglas' monument—his personal and political friend—with a bullet in his brain—dead. The jury said it was temporary insanity, after a brief examination of the case. The public agree that for a man in Mr. Coolbaugh's position and outward circumstances, to take his life is proof enough of insanity, and look for other reasons than appear on the surface. To publish these would do no good, except as a warning. If domestic infelicity or the inroads of "free living," from table and wine cellar, are the cause; though it may be concealed for a time out of mercy to a stricken family, yet it will sometime be made known to be a danger-mark to thousands on the road to the same ruin.

—The Greek fraternities at Union College have just made another argument for a thorough eradication of such organizations. The *Christian Instructor* tells the story thus:

"The secret societies and an anti-secret organization known as the Delta Upsilon, are waging war at Union College, Schenectady, N. Y. A crowd of students recently attempted to break into the room of a Freshman who had joined the open society, but he had a revolver and fired at them. The ball lodged in the plastering and nobody was wounded. But the besiegers rapidly made what is known in the East as a retrograde concentration. Gathering in front of the dormitory they pelted the Freshman's windows, and finally laid open his cheek from eye to chin. The battle has caused intense excitement among the students. Aided by the Delta Upsilon society the faculty are endeavoring to ferret out the assailants and, when known, they will undoubtedly be expelled. Last week the college chapel was broken into and the President's seat painted. Mock pins are worn by those opposed to the anti-secret organization, and hostile demonstrations between the factions are frequent."

FREEMASONRY HISTORICALLY CONSIDERED.

BY REV. W. P. M'NARY, PRES. OF THE IND. STATE ASSOCIATION.

The history of the institution known as Freemasonry is very simple. The time and place of its organization, and all the leading features of its career are well known, and may be learned from any cyclopedia. But the extraordinary and chimerical claims which its members make for it, together with its supposed relationship to certain societies of operative Masons of earlier time, lend some interest to the question of its history. The fact that its supposed antiquity adds a charm to the institution, which induces many credulous persons to give it their sanction, or to unite with it, makes its members very strenuous in defending those claims. And on the other hand, the belief that such claims are apocryphal and false, and only made for the purpose of entrapping the unwary and getting their money, makes Anti-masons very earnest in resisting such claims. Unfortunately, therefore, the discussion of the subject usually assumes the form of special pleading upon one side or the other.

The object of this article is to give as correct an account as possible of the origin of Masonry, and to show that it is not the ancient institution which it claims to be, and we propose to deal with facts that will bear the test of investigation.

When men began to study architecture, and the love of fine edifices began to pervade Europe, there began to be a great demand for skilled workmen, and especially for stone masons. In those days government was very crude and unreliable, and men formed themselves into societies for mutual protection in almost every enterprise. All the various crafts had guilds or confraternities, as well as merchants, literati, and even priests. But a variety of causes combined to give the societies of stone masons an importance beyond many of the rest. From the tenth to the fourteenth centuries was pre-eminently the church-building epoch of the past, and in those ages men skilled in stone masonry were in great demand. "The vocation necessarily involved traveling from place to place in search of employment. Wherever a great church or cathedral was to be built the local masons had to be reinforced by a

large accession of masons from other parts, and the masons from distant towns and districts flocked to the spot and took part in the work, living in camps of huts reared beside the building on which they were engaged. A master presided over the whole, and every tenth man was a warden, having surveillance of the rest." [See Chambers' Enc.]

The Edinburgh Encyclopedia says: "The earliest appearance of Freemasonry (masonry) in modern times was under the form of traveling associations of Italian, Greek, French, German and Flemish artists, who were denominated Freemasons (masons) and went about erecting churches and cathedrals. The members lived in tents or huts. They were under a surveyor who directed the establishment, and every tenth man was called a warden."

These statements are founded upon Dr. Henry's History of Europe, who claims to quote from an author who was familiar with their history. But we must remember that these articles were contributed for the cyclopedias by members of the fraternity, and that they state the facts in the light most favorable to Masonry.

When these societies of operative masons were first formed it is impossible to state definitely, but we have not been able to find any account of them beyond the tenth century. "Rebold, who has written learnedly on this subject," says the American Cyclopedia, "says that the Masonic corporations were diffused throughout Europe in the beginning of the seventh century." But he gives no facts nor authority for that statement. "Chevalier Ramsey has endeavored to prove that Freemasonry arose during the Crusades, that it was a secondary order of chivalry and that its forms originated in that warlike institution." Bode, a celebrated German Masonic author, who published the *Freemason's Annual* at Hamburg from 1776 to 1780, represents it as an invention of the English Jesuits. Burrell supposes it to be a continuation of the Knights Templar. (See Edinburgh Ency.)

Rees' Cyclopedia says: "The true establishment of Masonry in England, however, is dated from the reign of King Athelstan and there is still existing an ancient lodge of Masons in York which traces its origin to that period. This lodge, said to be the most ancient in England, was founded in 926 under the patronage of Edwin the King's brother." The date of this organization is the date of the celebrated Gothic Constitutions, the oldest Masonic document extant, and said to be the constitution of that lodge. Beyond this all accounts fade out into a mist of obscurity and mystical tradition.

Not one of these authors attempts to trace the history of Masonry beyond the middle ages or what they call "modern times." Rees' Cyclopedia says, "Although Masonry is said to have been encouraged by Cæsar and by other Roman generals who were governors in Britain, and the fraternity of Masonry were actually employed in the construction of many magnificent fabrics, we have no existing records of their lodges and conventions, and of the customs that prevailed in their assemblies the accounts transmitted to us are very imperfect." A more unbiased statement would have been, The Roman generals built many stone walls and other edifices, but of the manners and customs of the societies of workmen of those days we have no account whatever.

The history of these stone mason societies is closely related to the history of Gothic architecture, as indeed, the first constitution of Masonry was called "Gothic constitutions." In more ancient times great edifices were erected under the authority of monarchs whose powers were absolute, and who therefore could make levies of workmen at pleasure, and could gather materials at any cost from all parts of their kingdoms. But when churches began to be built by popes and bishops with limited means and limited authority the study of architecture came into greater importance. They exercised their ingenuity to erect the finest possible edifices with the least possible cost in work and material. Skill took the place of numbers and the massive yielded to the more graceful and artistic styles under the stimulus of this necessity, together with the spirited emulation that existed between the various cities. The Gothic style of architecture grew into favor during the tenth and eleventh centuries. The same causes no doubt brought into existence those wandering societies of operative masons. Constantine built the church of St. Sophia in the year 325. It was burnt down by a mob and rebuilt by Justinian in 532. This was one of the first great edifices erected under the auspices of the Christian religion. Of it Gibbon says, "Anthemius formed the design and his genius directed the hands of ten thousand men." It was five years and ten months in building and cost in our money not less than $5,000,000. Full particulars are given of its construction, but there is no intimation of any societies of masons, and it is manifest that while levies of men could be made at will from all parts of the empire there would be no stimulus to men to cultivate their trade.

These societies were not at first organized as schools of architecture. As at the building of St. Sophia Anthemius was the sole architect under the direction of the monarch, so in all the early temples, architects laid out the work and operatives executed it.

Chambers' Encyclopedia says: "It has been supposed that the possession of the masonic secrets enabled the masons to design the great cathedrals of the thirteenth and fourteenth centuries, whereas it is now certain that during the purest ages of Gothic architecture both in England and France the architects were not members of the masonic fraternity." In early times architecture was studied only by monarchs, literary men and artists, and during the middle ages it was almost confined to bishops and churchmen. The energy of the various guilds or fraternities of workmen was confined exclusively to the matter of execution. They worked accordiug to plans and designs furnished to them by their employers.

Chambers' Encyclopedia says that "the masons who worked from the architect's design were at the same time, not the mere human machines that modern workmen too generally are, but men who, in carrying out an idea *imparted to them* could stamp an individuality of their own upon every stone. In Germany, however, the masons of the fourteenth century, who attained a wonderful skill in carving, and constructing arches, overstepping their original functions took to a great extent the office of architect into their own hands."

(*Continued next week.*)

Tidal Waves in Reform.

BY REV. H. H. HINMAN.

All reformatory movements have their ebb and flow. Christianity, the embodiment of all reforms, is not an exception. Within fifty years the temperance cause has repeatedly risen and declined, nevertheless it has made a mighty advance. The Murphy movement has within a few months given a great impetus to the temperance reformation. It has reached and reformed many drunkards and moderate drinkers and brought under its influence, besides, multitudes of the temperate, but hitherto unconcerned. It has been an eminently religious movement and is doing more to divorce the temperance cause from its unnatural alliance with secretism, than all direct argument on the subject, and thus removes a great obstacle to the progress of our reform.

The great Anti-masonic awakening of 1826–38 followed the law of all reforms in its flow and ebb. When the Masonic fraternity saw it decline, they rejoiced, just as the whisky interest has often rejoiced over the decline of the temperance cause, and just as infidelity always rejoices over a decline in religious interest. But just as well might the enemies of light rejoice at the setting of the sun in the vain hope that it would rise no more. The unspeakable evils of intemperance though for a moment lost sight of, can never be forgotten nor cease to be abhorred, and just as surely will public justice demand that the abominations of Masonry shall be exposed and abandoned.

It took a long time for the tide of public sentiment to rise high enough to make it safe for Lincoln to issue the emancipation proclamation. That was the accumulated result of long years of seemingly fruitless toil. It took an immense amount of labor to mine the rocks that obstructed the passage through East river, but when it was done the simple touch of little Mary Newton's hand tore Hell Gate to atoms, and so will perish all enemies of Christ and his church. "The gates of hell shall not prevail against it."

Gen. Sherman said that the Southern Confederacy was an empty shell, hard on the outside but hollow within. He pierced it and then marched unopposed from Atlanta to the sea. So too secretism is hard only on the outside. Inside there is nothing good, true or strong. It must perish under the hammer of truth.

The Masonic Clergyman.

It is well enough to define what the Masonic clergyman really is.

The Masonic clergyman is a man who offers you, for your salvation, two sets of mysteries. One of these sets is open and plain to everybody, because it has been revealed to us by the Saviour of mankind and his apostles. This set is preached openly, because it is expounded in the Bible and cannot be concealed. But the conditions of salvation under it are rather hard and difficult, presenting but a rough and narrow path to travel, like that from Joppa to Jerusalem.

For the benefit, therefore, of those who find this narrow path a hard road to travel, the Masonic minister has another set of mysteries which presents a "*broader*" and smoother road, worn smooth and hard by the feet of many travelers. They can be exposed to almost any healthy, personable young man for the small sum of twenty-five dollars; or about what it would cost to maintain a good spiritualistic medium for two weeks. By these mysteries one is shown an easy back-stairs way up to the Grand Lodge above. There are found to be certain mystic virtues lodged in a pair of compasses, a square, a plumb line, a gavel and a sheep-skin apron (discovered by the workmen on Solomon's temple, though well known long before) by which a man may fit himself for heaven without the aid of the first set of mysteries.

Both these sets are offered for our acceptance by the Masonic preacher. If we pay our money we can have our choice. You can have one or both, says the Masonic preacher.

This Masonic minister, though playing a double game, seems to be very "child-like and bland;" but yet, if you examine into the ministrations of his double set of gospels, you will find that through one of them, the secret one, he is encouraging the murder of four thousand

American citizens in Louisiana in the course of ten or twelve years. You will find his subtle influence stimulating the arm of the masked Ku-Klux and the defiant Molly Maguire. His earthly glory breaks out in fire and fury upon railroad trains. Such double-lived men as Tweed, Drew, Colfax, Winslow, are his disciples.

Does this guileless minister really know what he is doing; or is he not too ignorant to know what the duties of the Christian ministry are? Did not the Great Head of the Christian ministry prohibit the taking of oaths? And did he ever say anything in secret? Are our American colleges and theological seminaries going to continue turning out such ministers as these?

I presume that no American theological seminary would point us to the great head of the Masonic institution, viz., the Prince of Wales, as authority in American theology. Who then will join with us Antimasons in favor of a clergy that shall preach but one gospel, and one set of mysteries. AMERICAN.

What is It?

The National Council of Congregational churches has met and adjourned. Our report in another column shows what it did, and what it happily refrained from doing. The report is one to be read with profound gratitude that a body which possessed such large capacity for mischief has exercised so wise a self-restraint and done so little real injury. This council is confessedly a departure from the principles of primitive Congregationalism. It is truly characterized by the *Advance*, its warmest eulogist, as "an entirely new and distinct factor" in Congregationalism. It is an innovation; is it an improvement?

What is it? It is certainly not a council. A Congregational council is a body convened by a local church to give counsel on some particular question or questions. The perplexed church selects its advisers, propounds its perplexity in the letter missive, defines therein the function of the body which it creates, and which expires as soon as the advice is given. The body which has just adjourned at Detroit was not called forth by any emergency, nor to counsel respecting any specific problem; and its function was limited only by its own self restraint.

It is not a conference. A Congregational conference is a body of representatives of local churches, convened not to give counsel on any subject, still less to legislate upon any; but to obtain light by a free discussion, and warmth by a social interchange. It represents the churches; but it neither answers for them nor to them. It is simply a fellowship of churches. Clearly, this council was not such a gathering. The committee appointed to define its functions explicitly declared that fellowship was not "the sole end of our meetings." And alike in what it did and in what it refused to do the body exercised ecclesiastical functions while disavowing ecclesiastical powers.

Consider its reported action.

The American Congregational Union is an incorporated society, organized under the laws of the State of New York. Its affairs are intrusted to the administration of a board of trustees who have and who deserve the confidence of the churches. They propose a reorganization for the purpose of greater efficiency, economy and simplicity of administration, and have appointed a national committee of the corporators for that purpose. Suggestions were invited from the council. In lieu of suggestions it constituted a second committee, with instructions to report, both to the future council and to the churches meanwhile, its judgment on the action of the committee already in existence. The personnel of the supervisory body will preserve it from unwisdom; but it is very certain that the appointment of one committee to watch another committee could issue only disastrously to the common aim of both were it not for the eminent Christian grace and prudence of their respective members.

The American Home Missionary Society is another incorporated company, organized under the laws of the State of New York. Its affairs were never in a more prosperous condition; the support of the churches was never given to it more heartily nor with greater unanimity. Its finances are administered and its expenses authorized by a body of men in New York City who know intimately its necessities, the labor involved in the work of its officers, and the outlay required for the successful prosecution of the work. If such men as constitute this board are not competent to determine these questions, certainly a body gathered from every section of the union, born on Wednesday, deceased on Monday, and equally unacquainted with the details of the work and its financial necessities, is still less competent to revise their administration. Yet this folly the council was saved from perpetrating only by its sober second thought and after a heated and singularly unfortunate debate.—*Christian Union.*

Peonage in the South.

Reliable men, fully acquainted with the state of feeling and opinion in the Southern States, say that there are unmistakable evidences of a purpose, with old masters, to reduce the colored people to a state of peonage or slavery for debt. They are paid very little for labor, and, falling into debt, they cannot leave the farm on which they work without paying their debts. The white employers are in no hurry to receive the money owed by the negro, and carefully foster the account against him; hence many sagacious men in the North fear that fifty years from now will see the colored people largely in the condition of debt-slavery. This would be a pitiable event of the war for universal freedom after the shedding of so much blood to redeem the land from the sin of human bondage.

But another form of slavery is rapidly fastening itself upon the ex-slaves of the South. The Romish church, taking advantage of the low state of intelligence among the negroes is pushing forward its operations with surprising energy. It is about opening twenty-five schools in Louisiana, fifteen in Alabama, and ten in Georgia for colored children, with free board and tuition. This would not be bad in itself, but it is well known that Catholic voters in this country belong to the church with its controlling head at the city of Rome. Shall this foreign power, which did nothing for the emancipation of the negro, now come in and educate him, while the Protestant churches look on with indifference or small effort to offer a better culture? Is the work of our own church done after it stood like a rock of granite against human bondage? Have we no share in the education of the colored millions of the South? Let us apply to ourselves the eloquent words of Rev. Joseph Cook: "In the cause of the freedman, the bugles of Gettysburg were once at the front—the bugles of Antietam, the bugles of Lookout Mountain. But to-day in that cause, as holy now as ever, the only sounds we hear at the front are confused, half-choked noises of school and college bells. You who answer the bugles at Antietam, you who answer the roll of the drums in the smoke of Lookout Mountain, you who understand how many unknown graves there are in the South, will you not hear the confused noise of the college-bells and follow them with righteous and victorious aid, as once you followed the bugles?"

From a political, if not a religious point of view, every lover of his race should ask what can be done for the freedmen of the South. Look at the record of illiteracy there. In Alabama fifty-three per cent. of the voters are illiterate; in Kentucky twenty-eight per cent. are illiterate; in Maryland twenty-two; in Delaware twenty-four. Of the 2,000,000 illiterate voters in the United States 1,700,000 are in the Southern States, which elect thirty-two of the seventy-four senators, and one hundred and nine of the two hundred and ninety-two representatives in Congress.

The reign of terrorism is not ended down there, and the signs of the times are that a revival of old Southern supremacy is at hand. No one is ignorant of the spirit of politics when the demand was for more slave territory. We distrust the times when an unrepentant butcher of men, women and children, like the late General Forrest, is carried to his grave amid great demonstrations of ex-soldiers of both sides, civilians, clergymen, and secret orders. We are not aware that Forrest or Jefferson Davis has ever expressed regret for the fiendish work at Fort Pillow and Andersonville. If not, what is the honor due them, dead or living? The sickening attempts to explain those barbarities will not satisfy a truth-searching posterity. If there is any genuine charity in the haste of this day to cover up the shameful cruelties of the defenders of the slave system, we ask for its fruits in the aspect of things pertaining to the freedmen as well as to the whites of the South. Since the two classes are about equally unable to take care of themselves, if there is any argument for slavery or semi-slavery, let the negroes have a fair chance to reduce the whites, and let a dark skin cease to be the red rag to enrage the advocates of human degradation. —*Telescope.*

When Joseph Cook speaks of "solar light," he means the radiance that gathers on the countenance and beams from it as the result of inward feeling. It is the soul picturing itself in the face. The subjoined extract from one of his lectures is as eloquent as it is original, and whatever it may be as an argument, it cannot be anything else than splendid as oratory:

"I am perfectly aware that I am venturing into unexplored remainders of thought, but it is my purpose to do so; for here, at the Temple's opening in this structure which I am building, full of reverence for Conscience, I wish to erect two pillars—two gorgeous marble shafts, if you please to look on them as I do, facts of science making them glorious—two columns, one on either side of the door—Solar Light and Moral Gravitation. Both are physical facts. Both we can touch in the lower flutings of the shafts; and we know by the argument of approach and by the whole scheme of analogical reasoning, that if the solar light were carried up to its loftiest capacity, it might, at its summit, have the Transfiguration; and if the laws of moral gravitation are examined and we ascend them to the highest point to which analogy can take us up, we may, without violating by the breadth of a hair, scientific accuracy, find there the Ascension."—*United Presbyterian.*

Christ's Witnesses.

The testimony of the witnesses ought always to be suited to the varying forms of error and sin which are prevailing in the world, and in particular countries. It remains unalterably the same in substance, but admits of change in the mode of its application. It must always be a testimony to the times. Thus, that of the church under the Old Testament was more especially a testimony to the Divine Unity, in opposition to the Polytheism of the surrounding nations. In the Apostolic age it was a testimony for the Messiahship of the crucified Jesus, in opposition to the Jewish infidelity. In the fourth century it was a testimony for the supreme deity of Christ, and the doctrines of grace, in opposition to Arian and Pelagian tenets. During the times of anti-Christ, which include our own times, it is a testimony pre-eminently for the headship of Christ over his church, and over the nations; for the plenary inspiration and supreme authority of the Scriptures; and, generally, for all the doctrines, institutions, and principles of his religion, as laid down from his own Word, in the creeds, confessions, and testimonies of the reformed churches. Satan tries many ways to subvert the cause of truth and destroy the souls of men. When one device fails he tries another; nor is it possible to tell what new methods he and his agents may yet employ for accomplishing their designs. Now, every such change of tactics on the part of the adversaries of the church requires a corresponding change of procedure on her part. The mode of testifying for truth must vary, in accommodation to the changing forms which error and impiety from time to time assume.

With this view, it is necessary for Zion's watchmen to stand on their watch-towers; to keep a vigilant eye on all that is taking place around them; and by a careful observation of the aspects of Providence, and the course of events, and the progress, tendency, and direction of public opinion, both in the religious and political world, to acquire such an understanding of the signs of the times as shall show them how to frame their testimony, and adapt it to the circumstances, and to the true spirit and character of the age in which they live.—*From a sermon on Rev. 11:3, by Rev. Matthew Murray, D. D., Scotland.*

If we would build on a sure foundation in friendship, we must love our friends for their sakes rather than our own.

Reform News.

Iowa State Convention.

The Iowa State Christian Association opposed to secret societies will meet in Washington, Washington county, Iowa, Tuesday 7 P. M., Dec. 11th, and will hold over Wednesday and Thursday. Business meeting at 2 1-2 P. M., the 11th. The time is short to get ready for a meeting fraught with such weighty interests. The foe to be met and conquered is in ambush, and so completely organized that wisdom and power from Heaven are needed to secure a triumphant victory. Let all pastors therefore who are in sympathy with Christ and the dearest interests of his church on earth —as teachers and leaders of the people—call the attention of their congregations to the faithful and prayerful work of this reform. And let them see that delegates are chosen and their expenses provided for by every reform and aggressive Christian society in the State. All of the colleges of the State especially should send at least one delegate. There is no neutral ground on this or any other moral question. All the true friends therefore of this greatly needed reform will take an interest, and by their prayers, their money, their counsels, their presence, or all of these, assist in making our fifth State Anniversary the grandest success of them all. Able addresses will be delivered by our National Agent and lecturer, Rev. J. P. Stoddard, E. Ronayne and other distinguished speakers, that will make the "rulers of the darkness of this world tremble," and the advance steps taken at the convention will honor Him who "in secret said nothing." It is expected that free entertainment will be given to all delegates and visitors. Brethren and sisters in large numbers in this and other States are invited. Dear friends, will you cheer the leaders of this reform who suffer persecution for the truth's sake with your presence in good time at the convention. The local committee will give notice of railroad connections, fare, etc.

M. S. Drury,
Pres. State Association.

Western College, Ia., Nov. 13, 1877.

A Great Victory in Calhoun County, Michigan.

Bedford, Mich., Nov. 5, 1877.

Dear Brother Kellogg:—I will attempt to describe to the readers of the *Cynosure* something of the grand victory won over the lodge, in a course of Anti-masonic lectures delivered in the First Congregational church of this place, Oct. 29th, 30th and 31st. Rev. D. P. Rathbun, State lecturer for Michigan, is a master workman as lecturer, and also in turning the lodge inside out and exposing the abominable sins and wickedness of the institution of Freemasonry, and its whole family of oath-bound secret societies. God's protecting care was over us through the entire course of lectures, although there were some threats made beforehand of egging brother Rathbun, but he beat them so completely they could not do anything to injure him. We had splendid weather and a full house, with quite a sprinkling of the craft, and remarkable good order. On Monday evening brother Rathbun's first lecture was on the Religion of Masonry. This lecture had a good impression on all present, except a few of the Masons and their jacks. At the close of this lecture brother Rathbun gave the craft the privilege of denying the statements he had made to be true, and to go the next morning before a magistrate and be qualified to that, and he would give them fifty dollars, but they did not dare to open their mouths.

Some time during that same night some of the craft or their sympathizers showed their Masonic meanness upon Rev. A. Saunderson, who is pastor of this Congregational church, and who has been an Antimason ever since the Morgan murder, but has not spoken openly against it for over twenty years; but previous to that time he spoke openly and wrote a lengthy and able essay on the evils of Masonry. About six months age Elder Saunderson and myself commenced working to get a course of Antimasonic lectures into the church, I being a member of said church and holding the offices of deacon and trustee. The case was brought before the members for their consideration and resulted in a vote of about twenty against it to five for it; but from that time forward we have been working to gain the privilege to use the the house to hold the lectures in, and we accomplished it a short time ago.

Elder Saunderson took an active part in the opening exercises of each evening's lecture, for which some of the craft brought and threw filth upon his front stoop and door, and also daubed my horse-shed at the church, and painted on the door the square and compass. This is Masonry, but we can stand all that for Christ's sake, and more if need be.

The second lecture, on Tuesday evening, was upon the effects of Masonry upon society and a free republican government. This lecture I think accomplished more in the minds of all present than either of the other two. While brother Rathbun was relating some of the many horrible crimes and incidents of Masonry, some of those present wept, while others responded amen; and while the speaker was relating an incident, I think of Samuel D. Owen's funeral, where brother Rathbun was requested by the dying man to preach his funeral sermon; the Masons came and took the corpse by force, and contrary to the wishes of the deceased man and all the mourning friends, and buried it in Masonic style. In the midst of this scene Elder Saunderson sprang to his feet in the pulpit beside Elder Rathbun, and said, "This is too much. It is beyond endurance." This created great excitement, and the whole lecture was a most glorious meeting.

The third lecture, on Wednesday evening, was Elder Rathbun's own experience in the first three degrees of Masonry as he took them. He did the work complete before a house that was packed full to overflowing; and the people seemed to manifest a great indignation against the lodge. At the close of this lecture we took up a collection of $21.50 for brother Rathbun, which was the best we could do with some Masonic influence against us. On Sabbath, Nov. 4th, a great many of the church members were wonderfully stirred up about these things and wanted to know what could be done. Said they, "We cannot overthrow Masonry." Then I answered, "Let us discipline it out of the church, as many of the churches are doing already in our land, and have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is an abomination to even speak of the things done by them in secret.

A word to the friends of reform in Michigan; for there seems to be a sort of backwardness in pushing this great work along. O that every one who has a spark of sympathy for this work would strive to do all they can to sustain our State lecturer, D. P. Rathbun, who I believe is a man of God, raised up under the hand of Divine Providence for this special work. He is looked upon in this place as a powerful speaker, and a gentleman; not even the craft could find fault with him. Now I do hope the friends in this State will look up places for brother Rathbun to lecture in. Come to the front; be not afraid of the craft. I tell them I am not afraid of all the Masons in the land; but that I will, under the hand of God, do all I can to oppose that abominable wicked institution. O that every Anti-mason man or woman in the land would wake up to this great cause, with their prayers to God for the overthrow of this great sin, and then put their hands down deep into their pockets and bring up the dollars to help carry on this work, and I believe we in our day will see a glorious victory. Now do not forget to keep brother Rathbun at work, for he is willing to work and lecture every evening.

Yours in Christ, for the truth's sake and the overthrow of the works of darkness.

George Swanson, Jr.

The Crown Point Expositions.

Nov. 16, 1877.

The meetings at Crown Point, Indiana, held by Edmond Ronayne on the 13th, 14th and 15th inst., were well attended. Last evening the hall was crowded, and the meeting lasted until about midnight.

The arguments, the teaching of the Freemasons' own authors, the Bible and the symbolism of the degrees all conspired to prove that Freemasonry is what the hand-bills, advertising the meetings, declared it to be, namely: "A solemn mockery, a gigantic swindle and an infamous blasphemy."

The conviction of the unrighteous character of Freemasonry was overwhelming. That citadel of hell was stormed with arguments that no man could gainsay or resist. No wonder that Freemasonry makes a moral and spiritual wreck of a man. It is sun worship. A *re-vival* of the Eleusinian mysteries of Egypt. It is not only the Egyptians infesting the church of God with Baalism but it is all of that and the lying frauds which it practices in the court-houses, legislative halls, trade and commerce superadded.

Readers of this paper are as familiar with the ceremonies of initiation as their reading can make them, but the full force of the argument cannot be experienced without seeing the degrees worked. If the degrees could be worked in public in every city and village in the land as they have been worked in Crown Point the last three nights, and God were pleased to accompany the work with the Holy Ghost, every Freemason would hang his head for shame as, at least, a conniver at swindling and blasphemy. It is a strange and bewildering commingling of things sacred and profane, a shallow concoction of foul blasphemies and infamous lies.

There are things about it of which it is a shame to speak; those things were passed over. We could imagine the candidate of last night to have been a doctor of divinity, a pastor of a church, one who professed that the Holy Ghost had made him overseer of a flock of God's people; there he was laid away in the northwest corner of the temple personating one of the Egyptian gods, his body putrid, having lain there fifteen days rolled up in a sheet, surrounded by a company of Freemasons, with faces averted to avoid the stench arising from the doctor's putrid body. This company of Freemasons kneel around his body and offer up an audible prayer.

The following question was submitted to the audience: Suppose that this was Saturday night, what would you think of this doctor of divinity appearing in the pulpit before you to-morrow morning to preach the gospel to you? Or what if God should say to him, "This night shall thy soul be required of thee." What a deplorable plight would he be in! A company of Freemasons kneeling around him pretending that he was an Egyptian god and his body putrid and they praying for him. And how much better off was he after he was raised

on the five points of fellowship and a nick-name of God, Mah-hah-bone, whispered in his ear, he goes home bound under a death penalty never to speak it above a whisper?

A multitude of points were made which abundantly manifested that the God of Elijah certainly could not be on the side of Freemasonry.

WILLIAM FENTON.

THE EXPOSITION AT DEERSVILLE, OHIO.

DEERSVILLE, O., Nov. 9, 1877.

There is great commotion in the Masonic ranks here to-day. Their Grand Master Hiram Abiff has been killed before the public. Past Master Ronayne has just closed a series of lectures and initiations in this community which were conducted with such telling effect that I think they will never need to be repeated.

On Sabbath evening, the 4th, he spoke in the Wesleyan church to a full house on the religion of Masonry. It was a master-piece of logical and convincing argument, showing its deistical and pagan character. This house being too small to accommodate the people, the Presbyterian church was opened and fitted up with a platform and preparation-room for the working the three degrees of blue-lodge Masonry, which were performed in a masterly manner, in the presence of large and appreciative audiences. We had a fair representation of the "craft" at each meeting; and no interruption, except on the last evening a number of boys (and some of them bearded boys), who had been taught that Anti-masons had no rights that *decent people* were bound to respect, kept up a conversation in the back part of the crowded house to the great annoyance of all present.

But on the whole I think the "Image of the beast" received an incurable wound in the forehead. The lodge in this place has been growing "beautifully less," and "powerfully weak" for the last four years, and I trust in God that its days are numbered, and that the present and all future generations of young men will be saved from its slavery and demoralization.

Brother Ronayne has shown himself master of the situation; and I would recommend that all lodge-cursed communities avail themselves of the benefit of his labors. No doubt our lecturers are doing a good work; but it requires the public working of the degrees to complete that work. We ought to have an army of such workers in the field. A man who has been (Masonically) "saved from the grave of iniquity, and raised to the faith of salvation," can send the truth home, so as to make Masons writhe, and convince the uninitiated. A. D. CARTER.

There are many recommendations of the *Cynosure* in "Our Mail," and many more in our letters which are never given to the public.

Correspondence.

REVIVALS AND REFORMS.

BEAR, Wis., Nov. 13, 1877.

My last year's work in the vineyard of Christ was on the Kickapoo river. I found church members rather discouraged; no revision of class books. There were fifty-six names found; to these were added 203 new ones, some of them the wickedest young men in the country. Three of them are now preaching with quarterly conference licences, and with great success.

Reforms in many respects and ways are much needed. To these, next to the theme of God's love and Christ's salvation, I directed my discourses and offered my prayers; and now the result shows that if we but do our duty heaven will bless. Uniting with the United Brethren church is equivalent to joining the anti-secret association. Upholding its principles has, without much controversy, so put to silence grangers, Good Templars, etc., for I work in all reforms in the name of the Lord.

Now for the coming year. I am full of hope, strong in faith that God will grant success. Let the church fill its mission in every department of temperance and righteousness and secrecy will lose its power over men and their money. Lodges are either a harbor for backsliding church members or its spirit will soon make them negligent in those means that give power to living faith. A. SHAMBAUGH.

THE YOUNG MEN'S LIST.

HUNTSVILLE, O., Nov. 8, 1877.

I notice in the *Cynosure* just received a communication from P. W. Chapman, endorsing a proposal to form a list of young men, under twenty-five years of age to correspond with each other on the subject of secrecy. I am too old to be counted in, having attained nearly twice that number of years. I only write to suggest a plan by which they may correspond, and benefit themselves in more ways than one. I suggest that they learn phonetic shorthand, and correspond in that style by means of what was known some 25 years ago as an "Ever Circulating Magazine." About that time there was a society in existence called the "American Phonetic Association," which had for its object a reform of English spelling. The members were mostly phonographers or shorthand writers. There was much enthusiasm in favor of this reform. Newspapers and books were printed in the phonetic alphabet, and it was hoped that it would in time supercede the present barbarous mode of spelling. This hope, as all know, was not realized, and the attempt was abandoned.

In those days there were many enthusiastic students of phonography or phonetic shorthand, myself among the number. One of the ways in which the young men of that day improved themselves in phonography was by ever-circulating magazines. Five or six persons would form themselves into a circle; each would contribute his article and send it around the circle.

For instance: A writes his article and sends it to B, who reads what A has written and sends it to C, who does likewise and sends it to D, and so on till it comes back to A, who now removes his article (it having been read by all the circle) and contributes another, and sends it on its second round. The main object was improvement in shorthand writing, but at the same time it furnished exercise in composition, etc.

I write this to advise the young men to learn this system of shorthand. When it is learned they will find it a most useful acomplishment one which no educated man should be without. They can then carry on the proposed correspondence in shorthand, thus acquiring a useful art and improving themselves at the same time.

Twenty-five years ago we had what was called magazine paper prepared expressly for this purpose. The sheets were the size of an ordinary envelope and six or eight of them could be put in without increasing the postage.

W. W. TEMPLETON.

[Bro. Templeton's suggestion is a good one, only he must not try it on the *Cynosure* until we have time to learn to translate his letters. The easiest stenographic system and most readily learned with which we are acquainted is Lindley's Tachigraphy. There are other systems much recommended.—ED.]

TRAIN NOTES.

SEEMLY, Ill., Nov. 8, 1877.

EDITOR CHRISTIAN CYNOSURE:—I have just been "swinging around the circle" (like Andy Johnson), and will note a few items that transpired. On the first train, distributing tracts was the cause of my getting acquainted with that strong friend of our cause, Jacob Phillips, of Streator, Ill. But for those tracts neither one of us would have recognized the other. Mr. Phillips is calculating to run two hacks to accommodate delegates, and entertain them. Whether he does or not he is able to, having only nine hundred acres of valuable land near Streator. Mr. Phillips showed his faith by his works by buying three Ronayne and three Morgan books.

At Attica, Indiana, a notice was posted in the depot notifying all parties to not peddle or sell books or papers in or about the depot; also conductors of all trains were ordered to see that the same rule was carried out on their respective trains. I sold no books on the Wabash road, not wishing to violate their rules, but gave out tracts. I am half inclined to believe this printed notice was gotten up especially for me, as I had often been giving them no little trouble with tracts and books, and on one occasion I believe they purposed arresting me, charging me with selling books on their train, but I dodged them at Danville. But it is not necessary to give details.

Tolono was formerly, perhaps, headquarters for the grange in Illinois. At this place the grangers own a very extensive elevator, costing from $15,000 to $30,000, (the latter figures are perhaps nearer correct), but the stockholders are a sick lot of patrons, as their stock is begging in the market at not far from fifty or sixty cents on the dollar. Their cry was the "middle man" was "oppressing the farmers," but here is a case where the "middle man" is, as it were, between the upper and the nether millstones. I am well acquainted with one man here who took 70 shares at $25 each in the Tolono grange humbug elevator, and now he is sick.

On the way home I fell in with a Mr. Phifer, of Sidney, Ill.. He bought Ronayne of me, and took a lot of tracts, which I am satisfied he will distribute in his village to a good advantage. Mr. Phifer referred me to a lawyer whom he thought might fight the lodge in the courts. By all means the question should be raised in the courts as soon as possible, to ascertain if outsiders or cowans have any "rights" that Masons are "bound to respect."

Recently in my neighborhood the Masons without much doubt employed their sly tricks to rid themselves of a Methodist preacher, Rev. Mr. Keyt, who learned more Anti-masonry than they wanted him to know. Knowing did not trouble them so much but he told it and preached it, at least talked it almost everywhere, and that, in Masonry, is the "unpardonable sin." This M. E. preacher got his Anti-masonry from the *Cynosure*, the Morgan book, Stearns and Bernard, which were good sources for him to learn from. I am also informed that the craft likely slyly used their sly tricks to rid Ash Grove of Rev. Mr. Hart, as he too had learned a little too much from the *Cynosure*. This preacher had his arrangements made to stay for the winter and all at once he found out he had to leave. I could not say that in either case there was positive proof that the lodge interfered, but I have not the least doubt but the lodge had much if not all to do with them. I will refer to two items only as proof in Rev. Mr. Keyt's case: Two Masons had subscribed one five dollars and the other ten dollars and neither one paid although the pledges were in writing. J. S. HICKMAN.

Corner-Stone Laying.

Mr. Editor :—Masonic corner-stone laying is a mere puff advertisement of the Masonic lodge, and nothing else. It is painful to me to see the present administration lending itself, as some shiftless administrations before it have done, to this wretched business. The members of the cabinet seem to have little else to do than to go around the country laying Masonic corner-stones or setting up monuments for the Grand Army of the Republic, which is the standing army of the "secret empire."

I, for one, at the risk of not getting an office, venture to protest against this unworthy use of our Republican administrations. The Masonic lodge, instead of being a benefit to the country, is an injury to it; and the administration that countenances it does an injury to the country. Has a member of an American cabinet any more right to help lay Masonic corner-stones than he has to lay the corner-stones of any other Jesuitical organization?

If these men who are now so forward to lay Masonic corner-stones and build monuments to the Grand Army, had been equally forward in demanding a thorough prosecution of the war, they would not now be making use of the federal offices of the country for fastening upon us this other odious oligarchy—Freemasonry—in the place of the slave-power oligarchy that has been destroyed.

Some of the very men who, when the slave war broke out, were found among the foremost of the supporters of the slave power, are now among the first at throwing flowers, making stumps of soldiers' graves for political speeches, building soldiers' monuments, and laying Masonic corner-stones. Even the poor woman who has knit stockings for some soldier who spent his time in hospitals playing cards or writing puffs for Secretary Seward, has done more for the war and for the country than some of these men.

American.

Masonic Benevolence.

The Masonic fraternity claims to be a benevolent institution and many believe these claims. In a paper read a few weeks ago before a gathering of ministers this benevolence was spoken of as rivaling that of the churches.

Lest any one should be misled by these pretensions we wish to state two cases of Masonic benevolence which have come under our observation.

A few years ago a gentleman died in one of the cities of Illinois, and at his funeral there was a grand Masonic display. The pall bearers were Knight Templars with swords and plumed caps.

The family were poor and it was generally understood that the Masons procured a lot in the cemetery and bore the funeral expenses.

Some weeks later when the family inquired about a deed to their cemetery lot, they found that no such deed had been given because nothing had been paid for the lot. A member of the family, and not the Masons, paid for the lot.

A little later this benevolent association which had taken the funeral into their own hands and incurred what expenses they liked, sent to the widow a bill of the funeral expenses, asking her to pay them.

This is the benevolence which is said to rival that of the churches.

The other case was that of a young man who was the only unmarried son and the dependence of his widowed mother. A short time previous to the son's death the mother had lost nearly all her little property by an unfortunate business failure. Thus doubly bereft, the mother was nearly heart broken. But the young man was a Mason and the fraternity had an opportunity to display their benevolence. The funeral was held on Sunday. An extra train brought two car loads of Masons from the neighboring villages. There was therefore a long procession of the fraternity, headed by a band of music, to escort the body to the grave.

An extravagant, velvet covered coffin, *properly* decorated, was provided, and after the body had been committed to earth the brother was duly transferred from their lodge to ———. I omit the blasphemy.

We have not learned that the bill for funeral expenses was presented to this family for collection. We will assume that it was not, but was paid as an act of benevolence by the fraternity. Look for a moment at the benevolence of the transaction. With the extra railroad train, the band of music and the extravagant coffin the expenses of the funeral could not have been less than $150 more than would have been incurred by the family if left to themselves. Very likely they were $200 more. That is, the funds of this benevolent society are expended upon Masonic display, instead of giving to the body a decent burial and giving the balance to the widowed mother. And yet we are told by a clergyman that this fraternity is taking the benevolent work out of the hands of the churches.

We think if churches distributed their benevolent funds in that way there would be a louder clamor about mismanagement than we have yet heard. Veritas.

Curiosities of Masonic Benevolence.

Masons are always managing in some way or other to keep afloat a good supply of sweet little stories illustrating their wonderful benevolence and charity, one towards another—some widow that was made happy, some beautiful weeping orphan supplied with new shoes and a new hat. But it is generally a little difficult just to say precisely where, and to whom, these good deeds were done. A few days ago a good brother of the cable-tow fraternity was telling of the wonderful exploits in that way, of their lodge at Cameron. I asked for a specification. "O," says he—and he looked so meek and charitable that I might have taken him to be Moses and Paul combined, but for the twinkle of malignity in his eye when he raised it towards me. "O," says, "we are told not to let our right hand know what our left hand does," and he did as the school book says, "march, march away."

But the best that has lately appeared is somewhat as follows: Some meditative genius, in a deep study, in Washington, Pa., paused and held his hands over his head a moment or so, when some stranger came up to him and put a ten dollar note in his hand and walked off without saying a word. The recipient, not being a Mason, was much puzzled as to the act; but all are expected to infer that he accidentally made a Masonic sign that he needed money, without knowing it himself, which being noticed by some good Mason, whose charitable soul was looking out for an object, he was thus unexpectedly enriched. But the man who got the money as well as the angel of charity, of course, cannot be found. J. W. M.

The Evangelist Graves Takes a Stand for the Truth.

[The following extract from a Marshalltown, Iowa, letter, will be of special interest. It is also worth noting that Mr. Leland, who assisted Mr. Graves last winter by conducting the singing, was trained in sound doctrine on the lodge at his home in Eau Claire, Wis., and put his principles in practice while a student in Chicago University.—Ed.]

Rev. A. P. Graves, the evangelist, closed a series of meetings at Albion last Thursday, in which he had to give his testimony against the lodge. He came here under a promise to not say anything on the subject. But the Almighty would not honor such a promise, and the question was forced upon him. It was on this wise: A gentleman, not very orthodox in his views, was thought by some to be having some interest in the subject of religion; but one of his objections against the church was that there were Freemasons in it. A Friend thought it was his duty to appeal to Masonic Christians (?) to leave the institution with the view of saving this man. He arose at the close of an interesting Bible reading and did so. Mr. Graves then said that "he knew from his own personal knowledge that there was no Christ in the lodge for several of the first degrees, and he would not go where he could not take Christ with him." Then in the close he told the converts "not to go off and join a temperance society or a philanthropic society; the place to work for Christ is in the church." So the subject will out whether men will or not.

Our Mail.

Rev. W. W. Knipple, Elwin, Macon county, Ill., writes:

"I do not take the *Cynosure* simply to help on the good cause but while it does help some in that direction, it is worth its price to me. I have not been idle during these months of seeming silence on the subject of reform. I am working and talking and preaching against the wily serpent Masonry and her brood of minor orders."

Rev. N. G. Slub, Minneapolis, Minn., writes:

"In St. Paul and Minneapolis the U O. of Ancient Workmen has the best prospect among our Norwegian people; but by the help of God we will try to open their eyes before they cross the bridge to Odd-fellowship or Masonry."

Clark Spinning, Sandstone, Jackson county, Mich., writes:

"The Rev. D. P. Rathbun has been laboring in our vicinity lately showing Masonry up to the people. He has thrown much light on the evil effects of so strong an institution."

R. S. Ball, Huron, O., writes:

"I think I can see a slow but steady advancement of our cause. Masonry is a gigantic work interwoven with all the meshes of society, social, political and I am sorry to say, religious also. I could give a number of instances of its evil effects upon the pulpit, and daily is the church of Christ suffering from the baneful influences of Masonry. While I look upon all secret societies as evil in their tendencies I do not consider them all equally as evil as Masonry. * * But I believe that Masonry is a wicked and ungodly institution as firmly as I believe the religion of Christ is pure and holy."

Donald C. McLaren, Geneva, N. Y., writes:

"I regret that there has been no meeting against Masonry in this State during the past year. I am now in my eighty-third year, too old to do much publicly or actively in the great work to which the Lord of all has called you."

William Banks, Phœnixville, Pa., writes:

"Brother Funk, preacher of the United Brethren church of this place read to me the article in their new discipline on secret societies. I was surprised to find it so ably worded and so opposed to secret societies. I hope that their church will find that their great strength lies in their being firm to their principles. 'First pure, then peaceable.'"

M. Coffman, Logan, Ogle county, Ill., writes:

"I wish you God speed in your noble work. I am alone in the reform and am seventy-six years old, but I hope my children will live to see the monster crushed out of existence."

A friend writes of a sick wife who has been under the doctor's care for five months. He writes:

"I am very sorry that I cannot do more for the cause of moral reform; but my sympathies and prayers are for the overthrow of all oath-bound secrecy and all wickedness."

More can sometimes be done by enduring manfully than by doing much. The sufferings of Job bravely met, are even now doing a greater amount of good than all his munificence in times of prosperity.

S. Bedford, Millview, Sullivan county, Pa., writes:

"I pray earnestly and endure something for the sake of free speech and free country. Secret societies are a fearful despotism and a subtle foe of the Christ of God, our Saviour."

Rev. J. W. Logue, Northfield, O., writes:

"The campaign is opened in this section and I trust you will continue to hear from us until the war is closed. We will soon, I hope, be able to increase your subscription list."

The many benedictions received from

our correspondents do not appear in the extracts made from week to week from our mail, still they strengthen and cheer us. Let us work and pray, pressing on "toward the mark for the prize of the high calling of God in Christ Jesus."

Home and Farm.

Prepare the Home for Winter.

Every good farmer will make the most of November, in not only storing away plenty of fodder and grain for his stock, but also in providing comfortable sheds and stables, knowing that the more severe the season or the more unprotected the stock the greater will be the amount of feed required. So that he learns that warm stables are the most economical. The reason applies to his own house with even greater force. A few days spent in preparing it for the winter winds will bring in a large interest. A gentleman who has lived in a house prepared on the ice-house plan frequently described in our columns sums up the advantages thus:

I will state the great advantages of a good house, so far as they occur to my mind at present:

1. The great saving of fuel.

2. The great saving of stoves and pipes.

3. Great additional comfort by having an even temperature throughout your rooms.

4. Great saving of bed-clothes and of strength to hold them up.

5. Great saving of trouble in regard to taking hot flat-irons to bed with you.

6. Great additional safety with regard to your house taking fire from defective flues, and of your wife's or children's clothes taking fire from a red-hot stove.

7. No danger of taking cold by sitting near a window.

8. No danger of your house burning in a cold night, thereby causing your family to be either burned or frozen.

9. Less than half the trouble to take care of little children in cold weather.

10. Such a house is much cooler in hot weather.

But time would fail to mention all the advantages of a comfortable house. As religion can only be appreciated by those who practice it, so a good house can only be fully appreciated by those who have wintered and summered in one.

"Darling, it's bedtime; all the little chickens have gone to bed." "Yes, mamma; and so has the old hen."

A Minneapolis miller asserts that flour manufactured from the new crop of wheat will make forty pounds more bread to the barrel than the flour from last year's wheat.

Dean Swift gave it for his opinion, "that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together."

A year or two ago, Prof. Bolton, of Columbia College, had some combustible material in his laboratory set fire to by rays of light concentrated by a globular glass jar filled with water. A similar accident lately occurred in Paris, a number of cartridges being ignited by solar rays concentrated by an eye in a window-pane. A terrific explosion resulted. "Similar catastrophes," says *Nature*, "are more common than is generally supposed in summer, the windows of railway carriages igniting sometimes over-dried plants, or even leaves fallen on railway embankments. It is known that fires sometimes occur in Algerian forests through drops of water suspended to the leaves and forming lenses."

The above from the *Popular Science Monthly* suggests how farm buildings are sometimes set on fire from the concentration of rays by bright tin; milk cans are well shaped for such accidents. We lately learned of a damaging fire from such a cause, and have learned of other cases where the building was just ready to burst into flames when discovered.

THE TOAD.—The whirligig of time brings about strange revenges, and among them may be noted the accession into favor of the long-despised and much-maligned toad. For centuries these harmless animals have been persecuted and reviled till their very name has passed into a byword descriptive of disgust and loathing. At last, however, their unobtrusive virtues are obtaining recognition, and the value of the unhandsome toad as an insect destroyer is now generally admitted. At the present time a "toad market" is held regularly in Paris, once a week, on an open space of ground in the Rue Geoffrey St. Hilaire, at the back of the Jardin des Plantes, whither the dealers in this novel article of commerce bring their wares, carefully assorted according to their strength and size, and packed by the hundred in baskets of damp moss. Whence the supply may be derived is as yet a mystery, but it seems clear that they are not overabundant, since those of moderate size find ready purchasers at prices ranging from seventy-five to eighty francs per hundred. By far the greater portion of them are bought up for the use of English market gardeners, and it is stated that orders are to hand at Paris for the purchase, at current rates, of every basketful sent to market.—*London Farmer.*

DIPHTHERIA.—Diphtheria is a disease which springs from the growth of a real fungus on some of the mucous surfaces of the system, more generally of the throat. It may be spread by contagion of the mucous surface of a diseased with those of a healthy person, as in kissing, and is to a limited degree epidemic. From the local parts affected it spreads to the whole body, affecting the muscular and nervous systems, vitiating the lymph and nutrient fluids, and producing paralysis. As soon as the vacterium or fungus appears in white patches on the throat, it should no more be neglected than a bleeding gash, or a broken arm, and there is almost as little need of a fatal termination of one incident as the other. It has been found by actual experiment, both in and out of the human system, that this vacterium is killed by several drugs, the safest and most certain of which is chlorine water. This wash is harmless, even when swallowed, and is pretty certain to arrest the disease. A well known physician in this city, who has pursued this treatment for fifteen years, has found it effective almost without exception, and has in that period often broken up the disease in localities where it had raged violently, and defied treatment. Prior to its use he lost three cases out of six, but has since used it with scarcely a failure, during the above mentioned period. The recent great cyclopedia of Zienmssen on the practice of medicine, gives the highest place to this method of treatment. To keep the patient well housed and warm, with additional flannel clothing, and to keep the system well nourished, and the bowels open, are matters often neglected, but with care in these matters, and early application of the remedies above suggested, there is no need of the disease proceeding to a fatal termination or even to the debilitating illness and painful cauterizations which go together in its later stages.—*Springfield Republican.*

The Pulse.

The pulse of a healthy person beats seventy times in a minute; there may be good health down to sixty; but if the pulse always exceed seventy there is disease, the machine is working too fast; it is wearing itself out; there is fever or inflammation somewhere, and the body is feeding on itself, as in consumption, when the pulse is always quick—that is, over seventy, gradually increasing with decreasing chances of cure, until it reaches one hundred and ten or one hundred and twenty, when death comes before many days. When the pulse is over seventy for months, and if there is even a slight cough, the lungs are affected. Every intelligent person owes it to himself to learn from his family physician how to ascertain the pulse in health; then by comparing it with what it is when ailing he may have some idea of the urgency of his case, and it will be an important guide to the physician. Parents should know the healthy pulse of each child, as now and then a person is born with a peculiarly slow or fast pulse, and the very case in hand may be that peculiarity. An infant's pulse is one hundred and forty; a child seven years old about eighty; from twenty to sixty years it is seventy beats a minute, declining to sixty at four score. There are pulses all over the body, but where there is only skin and bone, as at the temples, they are most easily felt.

The wrist is the most convenient point. The feebleness or strength of the beats is not material, being modified by the finger's pressure. Comparatively, rapidity is the great point; near death it is a hundred and forty or over. A healthy pulse imparts to the finger a feeling as of a woolen string; in fever it feels harder, like a silk thread; if there is inflammation, which is always dangerous, it beats fast spiteful and hard, as if fine wire was throbbing against the finger. When the pulse beats irregularly, as if it lost a beat, then hurried to make it up, there is something the matter with the heart.—*Ex.*

It is not the varnish upon the carriage that gives it motion or strength.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 22, 1877.

An apology is due to Rev. Mr. McNary, pastor of the United Presbyterian church of Dayton, and to the people of his charge for an unhappy allusion to them in a late *Cynosure* which represented them as unfaithful to the anti-secret reform; and "cringing" to local popular sentiment.

I was misled, no matter from what source; but the statement was incorrect and did injustice to an excellent minister and his people.

Will the *United Presbyterian* please copy?

The Detroit Council.

We give in this number an able article, "*What is It?*" from H. W. Beecher's *Christian Union*, which bears the marks of H. M. Storrs, Secretary of the American Home Missionary Society, sharply discussing the would-be National Council of Congregationalists. We commend the article to all thoughtful Congregationalists.

The view of this council which interests chiefly our National Christian Association may be summed up in the following particulars:

1. Dr. H. M. Storrs, as chairman of the Publishing Committee of the Reform Tract Society, Cincinnati, largely re-wrote and voted to print the first tract which was issued against secret societies, but insisted that the tract should go in my name. He is opposed to secret societies, but avoids all public responsibility for the discussion. If, therefore, he objected to Dr. Quint's Masonic standing, he would say nothing about it.

2. The Detroit Council was born soon after the anti-secret discussion opened, and has been, and is, the most serious blow our discussion has received. The Elgin Congregational Association "laid on the table" the question of adopting a testimony against secret orders similar to the one adopted by its Illinois State Association ten years ago and sent delegates to the Detroit Council which almost unanimously re-elected Grand Chaplain Quint, and which is, therefore, by its moral influence, forcing Illinois Congregationalists to go back on their own anti-secret record to conform to their Masonic National Council!

3. The war on Wheaton College is waged on its President by Masons and jacks, on the alleged ground that he is unpopular with the Congregational churches and ministers who go for the Detroit Council and its Masonic chaplain-secretary.

4. Soon after the anti-secret Aurora Convention which inaugurated the discussion and movement, Dr. Quint came to a fashionable hotel in Chicago and stopped there some time. I called on him, and he said he was there to get relief from bronchitis! I then supposed, and still suppose, he was there to consult Chicago Freemasons how to thwart our movement. Some of his Masonic brethren were already swearing that "it was getting too d—d hot for the lodge in Chicago," that they must do something effectual, or Masonry must be given up. Dr. Quint started the National Congregational Council, which so far proves "something effectual." Congregational ministers who, at home, have preached against the lodge, went to Detroit and either voted for Quint or said nothing about secret societies in the churches, or both; though there was sent to the members of the Council Quint's speech in New Bedford, Mass., in which he said, "If any one did not like it [his Masonry] he can help himself."

5. The *personnel* of the Detroit managers unfits their Council for any Christian use. Dr. Quint has been a Democratic politician down through the slavery discussion, voting for Polk, Pierce and Buchanan. Dr. Dexter defeated Dr. Roy's motion to take the Masonic cornerstone from the Pilgrim Monument. Dr. Eddy is a weak, ambitious Mason, who has been a Cumberland Presbyterian, Congregationalist, Dutch Reformed Presbyterian, and now again a Congregationalist and Quint's preacher to his "National Congregational Council!" To suppose such men will benefit the American Congregational churches is to suppose thistles and thorns will bear figs and grapes. The Detroit Council has nearly demoralized Oberlin, where it was started on the anti-secrecy reform so that our friends there are hard pressed, where Finney lived, labored and died. In short, the National Congregational Council, in the hands of such leaders, is the deliberate tool of the lodge and antagonist of reform.

Church Lotteries.

The public conscience and even the secular press has often condemned the churches for their inconsistency in using the subtle fascination of some lottery scheme to replenish their treasuries. The fact of such appeals to worldliness shows that a church is losing its power, rather a mob than a church of the living God, the body of Christ. The The promoters of church fairs have been driven to various expedients to escape worldly censure, which they always dread more than the condemnation of God, and yet retain the spell of the lottery. Raffles, fish-ponds, ring-cakes, grab-bags, post-offices, pound sociables, etc., run their day, until exposed and condemned Church members may not always be foremost in these affairs, yet they allow those outside the church to manage them in the name of religion, and sanction them by their patronage. A Pennsylvania judge a few years since severely condemned these worldly schemes covered by the church mantle, as no less violation of law than the open lottery. They have the same immoral tendency upon the individual patron, and no simperings of a lullaby piety should be permitted to screen them. The law against lotteries in this State provides for fine or imprisonment of any person who "sets up or promotes any lottery for money or by way of lot disposes of any property of value, real or personal, or under pretense of a sale, gift or delivery of any other property, or any right, privilege, or thing whatever disposes of or offers, or attempts to dispose of any real or personal property with the intent to make the disposal of such real or personal property dependent upon or connected with any chance by dice, lot, numbers, game, hazard, or any other gambling device, whereby such chance or device is made an additional inducement to the disposal or sale of said property."

The House of Bishops of the Protestant Episcopal church has issued a pastoral letter in which this great evil is discountenanced in the following plain terms:

"We are reminded by our brethren of the House of Clerical and Lay Deputies of this general convention, who have asked our counsel in the matter, that on one point cautions may be expedient to guide the enthusiasm of your Christian zeal. We speak plainly, for it has become necessary to warn the men and women in our congregations against any measures in the management of ecclesiastical or charitable affairs, which are liable even to the suspicion of moral ambiguity. There are easy opportunities in our parishes for devices which in secular business are barely tolerable, but which in the church have nothing whatever to excuse their sordidness or their vulgarity, except that they bring needed money to a worthy cause. It is not necessary to specify these abuses, or to characterize them as they deserve. It is enough that they lie close to the border of forbidden ground. If associations with the gaming table, the lottery, the race-course, the play-house, are inconsistent with Christian character, how much more when a church thus associates itself for the purpose of advancing the interests of Christ s kingdom! They put upon the lips of scoffers and apostates the sneer, that the people of God to compass an inferior end, are as ready as men of the world to postpone duty to expediency, or to sell truth and honor in the markets. It becomes you, brethren, to hold our church life and church economy aloof from these unhallowed concessions. We may well walk long with our Master in his path of poverty, and bide our time. We can suffer no real defeat if we cling to the rules of his kingdom. True charity can never be made one thing with self-indulgence, or turned into a thrifty traffic. As soon as we are ready to welcome the principle of sacrifice as the Saviour has revealed it, bringing the due proportion of all we have to his service, these dubious resorts of a half-faithless policy will disappear and the kingdom will come with power.

Will not every reader of the *Cynosure*, except the sick and the infirm, secure at least one subscriber before January first?

The Directors' Meeting, N. C. A.

The meeting of the Board of Directors, called to meet on Friday last, was promptly attended by a majority of the members. Mr. Carpenter presided.

After prayer by President Blanchard the Board listened to the following report from the committee appointed to confer with Rev. Paul S. Feemster respecting work in the South:

Your committee forwarded to Bro. Feemster a proposal in accordance with your instructions at your last meeting. He declined entering the work unless he could have a guaranteed salary of $300. Your committee did not feel authorized by the action of the Board to pledge that amount, and consequently no arrangement has been made with him to enter the field as an agent of the N. C. A. He is, however, in hearty sympathy with our work, and purposes doing occasional service in connection with other work as an evangelist.

After careful discussion of the report the committee was continued, being requested to keep up a correspondence with Bro. Feemster; and the following resolutions presented by Pres. Blanchard were adopted:

CHRISTIAN HOME MISSIONS IN THE SOUTH.

WHEREAS, Rev. Paul S. Feemster, late professor in Tusculum College, Tenn., has intimated his willingness to act as missionary agent for Home Missions, in connection with the National Christian Association opposed to secret societies; and

WHEREAS, He is willing to act as missionary evangelist, devoting his whole time to Gospel labors and churches excluding adhering members of the secret orders provided the sum of three hundred dollars can be pledged and paid him, looking for the balance of his support from his own resources, and from friends on the field; therefore

Resolved, 1. That, from long acquaintance with Mr. Feemster and his family connections, we have confidence in his wisdom, ability and integrity; and we are in favor of originating by his labors a home missionary work in the South, which shall be divorced from the secret orders.

2. That our treasurer be instructed to open an account with Christian Home Missions in the South; to receive contributions for the object and pay the same to Mr. Feemster to the amount of three hundred dollars a year provided this amount may be contributed; and report his action hereon to this Board.

3. That these resolutions be published in connection with his appeal for funds for this object in the *Christian Cynosure*.

4. Whenever the evangelical missionary organizations already established shall see fit to receive contributions and conduct home missions wholly divorced from secret societies, we are willing to commit the care and supervision of this branch of Gospel labor to such societies.

The committee on the Inter-State Exposition reported that a stand was engaged, fitted up and manned during the Exposition from Aug. 31 to Oct. 13, six weeks. Messrs. Rufus Stratton and Thos. Hodge had taken charge of the stand, giving freely and nobly almost their whole time

to the work. The financial exhibit was as follows:

EXPENSES.

Permit to sell books	$20.00	
Exhibitor's ticket, fitting up the stand, car fare of attendants, etc.	23.19	
Bills of books from E A. Cook & Co.	110 64	$153.83

RECEIPTS.

Cash on sales	$89 25	
Credit for books returned	69 28	$158 53
Net profit		$4 70

There were 214,500 pages of tracts given away at the stand, no more than eight pages being given to any one person. Ezra A. Cook & Co. furnished the tracts without expense to the Association. A number of books were also judiciously distributed. The report was approved and thanks given in the following:

Resolved, That the report of the Exposition Committee be approved, and a vote of thanks given to brethren Rufus Stratton and Thos. Hodge for their voluntary and self-sacrificing labors during the six weeks of the Exposition at the stand of the N. C. A.

The Committee on the Building reported little repairing made since last meeting. The Hall was not not occupied so much as formerly, the religious society having united with another church, and the Woman's Christian Temperance Union preferring a room nearer to the class they aim to save.

The Corresponding Secretary also reported briefly on the Dayton Convention.

The following resolution was proposed, discussed and adopted:

Resolved, That this Board of Directors regret the re-election of a Grand Chaplain of Freemasons, after being often advised of his Masonic standing, as Secretary of the National Congregational Council, to have charge of its records, business, and correspondence; and that, too, after his public declaration that he was a Masons' Chaplain, and "If anybody don't like it he can help himself." We respectfully call the attention of American Congregationalists to this subject as one of vital importance to their churches and the cause of Christ.

The Treasurer reported $106 of the Publishing House fund in the treasury. The aggregate amounts of the fund were also given. The completion of the fund was discussed briefly, but any action was postponed until the next meeting of the Board, when it is hoped that a considerable portions of the $2300 now only pledged may be paid in or put in the more reliable form of a note.

The Treasurer presented the request of the Indiana State Convention requesting assistance in paying their Lecturer for his services to the amount of $100, the National Convention also recommending the same. It was resolved that Dr. Cook be paid this amount so soon as possible after the completion of the Publishing House fund. Further financial questions were committed for settlement.

The meeting of the Board was very harmonious and strong. Adjournment was made until the 18th of December.

THE ADDRESS of Pres. Blanchard at Dayton has been printed and will be furnished at cost, about one cent per copy, with postage added. This will permit five or more to be sent at the uniform price of one cent each.

—The *Telescope* says of the effect of the convention at Dayton: "The secular press, the pulpits and nearly the whole population of Dayton, have given their silent testimony that the arguments of the recent anti-secrecy convention are unanswerable. This form of testimony generally coming from an enemy, Dr. Alexander in his evidences of Christianity regards as being as strong as any other form. We must, however, give one Methodist pulpit the credit of a sermon in favor of secrecy soon after the convention. But it did not satisfy all members of the church, rather serving to awaken inquiry.

—The *United Presbyterian* remarks upon the general effect on the country: "The Christian cause of opposition to secret societies is gradually fighting its way into notice. It does this, not so much through open warfare that is made upon it and its principles, as against secret hostility and the indifference of the general public. Masons and their friends are altogether too politic to risk their institution in a trial that shall determine its merits by a popular discussion. They prefer to sustain themselves by the influence of mystery and silence, and by the appeal they make to human credulity through the use of aprons, hatchets and the other solemn playthings of their outfit and regalia. As for the majority of those who are not Masons, they have yet to learn that the lodge is a school that ought to be abolished. But they will learn and the Christian Association is helping teach them."

—Rev. Levi White reports an interesting case to the *Wesleyan* of a young teacher who had left the Methodist Episcopal church because of its Masonic connections. On stating these reasons to his pastor, he was astounded to hear from the pulpit on the next Sabbath the case stated, followed by the anathema, "Any man who will leave the Methodist Episcopal church on that account is going to hell as fast as demons can drag him." It is needless to say that he was not attracted any the more to that pastor or people by such a remark.

—Bro. Hinman wrote last week from Wisconsin that the opposition to the State meeting in Baraboo was very strong and bitter. Entertainment for all the delegates was expected, however, and the friends trusted that the cause of Christian truth would triumph. We look for some report from the Convention in time for next paper.

The Supplement is a help to canvassers.

—Bro. Rathbun sends an appeal to friends in Michigan, but too late to find a place this week. He asks those who have subscribed to the State work to make good their word.

—Several of our exchanges speak of the success with the Publishing House fund at Dayton as putting the National Association "into full possession of the Carpenter building." This is a mistake. The treasurer reported at Dayton that $10,000 which the association wished to apply on that fund was the donation of Mr. Leuty, which is not yet in such a shape as to comply literally with Mr. Carpenter's proposition. There are over $2,000 which was counted in the estimate at Dayton which is in the form of pledges, some of them based on an effort to raise the amount as agents. So that, even with Mr. Leuty's gift counted, there is yet room for many subscribers to the *Dollar List;* and they will be needed too.

—Some young men, who witnessed Past Master Ronayne's earlier initiations in this city, are making arrangements to fit up a sham lodge for the benefit of their ten thousand fellows here who are in the way of the lodge tempter. Such an arrangement would satisfy the curious, disgust the pure minded, and be an economy for the indigent.

—The pastor of a large and influential Congregational church of one of the interior cities of Illinois sends us his first communication this week—an experience of the falsity of the lodge claim of benevolence. This feature of Masonic duplicity is among the first to be marked by candid outsiders. We trust this letter opens the way for more from a pen that can give both instruction and encouragement to our readers.

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The Home Circle.

Passing Away.

BY JOSEPH BODGSON.

Here you are and here am I;
Soon with all our little cares
In the grave we rotting lie,
Where the worm most sumptuous fares.

Here on earth no homes we own,
Though we fondly think we do;
Death will take our goods in pawn,
Circumstances show us how.

How we justly may exclaim
For to-morrow live to-day.
Who are passing with our fame,
Swiftly passing away.

All our beauty, all our forms
Pass like shadows in the sun;
Worms devour what's only worms,
Life like sand-glass soon is run.

Sons and daughters here of men
Ripening to maturer age,
Passing onward, not in vain
May these thoughts your mind engage.

Life is pleasure to us given
As something we may enjoy,
Leading us from earth to heaven,
Sweetly passing with employ.

Life is duty, that's a fact,
Every care which we display
Folly shows or wisdom's tact;
Think upon this every day,
Who are passing soon away.

Water from its fountain goes
Telling of some mighty deep,
Life from out creation flows,
Rushing onward in its sweep
To what great eternal deep.

Trusting God.

One of Daniel Quorm's class said that she "could trust the Lord where she could not trace him." Daniel did not believe in that, and after speaking his own mind, he called on "Frankie," who spoke as follows:

"You've been talkin' about trustin' in the Lord when we cannot trace him. Well, bless his dear name, I don't know anything about tracin' him, and I never thought anything about that. But I do love to think about trustin' him and I do know something about that, bless him.

"I be a poor, ignorant scholar, and always seem to be down to the bottom of the class in a good many things. But, bless him, I've had enough. I reckon, to make me a' most the top o' the class in trustin' him. Oh, dear leader, it be 'zackly as you been a sayin'—so safe that you don't think 'pon it; just lyin' down in his arms, without a morsel o' care or frettin', but feeling so sure that everything be as right as it can be, an' never a shadow o' fear come creepin' up between his sunshine and me. Why, if heaven be any better than that, then heaven must be a wonderful place, sure 'nough.

"It come to my mind a week or two ago, so full, and sweet, and precious, that I can hardly think o' anything else. It was during them cold northeast winds; these winds had made my cough very bad, and I was shook all to bits, and felt very ill. My wife was sittin' by my side, and once, when I had a sharp fit of it, she put down her work and looked at me till her eyes filled with tears, and says she, 'Frankie, Frankie, whatever will become of us when you be gone!' She was makin' a warm petticoat for the little maid; so, after a minute or two I took hold of it, and says, 'What are 'e makin', my dear?' She held it up without a word; her heart was too full to speak. 'For the little maid?' I says. 'And a nice, warm thing, too. How comfortable it will keep her. Does she know about it?'

"'Know about it? Why, of course not,' said the wife wondering. 'What should she know about it for?'

"I waited another minute, and then I said, 'What a wonderful mother you must be, wifie, to think about the little maid like that?'

"Wonderful, Frankie? Why, it would be more like wonderful if I forgot that the cold weather was a comin' and that the little maid would be a wantin' somethin' warm."

"So then, you see, I had got her, my friends," and Frankie smiled. "O wife!" says I, "do you think you be going to care for the little maid like that, and your Father in heaven be a goin' to forget you altogether? Come now, bless him; isn't he as much to be trusted as you are? And do you think he'd see the winter comin' up sharp and cold, and not have somethin' waitin' for you, and just what you want, too? And I know, dear wifie, that you wouldn't like to hear the little maid go a frettin' and sayin' 'There, the cold winter be a comin', and whatever shall I do if my mother shou'd forget me!' Why, you'd be hurt and grieved that she should doubt you like that. She knows that you care for her, and what more does she need to know? That's enough to keep her from frettin' about anythin'. 'Your Heavenly Father knoweth that ye have need of all these things.' That be put down in his book for you, wifie, and a purpose for you, and you grieve and hurt him when you go a frettin' about the future, and doubtin' his love."

"Ah, Frankie, I wish I had your faith," says she, and I let her go on with her work, hopin' she would think it over.

"When the little maid came home from school that afternoon, she had a bit of a sick headache. She went frettin' about the kitchen whilst her mother was gettin' the tea, and couldn't rest quiet for a minute together. But when the wife sat down, the little maid came and laid herself in her mother's arms and put her head on her mother's bosom, and her mother began to sing a quiet kind o' hymn to her. Then the little maid forgot her frettin', and sank down all snug and comfortable, and in a few minutes she was gone off to sleep.

"Frankie," I says to myself as I looked at it, "there's a lesson for thee. Sometimes the children o' the Heavenly Father get all fretful and sickly, and they go here and there and can't find a comfortable place anywhere, but are all nervous and fidgety. Here's what thou must do, Frankie. Thou must come and lay thyself down in the everlastin' Arms, and lean thy tired head upon the bosom of thy dear Lord, and draw his love in all around thee; and almost before thou know it, all thy fears and troubles shall be hushed off to sleep and thou'lt hear nothing but a quiet kind o' singin' in thy soul tellin' of his love. Ah, it be more than true, truer than any words can tell or anybody can think, for 'like as a father (or a mother either) pitieth his children, so the Lord pitieth them that fear him.'

"It be a poor thing to go a tracin' him. But it be a blessed thing, sure 'nough to put your trust in him, and I can't understand how anybody can help a doin' of it. Why, when things have come to the worst, and I do know what that be—when the money has been gone, and the cupboard been empty, and I haven't seen a way out of my trouble, and the devil has come a temptin'—for he do love to hit a man when he's down—I've gone 'pon my knees, just like as if I got down under the cross for a bit o' shelter from the storm. An' whichever way the wind blow, a man can get shelter there.

Well, let me lift my eyes to Jesus, and see him there for me, with the crown of thorns, an' the nails in his blessed hands and feet, and very soon my heart be so full as ever it can hold. "Oh, Frankie," I cry out, "the King o' glory died for thee—died like that. One drop o' his precious blood is more than all worlds; but for thee his heart emptied itself. He gave himself for me."

The old man's voice grew hoarse with deep emotion as he went on: "Why, I kiss those bleeding feet, and every bit o' life and strength in me cries out, 'My dear Lord, I can starve, I can suffer, I can die. But there is one thing I can never do; never, never, never. My Lord, I can never doubt thy love!"—*Daniel Quorm.*

The Justice of God.

"I am trusting to the justice of God," said a dying woman in answer to a question put to her by one who had come to visit her.

"To the *justice* of God!" said the surprised visitor; "had you said the *mercy* of God I could have understood you; but you are trusting to that which condemns the sinner!"

"I say what I mean," responded the woman, "and though I am a sinner, yet the justice of God is the ground of my hopes of the kingdom of heaven: for Christ has suffered, yea, died for all my sins, and I read in Romans 3: 26, that 'God is just, and the justifier of him that believeth in Jesus,' and he is all my trust.'"

He died to atone for sins not his own;
The just God has punished for us his dear Son.

Mistrust the man who finds everything good, the man who finds everything evil, and still more the man who is indifferent to everything.

Lip-Reading.

A good many years ago, when the accomplished daughter of a well-known gentleman of this city was a little girl, she was taken ill with scarlet fever, and when she recovered was stone deaf. Fortunately the child, who possessed a remarkably sweet voice, had learned to talk before the attack, and the physician who attended her, finding that her sense of hearing had entirely gone, enjoined upon the mother the necessity of carefully keeping up the habit of speech, in order that it should not be totally lost. From that time out the mother devoted herself to the preservation of her daughter's voice, almost to the exclusion of everything else, and the successful issue of her undertaking has proved an ample reward for her labors. The young lady is now not only an accomplished member of society, but an excellent artist, well known among the painters of New York. Her education was so carefully attended to by her mother that she not only talks well, but understands everything that is said to her by simply watching the lips of her interlocutor. On one occasion an eminent clergyman of this city called to see her mother, and was received by the young lady. After some fifteen minutes the mother presented herself, and the young lady retired. Presently the conversation turned upon the daughter, and the mother said something about her "infirmity." The clergyman, who had seen nothing to indicate any lack of perception in the young lady, and who had not noticed any physical defect, was surprised, and asked what was meant. The mother then explained that her child was stone deaf. The clergyman was loath to believe it, and almost demanded further proof of the fact. The young lady was then called, and it was proven to his entire satisfaction that she could not understand a single word that was spoken unless she saw the motion of the lips which uttered it. Like the deaf girl described in Wilkie Collins' novel of "Hide and Seek," she is singularly susceptible to any vibration of the timbers of the room or house in which she may be, and her mother has established a system of telegraphy with her by means of the doors and balusters, by which she can communicate with her throughout the whole house. By simply striking the baluster or door with the open hand her parents can apprise her that her presence is desired in a particular room or part of the premises, and by modifications of the raps can inform her of many of the minor affairs that are taking place. Although her father has a handsome competence, this young lady earns enough for her own support in the pursuit of her art.—*N. Y. World.*

The rays of happiness like those of light, are colorless when unbroken.

Children's Corner.

One Thing at a Time.

"There is no use in trying to put this room to rights," said Artie, half out of humor, as she took a survey of the nursery floor. "Those children do leave their things about so."

"It is not quite so hopeless a case as you imagine, Artie," said her mother, smiling. "I used to see this room in worse confusion still, sometimes, about five years ago. It did not discourage me."

"It does not seem to me that I ever left things around as bad as Harry and May do; but very likely I did. But now, mother, where would you begin?" asked Artie, who had lately begun to take lessons in chamber work.

"Let me give you a plain direction, that will always make work easier. Take one thing at a time. Let us pile all of Harry's blocks and pieces of wood into his wheelbarrow, to commence with. That is one thing done. It makes a difference in the looks of the room already. Now please gather up May's toys into her basket, and that will add considerably to the stock of good order. Now we will make the bed. Lay all the covers nice and even, and tuck them in smoothly around the edges. Does not that look better? Beat the pillows up well, and take each by the two upper corners and lay them lightly in their places. This way, Artie. There is a little sleight of hand about it, which my grandmother taught me when I was about your age. So much done, dear. Now if you will see that the bureau-top is all nicely arranged I will attend to this washstand. We are getting along famously, don't you think so? Now just run down to the kitchen and bring me the bowl of old tea leaves. I will sprinkle them over the carpet and will give you a lesson in sweeping. That will keep the dust from rising and will keep the colors bright and fresh. Let us pick up all the threads and strings and bits of cloth first, as it is hard to sweep them up, and wears the carpet badly. Do not take too long a sweep with your broom, and above all things avoid *flourishes*—that is Bridget's style of sweeping. Let us throw up the window and allow as much dust as possible to go out that way. Do not brush too hard, or you will roll up a ball of wool from the carpet by the time you are through, which will be just so much taken out of the warp and woof of it. I like best to begin by the wall, after I have rolled out all the pieces of furniture, and sweep toward the middle of the room; then move the articles back and finish the sweeping, taking up the dirt in the dust-pan and putting it in the stove. Now, when the dusting is done, we shall have a fresh, tidy room, and it has only taken us half an hour, though it looked a forenoon task to you, Artie. One thing at a time, and all work grows easy."—*Selected.*

Big Ben and the Westminster Great Clock.

In a recent lecture on the peculiarities of the Westminster great clock, delivered by Mr. Edward Becket Denison before the members of the British Horological Institute, it was stated that the dial of the clock was twenty-two feet in diameter, the area exactly four hundred square feet, and the fall of the weight one hundred and seventy-five feet. There are five bells for chiming and the respective weights of the four smaller bells are four tons, thirty-six hundred weight, thirty hundred weight, and twenty hundred weight. The weight of the hammer is four hundred weight. It ought to be eight hundred weight, and until the bell cracked the hammer which was in use did weigh eight hundred weight. The winding up of the going part takes ten minutes, but the winding up of the striking parts—the quarter part and the hour part—takes five hours each, and this has to be done twice a week. The error of the clock amounts to only one second for eighty-three days. The weight of the pendulum is six hundred and eighty pounds, and it can be accelerated a second a day by putting on an ounce weight. The figures on the enamel transparent dial are two feet in length.

The works of the clock are in thoroughgoing repair, and the framework bears the following inscription: "This clock made in the year of our Lord 1854, by Frederick Dent, of the Strand and Royal Exchange, clockmaker to the Queen, from the design of Edmond Becket Denison, Q. C." Just above the clock-room is situated the bell-tower now undergoing repairs. In the center hangs Big Ben, surrounded by the four smaller bells already alluded to. The bell is beautifully chased, and bears an inscription around the lower rim: "This bell, weighing 13 tons, 11 hundred weight, 15 pounds, was cast by George Mears, of Whitechapel, for the clock of the Houses of Parliament, under the direction of Edmund Becket Denison, Q. C., in the twenty-first year of the reign of Queen Victoria, and in the year of our Lord 1855."

The fracture in the bell, so much talked about, is situated near the rim, and facing St. Thomas' Hospital. It extends eighteen inches upward. A few years ago a piece of metal, measuring in length three and a half inches and five inches in depth, was cut away to prevent vibration. The bell's circumference is exactly twenty-seven feet, and its height six feet six inches. In 1852 the Astronomer Royal declined to have anything to do with the bells, as he did not profess to understand them. In 1855 Sir B. Hall (Lord Llanover) asked Mr. Becket Denison to take a hand in them, and it was then arranged that he, with Sir C. Wheatstone, and the late Rev. W. Taylor, should be referees. The great bell was cast first, but by some mismagement it came out thicker than the pattern and two tons heavier than was intended, and it required a clapper twice as heavy as was reckoned on by analogy to other bells. The chimes were set to the following lines:

All through this hour
Lord be my guide,
And by thy power
No foot shall slide.

—*London Times.*

Flee from Temptation.

A writer in the *Young Pilgrim* tells this incident:

Little Henry had been quite sick. When he was slowly recovering, and just able to be up and about the room, he was left alone a short time, when his sister came in eating a piece of cake. Henry's mother had told him he must eat nothing but what she gave him, and that it would not be safe for him to have what the other children did till he was stronger.

His appetite was coming back; the cake looked inviting; he wanted very much to take a bite of it, and his kind sister would gladly have given it to him. What did he do?

"Jennie," he said, "you must run right out of the room away from me with that cake, and *I'll keep my eyes shut* while you go, so that I shan't want it."

Wasn't that a good way for a boy of seven years to get out of temptation? I think so. And when I heard of it I thought that there are a great many times when children, and grown people too, if they would remember little Henry's way, would escape from sin and trouble.

Good Morning.

Don't forget to say "Good morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers—and say it cheerfully and with a smile; it will do your friends good. There's a kind of inspiration in every "good morning," heartily and smilingly spoken, that helps to make hope fresher and work lighter. It really seems to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is also true of all kind, heartsome greeting. They cheer the discouraged, rest the tired one, and somehow make the wheels of life run smoothly.

Trajan's Wall.

The events now transpiring in the neighborhood of the Danube bring into curious prominence the name of the Emperor Trajan, the buttresses of whose bridge, we believe, still stand on opposite banks of the Danube, and whose famous wall seems to be the line along which the tide of war is rapidly rolling. The bridge thrown over the Danube by this great monarch was, in some respects at least, the most remarkable of all the structures that successive belligerents have erected for the passage of their troops. It was not a mere floating bridge, but a permanent structure, carried on piers 160 feet high and sixty feet wide, and it comprised twenty arches, extending altogether over a span of 4770 Roman feet. This giant structure, than which ancient history records nothing of the kind equal to it, seems to have been intended as a fortress as well as a bridge. Standing eighty feet above the water, it is supposed to have afforded the command of the Danube navigation, a garrison posted on it being, of course, able to damage or destroy vessels passing under, while they would be above the reach of retaliation. It was destroyed by Hadrian, and its precise locality has been the subject of some dispute. Ruins, which evidently might have formed the buttresses of a bridge, occurring on the line of an old Roman road, however, seem to leave little room for doubt. Trajan's wall is another relic of this terribly energetic old Roman. It is, strictly speaking, a rampart of earth about thirty-five or forty miles long and extends from Rassavo, just at the bend in the Danube, to the Black Sea. Though only an earthwork, it is a formidable line of defense. It is eight or ten feet high, with a fosse in front of it, while the western portion is still further fortified by deep lakes and the swampy valley of Kara Su. In addition to all this, another rampart of a similar character lies just in the rear of it. This is known as the south wall, the space between the ramparts being from 1,000 to 2,000 feet. —*London Globe.*

The Sabbath School.

LESSON XLVIII.—Dec. 2, 1877.—THE DELIVERANCE.

SCRIPTURE—Acts 27: 33-44. Commit to memory vs. 33-37.

GOLDEN TEXT.—"He bringeth them into their desired haven." Ps. 107 30.

33. And while the day was coming on, Paul besought them all to take some meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

We have also a more sure word of prophecy, whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts. 2 Pe. 1: 19. And I will give him the morning star, Rev. 2: 29. The night is far spent the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Rom. 13. 12 But exhorting one another; and so much the more as ye see the day approaching. Heb. 10: 25. Because the darkness is past and the true light now shineth. 1 John 2. 8

And on the fourteenth day of the same rested they and made it a day of feasting and gladness. Es 9: 17.

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 2 Cor. 11: 27. Can the children of the bride-chamber fast while the bridegroom is with them? Mark 2: 19. So the woman went her way and did eat, and her countenance was no more sad. 1 Sam. 1. 18.

34. Wherefore I pray you to take some meat; for this is for your health: for there shall not a hair fall from the head of any of you.

And I will fetch a morsel of bread, and comfort ye your hearts. Gen. 18 5. Now, therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee 1 Sam. 28: 22. In the meanwhile his disciples prayed him saying, Master, eat. But he said unto them I have meat to eat that ye know not of. John 4: 31, 32. Mat. 15: 32.

Why art thou cast down O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance and my God. Ps. 42: 11; Pr 3: 7, 8; 4: 22.

But the very hairs of your head are all numbered. Fear ye not therefore ye are of more value than many sparrows. Mat. 10: 30, 31; Lu. 12: 7. But there shall not an hair of your head perish. Lu. 21: 18; 1 Ki. 1: 52; 1 Sam. 14: 45; 2 Sam. 14 11. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Ps. 37: 3; also 39: 40; Is. 25: 4; 26: 4.

35. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat.

And he took the seven loaves and the fishes and gave thanks and brake them. Mat. 15: 36; Mark 8: 6; John 6: 11, 23; and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth. 1 Tim. 4: 3, 4. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10: 30, 31; 1 Sam. 9: 13; Acts 2: 46.

And Jesus said unto them, I am the Bread of Life. John 6 35; 1 Cor. 10: 3. Jesus saith unto them, My meat is to do the will of him that sent me and to finish his work, John 4: 34. Thanks be unto God for his unspeakable gift. 2 Cor 9: 15.

36. Then were they all of good cheer, and they also took some meat.

Be of good cheer. It is I: be not afraid. Mat. 14: 27; Acts 23: 11; 27: 22 25

37. And we were in all in the ship two hundred threescore and sixteen souls.

And there the centurion found a ship of Alexandria sailing into Italy. Acts 27: 6. [Laden with the grain of Egypt for Rome.] And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band Acts 27: 1. [A "band" of Roman soldiers consisted of from 400 to 600 men. See Acts 10: 1.]

38. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them Jon 1: 5; Acts 27: 18, 19.

In my name they shall cast out devils. Mark 16: 17. Purge out, therefore, the old leaven. 1 Cor 5. 7, 13 And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell. Mat. 5: 29 30.

39. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoised up the mainsail to the wind, and made toward shore.

[The anchors were cut loose and abandoned. See margin.] And fearing lest we should have fallen upon rocks they cast four anchors out of the stern. v. 29; v. 15, 17.

41. And falling into a place where two seas met, they ran the ship aground; and the fore-part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

Thrice have I suffered shipwreck; a night and a day have I been in the deep. 2 Cor 11: 25. And he was in the hinder part of the ship asleep on a pillow. Mar. 4: 38. Holding faith and a good conscience: which some having put away concerning faith have made shipwreck. 1 Tim 1: 19.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

Paul and certain other prisoners v. 1; Take the prophets of Baal; let none of them escape. 1 Ki. 18: 40. If any of the men whom I have brought into your hands escape, he that letteth him go his life shall be for the life of him. 2 Ki. 10: 24; 1 Ki. 20: 39. How can ye escape the damnation of hell? Mat. 23: 33.

43. But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land:

This man is a Roman. Acts 22: 26. Lo, God hath given thee all them that sail with thee, vs 22–25.

44. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. Lu. 21: 36. There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape. 1 Cor. 1: 13; Heb. 2: 3.

—One of the saddest incidents connected with the forgery of Wm. C. Gilman of New York, is the effect it had upon his wife. She is a niece of Henry Ward Beecher, and the terrible shock has entirely unsettled her reason. She has become so violent as to render her removal to an asylum necessary.

Temperance Items.

New York, Nov. 12.—Henry Hausman, of 19 Christie street, tonight shot his three children and himself. The intemperance of his wife is attributed as the cause.

Madison, Wis., Nov. 12.—August Scott, a young German aged 19 years, died this morning of paralysis, superinduced by the excessive use of tobacco.

New York, Nov. 12.—Evelyn Stuart, the wife of Robert Stuart, who is possessed of an independent fortune, and resides at the Buckley House on Fifth avenue, committed suicide this morning. The unfornate lady had become despondent through her husband being addicted to heavy drinking.

Carlisle, Ind., Nov. 10.—Chas. Padgett and Joe Norman, saloonkeepers; Ol. Rood, Town Marshal, and Bishop Howel, a notorious rough, who brutally assaulted Mr. Lee, a temperance lecturer, here three weeks ago, have been bound over to court to answer to the charge of assaulting him with intent to kill. It is hoped that those who are to be the instruments of bringing these parties to answer for their hellish crime may not be slack nor swerve in the least in the discharge of their duty, for indeed it was the most disgraceful affair that could possibly occur to tarnish the fair fame of any commonwealth. It was as the Kansas, Ill., *Record* described it, "The most brutal outrage that has ever occurred in the State of Indiana"—not only an outrage against him who was the immediate victim of their fiendish passions, but a grievous offense against every peaceable, law-abiding citizen who has at heart the good repute of the community in which he lives.—*Inter-Ocean.*

—What can be done to prevent our boys from using tobacco? The evil is growing rapidly, and is destroying both soul and body. Why is it so? Is it not the example of fathers and guardians that leads them astray? There are not many fathers who wish their sons to use tobacco, yet they use it themselves in their presence, and thus contradict all the teaching on the subject. Mothers may tell their boys that it is a wicked and filthy habit; sisters may plead; but what is the answer, "Father smokes and it don't hurt him, and it won't hurt me!" Besides, they think it is manly to chew and smoke. I have known men to use tobacco to excess, when their wives were obliged to go with bare feet, and their children without a change of raiment. There was no money for shoes or clothing, because of the pipe and the jug. But poverty and ignorance is not all. These little beginnings lead to ruin, and the mother sees her sweet, innocent boy polluted, besotted and wrecked. The cigar, the pipe and the cup are easy steps down the ways of death. —*Christian Woman.*

—The Boston Common Council, the other evening, resolved, by a vote of 36 to 19, that no wines, cigars, lager, cider or mineral water should be furnished at entertainments, or with refreshments paid by the city. Good.

News of the Week.

—Two Chicago sensations last week: the suicide of W. F. Coolbaugh, President of the Union National Bank, and the destruction by fire of Field, Leiter & Co's mammoth and magnificent retail store on State and Washington streets, one of the finest establishments of the kind in the country. The fire began in the remotest part of the roof about 90 feet from the street. The fire department fought gallantly but the great court open from the first floor to the roof permitted the burning debris to fall through the whole building, and the whole interior was burned out or ruined. The outer walls were little injured. The fire broke out soon after 8 P. M. Wednesday and the engines were not drawn off till 4 P. M. next day. The loss on the building is estimated at over $150,000, and probably about the same amount will be saved from the stock. The value of the goods was about a million and a quarter, insurance $969,000. The Field & Leiter company have leased the Exposition and will in a few days have the floor of that vast building covered with a new stock.

Memphis, Tenn., Nov. 12.—Some months ago Mack Williams and some of his friends residing some four miles north of Raleigh, in this county were engaged in a row with some colored men, and shot two of them. Since then a reign of terror has existed in that section, and a number of colored men have been shot at by night, resulting in driving away a number of hands from the plantations, the law abiding citizens being overawed by the ruffians. Last Saturday night Scot Smith, a worthy negro residing on Taylor's plantation, was called to his door by fifteen or twenty men—among whom he recognized Williams—and fired upon with a volley, and wounded in the head and arm. The gang believing they had killed him, left. Smith came to this city to-day to seek redress and protection.

—A Dowington (Pa.) dispatch says a band of tramps stole a quantity of property from the cars at West Chester Junction. The railroad employes made a raid upon the tramps, and recovered the property, but not until two railroad men and four tramps were injured. Two trains were stopped near Lewiston by them yesterday morning, and it was only after a desperate resistance upon the part of the conductors and their assistants that they were driven off. It is estimated that there are 1,000 to 1,500 tramps wandering between here and Pittsburgh.

—Great efforts are making in India to enlist all the Mohammedans of Asia and Africa in an active combination to support the Turks. Appeals have been sent the Persians, Afghans, the people of Arabia, Egypt and Morocco. According to the *Indian Mirror* of Calcutta, "the Indian Mohammedans are informed that the fact of their being subject to a tolerant and comparatively liberal government does not excuse them from the obligation of helping Islam in its time of need: and it is insinuated that the British government will not look with disfavor on their intervention in the matter, because the greater part of the Turkish debt is held by Englishmen, and because the maintenance of Turkey is essential to the safety of India."

—An official Russian dispatch, dated Veran Kaleh, Sunday, Nov. 18, says: "The Russians carried Kars to-day by storm. The battle preceding the capture commenced at 8 o'clock last night and terminated at 8 this morning. Our trophies and losses are at present unknown."

—Russia is urging Servia to cooperate in the war, in view of the operations for the relief of Plevna which Mehemet Ali is expected to commence during the last week in November.

—A dispatch from Tophia reports that the Russians on Friday attacked Etropol and the Turkish positions at the entrance of the Orchanie defile, and were repulsed with heavy loss.

—A Russian official dispatch, dated Bogot, Saturday, the 17th, says: News has just been received that a detatchment of Cossacks and infantry succeeded in driving the Turks out of Bosalie Pass by turning their fortified positions on Moragaidagh. The Turkish camp there was captured.

—A malignant epizooty in Southern Russia has destroyed hundreds of thousands of cattle, and is still raging. In many villages, according to a report of our consul at Odessa, "scarcely a cow or an ox is left to the impoverished inhabitants."

—Mr. Fawcett, a very able Englishman, shows that not quite four years ago the English government in India expended £8,500,000 in relieving the people under the Behra famine, and that now not less than £10,000,000, and not improbably £14,000,000 (about $70,000,000), will be required to relieve it from the present terrible famine—and that in consequence of all this the India government is threatened with bankruptcy.

—Henry Hoyt, publisher and bookseller, announces the publication of the 4th vol. of Select Notes on the International S. S. Lessons for 1878, by Rev. F. N. Peloubet. It contains three grades of Questions on the International Lessons. Price $1.25.

—All handling bank notes have only to keep at hand for consultation *Peterson's Counterfeit Detector*, a semi-monthly publication containing descriptions of all counterfeit notes as soon as they appear; also a complete list of broken, closed, failed, and fraudulent banks. Every number of the *Detector* contains likewise lists of all the National and State Banks in the country, financial news and items, price current, reviews of the money and stock markets, &c. The rate of subscription for the monthly issue is only $1.50 a year; semi-monthly $3 00 a year. Subscriptions may commence with any month and are payable in advance. Address T. B. Peterson & Brothers, Philadelphia, Pa., for specimen copy.

—I. R. B. Arnold of Syracuse, Ill., is the author of a temperance march arranged for piano or organ, and for sale by D. S. Arnold of Oberlin, O. It is commended as likely to prove very popular. Price 25 cents.

—The popular estimation of *Wide Awake*, the new children's paper, is well summed up in what a distinguished literary gentleman said: "The other magazines lie on the table fresh and clean while *Wide Awake* is read to tatters." Only $2.00 a year. D. Lothrop & Co., Boston, Mass.

CONVENTION CORRESPONDENCE.

RESOLUTIONS OF THE CENTRAL ILLINOIS UNITED BRETHREN CONFERENCE.

WHEREAS, 1st. Secret societies tend to create distrust, caste, corruption and hostility in both church and state. 2d. The system of organized secretism —its ceremonies, oaths, laws and penalties, as borrowed from ancient heathenism—are contrary to Christian morality. And, 3d. They are in their nature more attractive to bad men than to good, and are mainly controlled by the former, and hence dangerous to the well-being of society and detrimental to Christianity; therefore,

Resolved, 1st. That we hail with joy the advanced step taken in this reform by our late General Conference, in giving us a more explicit rule on secret societies, and that we hold that the strict enforcement of the rule is obligatory on all our itinerant preachers.

2d. That should any member of this conference, in charge of a field of labor, henceforth knowingly and wilfully disregard this law, and retain in his charges members holding an affiliating relation to a secret society, he shall be left without an appointment.

3d That we heartily endorse the movement of the National Society, opposed to secret societies, and that we co-operate in this reform movement whenever practicable, and that we appoint one or more delegates to the annual session of the National Association, to convene at Dayton, Ohio, and also to the Illinois State Convention, to convene at Streator, Illinois.

J. L. CONDON,
S. LEVICK,
W. W. KNIPPLE. } Committee.

FROM THE PRESIDENT OF THE NORTH EAST PENNSYLVANIA ASSOCIATION.

DEAR BRETHREN:—I would be with you but circumstances over which I have no control, forbid it. My prayer is that your present convention may transcend all of its predecessors in interest. I trust you will not forget "the battle is God's"—we are to fight it through his Christ in his name. Every blow, no matter how weak, developes new phases of the anti-Christ; and every development, every bringing to light, is a victory against him.

By a singular train of circumstances the way has been opened for me to make the attempt to prove that Masonry embraces a religion anti-Christian in theory and practice, in the *Advocate*, a Masonic paper, published in New York city, claiming to have an hundred thousand subscribers. I expected, as I had reason to, to be met in the argument by some Baptist minister. I was made glad, however, for consistency's sake, since instead of such an opponent. a most consistent representative of the Masonic religion put in an appearance against me. He, although, as I am informed, a Rev. D.D., LL.D., boldly and rather boastingly comes out with the claim and assertion that members of the Christian churches are not worthy of comparison with members of the lodge; that "Jesus the Christ" is "a symbol of God" and that his worshipers are idolators; and that God himself is the "unknown" and "unknowable."

That Masonic inconsistency is coming to defend itself by such claims and assertions as these is proof of the desperateness of its case, and the probable shortness of its time. In this there is abundance of encouragement for every anti-secret society man to take the sword of the Spirit, the word of truth, and strike as when and where best he can, assured that God will give direction and force to the blow. We of northeast Pennsylvania are doing what we can in the way of keeping up our local organization; but as to the State, for want of co-operation on the part of our brethren west of the mountains, we can hardly be said to have a visibility. We hope some action may be taken by your body to arouse our State interest and reorganize us in a more permanent and efficient form and working order.

I close as I began, with a prayer that the Divine Spirit may guide in all your deliberations, and lead to practically wise conclusions in all things. A worker in the truth with you all as fellows and brethren, ALBERT L. POST.

Montrose, Pa., Oct. 15, 1876.

FROM LOWNDES COUNTY, MISS.

COLUMBUS, Miss.

To the Assembled N. C. A.:

Greeting in the Lord. It is a source of regret that it is impossible for any from this section of country to be present with you, but it is the earnest prayer of more than one that the Holy Spirit may be with you to encourage, direct and give power from on high.

The leaven of anti-secrecy is slowly but surely working here. Those who were once afraid to breathe a word against secret orders now comment freely upon the great power they exert for evil in church and state.

We need a lecturer here but we lack the means to support one. More light upon the subject of secretism is much needed here and we need a great out-pouring of the Spirit of God by which those who know the evils of secret orders may have grace to renounce and declare those evils before the world. For this great blessing we labor, pray and wait, and ask you to unite your prayers with ours.

The enemy with which you combat is powerful, doubtless the weapons which will be used for your defeat will be countless, but to those who come against them in the name of the Lord of hosts success is sure. If I may presume to speak a word of encouragement let me say, Go on in the spirit and in the strength of our Lord and Saviour Jesus Christ. "God is able to make all grace abound toward you, that ye always having all sufficiency may abound to every good work."

I have distributed about 3,000 pages of Anti-masonic tracts, which with the exception of a few copies are all we have. I have also distributed a number of copies of the *Cynosure* and the illustrated supplement. We know by experience what "Masonic vengeance" means, but we know also that "Whoso putteth his trust in the Lord shall be safe." MRS. M. A. F. TAPLEY.

FROM NEW MEXICO.

SOCORRO, New Mexico, Oct. 12, 1877.

PRES. H. H. GEORGE, *Dear Sir*: Though unknown to you and the National Convention I take the liberty to address you in a few words.

1st. I am also an *Anti-mason* and working to the best of my ability in the cause of pure, undefiled religion of our Lord Jesus Christ. I say *pure*, I mean free from every defiling thing, secrecy, rum, Rome, etc. I have felt the sting of secret societies. I have seen the bad work they can do. I have however failed to see the good they can do. I am missionary of the M. E. church to New Mexico, and have been laboring here for nearly four years. I have preached against secret societies and do all I can for the advancement of anti-secrecy. May God speed the day when this demon of darkness shall be put to death to rise no more.

2d. I bid your Convention God speed. I ask God to bless you and the work in which you are all engaged. I should rejoice to be with you but the distance is so great, the traveling so difficult, and the purse so small that it is utterly impossible. I ask your prayers in my behalf that I may not quake should I receive a bite from the serpent in question. Yours humbly for Christ's sake,

M. MATHIESON.

—Rev. J. D. Potter, the well-known evangelist, began his labors in New York with a series of meetings at Millville, Nov. 11th.

Religious Intelligence.

—One of the leading results of the Missionary Convention in Shanghai was the new impulse it gave to the union feeling. In connection with the Grand Christian Chinese Council the Presbyterians, forty in number, and representing one English, one Scotch, and three American churches met together and resolved: 1. That there should be but one Presbyterian church in China. 2. That this church should not be connected ecclesiastically with any foreign church. 3. To begin the union of mission work and the native church as soon as practicable.

—Dr. William Gibson, of Jamestown, Pennsylvania, has donated two fine buildings at Erie, which are valued at $80,000. to the United Presbyterian Board of Foreign Missions and the Bible Society, the proceeds from rents to be devoted to the free distribution of Bibles in Egypt and Palestine, in the Arabic and native languages. He has the supervision of the disbursement during his life.

—Rev. Aaron Worth of Indiana has sent a hundred dollars to the Wesleyan Pulishing House, Syracuse, donated by Rev. Wm. Leuty of Ligonier, whose munificence toward the reform represented by the National Christian Association is well known.

—Rev. Dr. J. E. Roy of the American Home Missionary Society's office in this city has sufficiently recovered from his sleeping-car accident as to give partial attention again to business.

—Rev. C. E. Hawley of the Wesleyan church, Damascoville, Ohio, is yet laboring for the promotion of Scriptural holiness in Ohio with very great and blessed results. Rev. S. Rice is associated with him at present.

—The oldest Christian church in the world is said to be one in Algeria, in the pavement of which is a stone with an inscription stating that it was built in the year 328.

—The *Southern Evangelist* calls attention to the fact that in the number of accessions to the churches on profession, the colored Presbyteries stand among the first.

—A Twenty-five cent edition of the Bible is soon to be issued from the Bible House in muslin binding, with red edges, designed especially for Sabbath schools and for the young. It indicates the return toward ante-war prices, and means a still wider diffusion of the Word of Life.

—A large Swedish mission chapel, seating 3,000 persons was dedicated in this city on the Sabbath. The chapel is located on the corner of 30th and Arnold streets, South Side. The dedication services were attended by thousands, and the services continued from 3:30 to 11 P. M.

—At the last meeting of the Board of Managers of the Bible Society an appropriation was made to the American Board for translation work in Japan, and sanction was given to the printing of some part of the Bible in that country, with type, in a form specially adapted to common readers. Provision was also made for the distribution of Bibles to emigrants and among destitute persons in New York and in different parts of the country, by numerous and liberal grants to auxiliary societies and to responsible persons, as well as through the Society's agents. In some parts of the South and West its colportage work is receiving special attention at the present time. The total grants for circulation at home and abroad amount to about 53,000 volumes (including 174 for railroads and twelve volumes in raised letters for the blind). Besides this, the appropriation of funds amounted to $2,750. The receipts for September were $28,492; copies of Scriptures issued, 48,300.

—At a late communion in the church at Northfield, Conn., the pastor being absent the services were taken charge of by Mr. Moody. The *Interior* says: Not being an ordained minister, we think Mr. Moody did wrong. He says it is the Lord's table, not man's table. So we think, and therefore also think that the Lord's will in regard to its administration ought to have some influence with Mr Moody, and all others. It may be regarded a small matter—that Northfield sacrament —taken by itself, and under supposable circumstances would be right, but it is an initiative taken by a man of great influence, which will be followed to the dishonor of the most sacred visible pledge of his love that Christ has left us.

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TRACT NO. 9, ILLUSTRATED:

FREEMASONRY IN THE CHURCH.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory S. P. R. S.*," 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill

TRACT NO. 10:

CHARACTER AND SYMBOLS OF FREEMASONRY.

A 2-page tract, (ILLUSTRATED) by its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow." "the Square and Compass," "the Lamb Skin, or white Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. 25 cents per 100 or $2.00 per 1000.

TRACT NO. 11:

Address of Niagara County Association, New York.

TO THE PUBLIC,

Concerning the Morgan Murder, and the character of Freemasonry shown by this and other Masonic murders. 50 cents per 100

TRACT NO. 12:

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry.

An 8-page tract, $1.00 per 100; $8.00 per 1000

TRACT NO. 13:

DR. NATHANIEL COLVER ON MASONRY,

and

HOWARD CROSBY, D. D.,

Chancellor of the University of New York, on SECRET SOCIETIES

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TRACT NO. 14:

GRAND LODGE MASONRY.

ITS RELATION TO CIVIL GOVERNMENT AND THE CHRISTIAN RELIGION.

Opening address before the Monmouth Convention, by PRES. BLANCHARD of WHEATON COLLEGE. This is a 16-page tract at $2.00 per 100; $15.00 per 1000.

TRACT NO. 15:

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By REV. J. A. HART, Secretary National Christian Association. Published by special order of the Association. 50 cents per 100: $4.00 per 1000.

TRACT NO. 16:

HON. SETH M. GATES ON FREEMASONRY

PROOF THAT THE INSTITUTION THAT MURDERED MORGAN IS UNCHANGED IN CHARACTER

This is a letter to the Monmouth Convention by Hon. Seth M Gates who was Depnty Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction. A 4 page tract, 50 cents per 100; $4.00 per 1000

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TRACT NO. 24.

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TRACT NO. 26.

FREEMASONRY A RELIGION.

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TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.

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A club of ten was received last week from G. H. Williams, Putnam, Conn., and another from George Cowley, Rio, Columbia county, Wis. He writes: "We expect to attend our State meeting in force if the weather permits."

Word also comes from Jordan's Grove, Ill., Dansville, N. Y., and other places, of efforts made to secure subscriptions for the *Cynosure*.

In two weeks the report of the *Cynosure* mail list is promised, and again the first week in March, after the winter's campaign is closed, an other report may be expected. The best time to work for the *Cynosure* is from the present up to January first. Are you at work?

John Macauley, Pittsfield, Pike Co., Ill., writes: "I am going to do my best to keep up my last winter's club."

J. W. Allen, Ripon, Wis., writes: "I will try between this and January to get as many as I can to take the *Cynosure*."

God cannot make much use of discouraged men.

MARKET REPORTS.

CHICAGO, Nov. 19, 1877.

GRAIN— Wheat—	No. 2		1 08
"	No. 3		1 03½
"	Rejected		93½
"	Minnesota	1 08	1 18
"	Winter		1 18
Corn—	No. 2		45⅝
	Rejected		43
Oats—	No. 2	25½	26
	Rejected		21¼
Rye—	No. 2		54¾
Bran per ton			12 00
Flour—	Winter	5 50	7 00
	Spring	2 75	7 75
Hay—	Timothy	8 75	2150
	Prairie	5 00	8 00
Mess Beef		10 00	11 00
Tallow			7¼
Lard per cwt			7 85
Mess pork per bl.			12 50
Butter medium to best		16	32
Cheese		6	13
Beans		1 75	2 10
Apples per bbl		1 25	3 75
Poultry—	Chickens per doz	1 25	2 00
	Turkeys per lb	7	8
Eggs		12½	19
Seeds—	Timothy	1 18	1 33
	Clover		5 00
	Flax	1 27	1 39
Potatoes new per bu		34	50
Broomcorn		2½	6
Hides	green to dry flint	8½	15
Lumber—	Clear	30 00	35 75
	Common	14 00	18 75
	Shingles		3 60
WOOL—	Washed	32	41
	Unwashed	23	29
LIVE STOCK	Cattle Choice	4 50	5 00
	Good	4 10	4 40
	Medium	3 75	4 00
	Common	2 50	3 25
	Hogs	4 30	4 60
	Sheep	2 75	4 25

New York Market.

Flour	$3 00	9 50
Wheat— Spring	1 32	1 36
Winter	1 43½	1 50
Corn	61¾	63
Oats	34	44
Rye	72	74
Lard		8¾
Mess pork		14 20
Butter	12	22
Cheese	7	12½
Eggs	10	23
Wool	10	57

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CHICAGO, THURSDAY, NOV. 29, 1877.

VOL. X., No. 9.—WHOLE NO. 401. WEEKLY (post paid) $2.20 A YEAR.

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Notices

THE IOWA STATE CHRISTIAN ASSOCIATION

Will hold its annual convention at Washington, Washington county, according to arrangements made at the Oskaloosa meeting last spring to meet on the second Tuesday of December (the 11th) at 7 o'clock P. M., continuing through the two succeeding—and all friends of the cause in Iowa and adjoining States are invited to attend and make the meeting an interesting one. Arrangements will be made for entertainment.

THE ILLINOIS CHRISTIAN ASSOCIATION

Will hold its annual Convention at Oriental Hall, Streator LaSalle county, beginning Tuesday, Dec, 4th, at 7 o'clock P. M. and continuing through the 5th and 6th. Rev. Jas. P. Stoddard, Pres. S. B. Allen, Prof. C. A. Blanchard and other able speakers are expected to be present and address the convention. Delegates desiring entertainment will call on J. T. Buckley, Esq., who will assign them places.

H. H. HINMAN,
State Agent.

MICHIGAN STATE CONVENTION.

The annual meeting of the Michigan Anti-secret Christian Association will be held in Hudson, Lenawee county, on the 18, 19, and 20 days of December next. A grand meeting is desired and expected. Past Master Ronayne, will be present Other eminent speakers will be present to add interest and profit to the occasion. State lecturer Rathbun is vigorously at work to make the meeting a grand success.

E. W. BRUCE,
Rec. Sec'y.

WESTERN PENNSYLVANIA.

The third annual convention of the Western Pennsylvania Christian Association opposed to secret societies will meet in the First U. P. church, New Wilmington, Lawrence county, Pa., on Tuesday evening, December 11th, and continue its sessions till the afternoon of Thursday, December 13th. Edmond Ronayne, Past Master, Keystone Lodge, No. 639, Chicago, of great reputation as a lecturer, will (positively) be present, and work the first and second degrees of Masonry. Rev. L. N. Stratton, editor of the American Wesleyan, Syracuse, N. Y., will also make an address. A number of other able and eloquent speakers from a distance have been invited and are expected to speak, and take part in the deliberations. Let there be light on the great living issues of secret oath bound organizations. If Free Masonry and kindred associations be good a candid discussion of their merits can do no harm; but if they are wrong all should know it.

New Wilmington, the place of meeting, is easy of access, being only a half hour's ride from Wilmington station on the New Castle and Franklin railroad, with which hacks connect, on the arrival of trains from the north at 10:50 A. M and 4:55 P. M, and from the south at 10:40 A. M. and 4:55 P. M

BY ORDER OF THE COMMITTEE.

EXPOSITION IN CARPENTER HALL.—Past Master Ronayne announces that he will work the third degree of Freemasonry in the Hall, 221 West Madison street, on the evening of Tuesday, December 4th. As many have been expecting this exposition the notice should be widely given in the city.

—The Treasurer of the Illinois State Association requests all who subscribed for the State work last year to send in the amount without delay. All friends of the reform in the State are desired to aid in this work during the coming year, and can send their pledges to the Secretary or Treasurer.

Topics of the Time

This is Thanksgiving Day. The proclamations of the President and the Governors have made it so, much less than the good providence of our God. Again we will read with new delight those wonderful Psalms of praise; again in the assembly, about the family altar, and in the closet raise the voice of thanksgiving. The proclamations, from the long one from Washington to the very short one from Rhode Island, are reminders more of the feast than of the thanksgiving, if we except that of Gov. Rice of Massachusetts, whose proclamations have become well known for their evangelical spirit. Let this distinction be properly kept. The day is a religious and solemn time, and the feast is to be taken as the early disciples ate "their meat, with gladness and singleness of heart." Let such be the spirit of the day, while the mercies of God upon our land, our farms, homes and churches are eagerly called to mind. Not least should our readers be grateful for blessings on Christian reforms, and be led in the contemplation to stronger faith and greater zeal for the coming of the kingdom of our Lord and Saviour Jesus Christ.

For the first time in many years the Democrats were victorious in the Senate last week. Not since March, 1861, have they tasted the joy of such political triumph. So nearly are the parties matched that the absence of Senator Sharon among his Nevada millions makes a dead lock in Congress. Two Southern members, generally counted on the other side, gave the Democrats a temporary advantage which they were quick to improve with an effort to seat M. C. Butler of South Carolina, the infamous leader in the Hamburg massacre. The general indignation at this attempt is even more justifiable than that which fell upon Morissey, the bruiser and gambler, or Cannon, the polygamist. In the name of justice Butler should be remanded to the gallows, and it is hoped his opponents in the Senate may be increased by the return of absentees so as to insure his rejection.

Gen. Grant and Gov. Fish will now find time to regret their hasty crimination of Charles Sumner. The reputation of the great statesman has been triumphantly vindicated from their cowardly attacks, by the removal of the injunction of secrecy from the executive journal of the Senate. Mr. Fish knew only when treaties were sent to the Senate and when they returned; any delay meantime he charged to Sumner who was Chairman of the Foreign Committee. The official record shows that the action of the Committee was prompt, and its responsibility ended when the documents were reported back to the Senate.

In view of the late remarkable success of the Russians in Armenia and the probable surrender of Plevna, the feverish state of the English government, caused by the first raid across the Balkans is again experienced. The active intervention of England is all the cry of the papers that have supported Disraeli's Turkish policy. It is even stated that the Premier has gone so far as to intimate to the Russian minister that if Adrianople is taken and Constantinople threatened there may be such an outcry in England as to make war inevitable. The vehemence of the press and the threats of the ministry will find great difficulty in pushing the nation to war in the face of the Russian successes. There is beside a strong party in England that will hold their impetuosity in check. In a late letter Goldwin Smith says: "The party which stood by the North during our civil war now stands by Russia, and the party which sympathized with the South and aided it, sympathizes now with Turkey." Under such circumstances Disraeli would have a serious enemy at home in case of a Russian war.

FREEMASONRY HISTORICALLY CONSIDERED.

BY REV. W. P. M'NARY, PRES. OF THE IND. STATE ASSOCIATION.

[*Continued.*]

There is no evidence that masonry possessed any secrets of any scientific or architectural value or that the members made any pretensions to architectural skill until the 14th century. During the middle ages the churchmen were the principal students of architecture, and the principal employers of all kinds of artificers, and these wily ecclesiastics went so far in more modern times as to be initiated into their societies for the purposes of gaining their confidence, and getting control of them so that they might use them for their interests. When Cardinal Woolsey wanted to build Hampton Court, White Hall, and various other splendid edifices, he got himself elected in one of these societies, and it is claimed, became a master of a lodge. At any rate he was a zealous patron of the order. These facts no doubt led Bode to the conclusion that Masonry had originated with the Jesuits.

The Knights Templar gave their patronage to the masons in the 12th century for the same reasons. Rees' Cyclopedia says: "Under the reign of Henry II. the lodges were superintended by the Grand Master of the Knights Templar *who employed them* in the building of their temple on Fleet street." It may be that this romantic and chivalrous association imparted some of its silly rites to the masons at that time, which have been copied by the Freemasons of modern times. However that may be these facts no doubt led Burrell to conclude that Masonry had its origin in the Knights Templar.

The nations in which these societies existed were Greece, Italy, Germany, France, Holland and England, and these were the nations that gave special attention to the building of churches. We never hear of masons in any country east of Greece and we know that architecture was not cultivated in the East as in the West, and we know that in the Turkish empire all public buildings were erected by levies of workmen arbitrarily drafted for the purpose. All these facts put together show that masonry came into existence in the middle ages; that it was purely operative masonry and had no importance except in connection

with the building of large edifices; that it was not in any sense a school of design but that its members simply executed designs made by others; that all the great men who ever patronized it or identified themselves with it, were simply men who desired to use it for the purpose of erecting large edifices; that it had no scientific or architectural secrets whatever.

It is probable that, in those ages when men could not generally read or write, these wandering mechanics had grips and passwords by which they could be recognized, and it is probable that they had the three natural degrees, which exist in every trade; apprentice, fellow craft, (journeyman or traveling workman) and master, (foreman or boss); but there is no evidence that they had any religious rites or ceremonies such as characterize and make up the body of *Free*masonry.

Operative masonry reached its culmination in the 14th century. In the beginning of the 15th century it had imbibed enough Jesuitism and Knight Templarism to make it ambitious and intractable, like our modern trades unions, and consequently, under the influence of Cardinal Winchester, during the reign of Henry VI., their meetings were prohibited by law. About this time they had so far fallen into decay on the continent that they are lost sight of. During the changes that swept over Italy, Germany, Spain and Holland in the 15th and 16th centuries masonry is seldom if ever mentioned. Holland became the center of trade and manufactures in Europe at that time, and the various guilds or confraternities assumed so great importance that their representatives stood on a level with nobles and the representatives of municipalities in the States General. We read of fraternities of merchants, manufacturers, literatti, and even of bakers, and the then new companies of printers; but not one word about masons.

During the 15th, 16th and 17th centuries we may regard masonry as almost confined to England, Ireland and Scotland. There it had its ups and downs, but in general was not superior to the other guilds. Every craft had a hall, an admission fee, a charity fund and a coat of arms. Out of eighteen of these guilds whose form of government is mentioned in Rees' Cyclopedia sixteen were governed by a master and wardens, and the title of worshipful and most worshipful were applied to them in other societies as well as in the masons. In fact they were titles common to men of rank in those days. "The Lord Mayor of London makes himself *free*, that is becomes an honorary member of one of the twelve principal societies, if he were not a member of one of them before, "for these twelve," says the cyclopedia, "are not only the oldest but the richest, many of them having had the honor of kings and princes to be their members, and the apartments of their halls being fit to entertain a monarch." *But masons* are not among the first twelve. "The oldest charter is that of the parish clerks, A. D. 1233, in the reign of Henry III.; the bakers A. D. 1307, Edward II. Five others were chartered in the 14th century, eighteen in the 15th century, and some forty, and among them the stone masons, in the 17th century. Their rank is Hall No. 31, in Basinghall street, charter A. D. 1677, in the reign of Charles II." (See Light on Masonry, p. 11.) From this it is evident that the masons were of very little importance in the 17th century.

The Masons claim Elias Ashmole, the antiquarian, and Sir Christopher Wren as *Grand* Masters of Masonry; but there was no such thing as *Grand* Master in their day because there was no such thing as *Grand* Lodge until after their death. All Masonic histories agree that the Grand Lodge was formed in 1717.

It was customary in those days for persons who desired to have an influence in any of these companies to become *free* members. The origin of that word is this: No one was *free* to practice any trade without becoming a member of its fraternity. To attempt it would bring upon a man the resentment and opposition of the whole fraternity. Just as in this country a man is not *free* to run a locomotive or dig in the mines unless he gives up his *freedom* and submits to the arbitrary authority of the fraternity. It was a great strain on the meaning of the word free as is its application to Freemasonry. But such was the origin of the term. Now as Ashmole was an antiquarian and as Wren was an architect, it is easy to understand why they would want to be *free* members and even masters of the masons—just as merchants became *free* members of the salters and politicians of the parish clerks; but it is certain that they were not *Grand* Masters.

Elias Ashmole says of himself, "I was elected (not initiated) in Mason Hall Basinghall street, A. D. 1646." This was the hall of the stone masons company, chartered A. D. 1677, thirty years after Ashmole was admitted, and it always remained in possession of stone masons, a company distinct from Freemasons. As for Sir Christopher Wren, all Masonic historians call him Deputy Grand Master at the time he was Deputy Surveyor and Grand Master at the time he was Surveyor General to the throne.

[*Continued next week.*]

Seek for an established judgment in the doctrinal truths of God. Some persons are so unsettled that every wind blows them down, like loose tiles from the house-top. Blind zeal is put to a shameful retreat; while holy resolution, built on firm principles, lifts up its head like a rock in the midst of the waves. —*Gurnall.*

Governor Winthrop's Idea of Liberty.

One cannot read the annals of the colony without perceiving the intense character of the life led by the leading men. They are men whose convictions and ability would have stood them in good turn upon a large and varied field. The very limitations of the colonial life tended to deepen their convictions and press forth, on apparently slight occasions, expressions which, escaping from the immediate concern, have become fit words for nations to ponder. A single illustration will serve our purpose, throwing light, as it does, upon some of the finest traits in Winthrop's character.

The town of Hingham had nominated one Anthony Eames, who had been lieutenant previously, to be captain of their militia company; but before the Council could act upon the nomination, the majority of the town, becoming disaffected from some cause, turned about and chose Bozoun Allen in his place. The magistrates constituting the Council were unwilling to accept Allen, yet unwilling also to act directly against the expressed will of the town, and ordered the parties to remain as they were until the next General Court. But the people of Hingham, who were hot and entirely indisposed to accept such cautionary advice, proceeded to train under Allen, and did their best to excommunicate Eames—for town and church were not slow to mix their quarrels. Eames, on his part, had recourse to the magistrates, and laid the case before four of them, among whom was Winthrop, then Deputy Governor. The magistrates summoned some of the Allen party, and bound them over to keep the peace till the next General Court. Afterward others were summoned and came before Winthrop alone, and refused to submit to the requisition of the magistrates, though "the Deputy labored to let them see their error, and gave them time to consider it." Fourteen days after, in open court, Winthrop seeing two of them in court for another cause, again required them to enter bonds for their appearance, and, upon a second refusal committed them in open court. The action produced a great commotion, and a petition was sent by the aggrieved parties to the General Court, asking that their cause should be heard inasmuch as they had suffered for liberty's sake at the hands of certain magistrates. The petition came before the Deputies, or Representatives, as we now call them, who immediately referred it to the magistrates, and asked that it should be granted. It was an unmannerly proceeding, according to the customs of the time, being in effect an impeachment of the magistrates when no specific charge had been named and no person singled out for prosecution. The magistrates sent the petition back for satisfaction on these points; the Deputies named two prosecutors, and presented Winthrop for trial. The magistrates were urged by Winthrop to overlook the scandalous nature of the proceedings in consideration of the greater scandal which was likely to grow out of the case unless there was a public hearing, and so the petition was granted. In a word, Winthrop placed himself, a magistrate, on trial before the people, and so far from standing on his dignity or his privilege, or evading the issue fought it openly and directly.

"The day appointed being come," reads the journal, "the court assembled at the meeting-house in Boston. Divers of the elders were present and a great assembly of people. The Deputy-Governor coming in with the rest of the magistrates, placed himself beneath, within the bar, and so sat uncovered. Some question was in the court about his being in that place (for many, both of the court and the assembly were grieved at it.) But the Deputy telling them that, being criminally accused he might not sit as a judge in that cause, and if he were upon the bench, it would be a great disadvantage to him, for he could not take that liberty to plead the cause which he ought to be allowed at the bar, upon this the court was satisfied." The result of the trial was that the petitioners were fined, and the Deputy-Governor legally acquitted of all that was laid to his charge. It was then, when the sentence of the court had been publicly read, that the Deputy-Governor was desired by the court to go up and take his place again upon the bench; "and the court being about to rise," as the journal proceeds, "he desired leave for a little speech, which was to this effect."

The little speech may take its place among the most remarkable speeches ever delivered for the dignity and loftiness of which, in simple language, it sets forth the true relations of magistrates and people. It is, indeed, one of the landmarks in the progress of human governments, and apart from this public character, has its value as showing how Winthrop's mind dwelt among the high thoughts, and could make the squabble of Hingham militia men the occasion for utterances which may be ranked with passages in Hooker's Ecclesiastical Polity. One passage only we may quote, but its accents fall upon our ears as the last and finest expression of the human mind in dealing with the great subject contained in the words:

"For the other point concerning liberty, I observe a great mistake in the country about that. There is a two-fold liberty, natural (I mean as our nature is now corrupt), and civil or federal. The first is common to man with beasts and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts—*omnes sumus licentia deteriores.* This is that great enemy of truth and peace—that wild beast which all the ordinances of God are bent against to restrain and subdue it. The other kind of liberty I call civil or federal; it may also be termed moral in reference to the covenant between God and man in the moral law, and the public covenants and constitutions among men themselves. This liberty is the proper end and object of authority, and cannot subsist without it; and it is a liberty to that only which is good, just and honest. This liberty you are to stand for, with the hazard (not only of your goods, but) of your lives, if need be. Whatsoever crosses this is not authority, but a distemper thereof. This liberty is maintained and exercised in a way of subjection to authority; is of the same kind of liberty wherewith Christ has made us free."—*Harper's Magazine.*

Rev. T. L. McDermott and Romanism Slightly Reviewed.

From the Waverly (Iowa) Republican, Sept. 27.

A few evenings ago we were attracted by the announcement that the celebrated Ronayne, the Anti-mason lecturer, would address the citizens of Waverly. But we failed to see that the gentleman injured, much less impeded the advance of the Masonic order by his erudite remarks. First of all, then, the lecturer started out leaving the impression that he would be thoroughly logical in his remarks; but he failed, most miserably failed, doubtlessly without any fault of his, for we hugely doubt that he has one ounce of logic in his entire brain. Nor was he much less grammatically correct throughout his remarks. Whilst condescending to notice at all a peregrinating lecturer, who does so for bread and butter, we would not be understood from an official capacity as advocating the order he, as ex-member, impugns; but purely because he overstepped his limits and put himself before the public not only as a lecturer, but also a *Doctor*. Now to the point: Mr. Ronayne harped a good deal on the mutilation of the Bible, and made comparison between the Bible and the Masonic Ritual, carefully showing and explaining where the texts in the one were antagonistic to the other, and fallaciously placing stress on the fact that the Ritual never made use of the name of Jesus Christ, the mediator between God and man. Now the God-head is constituted in what is known as the Trinity, namely, three persons in God, who are equal and the same in every respect. What if they are the same, equal in every respect? What honor is paid to the one must inevitably redound to the others, and therefore even though the Masonic Ritual did nor does not mention the name of Jesus Christ, yet it indirectly does so in calling on God the Father Almighty, the Creator of all things. The lecturer then makes a grand splurge against the mutilating of the sacred text, and passionately appeals to the feelings of Protestants; forthwith he tickles their ears by denouncing any sect or denomination who should oppose the Bible in the *schools*. "He did not wish to mention names!" *Transeat*, let that pass.

His next point is the burial ceremonies of the Masonic order, asserting that by their prayers for the dead and invocation of saints they are guilty of superstition. Poor Ronayne! he does not wish the Bible mutilated. Well then, sir, be consistent, "and govern yourself accordingly." The Masonic order, if they offer prayers for the dead they are correct, and have scripture to bear them out, so do not mutilate. Turn to the Second Book of the Maccabees, xii., 43–46; "And making (he, Judas Maccabees) a gathering, he sent twelve drahms of silver to Jerusalem for sacrifices to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. It is therefore a holy and wholesome thought to pray for the dead that they may be released from their sins."

Mr. Ronayne does not believe in *purgatory*. O no! after he dies he will go right straight to heaven. 'Tis to be hoped so, but I doubt he will leave this world so immaculate. Yet there is such a place just the same; and, furthermore, proven from that source that Mr. Ronayne is so exact in guarding from mutilation. I will not adduce here the texts, but the references: Matt. v., 25, 26; xii., 36–42; 1 Cor., iii., 13–15; 1 Peter, iii., 18–20.

Now, should this ever meet the gaze of Mr. Ronayne. I trust he will profit by it, and not let his ambition to please transcend the lines of demarkation which he proposes to himself. Furthermore, he need not flatter himself on his audience. Many of them came and availed themselves of the opportunity of seeing our new opera house, more than to listen to the Anti-mason.

Rev. T. L. McDermott.

Mr. Editor:—I was in blissful ignorance of the fact that I had such a consistent, truthful and critical reviewer of my lectures at Waverly as the Rev. T. L. McDermott, (Catholic priest) until a few days ago when an extract from the Waverly *Republican* was placed in my hands containing the reverend gentleman's strictures, and as he is pleased to constitute himself a champion for Freemasonry (although his church condemns it) I shall with your permission endeavor to set the gentleman right not only as regards Masonry but also in relation to his own beautiful system of secretism and "bread and butter" getting at the expense of the deluded worshipers who believe in his absolution. I am glad that the Rev. T. L. McDermott has seen fit to come out on the side of Masonry. It clearly demonstrates I think, that there must be something in Freemasonry very near akin to Romanism and that Protestants of whatever name or denomination should be very careful how they connect themselves with a system whose advocates are to be found in the ranks of the Catholic priesthood of this country.

Permit me to ask Father McDermott, if Masonry is not wrong in never mentioning the name of Jesus Christ in its ritual, then how comes it that Romanism, Father McDermott's church, is so vehemently opposed to Freemasonry? Unless I am very much mistaken the present pope has excommunicated all who belong to the Masonic fraternity, as well as all those who aid or abet the institution in any way whatever, and hence this position of Rev. T. L. McDermott is, to say the least, not a very creditable one, when he comes out in spite of the major excommunication of his pope to do battle for Freemasonry. But he has an object in so doing. "Birds of a feather flock together." Romanism rejects Jesus Christ as *the only Mediator* between God and man. Freemasonry does the same. And no wonder, therefore, that such men as Father McDermott should have a fellow-feeling for the institution and defend it from attacks whenever they can. I shall give only a few extracts bearing on this point of singular coincidence between the Romish and the Masonic systems, and then leave your readers to judge why Rev. T. L. McDermott rushes into print to defend our beautiful, ennobling and man-elevating system of Masonry! In the "Psalter of the Blessed Virgin," by St. Bonaventure, a standard Roman Catholic work, which Father McDermott cannot deny, the following language occurs:

Psalm i. "Blessed is the man that loveth thy name, Virgin Mary, thy grace shall strengthen his heart," &c., &c.

"Thy mercy and grace are everywhere told forth, and God hath blest the work of thy hands."

Psalm xxi. "O Lady, I have cried to thee day and night; thou hast had mercy upon thy servant."

"Let all the families of the nations *adore* thee, and let all the orders of angels *glorify* thee," &c.

Psalm xxx. "In thee, Lady, have I trusted. I shall not be confounded forever if thy grace uphold me."

"Thou art my strength and my refuge, my consolation and my protection."

"Into thy hands, O Lady, I commend my spirit, my whole life and my last day."

In the "Glories of Mary," translated from the Italian of Blessed Alphonso Ligonri, and carefully revised by a Catholic priest for the Redemptorist Fathers, the following language is found:

Page 237. "O Mary, if I place my confidence in thee I shall be saved. O Mother of Mercy, *appease* thy beloved son."

Page 343. "At the death of Jesus Mary united *her* will to that of her Son, so much so that *both* offered *one and the same sacrifice*."

The foregoing extracts might be multiplied almost indefinitely, and conclusively prove that Romanism rejects the mediatorial office of Jesus Christ, and in fact places the Virgin Mary in the position which of right belongs to Jesus Christ alone, as the Saviour of the world and as the only Mediator between God and man. Hear what Christ himself says, John 5: 21, 22: "The Father judgeth no man, but hath committed all judgment unto the Son, that *all men should honor the Son*, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." This is the language of the Son of God, and applies with equal force to Masonry and Romanism, and hence I cannot expect anything from the priest of the chapel no more than I can from the Worshipful Master, or the priest of the lodge. Both systems are secret, both are Christ-rejecting, and hence both are anti-Christ.

The next point which grated so harshly on the pious ears of the Rev. T. L. McDermott is what he calls my "passionate appeal to the feelings of Protestants," and "denouncing any sect or denomination who should oppose the Bible in the schools." Ah, what a glorious country this would be if the priests of Rome were our only educators and if they could forever lock up the Bible so that neither child nor adult could have access to its divine pages. Masonry places the Holy Bible on a level at least with (though in reality below) the square and compass, while Romanism would take away the Bible altogether. No wonder, therefore, that Father McDermott got excited over my "passionate appeal" to the Protestants of Waverly, and so hurriedly rushes into print to bolster up the iniquity of the lodge, being only one degree less than the iniquity of the chapel. I am glad that Father McDermott did this. I wonder what our *Protestant* Masonic ministers will think of it?

But I must hasten on to notice his last objection. He seems to be in absolute despair over my strictures on the "Masonic burial service" for propagating the doctrine of prayers for the dead and in reference thereto he uses the following beautifully grammatical language: "The Masonic order if *they* offer prayers for the dead *they* are correct and have Scripture to bear them out, so do not mutilate." Poor McDermott! How I do pity your blind ignorance of the simplest rules of grammar as well as of the simplest and plainest doctrine of the Gospel. What do you think of the word *they* in the above sentence? Is it not really beautiful? And it is so grammatical, too, that on reading it one is irresistibly led to regret that Father McDermott, instead of being employed in the very laudable occupation of earning his bread and butter by absolving people from their sins, is not filling the position of principal in some public school, so that a portion at least of the rising generation might be benefited by his wonderful knowledge of our common English. But in support of prayers for the dead he refers me to the Second Book of Maccabees 12 : 43, 46. Now prayers for the dead can only be believed in on the supposition of a middle state of departed souls. We must believe in a purgatory if we believe in prayers for the dead; and Romanism prays for the dead simply because that church teaches the doctrine of a purgatory. Now let us examine the quotation offered by Father McDermott and see whether or not it proves that prayers are to be offered to souls in purgatory. If Rev. T. L. McDermott (Catholic priest) will turn to Second Maccabees 12 : 39, 40 he can read as follows:

"And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. Now under the coats of *every one* that was slain they found things consecrated to the *idols of the Jamnites*, which is forbidden the Jews by the law. Then every one saw that this was the cause wherefore they were slain."

From this, then, it is quite evident that those who were slain died in the sin of idolatry, and according to Father McDermott's own teaching they went to hell, and not to purgatory. Will the Rev. Father assert that his church believes and teaches in prayers for the damned? Romanism teaches that those only go to purgatory who die in *venial* sin,

but that all those who die in *mortal* sin go to hell for all eternity; and as idolatry is a mortal, and not a venial sin, therefore the "dead" mentioned in the quotation could not have been in purgatory, and hence the passage supports no such place. But if Father McDermott desires to be instructed from the Apocrypha let him turn to Wisdom 3: 1–3:

"But the souls of the just are in the hands of God, and the torment of death shall not touch them.

"In the sight of the unwise they seem to die, and their departure was taken for misery,

And their going away from us as utter destruction; *but they are in peace.*"

The above quotation of Father McDermott's, as has been already shown, is no proof for purgatory, while this from the book of Wisdom most distinctly disproves it.

He also adduces the following "references" from the New Testament neither of which has any more to do with a purgatory where individual satisfaction is to be made to God for sins committed than they have to do with a lodge of Freemasons where sins are divested from the heart and conscience of the candidate by means of the common gavel. His references are Mat. 5: 25, 26; 12: 36, 32; 1 Cor. 3: 13–15; 1 Pet. 3: 18–20. Now with regard to the first of these references from St. Mathew's Gospel I shall quote in full the 26th verse as it is found in the Douay Bible (Father McDermott's own Bible).

"Amen, I say to thee thou shalt not go out from thence (that is from the prison mentioned in the preceding verse) *till* thou repay the last farthing." In the interpretation put upon this passage by the church of Rome the word "*till*" is made to signify "at some time" while in another place in the same Gospel the same word "till" is made to signify "never." Now which is right? Can Father McDermott tell? Hear Mat. 1: 25: "Till she (Mary) brought forth her first born son." In this passage the church of Rome will not admit that "till" means "at some time" because she does not choose to allow that Mary had other children after the birth of Christ, while it suits her purpose admirably to establish a purgatory, that being her very richest bonanza and the chief source of all her wealth and so she insists that "till" in the fifth chapter and 26th verse, means "at some time". "Consistency thou art a jewel," but alas, the Rev. T. L. McDermott pretends to be, or else really is, still in blissful ignorance of thy value.

I'll only refer to one more of the reverend gentleman's pretended proofs for a purgatory as space will not permit. It is in 1 Peter 3: 18–20. Now the reader will please open his Bible and read these verses. I want Mr. McDermott especially to do so. Wherever there is a "prison" mentioned in the Bible it seems as if Romanism would like to make people believe that that word must necessarily mean a purgatorial fire. But who are those persons who are said to have been in this prison? Are they persons who died in "venial sins"?, for according to Father McDermott's own teaching it is *only they* who go to purgatory. Read the 20th verse, Douay (Catholic) Bible—"Which had been some time incredulous (that is the *spirits in prison*) when they waited for the patience of God in the days of Noe when the ark was a building wherein a few, that is eight souls, were saved by water."

Now here we learn that the "spirits in prison" were the impenitent and unbelieving in the days of Noah, and who in consequence of their unbelief perished in the flood. Father McDermott and his church teach that "unbelief" is a "mortal sin," and hence according to his own teaching these "spirits in prison" were and are now in hell, and not in purgatory. But the reverend gentleman also believes in a "limbo," an entirely different and distinct place from purgatory; that is, he believes there was such a place before Christ ascended into heaven, and into this "limbo" the church of Rome crammed all the souls of "the *faithful* who died before Christ," and singular enough she quotes this very same passage to prove her doctrine of a "limbo," though the 20th verse emphatically speaks of the *unfaithful* as being those "spirits in prison." And so it is, whenever the church of Rome attempts to quote any portion of God's Word in support of any of her false and anti-Christian doctrines, every passage adduced is sure to be in direct opposition to her teaching.

Mr. McDermott in a very gentlemanly manner (?) alludes to me as 'a peregrinating lecturer who doe s so for bread and butter." This language comes with very bad grace from McDermott. A man who acts and teaches as he does, and does so for bread and butter, ought to be ashamed to ever let his voice be heard outside the walls of his chapel. He believes, or pretends to believe, in a "purgatory," where the punishment for sin is equal in intensity to that of hell itself—he inculcates this terrible belief on the minds of his poor followers—he tells them that they shall surely go to this purgatory when they die and that there they shall be in torment fearful and terrible. He furthermore makes them believe that the poor tormented souls in this purgatory can be materially aided and their period of unendurable torture greatly shortened and their exit to glory speedily accelerated by his prayers and by the sacrifice of the mass, and yet *he will not say even one* mass without being paid for it. He will not assist one soul out of his purgatory without receiving his fee for so doing, and then to make the swindle more gigantic, if possible, the Romish church has adopted a scale of prices just as we have it in the Masonic degrees, so that a man who has consideable money can obtain a better quality of mass than the poor man who can scarcely pay one dollar. Father McDermott's rule and the rule of every other Catholic priest is, High mass high money, low mass low money, and no mass no money. Thank God, this glorious America of ours is not yet ruled by Catholic Jesuit priests, but they are making strenuous efforts in that direction, and we should never forget that "eternal vigilance is the price of liberty."

EDMOND RONAYNE.

A Bundle of Contradictions.

Freemasonry is a parody on Christianity, and would be amusing if it were not melancholy. It is most ancient; but is only—very recent. It is a religion, but denies that it is, and equally affirms it. It teaches "the new birth," and "divine truth," and that the lodge is "holy ground." Therefore it is as good as Christianity, but does not only not oppose it, but is a "handmaid" to it.

It contradicts every thing you say of it and is itself a mass of contradictions. It professes to send men to heaven, but has no revelation from God as to the way. It worships itself as divine, and cuts the name and authority of Christ from his own word. It places all the religions on one level, but that of Masonry is superior to them all. What is it? Does any author teach it? Yes, if you believe in it by their writings; no, if you don't. It is opposed to the church of Rome among Protestants, but assumes the air of injured innocence if so regarded by Catholics. And it plays the same game when in contact with any other religious body. It is, and it is not. It is to any candidate the very thing he needs. It is not to any one the thing he dislikes; until, like the snared bird, or caught fish, he goes from his native freedom to another condition of things, which will probably end in slavery or death.

H.

THANKSGIVING DAY is intimately associated in most minds with country living and country festivities. Honor and delight in it as we may in the city, it is still a transplanted custom which flourishes in its fullest glory within sight of aldermanic and proudly-strutting turkeys, of goldenly ripe pumpkins, and ruddy-cheeked or rusty-coated apples that have made but a short journey from the orchard to the cellar; for in its origin and primary observance it was essentially an agricultural festival. Only the stern, haggard, and much harrassed Puritans—in sad brown garb, with musket on shoulder and dirk in belt, watching warily over the precious Plymouth cornfields, and always, from seed time to harvest, with an eye for hovering savages, and with hearts apprehensive of some elemental disaster—could fully enter into the blessedness of that November Thanksgiving which they inaugurated, when the crops were at length safely garnered, and the sharp-toothed New England winter armed against.

It is a beautiful custom that they have left us, and with all its rural association it is a link to bind city and country strongly together; for there is hardly a city home that has not some souvenirs of country living in it. Foremost among these is always the remembrance of the dear, old-fashioned country Thauksgiving dinner. And perhaps this, more than anything else, leads city people to think very tenderly of the oldest of our national holidays, and to strive to have it as perfect in their own homes as city surroundings will permit.

The Detroit Congregational Council.

[The following sensible and judicious letter is from an excellent Congregational pastor in Illinois, who writes under date Nov. 15th. ED. CYN.]

PRES. BLANCHARD, DEAR BRO:—May I trouble you by writing and letting you know a few of my thoughts which may not be mine alone—regarding the *un*representative nature, as it seems to me, of the so-called "National Council."

Can that Council properly claim to represent our churches? It is composed principally of representatives (so regarded) of associations. But even associations often fail of representing their churches; while churches seek to, and generally do send fair representatives of themselves to associations they often fail. Most associations are constituted principally of ministers. Do these always fairly represent their churches? In how very many cases do they in spirit and act fail here! Alas! I have seen and heard things in meetings of associations and which seemed to be approved of there, which would have astonished alarmed and have caused the indignation of almost any one of our churches. But will these representatives (?) of churches as they may choose one to represent them in a council, be very like to choose *the* man whom the home members, if uninfluenced by the proud, the vain, the falsely liberal, would prefer to have as their representative? Often, as I think, they will not.

A certain fact which I will mention, I believe shows that they do not. On the return of a delegate chosen by association he was asked at associational meeting, after his report: "Will you please tell us what if any action was taken regarding secret societies?" His answer was on this wise (I give its amount.) "It took no action regarding them. A tract (from whom no one knew) was put into the slips of the church in which we met, making certain severe charges against Secretary Qnint. Nobody seemed to notice it. It did, however, perhaps have this effect: When a vote was taken for a secretary for the future, all the votes but 8 or 9 were given for Secretary Quint." Now I say that while that vote may (I am sure it does not) fairly represent the views of the association, it does not represent the views of particular

churches. Nearly all my church are strongly Anti-masonic. I think remarks made at the council present the true view of what it was, or rather was not: "No matter," they say "what churches may say in protest; though the churches of a whole State may protest we mean to live as a council. That is; to hold a place which assumes to be representative of them.

Reform News.

First Note from Baraboo, Wis.

Baraboo, Wis., Nov. 24, 1877.

Dear Bro. K.: We closed last night decidedly the best anti-secret convention ever held in this State. The attendance was good, the hospitality of the people was ample, the exercises eminently harmonious, spirited and impressive; the evening meetings were literally crowded, and never were the finances (which exceeded the estimates) more promptly and generously met. A profound impression has been produced in this beautiful town, and the way has, I trust, been prepared for revolutionizing this State.

Arrangements were made for putting a State lecturer in the field and $275 were pledged for that purpose. We did not abound in resolutions, but the following will show what was the animus of the meeting:

Resolved, 1. That the secret organizations of our land, of which Freemasonry is at once the fruitful mother and the common pattern, are, in their nature and tendencies, hostile to the family, the church and the state, and ought to be resisted by every good citizen.

2. That we earnestly commend the *Christian Cynosure*, the able and fearless organ of our reform, and urge upon all its increased circulation and warmer support.

3. That our thanks are due to the citizens of Baraboo, who have kindly entertained us, and to the Baraboo *Republic*, for the favor it has shown to free discussion.

I go (Providence permitting) to Footville, and thence to Minnesota.

Yours for the Lord,

H. H. Hinman.

The Work in Michigan.

Dear Cynosure: I wish to say to the friends of our reform in the State of Michigan the work is prospering. Some very important victories have been achieved within the last two weeks. As yet the Association is not in debt to me to the value of one cent. I have been able by the help of the Lord to raise my salary, cash in hand, thus far, and there has not been paid to me on past subscription an amount to exceed thirty dollars, since the Howell meeting last April. Now according to Bro. Remington's report at that meeting, there must be nearly two hundred and fifty dollars on subscription for the work unpaid. Now, dear friends, as our State meeting is near at hand, we need your subscription to pay past indebtedness, and as I have not been able to see you all nor write to you, will you be so kind as to send your subscriptions to Rev. E. W. Bruce, your Secretary, as he holds the subscription list? He will receipt the same to you and forward it to Bro. C. Quick, your Treasurer.

We want to make our State meeting a grand success. It is our annual meeting and we expect brethren Ronayne and Stoddard to be present. As soon as the meeting is appointed I will go to work at once to get up all the interest I can. We hope all who are in sympathy with our cause will be on hand at the State meeting. The Lecturer and Agent will then be chosen for the coming year; for it appears that some of the friends of the cause only considered me hired to fill out Bro. Barlow's year; therefore *my* time will expire at the annual meeting, and I am of the opinion that you could secure the services of some one who might serve you to better advantage than I possibly can.

I therefore request you to think the matter over and select your man or men for Lecturer and Agent the coming year. D. P. Rathbun.

Weston, Mich., Nov. 19, '77.

Dear Cynosure: Permit me through your columns to give a word of encouragement and information to the friends of the cause in Michigan and elsewhere.

Bro. Rathbun has been with us for a few days and has dealt the "old handmaid" some staggering blows. He is emphatically the right man in the right place. With a thorough understanding of the subject he has a courage and faith that is unflinching and unwavering, and an endurance that is marvelous; it seems as if God had raised him up for just such a time as this. The people will hear a man who has a personal knowledge whereof he speaks as they will hear no other, and especially on this topic, where the dupes of the lodge do not hesitate to tell downright lies to conceal their system from the public gaze. And one thing one I am sure will cheer the hearts of the friends of our reform, there will be no deficiency to make up for his salary or expenses at our coming meeting at Hudson.

The treasurer expects to be able to present a clean balance sheet to the convention, and if pledges now in his hands are promptly met there will be enough funds on hand to defray the expenses of the meeting. The skies are bright in Michigan, brethren. Let us come up to the convention on the 18th of December with thankful hearts and with a zeal worthy of the cause in which we are engaged.

Yours for the work, C. Quick.

From New Hampshire.

Strafford Bow Lake, Strafford Co., N. H., Nov. 16, 1877.

On the 12th and 13th I lectured on Freemasonry at Melvinville, Carroll Co., N. H. Our cause has many friends in Carroll county. At Melvinville I got three subscriptions for the *Cynosure*, and sold quite a number of Anti-masonic books. A society of inquiry was formed, having for its object the investigation of secret orders. At the close of the second lecture Eld. S. P. Fernald, a life-long Anti-mason, gave a very decided testimony against the lodge. He is to pass the winter in Augusta, Maine, and sends his *Cynosure* to his son-in-law, Geo. B. Files, of that place.

Bro. S. C. Kimball and myself expect to spend next week, and probably more, in Carroll county.

I hope to finish soon a club of ten for the *Cynosure*. I enclose $6 for the four names I send.

J. F. Browne.

From Lake County, Ind.

Crown Point, Ind., Nov. 17, '77.

According to appointment, the exposition of Freemasonry by Edmond Ronayne was given on the evenings of November 13th, 14th and 15th, in Cheshire Hall at Crown Point, Ind., and judging from the audience present and the attention given and the expressions heard there was much good accomplished. We had bad weather and very bad roads, therefore but a few from the country were in attendance. The first night it looked a little discouraging, the second there was a fair audience, and on the third night the hall was crowded with intelligent listeners. There were quite a number of Masons present, who acknowledged that the expositions given were as correct as any man in Crown Point could give them; and I think that the fraternity is much puzzled to know what course to pursue, for you can see them standing in groups on the sidewalks and corners of the streets, talking and gesticulating as if they were much disturbed. It is the wounded bird that flutters.

The Anti-masons are jubilant, and can speak out much better than before, feeling that we have gained a great victory over the works of darkness; for before the expositions some of our town women wanted their husbands to join the lodge, but now they make terrible threats what they will do if they do join. Mr. Ronayne has many warm friends in this place, and we bid him God speed in this glorious work.

James Burge.

At Work in Central Kansas.

Dear Brethren: Rice county and the Central Kansas Anti-secrecy Association is not dead but alive and wide awake. We met in convention in September last and had a profitable time together, and among the many questions considered was the propriety of putting a political ticket in the field which was considered favorably and acted upon at once by our central committee who called the convention. Our nominations were taken from among the very best men in our county and the friends of the cause of truth and light stood by the ticket nobly as you will see by the following record of the vote:

For treasurer, E. H. Mann, 131; county clerk, Wm. L. Hinshaw, 75; sheriff, G. M. L. Gore, 99; register of deeds, R. A. Ward, 69; coroner, John Motter, 89.

This is our first attempt to run an anti-lodge ticket in this county and the cabalistic clan was much enraged. We do not intend to stop here God being our helper. All our people want is light, and I am determined by the help of God that they shall have it. I send you with letter two dollars and fifty cents, two-thirds of which is a donation to the tract fund, the other third to be returned in tracts to be distributed in our county and vicinity. Brethren, take this matter in charge and let us see who can send in the most money during the winter and relieve the deficiency in the tract fund; and now for the money:

"We, the undersigned, do agree to pay the sum set opposite our names to be used as follows: Two-thirds to be given as a donation to the anti-secrecy tract fund and one-third to be returned in tracts for free distribution in our community: Thomas Evans 50 cts.; J. Motter 50 cts.; H. T. Dunlap 50 cts.; John Corner 50 cts.; W. H. Armentrout 50 cts. Yours for light,

L. T. Walker.

A Month's Work in Illinois.

Bowensburg, Ill., Nov. 17.

Bro. Kellogg: If you will allow me space for another month's report of my labor in the State I love the best (Illinois), it may be of some interest to the readers of the *Cynosure*, the paper I love the best.

Arrangements were made for lectures in the U. P. church at Smithville, Peoria county, for October 2d, 3d and 4th. After some circumambulation, not exactly such as our Masonic friends perform in the lodge, however, I reached the village, while my good friend, Bro. Patton, was straining his eyes looking for me at Peoria.

The lectures were delivered to interested audiences, considering the inclemency of the weather, and the anti-secret stake was driven into the ground a little deeper I trust. Bro. T. E. Patton and wife were my kind host and hostess during a part of my stay, and his brother and wife the remainder of the time. I must not omit to say how efficient Bro. Harper, the pastor of the church, rendered himself during the course of the lectures, for which I thank him. If all ministers of the Gospel in our State were manly enough to aid in this reform, much more would be accomplished.

From Smithville to Knoxville, where our cause has a few friends. Two lectures were given in Knoxville, and there we had rainy weather and bad roads to contend with. Audiences not large, but attentive, and respectful. I think the cause

was strengthened and will get stronger.

Having completed my work at Knoxville, my next point was Lostant, LaSalle county, in Osgood's Hall. The first man I met was Rev. A. Osgood, who took me to the hotel, and kept me there at his own charges. Bro. Avery of Tonica, had opened batteries there, in the street and in the rain, some months before I came there, and the people were interested in the cause. The trustees of the Baptist church refused to let Bro. Avery lecture in their house and thus gave an opportunity to speak on the corner of the street. In the meantime Bro. Osgood has gone to work and erected a hall and invites Anti-masonic lecturers.

The cause has some true and faithful friends at Lostant, besides there is an anti-secret organization entitled "Hope Township Anti-secret Society," and every one I met, both of men and women, are efficient.

The weather then and there, was unpleasant in the extreme, still there were ladies at both lectures.

At Mount Palatine, a few miles southwest of Lostant, I found a few warm friends of the cause, among whom are Mr. and Mrs. George Gurnea and family, and Mr. and Mrs. John Morrison and daughter; Mr. Morrison is familiarly called "Uncle John," by his neighbors and I found him a true and loyal friend of the cause and of Christ.

Dr. Robinson, the Congregational pastor of Mount Palatine church, gave us his influence and aid, such an unusual thing for Congregational ministers, that I make note of it, being one myself. I mean that it is as yet unusual in my experience as a lecturer to find Congregational ministers as co-workers.

Having completed my labors for the month, I made my way towards Dayton, Ohio, to attend the National Convention of Christians opposed to secret societies, and I need not report concerning that great Convention, as the *Cynosure* is doing it most effectually.

As the time is near at hand for our State meeting at Streator, I would urge as many of our friends as possibly can to be present, and those who have to bring their wives, daughters or sisters with them.

In my experience in the lecture work, I find women among the most ardent friends of our reform, and it is encouraging and cheering, when the brethren and sisters at parting utter the good words, "God bless you in your work." We need such encouragement, for we meet enemies of both sexes, who would say anything rather than bid us God speed. Again, we need, *and must have*, an interest in the prayers of God's people for our success. Let us labor fast, pray and pay, and the cords of the great idolatry must shortly snap, and Jesus himself will own us when he comes. Fraternally,

J. P. Richards.

Correspondence.

Look at Facts.

The undersigned has constantly charged the co-called Democratic party with being the home of Masonry. And no plainer illustration of the transcendent truth of this fact probably exists, than can be furnished by the past political history of the State of Pennsylvania.

Prior to the abduction and murder of Capt. William Morgan, which occurred in September, 1826, the people of that commonwealth, in common with those of the whole country, were divided into two great political parties, known as the Democratic and Federalist. But after that event how was the division made? Let the record show. In 1829 there were two candidates in the field for office of Governor of that State, of whom one was Joseph Ritner, the Anti-masonic candidate, who polled 51,776 votes, and the other was George Wolf, the Democratic candidate, who polled 78,219 votes, and was thus elected over his competitor by a clear majority of 26,443 votes, or by a vote something over 50 per cent. of the entire Anti-masonic strength of that State. Does not this fact speak in thunder tones? Does anybody doubt for whom the Masons cast their suffrages? It is not to be supposed. This election clearly shows, that while the Federalist party gave way to and was absorbed by the Anti-masonic party, through the just indignation of the American people, aroused at the dastard conspiracy which had then but recently perpetrated one of the most deliberately-planned and foully-conceived murders that ever stained the annals of American history, the Democratic party, true to its instincts, furnished a secure retreat and masked cover to the scoundrels who aided, abetted and indorsed Morgan's damnable taking off, for exposing the villainy they loved so well.

In 1832, the gubernatorial contest again recurred, and again the same candidates by the same parties were in the field, and this time the vote stood: for Wolf 91,355 and for Ritner 88,165, giving Wolf the election by a majority of 3,190 votes against 26,443 at the previous election, showing a marked growth of Anti-masonic sentiment consequent upon agitation and a correct understanding of the Masonic institution by the people. Such will ever prove to be the case where the people are fully enlightened upon this subject and brought to a proper appreciation of their rights.

In 1835 the vote stood for George Wolf, Democrat, 65,804; for J. Ritner, Anti-mason, 94,028; and for H. A. Muhlenberg, Democrat, 40,568. This time Ritner was elected by a plurality of 28,224 votes over his highest Democratic competitor, though he fell short of their combined strength 12,344 votes.

In 1838 the condidates were David R. Porter, Democrat, who received 127,821 votes, and J. Ritner, Anti-mason, who received 122,325 votes, Porter securing his election by 5,496 majority. The increase of the Anti-masonic vote from 51,776 in 1829 to 122,325 in 1838 was most wonderful, and the manner in which this grand result was brought about is worthy the attention and imitation of our present-day writers and lecturers. It should be inquired into and a lesson drawn from experience.

After 1838 the Anti-masonic was merged into the Whig party, and there strangled; but the Whig party was finally sent to its long home by the Masonic Democratic party in 1852, when the veteran Scott was defeated, and the feinting Pierce, of Mexican war notoriety, was elected to the Presidency of the United States by an overwhelming Masonic vote, cast in his favor as a friend and brother of the mystic tie.

Here we take breath, and leave these facts for the cogitation of the readers of the *Cynosure*, wondering if Hayes succeeds in delivering the Republican party of the South into the keeping of the Masonic leaders of that section, if the bargain and sale will not open the eyes of the American people to the untrustworthiness of secret society leaders, and the absolute necessity of installing the American party in power. We incline to this opinion.

J. H. H. Woodward.

Masonry Only Jesuitism.

We have not the slightest doubt that Masonry is only Jesuitism. We have a multitude of reasons for believing this to be true; and the sham fights and newspaper paragraphs have never deceived us for a moment.

Masons and Jesuits have the same principles in common, as we have already shown, and therefore they cannot be antagonistic. And they both do the very same things. We all know that the Jesuits have completely demoralized the original Christian Church; and we see just as clearly that the Masons are doing the very same work in the Protestant denominations.

Now, as we know the sly and cunning character of the Jesuits, and the perfect craftiness of their tactics, why should we doubt their ability to get up Freemasonry to subvert Luther's great reformation? The Jesuits knew that they could never capture the Protestants without secret orders, secretly managed by means of grand lodges composed of disguised Jesuits. Of course Master Masons do not always realize that they are doing Jesuitical work, but if they do such work well what difference does it make to the Pope?

Let it be remembered, too, that the copperhead party is the party of the Jesuits as well as of the Masons. All intelligent residents of New York City see them shoulder to shoulder, at the elections, in the offices and among the public money bags. Let us then take a correct view of the matter, and regard Masonry as Jesuitism disguised for the purpose of overthrowing Protestantism and free government. The Pope and his craftsmen are wonderful sharpers, but we must not permit them to fool us by the aid of innocent lamb skins.

E. J. Chalfant.

York, Pa.

Legitimate Warfare.

Mr. Editor: If Masonic newspapers, and all papers that publish Masonic stuff, refuse to take *our* papers, or even notice them, ought not we, as a principle of legitimate warfare, as well as of moral right, to refuse to take *their* papers?

I have been trying for years to get leading Boston newspapers to notice our movement; but all of them, with one single exception, have had too much Masonic "prudence" to give us a fair and equal hearing. I respect men for the virtue of prudence, for real Christian prudence, when exhibited in the right time and in the right place; but this Masonic prudence is a base counterfeit, and can never be right at any time, or in any place.

If one single paper has the republican manliness to come out from among such "prudent" papers, and incur the displeasure and the frowns of the lodge, by printing notices of our proceedings as well as those of the Masons, ought we not to sustain that paper in preference to any other?

The Boston Daily *Globe* is the only leading newspaper of New England that I have yet seen that has ventured to injure its circulation by publishing one of our out and out Anti-masonic articles.

American.

Our Mail.

A. C. Eno, Clay Centre, Clay county, Kansas, writes:

"I find a good man that are privately in sympathy with our cause."

J. W. Allen, Ripon, Wis., writes:

"I do not believe the churches will prosper to any great extent till they take hold of this great evil and preach against it, and free the churches from all secret societies."

Walter Abbott, Brookfield, Vt, writes:

"I am in my eighty-second year but if I can do a little by distributing tracts I am glad to do it."

He orders tracts.

L. B. Lathrop, Hollister, San Benito county, Cal., writes:

"In my last *Cynosure* I found an extra sheet, which I prize highly for its display of the secret signs and also for its editorial especially for its quotation from a Masonic paper, showing the political tendency of the institution; for they deny that here in toto.

"I took the supplement you sent and put another with it so as to show the whole on one side, and put them in a frame for which I paid $3 50 with the condition that I should have it kept on exhibition in the post office by the side of a large Masonic picture kept there on exhibition. It is there and attracts a good deal of attention. It works well.

"I will here relate a little chat over it,

showing how it works: One of my sons was at the post office unobserved by two Odd-fellows who were closely engaged examining the signs. One said to the other, 'The old man is not far out of the way.' 'No,' said the other, with an oath, 'it is all right.' One observed with an oath, 'The old man is a brick.'

"I was in the office to-day and an Odd fellow was so closely engaged with it as not to see me though I passed near him twice."

Home and Farm.

Roses in Window Gardening.

There is no plant with which those who follow window gardening so much desire success, as the rose, and none that brings such a regular crop of disappointment. The number of letters we receive every winter, embodying in one form and another the general question: "What is the matter with my roses," is quite surprising. Of all flowering plants the rose is the most highly prized, and there is none even among the hardy, out-door kinds, so beset the whole season through with one or another of its peculiar pests. The lack of success in window cultivation may be due to one of several causes. An unsuitable variety, improper previous treatment, bad soil, too much heat, mildew, insects and overwatering, will either of them be sufficient to account for the "bad luck," and it often happens that there are several of these causes combined. Whoever succeeds in growing roses satisfactorily in a house of the modern style, where the tight windows are made tighter by weather-strips, and the furnace in the basement renders the air unfit, not only to plant and human life, but the very furniture rebels by cracking, achieves a horticultural triumph. On the other hand, in country houses, which city people would regard as far from comfortable, and where of a cold night the plants must be moved away from the window and covered with a blanket, we have seen roses flourish as well as one could wish. The roses known as China, Bengal or Monthly and some of the hardier Tea roses, are best suited to window culture. The old "Daily Rose" belongs to the China class; both the blush and white varieties, are among the most certain of any. In purchasing roses for window culture, the advice of an intelligent florist will be safer than one's own selection from descriptions in books and catalogues. Be sure that the roses have been *grown in pots*, and not taken up from the open ground and potted, as they rarely recover in time to be of much use. As to soil, it matters little what it is, provided it is porous, as liquid manure may be used if it is poor, but if it becomes soggy and close, the plants will fail. Roses when growing need at most a temperature of seventy degrees in the daytime and it may go fifteen to twenty degrees lower at night. Do not overwater; always let the soil get a little dry on the surface before watering. Turn the ball of earth out of the pot occasionally and see if there are angle-worms; if they cannot all be picked off, water with clear lime water. Shower as often as convenient; once a week at least, but twice or three times is better; set the pots in a bath-tub or sink, and shower with a fine sprinkler. If plant-lice appear, shower with weak tobacco water, or if the plant is small dip it in the tobacco water. Sudden changes of temperature and cold drafts are apt to cause mildew and should be avoided in airing. When a shoot has bloomed, cut it back to a good bud; do not be afraid to use the knife.—*American Agriculturist.*

AMERICAN FARMERS.—The *Artisan* says: "We hazard the assertion that no class of equal average means live so well as the American farmers. One of these possessing a farm and buildings worth $10,000 will gather about him and enjoy more real comfort, than could be obtained from the income of $100,000 in New York. He may live in a more commodious dwelling than a metropolitan citizen having $10,000 annual income. He may have his carriage and horses. His table may be supplied with everything fresh in its season. His labor is less wearisome than the toil of the counting room and offices, and he has more leisure."

Most farmers keep currycombs, cards, brushes and the like in the horse-barn, and use them daily; but how many cows throughout the country ever had a card-brush applied to their dirty sides? The dairy cows come out of the stable in the spring looking more filthy than the swine in the gutter. Does it pay to keep the cattle clean? Ask any intelligent farmer if it pays to use the brush on his horses, and then ask him to point out a reason why it does not pay equally as well to give the cows the same attention and care.

It has been found by careful experiments that 100 pounds of turnips, 50 pounds of potatoes or carrots, 25 pounds of sweet milk, 9 pounds of oatmeal, 7 pounds of barley meal, 9½ pounds of bread or flour, 4 pounds of lean meat, or 3½ pounds of peas or beans, will produce one pound of flesh. These experiments were made upon animals that were in a suitable condition for laying on flesh.

A Cure for Diphtheria.

Speaking of a celebrated doctor who made this disease a specialty, our correspondent says: All he took with him was powdered sulphur and a quill, and with these he cured every patient without exception. He put a teaspoonful of flour of brimstone into a wine-glass of water and stirred it with his finger instead of a spoon, as the sulphur not readily amalgamates with water. When the sulphur was well mixed he gave it as a gargle, and in ten minutes the patient was out of danger. Brimstone kills every species of fungus in man, beast and plant in a very few minutes. Instead of spitting out the gargle, he recommended the swallowing of it. In extreme cases in which he had been called just in the nick of time, when the fungus was too nearly closing to allow the gargling, he blew the sulphur through a quill into the throat, and after the fungus had shrunk to allow of it then the gargling.

If the patient cannot gargle, take a live coal, put it on a shovel and sprinkle a spoonful or two of flour of brimstone at a time upon it; let the sufferer inhale it, holding the head over it, and the fungus will die. If plentifully used, the room may be filled almost to suffocation, and the patient can walk about in it inhaling the fumes, with doors and windows closed. The mode of fumigating a room with sulphur has often cured most violent attacks of cold in the head, chest, etc., at any time, and is recommended in cases of consumption and asthma.—*Cleveland Herald.*

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The Christian Cynosure

CHICAGO, THURSDAY, NOV. 29, 1877.

Illustrated Supplements.

A large number of these supplements containing the signs, grips, pass-words, etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed and deserve a general circulation. They are sent post paid at two cents each and by express (charges not paid) at 75 cents per 100 and 1,000 for $6.50.

The census of the Free Methodist denomination given at the Dayton Convention in the speech of the editor of this paper, was taken from the New York *Independent*. Mr. Darius Reynolds of Belvidere, Ill., thinks that statement much short of the truth. The *Independent* put them down at 6,000. Mr. Reynolds says that their statistics for 1876 give them 9,343; and he thinks the gain of last year would carry them above 10,000. The more the better for our Dayton argument.

Wheaton College.

Why is this Institution more persecuted than Oberlin, Otterbein, or other colleges holding the same views?

It is more persecuted than Oberlin because its Faculty insist that the National Congregational Council, by electing a Masonic Grand Chaplain its secretary and general manager, year after year, from the first, is *de facto* a Masonic body, and unworthy the confidence of Congregationalists or the respect of other Christians.

It is more persecuted than United Brethren colleges because it has no denomination to shield and shelter it. No persecution is so bitter as denominational or religious persecution. Christ was persecuted and cast out by the church to which he belonged, and, as he founded no other ("baptized not") the storm found him naked. Paul loved his brethren, but like Christ he condemned their tolerance of the Masonic doctrine of salvation by ceremonies, and he was hounded and hunted like a wolf. His own church brethren swore to compass his death; not that he had injured them, but because, as in Mar's Hill, he insisted on salvation by faith in Christ alone, and rejected the spurious worships practiced by Athenians or Jews.

The Wesleyans submitted a proposition to raise $100,000 and take Wheaton College under their jurisdiction, but met the practical difficulty of turning an undenominational into a denominational college. They patronize the Institution however, and are receiving some of their ablest, most devoted and wisest men from its halls. Its strongest supporters also are many of them Congregationalists; while, in the church worshiping in its chapel there are members who have never given a penny to its funds, who have joined with Freemasons to force it into coalescence with denominational Congregationalists who fellowship the lodge; and, having failed, have joined with Masons also in declaring it unworthy of their support.

Still the blessing of God follows and the cloud of his presence covers the Institution. Nine thousand dollars have been actually paid in since last Commencement toward extinguishing its indebtedness; and some more thousands are promised. The Faculty and trustees are a unit and their union is strength. A charming body of students have been in attendance in the term now closing, and the prospect for the winter term is very encouraging. Already new students are applying. A club to cheapen board is in process of formation. The students themselves are the best possible agents for the College, from their firm attachment to its principles, and if, as there is reason to hope, public finances shall improve, and the entire indebtedness of the College be speedily cancelled it will be a resplendent triumph of American principles and American Christianity. The winter term opens Thursday, December 13th. Write for catalogues and full information to the President, J. Blanchard.

Southern Mission Fund.

The resolutions adopted by the Board of Directors of the N. C. A. at their meeting on the 16th placed this work fairly before the friends of this reform.. Rev. Paul S. Feemster, a graduate of Chicago Theological Seminary, has been for several years a professor in Tusculum College, Tennessee, and a preacher in connection with Holston Presbytery, and at the late meeting of the Synod of Tennessee at Maryville, he was elected its clerk. Since the death of his brother, Rev. S. C. Feemster, at Columbus, Mississippi, some two years ago, he has edited and published the *Christian Republic*, a Christian reform paper begun by that brother some seven years ago. The cause of his separation from Tusculum College last spring will be remembered. Among his stated Sabbath discourses before the students of the institution he had announced one on the subject of secret societies from the text "Be not unequally yoked together with unbelievers." Under the influence of the President the Faculty refused to allow such a sermon in the chapel. Professor Feemster promptly resigned. Though his position was probably not a lucrative one, yet this step was not taken without a deep sense of self-denial. It may prove God's way of driving him out into a wider field, for a nobler warfare, for which he is fitted by education and descent, for the Feemsters have been for generations the Vaudois of Mississippi, a living rebuke to the sin of Southern slavery. It was Prof. Feemster's voluntary proposition that brought this Southern work before the National Association at its annual business meeting in June and at the anniversary convention.

The action of the Directors in establishing a fund for evangelization in the South is not with the purpose of making any guarantees to Prof. Feemster for more or less, but rather to gather together the funds that Christian people may have dedicated to such a work and which they would prefer should not pass through any lodge channel. From this it will be understood that there is no interference with any other agency which is divorced from secretism, as the Wesleyan and United Brethren missions, or those of the United or Reformed Presbyterians and it may be of other bodies. Their work is located, this is a general mission with headquarters like Gen. Pope's, on horseback.

The following from a letter from Prof. Feemster in the last *Christian Republic*, describing his horseback journey from Greene county eastern Tennessee, to Lowndes county, Mississippi, where he is now engaged in revival efforts at his old home near Columbus, shows that he understands the necessities of the people among whom he labors:

During this horse-back ride of nearly five hundred miles, some things have fallen under my observation which may interest the reader. I was struck with the vast amount of unoccupied land, even in the older regions of our country. I traveled fifteen miles on the top of Walden's Ridge. The ground was comparatively level. The soil is as good as thousands of farms upon which large families are supported, and in this vast space there are not human beings enough to drive away the bears. I stopped over night within twelve miles of Chattanooga and the landlord told me that he had been compelled to gather his apples before they were ready to keep the bears from eating them. In North Alabama I often traveled three to four miles without seeing a farm or a dwelling.

It is remarkable, too, how small an amount of current literature is seen in these country homes. After leaving the Presbyterians of East Tennessee, I saw not a single religious paper until I reached the Congregationalists of Lowndes county, Mississippi. I do not say that none of those who so kindly entertained me, during my journey, were blessed with a religious paper, but I did not notice a single copy. Indeed, I noticed but one paper of any kind, and that one, I am sorry to say, was in the house of a man who was stilling for a livelihood. His calling I regret; his intelligence I cannot but honor; and for his kindness I am deeply indebted. When he entertained me with the best of his store and refused any remuneration whatever, the question arose in my mind whether he acted upon the principle of the railroad company that worked its employes all day on Sunday and carried ministers at half fare to balance the account.

One more fact I must mention; a fact deeply to be regretted. The great gulf of mutual distrust and conflicting feelings between the whites and blacks is not filling up. The difficulties which meet us here and check the growth of pure and undefiled religion are hard to grapple with. The trouble is they have already a religion which satisfies them; but it is a religion which does not make the negro honest, nor change the white man's sword into a plow-share. The work of Southern evangelization looms up before us in larger proportions and darker colors than it ever did before. I would to God that the time would hasten when none would have need to teach his neighbor, saying, "Know the Lord, for all will know him, from the least to the greatest."

P. S. F.

—The discussion of the secret orders has reached the Episcopal church. An organ, the *Churchman*, had lately three articles on the subject, two recognizing the evil of these organizations, the third defending; saying, among other things:

"The first principle of Masonry is religion; the teaching through the first three degrees is pure religion in its highest sense."

—We are informed by a Chicago friend that Rev. Dr. Thomas is to lecture for Thomas J. Turner lodge, No. 409, of this city, on the evening of Thanksgiving day. Mr. Thomas is the Methodist minister who boasted of his shame at the time our State Convention was held in his church, the First Methodist, three years ago, and whose career at Aurora has been such a discomfort to his presiding elder. He has returned to Chicago at the invitation of the Centennary church.

—The *Wesleyan* makes a valuable addition to the Tom Paine discussion. Ingersoll, Paine's champion, lately lectured in Syracuse. Bro. Stratton took notes, reproduced the address, and ably analyzes and answers it in the last number of the *Wesleyan*.

—The Odd-fellow Grand lodge of Indiana has just illustrated one of the leading features of secretism. At the annual meeting in Indianapolis last week, Hon. Will Cumback, a prominent politician, was elected "Grand Warden." The installation was understood to come off next day, and Cumback left the city to make an address in the evening. During the day it was decided to install that evening, and word was sent to Cumback, but he couldn't. The Grand lodge therefore elected another warden, and Cumback, having come back, makes a fight for the place, and appeals to the Grand Lodge of the United States. With such foolish quarrels the lodges are not unacquainted.

—Luther Birge, of Farmington, Ill., was, not long since, on his 80th birthday, presented with a fine gold-headed cane. The gift was from a number of the citizens of Farmington. Mr. Birge is an earnest reformer, and was deeply interested in the expositions of Mr. Ronayne, two

years ago, and has obtained the promise of the court-house at Lewiston, the county seat, for Mr. Ronayne when he can come.

—Hon. Z. Eastman, the well-known abolitionist editor, and consul at Bristol, England, during Lincoln's administration, lectures on the old hero, John Brown, every anniversary of his death. This year he is expected to give the address in the college chapel at Wheaton, and, as the anniversary falls on next Sabbath, Dec. 2, the character of the great abolitionist as a Christian hero will be presented. Mr. Eastman aims, in these addresses, to perpetuate the remembrance of those struggles, and of those principles of liberty which seem more honorable as years pass. Wheaton College is an appropriate place for such a lecture, since its founders were active abolitionists, and James Burr, a companion of the revered George Thompson, yet living in Michigan, in his imprisonment in Missouri penitentiary, was buried at his own request in one corner of the College grounds. The church worshiping in the College chapel also has among its testimonies the following :

"We rejoice that the fall of slavery in this country has made our testimony against it needless. We therefore transfer our former testimony against it to the appendix of our manual, to stand there for our children, as an honorable memorial of their parents."

—A year ago last summer a stir was made in educational circles by the setting up of five billiard tables at Princeton College under the supervision of Pres. McCosh. The tables were not long the attraction before the trustees ordered their removal and for the best of reasons. It was discovered that the entire effect of these billiard tables in the college was different from what had been expected. Two new billiard halls had been opened in Princeton since license had been given to the students to engage in this game, and the students were beginning to visit the neighboring towns for this purpose, where they were led into dissipation.

—On the subject of billiards the Elgin (Ill.) *Informer* publishes the following from the St. Charles *Leader:*

"It is the most fascinating game yet discovered, fairly bewitching its devotee while it robs him. Ask any man who has once been within its power and escaped. And again it isn't one step from tobacco and billiards to whisky; it's only a half step. If we desire to graduate young men for the gutter, let's open two, or three or four. We haven't a word to say in this article to those young men who have leisure and money to squander in this way. It's their loss—not ours. But we do say we are sorry, indeed, to see poor fellows who have others depending upon them huddled in a billiard shop, and spending every cent they get on this captivating game. Many a man who loves the game, and cannot afford to play it, goes to the hall thinking he will only look on; but the first thing some one has challenged him; he takes the cue, thinking he will play one game—only one—and stop. He puts the cue down when his money is all gone. And many a man caught in this way, has a wife and children, suffering in a chilly home for the common necessaries of life; for something palatable to eat and warm to wear. This is the legitimate harvest of a billiard shop."

—Rev. J. M. Adair sends an interesting report of the Dayton Convention to the *Christian Instructor* of last week as Dr. Wallace did to the *United Presbyterian* the week before. Bro. Adair is another Pennsylvanian, of whom we are glad to report four at the Convention from an examination of the roll. Four is a thousand times better than none, but many times less than the number of true-hearted men whom we should have rejoiced to greet from the Keystone State.

—The New York *Independent* gives the following account of the Dayton convention, which will be read with some interest by those who care to know the estimate put upon our work by a leading journal not very closely connected with it :

"The National Christian Association, organized to combine the opposition to secret societies, has held its tenth annual convention in Dayton, O. President George, of West Geneva College, occupied the chair, and Presidents Blanchard, of Wheaton College, Allen, of Westfield College, and Wallace, of Monmouth College, were among the delegates, who numbered 225, representing eight States and nine denominations. Nearly one-half the delegates were United Brethren, seventy-five were United Presbyterians, and twenty-five were Reformed Presbyterians. President George, in his opening address, said the convention had met to expose the evils of secret societies. These societies could not be reformed. Amid the lawful relations of life there was no room for these societies. They are an assumption of divine authority. Their benevolence was only a pretense. The funds to build costly temples are gathered from the poor duped members in their monthly dues. As a system of morality, secrecy is a sham ; and as a religion, a most dishonoring fraud. These societies ignore the merit of the atonement and point men to Heaven by the square and compasses. The resolutions adopted declared the secret societies are heathen by their omission of Christ, and alien by their foreign allegiance, and that between this system and Christianity neutrality is impossible and indifference is sin."

—Byron, Ill., the former home of Bro. Stoddard, the secretary and agent, was visited on the night of Nov. 13th, with a destructive fire which burned down eighteen out of the twenty-six business houses of the place and more than three-fourths of the business property. A relief committee was appointed and appeals to the public for aid, since a majority of the sufferers had put their means into buildings since the railroad was completed to that point, and have lost their all, homes and household goods. Their neighbors can assist for a time, but, in order to resume business and so sustain themselves, more help is needed. All subscriptions should be forwarded to W. J. Bollinger, secretary of the relief committee.

The National Sunday School Teacher, with December, closes a very successful year. During the last six months, it has been very much improved. In the December number, there are two things which superintendents will find very desirable. They are the "Quarterly Review Exercise," which is better, and just as interesting, as a Concert Exercise, and a "Programme for the Annual Review." The expositions of the lessons, as usual, are full, able and exceedingly helpful. It has two little companions that are worthy of notice. The first is *The Scholar's Weekly*, one of the most full, complete, and cheapest of the lesson-papers published, and the other is the *Little Folks*, for infant-classes. Chicago : Adams, Blackmer & Lyon Pub. Co.

NOTE. These marriage notices should have had earlier insertion, but absence prevented. Inserted now they will remind the parties of the swiftness of time and the joys of wedded life. ED. CYN.

MARRIED.

FARGO—HOYT.—At the residence of the bride's father, Lake Mills, Wis., Oct. 30, 1877 by Rev. S C Rice, Mr. Isaac L. Fargo and Miss Kate L. Hoyt, both of Lake Mills, Wis.

NEWCOME—LYONS.—At the residence of the officiating clergyman Rev. S. C. Rice, Aztalan, Wis., Nov. 4, 1877, Mr. William M. Newcome and Miss Katy Lyons, both of Milford, Jefferson county, Wis.

FRONT VIEW of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. S. B. Allen of Westfield College, Illinois.

SECRETARIES.—H. L. Kellogg, Chicago. Rev. E. Mathews, Pontiac, Michigan.

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The Home Circle.

Captain Morrow's Thanksgiving.

BY LILLIE E. BARR.

Over the waves the Petrel sped,
(Captain Morrow of Marblehead),
And one fine day the sailors said,
"Thanksgiving, sir, to-morrow."

"Well, lads, we owe the Lord our lives,
Our happy homes and loving wives;
And we'll win home if each one strives,
And tell him so, to-morrow."

Then all the day was sound of song,
Work with laughter went along,
Every heart held promise strong
Of Thanksgiving on the morrow.

The daylight faded into night,
The trig ship was a pleasant sight;—
On the horizon burst a light;—
"What's that?" said Captain Morrow.

A moment's space of silence dire,
And then the cry, "A ship on fire!"
"Set sail, my lads, we must go nigher
Though we should lose to-morrow!"

He scarce had spoke when, sound of fear!
The minute-gun smote every ear,
Then broke the men into a cheer;
"Good boys!" said Captain Morrow.

They turned the Petrel round about:
They backward turned with prayer and shout;
That pleading gun had driven out
All thoughts of their to-morrow.

And forty souls with weary pain,
The Petrel brought to life again,
From out of whelming wave and flame,
"Thank God!" said Captain Morrow.

"Good comrades, we have made no slip
Between the promised cup and lip;
We'll hold 'Thanksgiving' in the ship,
And then again to-morrow.

"What say you, friends?" then, strong and clear,
Arose one glad triumphant cheer;
"With all our hearts we'll thank God here!"
"That's right," said Captain Morrow.

"We shall, it's true, have but half-fare;
But then, I think, not anywhere
Will be more earnest, thankful prayer;
And yet," said Captain Morrow,

"If I may frankly have my say,
I'm sure that far the better way
Is living thanks, from day to day,
Through all our life's to-morrows."

Be sure the Petrel's half-fed throng
Kept good Thanksgiving all day long,
In grateful prayer and happy song,
Well led by Captain Morrow.

—S. S. Times.

"*The Type of Christianity Demanded by the Age.*"

It is quite clear that there is a slight shade of difference between the type of Christianity *demanded by* the age, and the type of Christianity *commanded for* the age. Some of the characteristics of the type of Christianity *demanded by* the age are as follows:

1. Christianity must be shaped to suit the taste of a refined civilization.

2. Christianity must not prohibit fashionable sins, such as theatre-attendance, balls, croquet, church festivals, sociables, etc.

3. Christianity must not insist upon a humble repentance—only a polite reformation—breaking off only those sins that are particularly disgusting.

4. Christianity must not demand any self-denial unrecognized in polite society.

5. Christianity must allow its professors to wear, in dress, all the silk and satin, artificials and feathers; in a word, all the gew-gaws and paraphernalia of the world, because to do otherwise would render religion unattractive and unlovely to the world. Professors of religion should occasionally "pile on," in the dress line, some "extra agony," in order that the world may be fully satisfied that they have no sacrifice to make in becoming Christians, thus removing all obstacles to their conversion.

6. Christianity must interpose nothing in the way of secret societies, lest its popularity be diminished and its numbers lessened.

7. Christianity must award large salaries to its ministers and demand only a light recreative labor.

8. Christianity must allow only a cheap consecration and a fashionable holiness.

Some of the characteristics of the type of Christianity *commanded for the age* may be thus summed up:

1. Christianity makes no concessions to any age or type of civilization.

2. Christianity sanctions no popular sin. Church sins are more obnoxious than vulgar vices.

3. Christianity demands a thorough repentance—an abandonment of all sin.

4. Christianity requires a self-denial that severs sins as dear as right hands, right feet, and right eyes.

5. Christianity disdains the pearls, gold, and costly array—the harlot garb of the world.

6. Christianity says, "In secret I have said nothing." "Let your light shine." "Have no fellowship with the unfruitful works of darkness."

7. Christianity pays the "laborer," not the idler, his "wages."

8. Christianity commands a consecration that includes the compound being—"soul, body and spirit"—"a living sacrifice," to be wholly consumed by the fire of the spirit, a fashionable holiness indeed, but fashionable only in heaven.—*Free Methodist.*

Old-Fashioned Thanksgiving.

The first public Thanksgiving in New England was held in December, 1621, about a year after the landing of the Pilgrims. The harvest having been gathered, and the severest labor of the year having ended, the Governor sent out four men, with guns, to procure material for a feast, that in a special manner they might rejoice and give thanks. The day was, as its name would indicate, a day of thanksgiving to God for his many mercies. It was also a day of general rejoicing. In short it was a religious festival, a festival in which religion did not exclude sociality, but in which the two were happily combined. As the colonies grew in size and numbers, and friends became scattered, Thanksgiving gradually came to be a day of reunion of families, a day when all the children returned to the old homestead to meet familiar faces and exchange friendly greetings. Still, it maintained the same general character.

It was pre-eminently a day of *public* thanksgiving, a day when all united to praise the Lord and to return thanks for blessings, special or ordinary, for peace and prosperity, for abundant harvest, for freedom from any public calamity.

It was customary also to remember, at this time, God's goodness to us as a nation, his providential guidance of the Pilgrims to our shores, and his merciful protection of their interests. They acknowledge also the blessings of good government, of free schools and of liberty, equality and justice to all mankind—which blessings they fully enjoyed, as they supposed. It was also a day of private thanksgiving, when individuals called to mind whatever merits they had received and expressed their gratitude for the same.

All hastened to the village church where the pastor directs their thoughts above and urges upon them the duty of obedience to the "Father of all mercies." Then comes the dinner—the old New England dinner, so famed in song and story; the table filled with good things and surrounded by happy faces; for a moment, all voices are hushed, while the aged sire, with beautiful simplicity, invokes the Divine blessing. Again, at evening time, after the pleasures of the day, the whispered secrets, the delightful little chats, the romps and games of the children are ended, the grandfather calls them all together, and, taking down the old familiar Bible, reads therefrom a chapter, and, all kneeling, he pours out his soul in praise to God for this Thanksgiving day and all its privileges.

Such was the day to our fathers—a day of thanksgiving and rejoicing. Now what is it to us? Has its character changed? yes, to some extent. It is still a season of religious and social festivity, but the order is reversed. It is no longer thanksgiving and rejoicing, but rejoicing first, and thanksgiving as something secondary and of less importance. Thanksgiving day is gradually losing its old religious flavor. All the sociality is retained, as it should be; but the religious element is being slowly crowded out. Public services are, it is true, held in our churches; but too often the preacher makes it an occasion for expressing his political views, or displaying his knowledge of the principles of government—all of which is entirely out of place in the pulpit, and the tendency of which is, not to awaken gratitude in the hearts of his hearers but to engender strife among them. Furthermore, the custom of attending public services on this day is rapidly becoming a thing of the past.

Again, Thanksgiving day is getting to be more of a name than a reality, on the part of individuals. As the comforts of life have increased with the progress of civilization, we have learned to take them as a matter of course, without considering from whom they come—not that we are less grateful than our fathers, but that the day of gratitude is less faithfully observed by us than it was by them. Now the question arises: Which is the better way? The original way in which thanksgiving predominated, or the modern way, in which sociality predominates? I am sure all right-minded persons will approve the good old-fashioned way of keeping Thanksgiving.

Let us, as we enjoy the good things of life, remember those whose means prevent a like enjoyment; those whose wants are so numerous that they seem to have little to be thankful for. He who is truly grateful himself delights to confer favors upon others. Let us, then, prove our gratitude to God by caring for his poor children here below; let us make other hearts glad, and we shall surely please him who pitieth the poor, and hath compassion upon all men. "For the Lord is good to all, and his tender mercies are over all his works." "Blessed be the Lord, who daily loadeth us with benefits."—*N. Y. Observer.*

Charity to the Poor to be Real, not Verbal.—We read in our chronicles of King Oswald, that as he sat at table, when a fair silver dish, full of regal delicacies, was set before him, and he ready to fall to, hearing from his almoner that there was great store of poor at his gate, piteously crying out for some relief, did not fill them with words, as God help them! God relieve them! God comfort them! &c.; but commanded his steward presently to take the dish off the table, and distribute the meat, then beat the dish all in pieces and cast it among them. This was true charity. Words, be they never so adorned, clothe not the naked; be they never so delicate, feed not the hungry; be they never so zealous, warm not him that is starved with cold; be they never so oily, cure not the wounded; be they never so free, set not them free that are bound, visit not the sick or imprisoned.

God's Blessing Maketh the Poorest Fare Rich.—It was a good saying of that poor woman in the Book of Martyrs, who, being threatened to have but a little bread one day, and a little water on the next, replied, "If you take away my meat, God, I hope, will take away my hunger." If God give but a little, he can make that little serve the turn, and then enough is as good as a feast. Well then, is thy provision small? thy appetite shall be less. Is there but a little meal in the barrel—a little oil in the cruise? God will make it hold out. Is that little coarse, and none of the finest? Brown bread and the gospel is good cheer; and, indeed, brown bread and the blessing of God is a rich banquet. It is not the greatness and the daintiness of the fare, nor the clothing of soft raiment, but God's

blessing that doth nourish and strengthen the body of man. God makes bread to be a staff and a stay to satiate the righteous man, when the wicked may have the staff broken to them, and the stay taken away: they eat, and are not satisfied; they drink, but their thirst is nothing at all quenched.

Children's Corner

Thanksgiving Hymn for Children.

Now we come, a youthful band,
Children of this happy land,
On this bright Thanksgiving Day,
Father, with a grateful lay.

Thou hast kept us through the year,
In each scene of hope and fear:
Thou hast watched our childish way,
And preserved us day by day.

Thou didst form the birds of spring,
Summer's brighter blossoming;
Then the quiet autumn day,
With the golden harvest ray.

Thou dost give us home's sweet bowers,
And the Sabbath's hallowed hours;
Friends and teachers thou hast given,
To direct our steps to heaven.

These are themes of grateful praise;
These inspire our youthful lays.
We would give ourselves to thee,—
Praise thee through eternity.

—Missionary Visitor.

Thanksgiving.

We have now come to the season of the year when we usually have our annual Thanksgiving.

There are many children and youth, not to speak of older persons, who seem to think of this annual festival of Thanksgiving only as a holiday; a day for sport, and mirth, and pastime; a time to dismiss all thoughts of God and the soul, and give themselves up to pleasure and folly. Now, such children and youth mistake the object of this interesting occasion. It is, indeed, a day when we should be joyful; but the chief reason for our joy should be a thankful recollection of the many favors and mercies which God our heavenly Father, has so kindly bestowed upon us through another year.

Think over the rich abundance of temporal blessings for which you, young friends, ought to keep a day of thanksgiving and praise to God. Most of you have kind parents and friends to love you and protect you from harm, and provide for all your wants, while there are others left unprotected and uncared for. Many of you scarcely ever felt a pain from want of food or clothes, or shelter from the cold and the storm, while there are others who stroll about in rags, daily shivering with cold, and suffering the pinchings of hunger. You can see and hear and speak; every limb is sound, and your whole body is vigorous and healthy, while all around you see the blind, the deaf, the dumb, the lame, and all those who are pining away with disease. You are now enjoying the blessings of peace and freedom, while millions witness the horrors of war, or suffer a cruel bondage.

Now, ought you not, once a year, to go up to the house of the Lord with joy and thanksgiving for such blessings as these?

Again: think over the still richer abundance of spiritual blessings, for the thankful remembrance of which this day is appointed. We can only mention a few of these blessings. You have had your birth and education in this Christian land, where you have the Bible, the Sabbath, the Sabbath school and all the institutions of the Gospel, with their untold blessings, while there are millions in our world on whose darkened minds no Bible, no Sabbath, no Sabbath school, no Christian institution, shed their joyful beams. What a privilege to be born and educated by Christian parents and faithful ministers and teachers in this happy land!

There is no spot on this broad earth where the young are exalted by religious privileges so near to the very throne of God as in our beloved land. Oh, then, will not every Sabbath-school child and youth in our State and country, in this thanksgiving season of the year, rejoice in the Lord, and give thanks at the remembrance of all his goodness?

If we are properly thankful for the blessings we have, God will increase our blessings; for he says, "To him that hath it shall be given, and he shall have more abundance."—*Well Spring.*

A Russian Parable.

There lived once in Russia a man named Marko, so rich that he did not himself know how much money he possessed, and so he got the name of "Marko the Rich." And he had a fine house and fine furniture—for he loved state and show—and when any great person came to see him there was the best of food and wine on the table, and troops of richly dressed servants to wait. But if a poor *mujik* (peasant) or a pilgrim on his road to Kiev or Jerusalem, came to the door to beg alms for the way, all he got was a kick, and "Get away, you dirty vagabond!" So those that spoke of "Marko the Rich," soon began to call him "Marko the Proud" as well.

Now in course of time Marko's heart was so lifted up with pride in his grand possessions that he thought himself the greatest man upon earth, and hardly felt the ground under his feet. Though, indeed, there were those who said that he had not much to be proud of; for if he had wanted to give alms he had no need to go any farther than his own sister, a poor cripple who lived in a miserable hut on the other side of the road, and was often in sore want when the cold days of winter came. But, let her be as ill off as she might, her hard hearted brother never gave her any help; and, indeed, he had more than once threatened to pull down her poor little hut altogether, saying that its standing there, just at his own door, was a disgrace to him.

And so Marko the Rich waxed prouder and prouder, till he said within himself, "What grandeur is equal to mine?" There is no man worthy to eat at my table. I will invite our Lord himself to be my guest" So he made great preparation, and mustered all his servants, and brought out all his golden dishes, and spread a rich carpet on the steps of his house, and waited for our Lord to come and be his guest.

All day he sat waiting impatiently; and as often as he saw a fine carriage coming up in the distance, throwing a cloud of dust from the hoofs of its fiery horses, he said to himself, "This must be he!" But no, the carriages went by; and hour passed after hour, and evening drew nigh, and still our Lord came not.

The sun was just going down when a poor, pale, ragged, half-starved man, sorely wearied, and covered with dust from head to foot, came slowly along the road; and he limped painfully up to the door where Marko was sitting (for his feet were all cut and bleeding) and craved shelter for God's sake.

But Marko was angry at having made such preparations in vain, and he thrust him away savagely, bidding him seek shelter elsewhere. And the beggar turned silently away and went across the road to the hovel of Marko's sister, and Marko laughed scornfully, and said, "They will be well matched!"

But when he awoke next morning, lo! there stood at his door a woman, at sight of whom he started back in amazement. She had the face of his sister, but instead of being in rags she had good warm clothes on, worth fifty roubles at least; and instead of being crippled she looked nimble enough to walk all around the church in the Easter procession.

"Brother," said she, "a strange thing has befallen me. Last night a beggar came to my door, craving shelter in God's name; so I took him in and shared with him what food I had. And as we were eating, suddenly his face was all bright and beautiful, and like the great picture above the altar in our church, and he laid his hand upon my head and said to me, 'Whoso receiveth my poor receiveth me, and he shall in no wise lose his reward!" And immediately I became as you see me now; but when I turned to thank him he was gone."

Then Marko tore his hair and cried bitterly, "That was he, then! and he might, perhaps, have given *me* some good gift, too! If I had but known him!"

But just then a voice—exceeding soft and gentle, but very terrible withal—stole down through the air: "Only those can know him who are lowly and humble like himself."—*Good Things.*

The Golden Rule Exemplified.

Early one morning, while it was yet dark, a poor man came to my door, and informed me that he had an infant child very sick, which he was afraid would die. He desired me to go to his home, and if possible prescribe some medicine to relieve it. "For," said he, "I want to save its life if possible." As he spoke this the tears ran down his face. He then added:

"I am a poor man; but, doctor, I will pay you in work as much as you ask if you will go."

I said, "Yes, I will go with you as soon as I take a little refreshment."

"O, sir," said he, "I was going to try to get a bushel of corn, and get it ground to carry, and I am afraid the child will die before I get home. I wish you would not wait for me;" and then added, "We want to save the child's life if we can."

It being some miles to his house, I did not arrive there until the sun was two hours high in the morning, where I found the mother holding her sick child, and six or seven little ragged boys and girls around her, with clean hands and faces, looking as their mother did, lean and poor. On examining the sick child, I discovered it was starving to death! I said to the mother,—

"You don't give milk enough for this child."

She said, "I suppose I don't."

"Well," said I, "you must feed it with milk."

She said, "I would, sir, but I can't get any to feed it with."

I then said, "It will be well, then, for you to make a little water gruel, and feed your child."

To this she said, "I was thinking I would if my husband brings home some Indian meal. He has gone to get some, and I am in hopes he will make out."

She said all this with a sad countenance.

I asked her with surprise, "Why, madam, have you nothing to eat?"

She strove to repress a tear, and answered sorrowfully, "No, sir, we have had but little these some days."

I said, "What are your neighbors, that you should suffer among them?"

She said, "I suppose they are good people; but we are strangers in this place, and don't wish to trouble any of them, if we can get along without."

I thought I would give the little child a little manna, so I asked for a spoon. The little girl went to the table drawer to get one, and her mother said to her, "Get the longest handled spoon." As she opened the drawer, I saw only two spoons, and both with the handles broken off, but one handle was a little longer than the other. Thinks I to myself, this is a very poor family, but I will do the best I can to relieve them. While I was preparing the medicine for the sick child, I heard the oldest boy (who was about fourteen) say: "You shall have the biggest piece now, because I had the biggest before." I turned round to see who it was that manifested such a principle of justice, and I saw four or five children sitting in the corner, where the oldest was dividing a roasted potato among them. And he said to one, "You shall have the biggest piece now," etc. But the other said, "Why, brother, you are the oldest, and you ought to have the biggest piece."

"No," said the other, "I had the biggest piece before."

I turned to the mother, and said, "Madam, you have potatoes to eat, I suppose?"

She replied, "We have had, but that is the last one we have left; and the children have now roasted that for their breakfast."

On hearing this I hastened home, and informed my wife that I had taken the wrong medicine with me to the sick family. I then prescribed a gallon of milk and two loaves of bread, some butter, meat, and potatoes, and sent my boy with these, and had the pleasure to hear in a few days that they were all well.

The principle of justice manifested in those children delighted my soul, and was a rich reward for all my labor. O, how good and how pleasant it is for brethren to dwell together in unity and love! To see them in time of distress and starvation so just and liberal as to give to each one his full share of roasted potato, was a pleasant sight. O, the sweet words, "You shall have the biggest piece now, because I had the biggest piece before!" May every child embrace this just and loving principle!—*N. Y. Cabinet.*

Be real men and the Kingdom of Truth will honor you. Mighty powers will not only express themselves in your silence. Be real men and even your solitude will be waited upon with scenes greater than all the theatres of Europe ever represented, or can represent. The eye of the world hath not seen, nor hath the ear heard, nor the world's heart conceived what "The Spirit of Truth" will reveal to you.

The Sabbath School.

LESSON XLIX.—Dec. 9, 1877.—PAUL AT MELITA.

SCRIPTURE.—Acts 28: 1-10. Commit to memory vs. 1-6.

GOLDEN TEXT.—"I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. i. 14.

1. And when they were escaped, then they knew that the island was called Melita.

2. And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5. And he shook off the beast into the fire, and felt no harm.

6. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9. So when this was done, others also, which had diseases in the island, came, and were healed.

10. Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

Before landing the voyagers failed to recognize the spot where Providence had cast their lot. "When they were escaped," however, "they (or we) knew that the island was called Melita" (v. 1). This was discovered either from a closer examination of the place, or from information communicated by the natives.

Malta is an island sixty miles south of Sicily, twenty miles long and twelve broad. It was originally colonized by Phœnicians, but afterwards it passed successively under the control of the Greeks, the Carthaginians, the Romans, the Saracens, the Normans and the English, in whose possession it is now. At the time of Paul's shipwreck it belonged to the Roman Empire and the province of Sicily. After the fall of Rhodes it became famous as the home of the Knights of St. John. It is now more densely populated than any other part of Europe. —*Evangelical Repository.*

What a beautiful virtue is hospitality! It lays the host as well as the guest under obligations. No one can entertain the Master in the person of one of his needy ones without feeling the happier for it. And all such kindness is done unto him. 2 K. 6: 22; Is. 58: 7; Matt. 25: 40; Luke 14: 13; Rom. 12: 13, 20; 1 Tim. 3: 2; Tit. 1: 8; Heb. 13: 2; 1 Pet. 4: 9.

All such deeds will have their sure reward. Christ keeps a perfect record book. A cup of cold water, even, is not too small to be entered upon his ledger. And he is a good paymaster. Prov. 19: 17; Matt. 6: 4; 10: 41, 42; Mark 9: 41; Luke 14: 14; Phil. 4; 18, 19; 1 Tim. 6: 17-20; Heb. 6: 10.

In the moral world, as in the physical, whatsoever a man sows that he also reaps. Kindness produces kindness, and blows are certain to be returned in an abundant harvest. It is for a man's comfort, as well as his best spiritual interest, in this world, that he be kind to all men. Judg. 1: 7; Pr. 10: 12; 15: 1; 21: 14; 29: 22; Ps. 18: 25, 26; 41: 1, 2; Matt. 7: 2; Mark 4: 24; Jas. 3: 17, 18.

The religion of Christ takes away the hurtful power of afflictions. The evils of this life, that others find so venomous, they shake off as harmless. "We are more than conquerors through him that loved us." Ps. 37: 24; Pr. 14: 26; Rom. 5: 3-5; 8: 37: 1 Cor. 15 · 54, 57; 2 Cor. 4: 8, 9; Heb. 13: 5, 6; 1 John 5: 4, 5.

Those who faithfully serve the Lord will be honored by their fellow men. "If any man serve me, him will my father honor." Gen. 39: 21; Ps. 37: 5, 6; 106: 46; 112: 4; Pr. 16: 7; Dan. 1: 9; John 12: 26; Rom. 8: 17; Phil. 1: 20.—*Nat'l S. S. Teacher.*

"SEARCH THE SCRIPTURES."

V. 1.—Ch. 27: 39; Gen. 28: 16; Acts 7: 3.

V. 2.—Rom. 1: 14; Col. 3: 11; Mat. 10: 40-42; John 13: 20; Ch 27: 12; 1 Pe. 4: 9; John 18: 18; Ezra 10: 9.

V. 3.—Job 20: 16; Is. 30: 6; 59: 5; Mat. 3: 7 12: 34; 2 Cor. 11: 23.

V. 4.—Luke 13: 2, 4; John 9: 2; 7: 24; Gen. 4: 10; 9: 5; 1 Cor. 9: 21; Ecc. 8: 11; Rom. 12: 19.

V. 5.—Ps. 91: 13; Mar. 16: 18; Lu. 10: 19; Ez. 2: 6; Rom. 16: 20; Num. 21: 7-9.

V. 6.—Acts 12: 22; 14: 11; 8: 10; 1 Cor. 14: 23-25.

V. 7.—Heb. 13: 2; 2 Cor. 11: 27; Acts 27: 3; 1 Pe. 3: 8.

V. 8.—Mat. 8: 14; Lu. 4: 38; Acts 9: 17, 40; 1 Ki. 17: 21; 2 Ki. 4: 33; Mar. 6: 5; 16: 18; Jas. 5: 15.

V. 9.—Mat. 4: 24; Mar. 6: 55, 56; Acts 5: 15.

V. 10.—John 12: 26; 1 Thes. 2: 6; Mar. 6: 4; 1 Sam. 17: 17, 18; 25: 18; Mat. 6: 33; Phil. 4: 19.

News of the Week.

Two national banks in this city closed last week, the Third and the Commercial. The former has been considered a strong bank, until lately its deposits, which were largely public funds, have been heavily drawn out and it was obliged to close. It is thought that it will make full payment of all liabilities within a year. The Commercial was a small bank with only about $200,000 due depositors. It was not doing a profitable business and so closed. Several other banks here were reported last week in a shaky condition and ready to close. The rumors may be unfounded. Business is not affected by the closing.

—Work on the new Chicago Custom House will soon close for the season. About 130 men are employed at present; at times during the summer double this number has been employed. The work of the summer has consisted in the putting on of the third and attic stories. The mason work is about completed, with the exception of the chimneys. The roof will be put on during the winter and the first part of spring. It is expected that the entire structure will be completed early in 1879. The committee from Washington to decide on which side the front door shall be have not yet begun their momentous investigations.

—The U. S. sloop-of-war Huron was driven in a storm on Friday night upon Nags-head reef on the North Carolina coast near Roanoke Island. The vessel was a complete wreck and of the 135 persons on board 4 officers and 30 men only were saved. The reef is two miles at sea without light or warning. Many of the officers were well known in Washington and the loss creates a sensation.

—The Fort Edward Institute, at Fort Edward, N. Y., was burned. Nearly 200 students were in attendance. Nothing was saved. The destruction of the institute is supposed to have been caused by the explosion of a kerosene lamp. The students had hardly time to escape, most of them losing their clothing and money.

—The Vanderbilt will case has been re-opened. The contestants are Cornelius Vanderbilt, Jr., and Mrs. Le Bau. Mr. Lord, in opening the case for the contestants, maintained that Cornelius Vanderbilt, deceased, had not the capacity at the time of his death to dispose of his estate. Either he was weak in mind or undue influence had been brought to bear upon him, the result being an unjust disposition of property.

—Great floods in the Potomac and other Virginia and North Carolina rivers caused immense damage on Saturday. At Richmond the water was 18 inches higher than the flood of 1870. Intense excitement prevailed, and bridges and other property was destroyed over a wide section.

FOREIGN.

—The capture of Kars, the key of Armenia, on the night of Nov. 17th, is thus told in the dispatches: "The fortress and city of Kars with 300 cannon, stores, ammunition, cash, etc., fell into the Russian hands. The Turks lost 5,000 killed and wounded, 10,000 prisoners, and many flags. The Russian loss was about 2,700. The Russian soldiers made but trifling booty, and spared peaceful citizens, women and children. General Louis Melikoff directed the battle." "Kars was captured by about 15,000 Russians, who climbed the steep rocks, the ramparts and walls, and stormed an equal number of desperately fighting Turks, in headlong fight over their ditches and parapets, compelling them to die or surrender. The citadel, Fort Sanvarri, and Fort Hafiz Pasha were carried by assault. By daylight Sunday, General Lazareff's troops had made progress as far as the capture of Fort Kara-Dagh. Other forts, especially the Arab Tabia on the east and Takman Tabia on the west, maintained a stubborn resistance until 8 o'clock, when all the garrisons which could escape fled toward Erzeroum, but these were subsequently overtaken by dragoons and Cossacks, and brought back prisoners."

—Gen. Melikoff, with 15,000 Russians, pushed on for Erzeroum after the fall of Kars, and it is reported that Mukhtar Pasha has retreated from that city.

The view taken of Osman Pasha's position at Plevna is, on the whole, desponding, but some maintain that he has provisions enough to hold out until Mehemet Ali can organize an army of relief. Great efforts are making to accomplish this end, but private letters from Sofia state that he can get neither men nor artillery for a relieving army.

—The *Herald* correspondent in Rome telegraphs that the Pope was so fatigued after the audience given to the pilgrims from Circasonne on Thursday that he fainted and is still confined to bed. Dr. Vanzetti, on returning to Padua, enjoined absolute repose, and the Pontiff's condition is considered very precarious.

—In France, Pres. MacMahon has so far yielded as to appoint a new cabinet, which combines some elements as hostile to republicanism as the old. On Saturday the new cabinet presented its statement to the chamber of deputies.

MARKET REPORTS.

CHICAGO, Nov. 26, 1877.

GRAIN	Wheat—No. 2	1 03¼	1 09½
	" No. 3		1 01½
	" Rejected		90
	" Minnesota	1 09¼	1 14
	" Winter		1 18
	Corn—No. 2		48⅝
	Rejected		42
	Oats—No. 2		26¼
	Rejected		22
	Rye—No. 2		55
	Barley		12 00
	Flour—Winter	5 50	7 05
	" Spring	3 75	5 70
	Hay—Timothy	8 75	1150
	Prairie	5 00	8 00
	Mess Beef	10 00	11 00
	Tallow		7½
	Lard per cwt		7 85
	Mess pork, per brl		12 00
	Butter medium to best	16	32
	Cheese	6	18
	Beans	1 25	2 10
	Apples per brl	1 25	3 75
	Poultry—Chickens per doz	1 25	2 00
	Turkeys per lb	7	8
	Eggs	18	20
	Seeds—Timothy	1 20	1 27
	Clover		5 00
	Flax		1 30
	Potatoes new per bu	34	50
	Broom corn	3	6¼
	Hides green to dry flint	8½	15
	Lumber—Clear	30 00	35 75
	Common	14 00	15 75
	Shingles		3 50
	WOOL—Washed	33	41
	Unwashed	23	29
	LIVE STOCK Cattle Choice	4 70	5 20
	Good	4 25	4 60
	Medium	3 90	4 10
	Common	2 80	3 50
	Hogs	4 25	4 50
	Sheep	3 25	4 00

New York Market.

Flour	$3 00	9 12½
Wheat—Spring	1 20	1 35
Winter	1 43¼	1 50
Corn	61¾	62
Oats	34	44
Rye	74	76
Lard		8¼
Mess pork		18 90
Butter	12	28
Cheese	7	12½
Eggs	23	24
Wool	10	57

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Religious Intelligence.

—A hundred years ago, a Moravian missionary baptized the first negro converted in Surinam, Dutch Guiana; and now the mission numbers 22,130.

—The United Presbyterian church of Scotland has raised $35,000,000 since 1843. For the year ending 1875, the whole income was $2,090,825, or three times more than the average annual income from 1843 to 1853.

—The English Presbyterian Missionary Board insists upon its missionaries returning to their native land at the end of every seven years' service abroad, and finds its return in the better work they do as the result.

—At the last meeting of the Synodical Conference of the Lutheran church a resolution was adopted to establish a mission among the negroes in the South, and a committee was appointed to carry out this resolution. The committee now announces that a missionary has been secured in the person of Rev. J. F. Doescher, and that he was solemnly set apart for the work on the 16th of Oct. last, at the meeting of the Western District of the Missouri Synod. He proposes to begin his work at Memphis, Tennessee.

—Signor Jahrer, an evangelist of the Baptist church, is laboring in the city of Naples, where he recently baptized six converts, and now has a church of fifteen members, who, like himself, are actively engaged in missionary labors.

—Daniel C. Waldo, a member of the Seventh-day Baptist church of Crawford county, Pennsylvania, was fined, some time since, by one of the magistrates, for working on Sunday—but having appealed to the courts of the county, the decision has been reversed, and it having been found that he refrained from all work on the Seventh day, he was acqnitted of any crime by working on the First day.

—Rev. Charles Journeycake, an Indian Lutheran minister has sent three Indian youths to the Lutheran Augustana College, at Rock Island, Illinois. This college has educated a number of Indians. Rev. Orloff Olsson, who was born in Sweden, and studied at the University at Upsala, has just accepted a call to the Professorship of Theology in the college.

—The United Presbyterian church of Scotland has recently bought, for the large sum of £26,700 (about $133,500), the Edinburgh theatre and the adjoining ground. The purpose is to convert the buildings, at a cost of about $50,000 more, into a large and commodious hall for the Synod, and into suitable rooms and apartments for the Theological School.

—The new house of worship of the Second United Presbyterian church of Jersey City, New Jersey, Rev. Robert Armstrong, pastor, was opened on Sabbath, the 14th inst. Sermons were preached by the pastor, Rev. John Kirkpatrick, and Rev. R. W. Kidd.

—The Tennessee is one of the few mixed conferences in the Methodist Episcopal church. Under authority of the last General Conference the colored and the white preachers of Georgia and Alabama have been organized into separate conferences on the color-line. At the recent session of the Tennessee Conference the white preachers voted for a division of the conference, on the ground that the presence of the colored people in the conference embarrassed the work among the whites. The negroes silently acquiesced in the division, though preferring to meet with the white brethren.

—The Catholic Apostolic church, which was founded by Edward Irving of Glasgow, has in America seven churches or societies, at Potsdam, New York, Boston, Hartford, Toronto, Kingston and Ottawa, the ritualistic church of England, whose long liturgy, vestments, incense, lights, etc., are so objectionable to non-Romanists. They recognize four orders in the ministry, namely, Apostles, Prophets, Evangelists and Pastors, and expect the second advent of Christ soon.

—Rev. A. M. Milligan, D.D. of Pittsburgh, lately addressed a convention for the National Reform movement in Bellefontaine, Ohio; from whence he went to Wheaton, Ill., on a brief visit to his daughter, the wife of Prof. C. A. Blanchard.

—Official notice was given of the presence of cholera at Yokohama on the morning of the 17th of September. Time had been taken to ascertain that the disease, which was slowly extending, was Asiatic cholera. The best methods recommended by medical science were promptly adopted and energetically applied. A Sanitary Commission was formed, consisting of the Governor, the Chief of the Police, Dr. Simmons, and the more intelligent native physicians. The city was divided into districts, and an officer carefully instructed as to his duties, appointed over each. The most efficient disinfectants were provided. A series of twenty-four regulations or instructions was issued by the Home Minister. The people were told what to do. The fearful disease was brought under control, and its progress was checked. No better management has ever been witnessed in Europe or America. No other native Oriental government has equalled it. We claim it as one of the results of Christian missions.—*Intelligencer.*

In General.

—President MacMahon, of France, has a salary of 900,000 francs (about $180,000) a year, besides his pay and perquisites as Marshal of France.

—In addition to the home production, opium is imported into China to the annual value of over $40,000,000, principally from British India. More than $100,000,000 worth is annually imported into California for the use of the Chinese in that State.

—The number of letters stolen from the English post-office is enormous, Sixty thousand missing letters were applied for last year, of which 20,000 were recovered, leaving 40,000 unaccounted for, and the officials are convinced that not one-half of the letters lost are ever applied for.

—The colonies and dependencies of Great Britain embrace about one-third the surface of the globe and nearly one-fourth its population, comprising thirty-nine administrative divisions, of which three are in Europe, eleven in America, ten in Africa, seven in Asia, and seven in Oceanica.

—Cleopatra's Needle, the London obelisk, now detained at Ferrol, Spain, on account of claims for salvage, will probably prove as troublesome to the Admiralty Court as it has been to the contractors for removing it to London, and to the London public engaged in selecting a site for the monolith. The amount of the salvage is largely determined by the value of the property saved, but obelisks have no "market" value, and this one cost nothing, even as a curiosity. The caisson in which it was floated has a specific value, and is a proper subject for salvage, amply repaying the cost of its recovery, but the obelisk itself is simply a monster "trifle," for which "thank you" should be sufficient salvage.

—In the matter of military service alone the strikes cost New York State about $250,000.

—It is reported from England that there is a check to the recent agricultural tendency to turn arable into grazing land. The importation of American beef is given as the reason.

—When Gladstone was Prime Minister of the United Kingdom, a deputation of brewers waited on him, to remind him of the loss the revenue would sustain by any farther restrictions on the liquor-traffic. His reply, as reported, was:—"Gentlemen, you need not give yourself any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a sober population, not wasting their earnings, I will know where to obtain the revenue."

—The *Inter-Ocean* pointedly remarks that, "The Communistic preachings, and the destructive spirit of the recent riots, have done more to deaden the public and private charities of the land, than hard times and everything else combined. The poor will feel the effects for years to come."

—A bill is now pending in the U. S. Senate which provides that no cattle, sheep, swine or other animals shall be confined in any railroad car, boat or vessel for longer than twenty-four consecutive hours without unloading the same for rest, water and food for a period of at least seven consecutive hours, unless prevented by storm or other accidental causes. The present law allows them to be confined twenty-eight consecutive hours and provides for five hours' rest only. It further prescribes that the penalty for violating the same shall be a fine of not less than $100 nor more than $500.

—When Charles Sumner was making his famous Civil Rights speech, a Washington negro was heard to say to another. "Is you goin' to de Cap'tol to-day to heah de Marse'chusetts lion roah?" Chief-Justice Chase heard it, and told Mr. Sumner, and the Massachusetts lion was immensely delighted.

—An ex-convict, recently let out of a Boston prison, makes an earnest request that, to keep temptation out of the way of weak men like himself, the ladies of that city, when out shopping, will not carry their pocketbooks daintily between their finger and thumb on the street.

—In one of his recent lectures, the Rev. Joseph Cook said: "A few weeks ago not far from Boston, a man with gray hairs rose in a meeting where I was and said that he had burned his Thomas Paine's works and his Voltaire's Philosophical Dictionary, and that he had obtained more light from them in that way than in any other."

MEDINA COUNTY, O.

The following resolutions adopted by a meeting of citizens in York, Medina county, was brought to the Convention by their delegate, Mr. Reuben Gardner:

WHEREAS, The tendency of all secret societies and combinations (whether oath-bound or otherwise) is injurious to the best interests of the community, therefore,

Resolved, That no man who is a Freemason, or an adhering member of any kindred associations should be voted for as a candidate for office.

WHEREAS, The influence of all such associations is of immoral tendency; therefore.

Resolved, That no member of such association (whatever his position in society, or his pretensions to morality or religion) should be regarded as a safe example or teacher of youth.

WHEREAS, Such associations being wholly of human origin and inconsistent with Bible teaching, and opposed to the example and precepts of Christ, therefore

Resolved, That the Scripture injunction "Have no fellowship with the unfruitful works of darkness" is a plain declaration of God's law, requiring every disciple of Christ and every Christian church to withhold fellowship from all such secret combinations. Signed by order of the meeting.

JESSE SEELEY, *Chairman*,
J. A. BINGHAM, *Secretary*.

N. C. A. Receipts for Oct., 1877.

PUBLISHING HOUSE FUND:

N. P. Eddy, Sheffield, Ill.	$ 1 00
C. F. Williams, Terryville, Conn.	10 00
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Jos. Slonecker, St. Joseph, Mich.	1 00
M. W. Bicknell, Stanwix, N. Y.	50 00
Preston Allen, Ind.	1 00
T. Perkins, Polo, Ill.	10 00
J. C. Woodward and Mrs. M. Woodward, $1.00 each, Adams, N. Y.	2 00
F. M. Salisbury, Oregon	1 00
Collected at Dayton Convention	50 00
(Rev. D. S. Faris, Sparta, Ill., a friend, Rev. M. Ambrose, Ill., Pres. D. A. Wallace, Monmouth, Ill., $5.00 each: J. Miller, Wauseon, O., $10.00; a friend, $1 00; Mr. Reed, Huntsville, O., and a lady, $2.00 each; a friend, $15 00).	
Collected by Rev. J. P. Stoddard, General Agent.	51 00
Jos. McFarland, Corsica, O., (note); Marcus Phillips, Morton's Corners, O., $10.00 each; A. C. Cole, Leesville, O., $5; Dr. Booth, Canandaigua, N. Y., $1 00; B. Gould, Wauseon, O., $25 00.	

GENERAL FUND.

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ILLINOIS FUND

Peter Howe, Wenona, Ill.	25 00
Rent	0700

INTEREST.

On loan	58
On note No. 52. R. Dow, Sycamore, Ill.	2 50
No. 30, J. N. Lloyd, Jessup, Iowa	3 00
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notices.

MICHIGAN ANTI-SECRET ASSOCIATION.

The next session of the State Christian Association opposed to secret societies, will be held at Hudson, Lenawee county, Michigan, Dec. 18 h, 19th and 20th, 1877; commencing Tuesday, Dec. 18th at two o'clock P. M.

Brethren J. P. Stoddard of Chicago and C. A. Blanchard of Wheaton College are expected to be with us, also Rev. D. P. Rathbun, our State lecturer and agent and Past Master Ronayne positively agrees to be present.

Arrangements are made at Hudson for a free entertainment of delegates, and it is hoped that a large number will be in attendance. Let the friends of our cause rally to this meeting and make it the best that has yet been enjoyed. Hudson is near the State line and friends from Ohio and Indiana are invited to be present and enjoy the meeting with us.

E. W BRUCH, *Sec'y.*

THE IOWA STATE CHRISTIAN ASSOCIATION

Will hold its annual convention at Washington, Washington county, according to arrangements made at the Oskaloosa meeting last spring to meet on the second Tuesday of December (the 11th) at 7 o'clock P. M, continuing through the two succeeding—and all friends of the cause in Iowa and adjoining States are invited to attend and make the meeting an interesting one. Arrangements will be made for entertainment.

WESTERN PENNSYLVANIA.

The third annual convention of the Western Pennsylvania Christian Association opposed to secret societies will meet in the First U. P. church, New Wilmington, Lawrence county, Pa., on Tuesday evening, December 11th, and continue its sessions till the afternoon of Thursday, December 13th. Edmond Ronayne, Past Master, Keystone Lodge, No. 639, Chicago, of great reputation as a lecturer, will (positively) be present, and work the first and second degrees of Masonry. Rev. L. N. Stratton, editor of the American Wesleyan, Syracuse, N. Y., will also make an address. A number of other able and elequent speakers from a distance have been invited and are expected to speak, and take part in the deliberations. Let there be light on the great living issues of secret oath bound organizations. If Free Masonry and kindred associations be good a candid discussion of their merits can do no harm; but if they are wrong all should know it.

New Wilmington, the place of meeting, is easy of access, being only a half hour's ride from Wilmington station on the New Castle and Franklin railroad, with which hacks connect, on the arrival of trains from the north at 10 50 A M and 4:55 P. M. and from the south at 10:40 A. M. and 4:55 P. M.

BY ORDER OF THE COMMITTEE.

Topics of the Time

The Bible-in-school question bears a different phase in London than in our cities of Chicago and Cincinnati, with their smart ideas of progress and liberalism imported from the lower strata of Germany spurred on by priests. Lately 84,000 children of the public schools were publicly examined on their proficiency in Scripture study by the School Board, and 4,000 Bibles were distributed to the most proficient. It is said that a Christian gentleman has established a fund of five hundred pounds sterling to buy Bibles and Testaments for this annual distribution.

In view, probably, of the formal establishment of a papal see in Scotland about the close of this year, it is said that the Romanist authorities have undertaken to revise and modernize the Douay Bible, so that it may be made as attractive as possible to English readers, while it may be expected to retain as much as possible that will lead its readers to the priest and Rome. What complications may arise about Rome itself before the occupation of Scotland who may tell? The Power that gave that land to Knox for his prayers and to the Covenanters for their steadfast faith can keep it from their old enemy.

The fall elections, with New York, Pennsylvania, New Jersey, and Ohio Democratic, did not show greater change in our political skies than has the Senate during the past fortnight. The long contest over Butler and Kellogg has brought the two parties into severe antagonism, and made Republicans who leaned toward liberal views one with the party. Judge Davis of Illinois, who is independent of party, has yet acted with the Democrats generally. He has received the greatest respect in the Senate, but lost greatly in refusing to vote either way when Butler was seated. President Hayes, it is said, is disappointed at the forcing of party issues so strenuously in the Senate by the Democrats. He naturally feels that his measures of conciliation are not met in the spirit in which they were made, and the country may see with the opening of the new Congress a change in his manners toward political opponents. What different phases of this perplexing question the new Congress may develop are uncertain, but hope for any change from the present party wrangles may not revive while majorities are so small.

General Grant on a late Sabbath refused President MacMahon's invitation to a horse-race, and went with his wife to worship in the American chapel in the Rue de Berry, Paris. What effect this honorable action had on the French President is not stated. He is too deeply engaged in the Jesuitical plots that disturb his government probably to care. Though under the pressure of his political opponents he has re-organized his cabinet, he has selected men, if possible, more devoted to Rome than those dismissed. He will retain his office stubbornly until the expiration of the term, and unless unseated by revolution the French people may expect to be in turmoil until that event. The immediate anxiety to maintain the Catholic supremacy while the papal chair is likely at any day to realize a change of occupants is reasonably explained by an English correspondent who writes: "It is said, and I cite this opinion of the most reflecting men, for it throws light on passing events, that one great obstacle to the reconciliation of public powers is that the prompters of the Executive foresee that at no distant day, through a vacancy in the Holy See France may have to play an important part, and are resolved, at any cost, that office shall not then be held by Liberals who not only would not pursue traditional French policy, but might add immense strength to quite an opposite course. From this point of view, many think otherwise, and one can understand how the coup of the 16th of May, though evidently directed against the Liberal party, was not designed to favor any other party or faction. This also explains the formation of the new Cabinet. Neither a Republican nor a Bonapartist ministry can satisfy those governed by this special anxiety, for the latter would not serve their interests, but would dissolve the chamber only for the benefit of the empire. Now, in the view which governs the policy of the Elysee dissolution, with or without the budget being voted, would continue power for some time in the hands of those who regard external interests as paramount.

THE PARIS COMMUNE AND THE INTERNATIONAL ASSOCIATION.

BY FREDERIC GREGORY FORSYTH. (PELASGA.)

Since the time when Divine Wisdom entered into man, he has essayed to build up within the realms of his mind ideas of what should be, founded upon what are. Mistakes and accidents in governments and every thing else have raised self-imposed critics who pretend to show the ways of doing better even than the first cause.

Not all can govern, yet every one can offer his idea of government as the best. This is what all do who have any idea, and, it has even entered into the heads of some to attempt to form nations upon their own stand-point. Plato, with his persuasive power, puts forth a republic, excellent to talk about, but impossible to practice. And from the main parts of this have come the majority of Utopias which have afflicted the brains of individuals and the organizations of governments, even to the present day. Some of these ideas are grand, worthy of the conception of a high humanity, but above the practice of common individuals.

There are so many rivers and springs of national progress, so many things to be considered in a government, that all have neglected, first to find their true source, and second to set the harmony of their cherished principles in the key of their chosen humanity. The first is the intellectual endowment, the second the education of every member to the principles of the nation.

Every new form of government, whether practical or ideal, owes its being to the dissatisfaction with the ancient order of affairs. And every government founded in dissent to an idea goes to the further extreme and is embogged on the other side.

The watchword of all malcontents is liberty—and has been for ages. Real liberty, such as they want, is the greatest tyrant, and the natural enemy of law, order, and union. If it were not for restraints in infancy how fast would disasters accumulate on the unwise child. If it were not for a steady power in the state soon would faction rise against faction, member against member, with threats and menaces, with torches and with bayonets. The progress of humanity has been but in the combats of factions. One grows

and dominates all, overshadowing the world. It becomes universal; but old elements are within. Progress goes on, dragging this chain which breaks into fragments. The fragments grow into nations duplicating the past.

There are, everywhere, men, ambitious, lawless and persuasive, who wish to be leaders in great commotions. Some there are who believe in the principle and join, but very few for the good of all concerned. No one works so well as when he works for himself. And the ambitious, lawless and persuasive become the most determined, the most energetic, and the most unscrupulous of all. These perform and command. The idealists urge and find fault, do nothing, because it dissatisfies them, and soon after contrive, with other ambitious ones, to pursue fancy and form new factions. While those who have the good of all concerned at heart stand by and lament the discords and disasters. But for the most part all are selfish; all would command. But the first comers have taken everything, offices, moneys, lands, etc. Dissatisfaction is then universal in every nation, in every city, in every house. Let Epicureans be Stoics. It is a lack of education here and a false one there that works all this.

One cause of lament among certain Utopians is wealth and poverty. Why need they exist? say they. Wealth corrupts and poverty abuses. Let us do away with corruption and abuse. Let all be equal. Let the goods of the earth be to every man equally and to the members of his house, that there be no accumulated material assistance, no moneyed reserves, which promote evil; but ready fraternal aid. Let there be no inheritors but the state. And let the state be one— universal. Let there be no parents, no family, no God, no priest, and no devil. Let every thing, every being, and every pulse of each being's heart be for humanity. freedom and progress. These are the principles of a new organization.

In the fall of 1862, at Charing Cross, London, the representatives of the workingmen from various parts of the world formed an association called the International. Near the end of June, 1869, M. Vesinier, in a speech at the same place, before some of the London members, set forth the basis of this now widely extended order. "We must conquer and die," said he. "To do that, we must deny the existence of a God, of a family, of a fatherland We must free our children from the brutalizing yoke of priests, kings and nationality. To deny God is to affirm that man stands the sole ruler of his own fate; it is to do away with priests and religion. To deny God is for man to assert his own strength and liberty. To deny the existence of a family is to assert the independence of man from the cradle; it is to deliver woman from a bondage she owes to priests and to a rotten civilization. As for our country, we cast it from us because we do not admit that men may kill each other for the sake of any nationality. All laborers, all proletarians are brethren. Society at large, built up as it now is, society is our sworn enemy. Society itself is bad; we must alter it. Workingmen of all countries, to work, to work! War, war to the knife, on capital, on property, and on every government which protects them. The right of labor to all. The right of property to all. Such is our object. To attain that object we must spare no effort. We will fight, we will die, if required, under the guidance of the red flag, that standard of socialism and of the Commune."

Such are the wild dreams of these men, and such are their pernicious intentions. It is to establish a universal Commune. God and family are destroyed in the hearts of men because the one cannot exist without the other. The family is what leads to God, through the links of its chain, from the present, back to the first man from heaven. In the family is centered pride of ancestors and love for descendants. These two emotions lead to inheritance. And the object of this association is to destroy inheritors. All are to inherit. To deny nationality is to unite men to faction. That, too, is done.

It is easy to trace to its true source those outbursts of popular violence which have annoyed the equilibriums of various nations, and have caused property to be destroyed with insane hatred. All this comes from the great Commune; 8,000,000 members are in England and America alone. It grows in power every day. It becomes bolder and more declared in its principles. At one time in the Paris Commune of 1872, they abolished rents, massacred priests, burned churches, confiscated property, and at last, in their despair of success, burned part of Paris and attempted to blow up the remainder, by decreeing that the sewers should be filled with dynamite, nitroglycerine and gunpowder. These were their watchwords: equal division, humanity, and liberty. Yet nothing was so little practiced as these. The leaders had the lion's share in all things. Humanity was disregarded in almost every case. And liberty was a despotism severer than that of the most tyrannous ruler, because it was founded upon whims instead of law.

To destroy what they intend to destroy is to obliterate the past with all its accompanying virtues. There will be no pride for man to remember himself. No God to punish his sins. The warm emotions which are the beauties of the human heart, will cease with the family. And in their place will come a cold regard for all. And what is such a regard but selfish bit for bit. It is only a merchandizing of seeming affections. Fear of doing other than what is prescribed by the Commune will be the only spur. And all know that such a spur must be constantly in the flesh to accomplish the race. But shall all this be? If it succeeds it will not last for long. In the short reign of the Commune at Paris there were dissensions and factions and treacheries. It will be universal anarchy instead of universal Commune.

As the first attack is against God and religion, the sons of belief must uphold themselves to save themselves and that imperiled family which completes the connection between earth and heaven. Another order should be formed. A universal order, which shall march nation by nation, clan by clan, religion by religion, under the three-folded banner of the church, the law, and the family. It is only thus that protection may be vouchsafed. It is only this that may unite all into the universal, the catholic church, founded upon these words, the belief in God.

The intellect of this growing order is fallacious and misanthropic. It plays with ideas. It builds upon quick-sands, and would lead its armies through Red seas, whose waters remain for want of Divine power. But still they go, and like the Egyptians of old, will they be swallowed up at the outstretching of the rod. Men who are disappointed in life turn to this. They form their plans to raise a mob. But the mob is narrow in its seeming greatness, jealous in its declared liberality, suspicious in its extended fraternity, and factious in its shouts of union. Communism, is it? And what would be common in its success, but brutality, misery and want of rest.

Virtue is in descent. It is sustained by God and the fatherland. When these go, go every noble and exalted idea. Justice, which is time for time, and measure for measure, then, is supreme. And the Dragon grows. The heads may sting and wound each other, but St. Michael and St. George must arise. The crusades must come. Every good sword must be sharpened for the combat. Governments for their own safety must destroy secrets in society. To the winds go the Masons, the Odd-fellows, the International. They are the drill houses of revolt. The sections seceding from legitimate authority. The turners-up-side-down of all the earth. From them come hidden threats and silent arrows. Citizens disappear from the world, and whole families from the community. They search, but all is secret. The sword cuts the broken word, and freedom is hushed in self-inflicted tyranny.

In the Commune, the state is the husband of wives and the mother of children. They are to understand universality from their infancy, drinking it in with their milk. As there is no family under the Commune the duties of the state are multiplied. Now governments, like machines, run best in simplest gear; yet, to the other departments, will be added the misery, and, among the equality of officials, will stand the hired nurses.

The devil will be with the foremost man in such a progress, and will lead them to destruction, beyond the bounds of nature's law.

Made Free in Christ.

A GLORIOUS TESTIMONY.

I have been thinking of writing to the *Cynosure* for many months past, but have neglected it; and feeling somewhat under condemnation for not having given my testimony in reference to my separation from all secret societies of which I have been a member, I have concluded to not allow any more time to pass without relieving my mind of that of which I feel myself in duty bound, first, to my Creator, and second, to my fellow beings.

I noticed in the *Cynosure* of the 18th of October a continued list of seceders, among which is my own name, though misspelled, having it G. W. Huff, of Winona, while it should be John W. Hough, of Winona, and that I was an Odd-fellow of the highest degree. This was a mistake, as I failed to take the last degree, which is the fifth. I will now try and make matters plain, by saying that I have been a Mason of three degrees, and Odd-fellow of four, and initiated into the Good Templars; but God gave me the light to see that in order to become of follower of Jesus I must have no fellowship with the unfruitful works of darkness, but to come out from amongst them and be separate. I found that it required a separation from all such dark dens of infamy in order to possess my soul.

I laid my case first before the Odd-fellows' lodge of Winfield, Henry county, Iowa, and told them it was no longer congenial to my feelings to meet with them in the lodge and I desired a final card. But I soon found there were to be objections to this movement by the order, and in order to defeat my purpose they brought certain charges against me to keep me from leaving them honorably. I asked the brother who preferred the charges why it was that he had gone back for months, yea, I might say a year, to bring up charges against me, of all which nearly all the members were guilty. His reply to me was that he had seen for some time that I took no stock in their institution, and that they did not intend by giving me a final card to furnish me with a club to break their heads with. This was the language he used to me. Finally a committee was appointed to wait on me, and the chairman of that committee, in order to quiet the affair, and in order to keep the matter from going into any further

proceeding in the lodge, proposed to me, that I send in my resignation as a member of the order and they would act on it the next regular meeting, and I would have no further trouble about the matter, as he knew they would accept my resignation. I agreed with them on those terms, and the following Saturday night my case was called and my resignation was accepted. My name was dropped from the lodge book, and the secretary furnished me with an order on the treasurer for $1.25, overpaid dues.

Well, now, I thought I am *free* from one great humbug and cheat, and on Sunday, in giving in my testimony at a love-feast of the M. E. church at Winfield, I remarked that I thanked God that I was a *free man* once more, as I was FREE from all secret orders, and that I had found them detrimental to Christian progress, and were, as I thought, sapping the life of the spirituality of the churches. It was a thunder clap on the ears of the class-leader who was one of the leading officers of the Odd-fellows' lodge, and he reported my testimony to the lodge, and I was summoned by the lodge to appear for trial on the following Saturday night. I wrote them a communication, informing them that so long as my resignation as a member of their order had been accepted, and my name dropped from the lodge books, I certainly considered myself a FREE MAN once more, and should not obey any of their signs or summonses sent to me by them or their lodge. Well, they went on with a mock trial and expelled me, so they said, but I ask you, how could they expel a man who was not a member to be expelled. I will first say here that no man can leave the Odd-fellows or Masons, honorably with them, if he ever lifts up a voice against them.

Now, about leaving the Free-masons. I came here to Iowa with a demit from Patmos Lodge, No. 189, Virginia, and I never handed my demit in to the Winfield lodge. I visited it twice, but after the good Lord knocked the scales off my eyes and gave me to see the beauties of religion I had no farther use for Free-masonry. I renounced it, and lifted up my voice against it as being the father, and Odd-fellowship the mother of all the ungodly isms in existence; and I believed that they were nothing but a humbug, cheat, and fraud, and no place for a follower of Jesus to be found in, and much less a professed minister of the Gospel, as I did not see how any of those sainted divines could ever crawl into such places of hell and death while they had to part company with their Saviour at the door. A few months ago I received a summons to attend the Free mason's lodge at Winfield, for trial, the charges being the same as the Odd-fellows had preferred. I treated the matter with silent contempt. I guess they went on with a mock trial also, and expelled me, although I was not a member of their lodge. I would say in regard to a person who once connects himself with any of those secret orders he can never leave them with credit. I was with them long enough to find out that all secret organizations are the works of the devil, and should never be countenanced by any Christian community. I bless God to-night that I ever cut the tie that bound me to their hellish league, and that I stand a *free man* once more to ever lift up my voice against an institution that has become such a popular evil, and that there are few servants of God who have the moral courage to denounce them publicly. Shame on the man of God who would disgrace his calling so much as to fellowship, with Satan's emissaries, and then the following Sabbath disgrace the table of the Lord by his presence with Christ's saints.

I would say in conclusion that I have in my possession the identical two summons sent to me by the Odd-fellows and Free masons of Winfield Lodge, Iowa; and also that I still have my demit from Patmos Lodge, No. 189, A. F. A. M., of Upperville, Va., and can produce them should you wish them. I also have a Masonic diploma which I can produce, showing to the world of how I stood with them while a member; but bless the Lord! I am glad I received grace to come out and be separate from them, and to have no fellowship with the unfruitful works of darkness, but rather to *reprove them*. I find in following Jesus, he used the words, "*In secret have I said nothing.*" Glorious motto for any Christian!

Now, in conclusion I would say if you think what I have written is worth a place in the *Cynosure*, you are at liberty to use it, for the benefit of those who might have curiosity enough to wish to join those secret orders, which are no longer secret, for I can testify that Morgan and a host of others have long ago exposed the swindle. I endorse all that I have read of Edmond Ronayne's exposition, as it is all true to the letter, and I hope I may enjoy the privilege of meeting with him some day. Yours truly,

JOHN W. HOUGH.

Winona, Iowa, Nov. 24.

The ravens did not allow Elijah to hoard up a surplus. They did not bring enough on Monday to last all the week. They did not bring enough one morning to last till the next morning. They came twice a day, and brought just enough for one time. You know as well as I that the great fret of the world is that we want a surplus—we want the ravens to bring enough for fifty years. You have more confidence in the Long Island Bank than you have in the Royal Bank of Heaven. You say, "All that is very poetic; but you may have the black ravens—give me the gold eagles."—*Talmage.*

FREEMASONRY HISTORICALLY CONSIDERED.

BY REV. W. P. M'NARY, PRES. OF THE IND. STATE ASSOCIATION.

[*Continued.*]

After the time of Sir Christopher Wren the masons fell into such a decline that there were only four lodges in the south of England. The members of these four lodges conceived the idea of meeting under one Grand Lodge. "With this view," says Rees' Cyclopedia, "the members of the only four lodges at that time existing in London, met at Apple Tree Tavern in Charles street, Covent Garden, and having voted the oldest master mason then present into the chair, constituted themselves a Grand Lodge *pro tempore.* * * Before this a sufficient number of masons met together within a certain district, had ample power to make masons without a warrant of constitution." But after this, "no lodge should be deemed regular or constitutional" without such warrant—except the four old lodges. It was discovered that the representatives of the new lodges would soon out-number the old "on which account a code of laws was with the consent of the brethren at large drawn up for the future government of the society. This was by great precaution to be preserved inviolable."

But "in 1720 the fraternity sustained an irreparable loss by the burning of several valuable manuscripts concerning the lodge regulations, charges, secrets, etc. This was done by some too scrupulous brethren who were alarmed at the publication of the Masonic secrets." A new constitution was accordingly to be prepared. A Scotchman named Anderson and a Frenchman named Desaguliers undertook the work. Both men of bad character. They ransacked all the past to gather symbols and ceremonies for their new society. They borrowed from the absurd speculations of the Rosicrucians, the heathenish rites of the ancient Druids, Eleusinians and Pythagoreans, the high-flown nonsense of the Knights Templar, the grand titles of the ancient nobility, and the sacred language of the Holy Bible; and out of a combination of these uncongenial elements, accommodated to the implements of handicraft masonry, they constructed the symbols of Freemasonry. After three years this Book of Constitutions was ushered from the press in A. D. 1723. This Book of Constitutions is the foundation of all Freemasonry. Since that time it has been greatly modified, amplified and mystified, but that was the germ of Masonic symbolism. It was resolved at the time of the constitution of the Grand Lodge (1717), that the privileges of masonry should not be confined to operative masons, but that persons of all professions should be received as free and accepted masons on an entire level, and it was at that time that it first assumed the title of Freemasonry.

Such is the origin of Freemasonry. It was a new institution, having nothing in common with operative masonry. It took a new name, formed a new constitution, changed entirely the character of its members and its object as an association and from that time forth separated itself from such stone mason companies as preserved their organization, not recognizing their authority to make Freemasons. All the Freemasonry in the world proceeded from this Grand Lodge.

In 1730 the Grand Lodge of Ireland was established. In 1729 Freemasonry was introduced into the East Indies. In 1731 a patent was sent from England to erect a lodge at the Hague. In 1733 Freemasonry established itself in North America at Boston. In 1736, at Cape Coast in Africa and at Geneva in Switzerland, and the same year the first Grand Master was elected in Scotland. "So," says Henry Dana Ward, "the triple-headed monster went around the world in its teens." (See Edinburgh Enc. and Light on Masonry, page 17.)

THE NOBLEST LIFE.

Higher still is he who is never so happy as when he is making other people happy, when he is relieving pain, and giving pleasure to two or three or more people about him. Higher yet is he whose chief joy it is to labor at great and eternal thoughts, in which lies bound up the happiness of a whole nation and perhaps a whole world, at a future time when he will be mouldering in his grave. Any man who is capable of this joy, and at the same time of spreading comfort and pleasure among the few who live round about him, is the noblest human being we can conceive of, he is also the happiest. It is true that his capacity for pain is exercised and enlarged, as well as his power of feeling pleasure. But what pains such a man is the vice and folly and misery of his fellow men; and he knows that these must melt away hereafter in the light of the great idea which he perceives to be in store for them, while his pleasure, being in the faith of a better future, is as vivid and as sure as great thoughts are clear and eternal. For an illustration of this noblest means of happiness, we had better look to the highest instance of all. I have always thought that we are apt to dwell too much on the suffering and sorrow of the lot and mind of Christ. Our reverence and sympathy should be more with his abounding joy. I think those who read with clear eyes and an open mind will see evidences of an unutterable joy in his words, may almost think they hear it in his tones, when he promised heaven to the disinterested, and earth to the meek, and satisfaction to the earnest; when he welcomed the faith of the centurion, and the hope of the penitent, and the charity of the widow; when he foresaw the incoming of the Gentiles, and knew that heaven and earth should pass away sooner than his words of life and truth. The sufferings of the holy can never surely transcend their peace; and whose fulness of joy can compare with theirs?—*Martineau.*

The Masonic Bishops.

The office of bishop is not designed for looking after the interests of the Masonic lodge, but after those of the Christian church; a fact which some bishops seem to have forgotten.

The bishop who visits the lodge, or who lends the influence of his sacred profession to it, virtually opens his practical religious service with this solemn declaration—"The lodge is in its holy temple, let all the earth keep silence before it;" for there is no one who keeps silent before the vices of Masonry with more careful deference to its "ancient and honorable" prescriptions than the Masonic bishop.

And then he proceeds to charge sinful and erring souls against "the pomps and vanities of this wicked world," while stuffed full himself with the pomps and vanities of Freemasonry.

Behold him lay his hand in confirmation upon the head of some poor, unfriended girl who, if she should bring her cause against a Mason, before a jury with one Masonic Judas in it, for seduction, for breach of promise, for defamation, for spoliation, but a poor chance for justice would she stand from the bishop's Masonic friend.

American.

—Rev. G. D. Henderson of Monmouth died on the 15th ult. He was a warm friend of the reform against the lodge. "Since 1865," says the *Christian Instructor*, "when he removed to Monmouth, he has not had any pastoral charge, but has been Superintendent of Common Schools, Financial Agent, Treasurer, and a Trustee of Monmouth College, Corresponding Secretary of the Board of Education, and Financial Agent of the Presbytery of Monmouth. All these trusts he most conscientiously filled, and was ever esteemed of his brethren and the church at large as an eminently holy and faithful Christian man and minister of our Lord Jesus Christ."

Reform News.

To the Friends of the Anti-Secret Reform in Wisconsin.

Dear Brethren and Friends:—We have just closed the best convention ever held in this State. A profound impression was made on the people of Baraboo and vicinity. A new impetus was given to our work and arrangements were made for putting a State lecturer into the field. We need but to follow up the impression already produced.

The convention at Baraboo voted to recommend me as lecturer and agent for this State, and I have consented to serve until some one can be found to take my place. I now address you to say that whenever the friends in any part of the State will pledge at least five dollars for traveling expenses and provide a place for meeting, I will, as soon as practicable, visit your place and give one to three lectures, as may be desired.

Write to me at the *Cynosure* office, 13 Wabash avenue, Chicago, and I will inform you when I can be with you.

Yours for the right,

H. H. Hinman.

The Wisconsin State Convention.

REPORT FROM THE SECRETARY.

Menominee, Dunn Co., Wis.,
Nov. 28, 1877.

The Wisconsin State Christian Convention Opposed to Secret Societies, held in Baraboo, Nov. 21, 22, and 23, was a decided success.

The Convention opened with a prayer and conference meeting at 3 P. M., led by Bro. Stoddard. In the evening Bro. Ronayne worked the first degree in the presence of a large and deeply interested congregation, in which were some members of the craft. The crowd increased the second and third evenings, to witness the other two degrees, notwithstanding the regular prayer meetings, and on the last evening a church festival and one or two other entertainments.

On the second evening, considerable disturbance was attempted by some ill-bred persons, said not to be Masons, but they were effectually cowed by the statement of an old citizen of the place and friend of the cause, that they had laid themselves liable to prosecution, and by the prompt response of some other persons that they would assist in seeing the law executed.

During a pause in the ceremonies, while the newly-raised Fellow-Craft was being "invested with that of which he had been divested," in the preparation room, a collection was taken to defray expenses, and was a success. The crowd was so dense the last evening it would have been impossible to pass through with the hat. We think Bro. Ronayne's expositions, together with the religious element that pervaded the meetings, will never be forgotten by those present, and that Masonry has seen the "hand writing on the wall" in Baraboo.

Bro. Stoddard gave a powerful address on the ceremonies and landmarks of Masonry, and did much by short speeches and suggestions to add to the spirit and efficiency of the meetings. There was interesting correspondence from some who could not attend, both in the State and out of it. The Menominee First Baptist church sent a letter by its pastor, and Rev. Stephen Wright, of Glens Falls, N. Y., sent an encouraging salutation and address in rhyme.

Rev. E. L. Harris, of Delavan, the late president of the Convention, not being able to attend, desired a successor appointed. Bro. J. W. Wood, of Baraboo, was elected president; W. W. Ames, pastor of the Menominee Baptist church, secretary, and Bro. M. R. Britten, of Vienna, treasurer. Bro. Hinman, who had worked up the preparations for the convention, presented the following resolutions, which were adopted:

Resolved, That, in the sense of this convention, the secret organizations of our land, of which Freemasonry is at once the fruitful mother and the common pattern, are, in their nature and tendencies, destructive to the family, the church and the state, and ought to be resisted by all good citizens.

Resolved, That we commend the *Christian Cynosure* as the able and fearless organ of our reform, and that we urge an increased circulation and warmer support.

Resolved, That the thanks of this association are due to those who have kindly entertained us, and to the Baraboo *Republic*, for its faithfulness to the discussion.

It was voted to recommend Bro. Hinman to the National Association, to be employed as their agent for the State of Wisconsin, and several pledges of $40 each were made for his support.

We trust in God that the next annual meeting will reveal much work done and great advancement made in this good work.

Bro. Stoddard came home with me and spent the Sabbath in Menominee, preached morning and evening for me, and gave a powerful lecture on Freemasonry in the court house on Monday evening, and made a good impression. We shall all be happy to see and hear him again.

W. W. Ames, *Sec.*

Rathbun at Hudson.

Hudson, Mich., Nov. 28, 1877.

Dear Bro. Kellogg: I will try to describe to the readers of the *Cynosure* the victory won over the lodge in this place. Bro. D. P. Rathbun came about two months ago, and gave us one lecture on the religion of Freemasonry, which humbled the craft. Most of the audience were ignorant on the subject of Freemasonry. On the 22d and 23d of this month, Bro. R. gave us two more lectures, one on the evil influences of secret societies upon the community at large; the second was his own experience in Masonry, and was one of his best efforts. With the initiation of Entered Apprentice degree the craft was dumb, while the audience gave evidence that they believed what was said. The Masons' only resort was to injure his character, but one of our W. M. elders came forward and said to the audience that he was better acquainted with Bro. Rathbun than any man except his own family; that he (Bush) gave Bro. Rathbun his first recommendation to conference for ordination; also was at his ordination; put his hand on his head as one of the elders in his ordination ceremonies. He had been at conference every year; heard his character pass No. 1. Also a man by the name of E. Jones, a late seceder, testified that what Bro. R. had said was true, and he, from experience, did not believe a man could be a Mason and a Christian at the same time, which made the craft dumb and down-hearted.

Our hall holds from six to seven hundred people, and every seat was full. It was a glorious victory for the Anties. As I have been a subscriber for the *Cynosure* six or seven years, I have been alone in this war, and I expect to fight it out on this line; have just succeeded in bringing it before the public, so they may see the working of the dark and Christless institution. I think most of the people are satisfied.

The State convention is to be held here soon, so we will be well posted on Masonry. May God speed Bro. R. and all that are laboring in tearing down the strong holds of Satan. Rev. J. Pixley.

Ronayne at Footville, Wis.

Footville, Rock Co., Wis.,
Nov. 29, 1877.

Mr. Ronayne lectured at this place Monday and Tuesday evenings, also worked the first and third degrees of Masonry. The work here has had the following effect: Timid people come out and say they are satisfied that Mr. Ronayne's expose of Masonry is true. It has created an agitation. That is what we want; the more a good thing is agitated the more it prospers, but the more a heathen, wicked, lying, thieving, murdering institution like Masonry is agitated in an enlightened, Christian community, the quicker it will go down. Some have been talking of joining the Masons, now they say any man that will join the Masons must be a fool. The boys are giving grips, using pass-words and telling what the Masons said and how ghastly they looked when the candidate took the oath. It reminds one of the boys and the toad; it is fun for the boys but it is death to the Masons. The Masons will talk about Mr. Ronayne and about the price of farm produce, stock, etc., etc., but they won't talk about the most ancient and sublime institution, unless they meet a man that isn't well informed or intelligent. Masonry is going, going—where? Down to the bottomless pit where it came from. There is where it belongs, it will feel at home when it gets there. It is not at home among the American people; they use it too roughly. Now Mr. Ronayne must be very hard-hearted, he insinuated that it wasn't charitable at Baraboo and at Footville. He took nearly all the clothes off from it and the next day it looked sick and it was sick, oh so sick! and it is getting no better.

The other secret societies here feel just as bad as the Masons. It is right they should. They are affectionate children and they love their old parent.

Only one person tried to disturb the meetings at Footville; he belongs to the little, sickly grange.

Some of the boys talk of starting a boys' lodge of Masons here; there is also a good prospect for an anti-secret association.

W. C. Stevens.

Another letter says of the Footville meetings: "The Great Ruler of the universe sent rain and mud to keep the multitude away, as any more could not have been accommodated. We thought the hall was full the first evening, but with the blinding snow storm it was packed the second evening, and would it not have been worse had there been good roads and a disappointed multitude? It is, it must be true, the back of the monster is broken; his den is destroyed; the walls torn down, his wardrobe exposed and found to be filthy rotten rags that dissolve by exposure to the healthy air. Some Masons went the first evening and not the second; some attended both evenings and some stayed entirely away. There was no disturbance of any kind except one small effort made by throwing some wood down stairs, but a man of authority put his hand on the offender sooner than he anticipated, and we had a very quiet, profitable and instructive entertainment, and hope it is the beginning of many more. Do the Masons keep still? O no! but their bark is weak, and they will not be able to bite till they employ a *good* dentist, and then you know it will only be *false* teeth, for Ronayne had no mercy on them; he took front teeth, eye teeth and double teeth—wisdom teeth they never had. Of course we feel exceedingly rejoiced at the success of these meetings.

Mrs. Belva Stevens.

From New Hampshire.

THE PRESIDENT AND SECRETARY OF THE STATE ASSOCIATION AT WORK.

Strafford Bow Lake, N. H., November 27, 1877.

Dear Cynosure: Last Saturday Bro. S. C. Kimball and myself returned from lecturing in Carroll county. On the 19th I spoke at Mill Village on the Religion of Freemasonry and Bro. K. followed with practical applications concerning the workings of secret orders. On the 20th I spoke at Moultonborough Neck on Masonic oaths, and the Tragedy of Hiram Abiff. Bro. K. spoke on Secretism in the Court-room and gave many instances of its practical workings. On the 21st I spoke at Tuftonborough Corner, and Bro. K. remained at Moultonborough Neck and spoke on the Masonic Religion. After his lecture Eld. Evans of New Hampton spoke ably against secretism, and Benj. M. Mason of Moultonborough made a most telling, practical argument against the old handmaid. Bro. M. speaks from sad experience of the crimes committed by that "benevolent" and "most moral" institution, Freemasonry, and his words carry conviction. At the same place we found Mr. Isaac H. Hodgdon, who told us that he was made a Master Mason in 1863, at Milledgeville, Ill., in Milledgeville Lodge, No. 345. A few years ago he became converted to God and finding that he could not serve God and the lodge at the same time, he left the lodge and warns others against it. Of Masonic worship and prayer he says, "There is no more spirit in it than in pulling grass!" His address is Moultonborough, N. H., and he sends his name for the Seceder's List. May God support and keep him. Elder Pettingill, pastor of the Moultonborough Neck church, says he is a Mason, and that "Masonry never taught him to be anything but a good and true man." He declined to attend the lectures. "Their eyes they have closed."

Bro. K. spoke Thursday evening the 22d, at Tuftonborough Corner, and I at Waterville, where I was considerably helped by the questions and arguments of Masons.

Friday the 23d I spoke at North Wolfborough and Bro. K. at Wolfborough Center. Bro. K. reports a good time. Next morning I heard a man who had listened to Bro. K. say that he thought "he told a good deal of truth, and he thought so all the more because Sam Reynolds had so much to say." Mr. R. was one of the Masons who so kindly helped me at Waterville. Thus it is that those who are willing to hear the truth do hear it, and God "makes the wrath of man to praise him." We trust that God will bless our work, and that it will be the means of turning some at least "from the power of Satan unto God." We expect, D. V., to go on another campaign in the same region soon. May the Lord uphold us. Pray for us. Yours for the truth.

J. F. Browne.

Correspondence.

Heads off in Missouri!

THE LEAVEN BEGINNING TO WORK.

The contest between Freemasonry and Rev. A. Orr, of the Missouri Conference, Methodist Episcopal church, has been a hot one indeed. The testimony borne by him against the lodge was decisive. His words were as a two-edged sword; consequently a persecution unrivaled has been worked up against him. They coaxed, they threatened, they flattered, they hired, but to no purpose. They then withdrew their support and their presence from his meeting. They failed to unlock the door in time for him to hold divine service. They tried to break up all his protracted meetings. On the 21st of January last they came into his meeting and asked him to go home, so that they could put a Masonic expounder into the pulpit. He immediately consented to do so on the condition that they would settle with him and pay him for services rendered. They refused to settle or to pay off the debt, but wanted him to return and they would settle. They instituted all manner of intrigue. He then proposed in writing to settle all matters of difference between them according to the gospel, leaving disinterested parties to say what that should be. They were then owing him about one hundred and sixty dollars. They then commenced the bluff game: One said, "I will give you twenty-five dollars if you will go home and not bother us any more." Another said, "I will give five." Finally they went off leaving the matter unsettled, and reported that the pastor had quit his pulpit.

Mr. Orr preached the following evening and announced meeting for the next evening, when, lo! on arriving at the church, he found all the Masons for many miles around were there with their friends, and publicly instructed a Masonic preacher to take his pulpit and books. Services were commenced by Mr. Mason for the evening and services were announced by him for the next day. Mr. Orr, to avoid trouble, entered no protest until the following morning. At the conclusion Mr. Orr arose and desired that they might have a peaceful separation, and, in order to this, he thought it necessary to refer their differences to disinterested parties. They requested him to sit down; then attempted to sing him down; then rushed out of the house in a rage, threatening to carry him from the house if he tried to enter his pulpit again. He, the pastor, said, in presence of the whole congregation, Let us leave it to six men; whatever they say I will abide. They refused every proposition, written and otherwise. Mr. Orr said he would hold his pulpit and meeting unless they did. He then secured a warrant, put it in the hands of an officer, requesting him to keep order, and, if they attempted any disturbance, or made any further threat, or attempted to convey him from his pulpit, to arrest them. Mr. James Taylor, a brother of the Masonic minister whom they had placed in his pulpit the evening before, called out, so all in the house could hear, "Take him out! Take him out! He is an insane man." The officer arrested some seven of them, but Masonry controlled everything, and they were liberated. They have now got rid of Mr. Orr, turning him off while his family were suffering for necessary supplies, and they then owing him some $160. Further particulars concerning their abuse, the manner and matter of their charges, and the final suspension of Mr. Orr from his pastoral work will be given in our next, as, also, the taking of the license of Rev. E. G. Cooper, State lecturer.

Mrs. L. M. Orr.

Are Bernard, Finney and Ronayne Perjurers?

Bro. Kellogg: — One of the greatest obstructions to the reform, is the alleged perjury of those who reveal the secrets of oath-bound societies. You meet with it almost everywhere, and from different classes. Attempt anything in opposition to secretism, get up a club for the *Cynosure*, secure a lecture, in fine, anything to oppose the dark orders and this terrible obstruction is thrown in your path, seemingly like an impassable mountain. Lodgemen are sure to hurl it at you. Timid men utter it in dolorous sighs and groans, and even ministers who pretend to be opposed to the lodge with the most devout horror object to the exposure as a perjury. Now, no honest man will encourage perjury, and if revealing lodge secrets is perjury, then all honest men ought to oppose it; they must and will do it. But this question is of such vital importance, it won't do to jump to a conclusion, —to take the menacing allegations of those steeped in the lodge spirit, or of those who for any reason would avoid thorough investigation. The question must be met, and its deepest depths sounded, and established on solid rock.

All concede an oath must have a bottom to it—a foundation, authority to give it power. Without this it is nothing. An oath is not a plaything, that anybody and everybody can use for any and every conceivable purpose that wickedness or caprice can invent. It is an instrument of inconceivable solemnity and power designed by God and appointed to be used according to his will, and only according to his will. He has appointed it to be used in controlling men in their civil and religious relations to himself and each other, and nowhere else. Those who stretch forth their hands to take and use the oath for any other purpose are high-handed thieves against God. God must approve of the use the oath is made to serve, or it has no bottom, no authority, no claims. And all the poor deluded wretch has to do who has been a party in either taking or administering an oath contrary to God's will is to repent of it, and put it away like any and every other sin.

If this is not sound reasoning and the lodge theory is right, where will it land us? All acknowledge the freeman's oath binds us to support the law of the land. This says, 'thou shalt do no murder. This is God's law, incorporated in human codes. The Ku-Klux oath binds men to murder. Can the oath be used to bind men both to murder and not to murder at the same time? The Mormon oath bound men to murder, right against human and divine law, and they did murder, according to their oath. A man may be a good citizen, the law of the land may find no fault with him. He is faultless before the law. Nay, more, the law is bound to protect his life and property. He

may be a good Christian even, and at the same time the law of Masonry may take his life as a fellon. Here the oath used by Masons is placed above the oath that bindshim to his country and his God.

Where do Ku-Klux, Mormons and Masons get authority to use an oath in such a way as this. Can any one tell? God certainly did not give it to them. The State did not. The State would hang a Mason high as Haman for executing the death penalty. The church did not. These are the only earthly authority for an oath. They must then have gotten it from hell.

A FRIEND OF TRUTH.

THE "TRUE INWARDNESS" OF MASONRY.

A correspondent at Lostant, Ill., writing of the good effect of Bro. Richards' lectures there in October, tells the following incident respecting the only Mason who ventured to the lecture, and who found it too warm to stay. The letter says:

It is to be regretted he did not remain and acknowledge before the audience, as he did to a "cowan" the same day, that "the third degree of Masonry is correctly revealed." In making this confession, however, he claimed the uninitiated could not understand it. We suppose simply because they have never been put through the illuminating process of being denuded, cable-towed, etc. He stated further to this friend that "Masonry was of no further benefit, only two or three Masons having voted for him for collector last spring." "Perjured villains" helped to "supplant him him in a laudable undertaking."

This Mason's testimony tallies exactly with that of a former Masonic minister of this place, who, in trying to justify himself for having gone into Masonry, stated that "no minister could get a good position in the M. E. Conference unless he joined the Masons." Such confessions show the "true inwardness" of the Masonic heart. They prove that Masonry decoys its victims by promising to gratify one of the worst traits in human nature—"covetousness, which is idolatry."

How completely Masonry blunts the moral faculties is proven by the following case: A minister concluded to connect himself with the Masonic lodge for the purpose, as he said, of "increasing his usefulness." Before taking the fatal step he told an intimate friend he "did not like the oath." Notwithstanding these qualms of conscience, he adopted the adage of "doing evil that good might come." A few weeks ago, while bidding adieu to his old charge, he stated to his congregation that "he had taken several degrees in Masonry, compared it carefully with the teachings of the Bible, and could see nothing wrong about it." Where was that faithful monitor which a few months before told him the oaths were wrong? When making such statements as the above, ministers would do well to remember the Masonic "cat is out," and that intelligent Christians will "mark that man" who lends his aid to spread its nefarious teachings.

S. J. W.

MISAPPREHENSIONS ABOUT HOLINESS.

I desire no controversy but wish briefly to reply to Bro. Donaldson in the *Cynosure* of Oct. 24th.

He says that "Some suppose that there is no holiness without sinlessness. But as there are degrees in sin so there are degrees in holiness. Holiness to the Lord may exist when there is much sin remaining."

I object to this, first because it is begging the question. The very question at issue is this, Can a man be at the *same time* both sinful and holy? To affirm that he may is not proving it.

I object, second, to any such doctrine because it contradicts the plain teaching of the Bible. Christ says, "Ye cannot serve God and Mammon." Mat. 6:24. Again, "Whosoever committeth sin is the *servant of sin*. John 8:34. "Know ye not that to whom ye yield yourselves servants to obey his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness. Being made free from sin ye became the servants of righteousness. For when ye were the servants of sin ye were free from righteousness." Rom. 6:16, 18, 20.

There are doubtless degrees in sin and in holiness. But every man who is in the service of sin is free from righteousness. For "He that committeth sin is of the devil." 1 John 4:8. His degree of sin depends on his capacity, but so long as he is a sinner he is not of God, for "Whosoever sinneth hath not seen him, neither known him. 1 John 4:6. So, too, our degree in holiness depends on our capacity for holiness. We grow in grace as we grow in the knowledge of Christ, and not as we gradually put away our sins. Putting away of sin is first, growth is afterwards.

Again he says, "That some teach that because God promises to cleanse us from all unrighteousness, therefore we are now in the world free from all unrighteousness." No, we do not so reason. Our syllogism is in this wise: 1st. What God has promised we may reasonably expect that he will give us. 2d. God has promised that if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9. Therefore we may reasonably hope to be cleansed from all unrighteousness. Does Bro. D. see any error in this reasoning?

Again he says, "But close observation into the lives of those who profess perfection in holiness shows the great difference between lip profession and heart possession. In every case, whether Romanist or Protestant, the vain profession of the lips betrays an empty heart." Is this so? Has Bro. D. made "a close observation" of Fenelon, Madam Guion, Prof. Upham, John Wesley and Charles G. Finney? and is he prepared to say that their vain profession betrays an empty heart? Doubtless the truly Christian heart is humble, but it is no part of humility to confess present rebellion against God. Such a confession is either false or there is no humility in it.

In conclusion let us accept Bro. D's. advice: "Let us abide in Christ for without him we can do nothing." Even so. Amen.

H. H. HINMAN.

WHAT AILS THE N. Y. TRIBUNE?

YORK, Pa., Oct. 28, 1877.

EDITOR CYNOSURE: The semi-weekly New York *Tribune* of Oct. 12th gave us a list of thirteen officers of the "Grand Commandery of Knights Templar of the State of New York." Every officer had "Sir" attached to his name as though he belonged to the British aristocracy.

Now, when the more stupid readers of the *Tribune* read this list they no doubt concluded that the "Sir Knights" were famous gentlemen and much superior to the common run of New Yorkers; but all intelligent readers, including perhaps the *Tribune* editors, experienced a feeling of contempt for these persons who offend sensible American freemen with their foolishness.

The New York *Tribune* became a great paper by advocating freedom and free government. Why then does it give us long lists of Masonic ring-leaders without giving warning to be on our guard? It helped us to abolish negro slavery. Is it afraid of Worshipful Masters who crack their whips over the heads of oath-bound slaves? Why is this great paper so silent on the subject of Masonry? We know the *Tribune* is not hoodwinked. Are we to believe that it is gagged?

This great paper has done the Republic great service by exposing the powerful Tammany ring. Why does it hesitate to expose the Masonic night school where Tweed learned all the art and science of ringism? Is it acting honestly to keep the people in the dark in regard to Masonic scoundrelism? If it publishes lists of Masonic officers its readers naturally suppose Masonry to be a respectable institution. We are sure the great paper would not give its readers a list of horse thieves without advising all to put locks on their stable doors. Why then does it give us an imposing list of the most accomplished ring conspirators that ever preyed upon the human race, without giving one word to warn the unsuspecting public?

We think it is now in order to expose all papers that assail certain evils and at the same time help to prop up the greatest conspiracy against God and man that has ever existed. Yours very truly,

E. J. CHALFANT.

OUR MAIL.

A. Benham, Melmore, O., writes:

"This dark corner is under the reign of secretism. The churches have not a word to say against the secret dens of villainy. I have prayed that God would send some messenger here, and I believe he will."

G. W. Allen, Bellefountain, Wis., writes:

"I prize the *Cynosure* above any paper I ever read. I am nearly alone here. I am the only man in this county (Columbia) that voted for Walker last fall."

Mrs. M. A. Gamble, Ypsilanti, Mich., writes:

"We rejoice in the success of your cause at the Dayton Convention. You have many able workers in this reform, who are led on by Divine aid, and seem fitted for the places which they occupy. But we think of many others who should come up to the help of the Lord in battle against this mighty foe of Christ and his church. We can only pray that their eyes may be enlightened, and their hearts made willing to work for the cause of the Master."

Rev. J. T. Hobson, Leesville, Ind., writes:

"Since I wrote to you last I have lectured to good audiences in Jackson and Bartholomew counties. I am making arrangements to lecture in Bedford, the county seat of Lawrence. I am already engaged for the holidays to lecture at another point."

James F. Brooks, Stafford Springs, Ct., writes:

"What are we to do? The M.E. church in this place, with 260 members and a high Mason, (Rev. D. D. Church) as minister, has twenty-five or thirty Masons in it; and there are nearly 250 Masons and Odd-fellows in town. What can be done? How can they be put down? What can I do? Rev. D. D. Church, in his sermon, was telling what Jesus could and would do for all in trouble who would ask him. He stopped, straightened up, and then said, raising his hand, 'It is just like Freemasonry and Odd-fellowship; you are sure to be helped out of it.' I think that remark did more for Freemasonry than all he has done or will be likely to do for the salvation of souls."

Elijah Gibbs. writes:

"I send my *Cynosures*, after I have read them, twenty miles, and when they have read them they go fifteen miles to a third family, with a request to circulate them among their neighbors who will read them. Thus I hope to scatter information of our reform and gain more subscribers to the *Cynosure*. The person at Sidney who reads my papers told me he would send for it the first of January next. Another likes the paper and thinks he will stop some of his other papers and send for the *Cynosure*. The fact is professors of religion need regeneration, and whether it be a private member, or minister, so-called, if he finds himself willing at any time to pray to God without a Mediator, that person has the strongest evidence that he never was renewed by the Holy Spirit and consequently needs regeneration."

C. T. Collins, Windsor, Ct., writes:

"I am doing all I can for the reform by circulating sermons, tracts, etc."

C. E. Joslin, Waitsfield, Vt., writes:

"I find those persons who once were strong Anti-masons, but have joined Good Templars, grange, etc., have not a word to say now against Masonry, but their influence goes rather to sustain it. May ministers of the Gospel and churches have their eyes opened in regard to this great curse of our nation."

George Leaming, Avilla, Mo., writes:

"I have been trying to do something for the cause and find many sympathizers, and some among the initiated."

A BRIGHT child, four years of age, residing in Brooklyn, swallowed a bean which it picked off the floor. It lodged in the windpipe, and the child was a corpse in less than a minute.

Home and Farm.

How to Get Eggs in Winter.

We will not say that the farmer who leaves his poultry to roost in the apple tree at the corner of the barn, and to pick up their living at the pigs' trough and in the barnyard, may not occasionally get an egg in winter, but as a matter of fact there is on most farms a great dearth of eggs from November to March. With a warm shelter and suitable feed, pullets that begin to lay in the fall will continue to lay through the winter. It is mainly a question of feed. The staple feed is Indian corn, especially in the West, because it is the most plentiful and the most convenient. It furnishes plenty of fat and keeps up the heat of the fowls, but is poor in albumen and the phosphates. They want a variety of grains and vegetables, and, to do their best, one feed daily of warm cooked meal and vegetables. Most farmers have milk, and if this can be added, it will be all they need. Butchers' scrap cake is good, and may safely be kept in the poultry yard where the fowls can help themselves at pleasure. Boiled potatoes or turnips, mashed and mixed with Indian meal, make an excellent feed for laying hens. Fowls are particularly fond of cabbages and turnips at all stages of their growth, and eat them raw greedily every day if they can get them. We have found so good results from feeding cabbages to laying hens that we always lay in a large supply for the winter. Refuse from the butchers and offal from the fish market also furnish good material for making eggs. These are accessible to most villagers, and can be had at small cost. A hen is only a machine for producing eggs. If you want the finished product you must put the raw material into the hopper. It should not be forgotten that there is a liberal grinding going on in the gizzard, and the laying hen should have free access to gravel with sharp grit, broken oyster and clam shells, which assist in reducing the grains and forming egg shells. With a plentiful supply of egg-producing food, hens will lay well in winter, when eggs bring the highest price.—*Agriculturist.*

The Science of Apple Eating.

The boy is the true apple eater, His own juicy flesh craves the juicy flesh of the apple. Sap draws sap. His fruit eating has little reference to the state of his appetite. Whether he be full of meat or empty of meut, he wants the apple just the same. Before meal or after meal, it never comes amiss. The farm boy munches apples all day long. He has nests of them in the hay mow, mellowing, to which he makes frequent visits. Sometimes old Brindle, having access through the open door, smells them out and makes short work of them.

The apple is, indeed, the fruit of youth. As we grow old, we crave apples less. It is an ominous sign. When you are ashamed to be seen eating them on the street; when you can carry them in your pocket and your hand not constantly find its way to them; when your neighbor has apples and you have none, and you make no nocturnal visits to his orchard; when your lunch basket is without them, and you can pass a winter's night by the fireside with no thought of the fruit at your elbow, then be assured you are no longer a boy, either in heart or years.

The genuine apple eater comforts himself with an apple in their season as others with a pipe or cigar. When he has nothing else to do, or is bored, he eats an apple. While he is waiting for the train, he eats an apple, sometimes several of them. When he takes a walk he arms himself with apples. He offers an apple to his companion and takes one himself. They are his chief solace when on the road. He sows their seed all along the route. He tosses the core from the car window and from the top of the stage coach. He would, in time, make the land one vast orchard. He dispenses with a knife. He prefers that his teeth shall have the first taste. Then he knows the best flavor is immediately beneath the skin, and that, in a pared apple, this is lost. If you will stew the apple, he says, instead of baking it, by all means, leave the skin on. It improves the color, and vastly heightens the flavor of the dish.—*John Burroughs in Winter Sunshine.*

The unsatisfactory light frequently given by kerosene lamps is due, in many cases, to the condition of the wick. The filtering of several quarts of oil through a wick, which catches every particle of dust in it, must necessarily obstruct the pores of the wick. Consequently, although a wick may be long enough to last some time, its conducting power may be so impaired that a good light cannot be obtained.

Croup can be cured in one minute, and the remedy is simply alum and sugar. The way to accomplish the deed is to take a knife or grater and shave off, in small particles, about a teaspoonful of alum; then mix it with twice its quantity of sugar, to make it palatable, and administer it as quickly as possible. Almost instantaneous relief will follow.

A lady says: I would like to tell your readers how I have kept my house plants through the coldest nights, so far, this winter. I set them on the table, draw the table into the center of the room, drop the curtains at the windows, leave the lamp burning in the middle of the room, and find my plants all right in the morning. Cost, one cent per night.

Children's Feet.

Life-long discomfort and sudden death often come to children through the inattention or carelessness of the mothers or nurses. A child should never be allowed to go to sleep with cold feet. The thing to be last attended to is to see that the feet are dry and warm. Neglect of this has often resulted in dangerous attacks of croup, diphtheria, or fatal sore throat. Always on coming home from school, on entering the house from a visit or errand on rainy, muddy or damp weather, the child should remove its shoes, and the mother should herself ascertain whether the stockings are in the least damp. If they are they should be taken off, the feet held before the fire or rubbed with the hands till perfectly dry, and another pair of stockings and another pair of shoes put on. The reserve shoes and stockings should be kept ready for use on a minute's notice.

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The Christian Cynosure

CHICAGO, THURSDAY, DEC. 6 1877.

The Grand Issue.

We have just received a letter from an eloquent and able Congregational pastor from which the following extracts are taken. The letter is a private one, and the name of the writer therefore will not be disclosed, nor his authorship of the letter unless by his own wish. He says of Masonry: "It is mischievous. It is a moral, social, and religious evil of no slight influence which we want to see removed," but adds:

"I am sure I do not go with you in your position, that admission to the church should be refused to a Mason, or continuance in the church denied to an adhering Mason who remains such after effort to enlighten him. I would take into the church, and try to keep there any man whom I saw to be God's child."

"If Christ, his Master and mine, receives him with his error, names him a son by adoption and the new birth, and opens the doors of heaven to him,—shame fall on me the day that I call myself wiser than my Lord," etc.

"'But they are idolaters. The church cannot fellowship idolatry.' Idolaters who love and worship Christ; who are washed in his blood; who love his kingdom above every other interest, and subjugate all to serve it. * * * I wish I had my church full of just such idolaters."

Now we submit to this respected brother:

1st. That his fundamental principle is fallacious, to wit: That we must not expel a brother living in a "moral, social, and religious evil," if we judge him to have been regenerated. The incestuous Corinthian's was precisely this case. He was living with a woman who had been his father's wife (1 Cor. 5), and Paul, assuming that he was a Christian, commanded to excommunicate him "that the spirit may be saved in the day of the Lord Jesus." Two cases have occurred in my ministry where a person had two living companions, and were not divorced from the first when married to the second. Abraham's was such a case. Would this respected brother receive Abraham with his two wives to his church if here to-day, if he retained both after "efforts to enlighten him." Surely not. And if not, his eloquence is misplaced. "Shame fall on" him if he did receive such a person till he ceased living in a "social, moral and religious evil." Our brother must certainly review and reverse his ground.

2d. His position conflicts with Christ's command by Paul to "Come out and be separate" from idolaters. The argument of the Apostle concerning fellowship with persons practicing idolatrous worships, in 1 Cor. 10th chapter, 2 Cor. 6th and Ephesians 5th chapter, is direct, positive and explicit that such persons must be disfellowshiped. The point of their regeneracy or non-regeneracy is not raised. They are to be disfellowshiped because they practice idolatry, or there is no meaning in words. King David was living in "a social, moral, and religious evil." If when Nathan made efforts to enlighten him, the king had adhered to it, would this brother have *received* or *continued* him in his church? If so, he would disobey God.

Whether Freemasonry equals adultery in turpitude is not material. If a brother practice chicken-thieving and adhere to it after efforts to enlighten him he must be disfellowshiped. It surprises us that a brother at once learned, talented and pious should take ground so in the face of the word of God.

Besides, can he, like God, judge the hearts of idolaters that he will fill his church with worshipers of devils? for idolatry is devil worship. How inconsistent to call Freemasonry "a moral, social, and religious evil," and "mischief," and yet place it at the Communion Supper of Christ. What more can he do with the holiest of Christian virtues? This beloved brother must surely see and recede from ground so unscriptural and fatal.

Holiness—No Controversy.

The article on another page on the subject of "Holiness" is printed after some importunity, and there are others among our letters. We cannot promise to allow the continuance of controversy on this subject —*our* controversy is with the falsehoods of the lodge, religious, political and social, which is, we believe, a legitimate one; as for controversy on the subject of holiness, there should be none. The difficulty in the present case seems to lie in the misapprehension of language. Thus, when Bro. Donaldson is quoted as saying that "Holiness to the Lord may exist when there is much sin remaining," his language is liable to be misconstrued. We judge that he does not mean by "sin" willful transgression, but rather those "secret faults" from which David prays for deliverance. Let us remember that the investigation of any truth leads us immediately into the infinite—beyond our depth—and it is not well to be wise above that which is written. We cannot take the whole of any one truth in at a glance any more than we can the universe, or even the world we inhabit. God's great system is like a temple, about the base of whose vast pillars we explore, but their capitals are high out of sight, and we are unable to see how they are connected by the superstructure above. There is enough to be said about holiness in its practical experiences, and the views different minds take of the Scriptures that unfold the blessed doctrine, all throwing light upon the subject, as persons from different positions see and explain the appearance of some large object, all speaking truthfully, and yet not alike in their testimony. Such articles we welcome, and especially such as call the Christian church to a higher view of its privileges in relation to the Holy Spirit and its work.

No Nullification.

The General Conference of the United Brethren in Christ, met last June, in Westfield, Ill., adopted a modification of their church rule upon the lodge, requiring Freemasons within six months from the first of September last and members of other societies within a year from that date to withdraw from their respective secret societies. It will be remembered that there was some expression of hostility to this action and even open refusal by a very few to carry out the new discipline. The question of representation was also one on which was a strong division of sentiment, but the other was fundamental. By the present organization of the General Conference some of the larger and wealthier conferences of Ohio, Pennsylvania and Virginia have no stronger vote than the weak ones of the West. These Eastern conferences are understood to contain nearly all the opposition to the excluding rule, hence the anxiety for different representation is mainly because they are now out-voted. The deep feeling on this question gave rise to the *United Brethren Tribune*, so-called, a journal controlled by lodge influence to keep up the quarrel in the church and if its ends could not be gained otherwise, to produce a division.

To counteract this a Christian Convention was held in Salem church, four miles from Chambersburg, Pa., by ministers and laymen of the United Brethren the object of which was thus declared: "To express our hearty approval of the proceedings of the late General Conference, and to counteract the spirit of nullification in the church." This convention was opened Nov. 13th by a sermon preached by Rev. S. A. Mowers of Baltimore, elected vice-president for Maryland at the National Convention at Dayton. The next morning, after devotional exercises the convention was organized by electing Rev. L. A. Wickey, president; Rev. B. G. Huber, publisher of the *Highway of Holiness*, vice-president; D. W. Sollenberger and Rev. J. C. Weidler, secretaries. Rev. J. M. Bishop of Chambersburg gave a welcoming address responded to by Rev. J. C. Weidler and the convention proceeded to its work.

The resolutions we have not the pleasure of presenting at present; but they were drawn by an able committee of ten and discussed during the afternoon of the 14th and on the following day before final adoption as reported from the committee. Letters were read from ex-Bishop L. Davis, D. D., President of the Union Biblical Seminary of Dayton; from J. A. Angell, H. T. Slaughenhaupt and J. Moutly. Sermons were preached by Revs. B. G. Huber and L. A. Wickey. An article by ex-Bishop Henry Kumler of Dayton in the *Telescope* of September 26th was read, together with the experience of Rev. J. A. Ball who was a member of the Masonic lodge in 1828, was expelled from the church for the offence, repented of his sin and was received back again. A committee was also appointed to prepare a paper on the fallacy of nullification to report hereafter.

The roll of the convention contained 135 names, and the exercises throughout were marked with the presence of the Holy Spirit. It is significant and hopeful that the movers in this convention are also the leaders in the Holiness Association of the church. The deepest and most earnest piety is always most consistent and faithful to Christian reform. The movement proves the sincerity with which the principles of the church will be maintained, and must arouse the hope of the sincere and pious for the complete separation of this evil from the United Brethren church. It will also call the attention of any in the church, who may have become entangled in the lodge, lead them to an examination of their position and result in their repentance. During the next three months such personal and public efforts should be made as to bring about this glorious result. "If any brother be overtaken in a fault, ye who are spiritual restore such a one."

Proscription and Persecution.

Among our letters, the account of the Masonic attack on Rev. Abner Orr, of Missouri, will not be unnoticed. Such persecutions must be expected in this reform. They have come upon many in the few years past; many more must, doubtless, suffer many things because of their testimony for Jesus. To such how precious must be the many Scriptures bearing promises and blessings to such as endure patiently the spoiling of their goods and reputations, for if they suffer with Christ they shall also reign with him. Mrs. Orr's letter refers to Bro. Cooper, State lecturer for Missouri. In the last number of the *American Freeman* is a letter from him, which we copy:

At our last quarterly meeting on Albany circuit we were politely informed that, by a vote of the district conference, we were deprived of our license to preach. On asking the presiding elder the cause why our license was revoked, he said a complaint had been alleged against me for abusing the church. Now, if trying to expose and illustrate the abominable idolatries with which many of our ministers and church members are connected is abusing the church, we plead guilty. We were well aware that our unceasing

protests against Freemasonry and kindred orders were a source of annoyance to these adherents of the lodge and their sympathizers, and were not much surprised on learning our fate. Elijah fled from the murderous hate of Jezebel to save his life. But we will be allowed to retire to the welcome embrace of some other church with our character and reputation, for which the Conference has our thanks. We were informed our character was passed untarnished. This eliminating the church of such as trouble her conscience is likely to become a serious affair. Restricting the liberty of speech and conscience will only unsettle the peace of the M. E. church. To conceal the hand that strikes the blow is characteristic of this anti-Christian enemy, and if it has no heavier chastisements for us we will prosper under it.

—The brethren in Iowa have done well. They announce Bishop Wright of Dayton, President Wallace of Monmouth, and General Secretary Stoddard on their list of speakers. They mean to strike fire by logic and eloquence as well as by prayers and pocket-books.

—The General Agent visited Bloomington on the Sabbath before going to Streator. He expected to preach in the Independent church on Tuesday evening as Oriental Hall was not engaged till the next day.

—A number of our exchanges print the earnest appeal of Gen. Phelps, sent them by vote of the National Convention. Thanks to Bro. Hurless for his notice of the *Cynosure* in his zealous *Christian Radical*, Polo, Ill.

—The address of Z. Eastman, Esq., on John Brown, in Wheaton College chapel on Sabbath evening, was heard by a large audience. We hope to reproduce this address, as far as space will allow, next week. It will be read and appreciated by all. The address on Gerrit Smith, by the same gentleman, was printed in this paper.

—The Chicago Christian Association at its late meeting elected our efficient General Agent its president; C. R. Hagerty and Thomas Hodge, vice-presidents; A. G. Laird, secretary and J. B. Blank, treasurer. The society has plenty of work ahead and will prove its usefulness during the coming winter. At its last temperance meeting forty were present. Its reading room is the best of the kind in the west division of the city. Mr. H. B. Hagerty proves an able and industrious superintendent of this department. He has secured donations of papers worth $43 within a short time.

—Past Master Ronayne's exposition at Carpenter Hall was appointed too late for any notice in this number. While our readers wait for a report, it will interest them to read a brief notice from the *Tribune* of the address of Dr. H. W. Thomas of the Centennary M. E. church before Thomas J. Turner Lodge, No. 409. This report Mr. Ronayne made a text for some remarks fully explaining what it is so lauded by Mr. Thomas as comparing favorably with Christianity and useful in bringing men to God. The *Tribune* of Nov. 30 noticing the entertainment in the lodge rooms, says;

"The occasion was made more interesting by a neat little address from Brother and the Rev. Dr. H. W. Thomas, who enlivened the proceedings with his humorous and sensible remarks. He favored these little social reunions, where the wives and daughters of Masons were present. He delivered a little sketch of the order, which he said possessed the peculiarity of knowing how to keep a secret. He then made a brief allusion to the curiosity of outsiders and said that the order was objected to by some because women were not admitted. When Masonry was created women had not so much influence in the affairs of the world as now. It was very hard to change the sex of woman and so it would be hard to change the character of Masonry. But he assured the ladies that Masonry protected woman in all her womanly rights and the order was always the defender of woman. The speaker then alluded to the lessons which Masonry taught. How it worked to make men moral—make men Christian. The elements of Masonry might be put alongside of the ancient Hebrew moral laws and those of the Christian religion and they would be found to compare very favorably. Masonry brought men to God. It taught men by beautiful object-lessons of the circle, the compass and the square. The lecture was received with marked approbation."

Religious Intelligence.

—Elder A. D. Freeman, well known to Centennial visitors, has been preaching for the Baptist church of Spring Prairie, Wis., since September. This church has passed through deep waters because of the determination of the lodge to dominate it. Such men as M. R. Britten and Daniel Whitmore with the truth on their side have prevailed to maintain a pure communion, and secure a faithful preacher.

—The religious societies have had very good receipts the past year, notwithstanding the dullness of business. Fifty-one Bible, missionary and educational societies report aggregate receipts of $8,012,130.

—Mrs. John C. Green, of New York, whose generous donation to the Board of Foreign Missions last May relieved it of the heavy debt resting upon it, has again done a noble act in contributing $50,000 to the Presbyterian Board of Publication and $100,000 to the Presbyterian Board of Home Missions. These sums are to be permanently invested and only the interest used.

—There are 15 colored churches in New York, of which 10 are Methodist, 3 Baptist, 1 Presbyterian and 1 Congregational. The colored Methodist churches belong to four different branches. A few of them are quite large, one of them having 1200 members.

—Woman's missionary boards prove to be very valuable to the various missionary societies in raising funds. The auxiliaries to the American Board have steadily increased their collections since 1872. In that year they raised $34 184; in 1873, $42 559: in 1875, $58,633; and this year, $72,514.

—On Sabbath the Plymouth Congregational church celebrated its 25th anniversary. Forty-eight Christian believers in 1852 separated from former affiliations to form this church. Many of these were original abolitionists among whom were Z Eastman, Esq., Dea. N. S. Cushing and Col. C. G. Hammond, and the organization was understood to be anti-slavery reform throughout. Its ministers have been Revs. J. M. Davis, N. H. Eggleston, J. E Roy, J. L. Corning, Dr. Kitchel, L. E. Matson, W. A. Bartlett and C. H. Everest. During the twenty-five years there have been eight pastors, thirty-one deacons, six treasurers, and six clerks. There have been 190 infant baptisms and twenty-nine marriages since the summer of 1872, the previous record being lost. On profession of faith 399 persons have united with the church, and 943 by letters from other churches, thus making a total of 1 342, of which number 553 are in fellowship with the church at the present time. eight only remaining of the original forty-eight.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

The Homeless Poor.

It is cold, dark midnight, yet listen
To that patter of tiny feet!
Is it one of your dogs, fair lady,
Who whines in the bleak, cold street?
Is it one of your silken spaniels
Shut out in the snow and sleet?

My dogs sleep warm in their baskets,
Safe from darkness and snow.
All the beasts in our Christian England
Find pity wherever they go—
(Those are only the homeless children
Who are wandering to and fro.)

Look out on the gusty darkness,—
I have seen it again and again,
That shadow that flits so slowly
Up and down past the window pane,—
It is surely some criminal lurking
Out there in the frozen rain?

Nay, our criminals all are sheltered,
They are pitied, and taught, and fed;
That is only a sister woman
Who has got neither food or bed;—
And the night cries, "Sin to be living,"
And the river cries "Sin to be dead!"

Look out at the farthest corner
Where the wall stands blank and bare;—
Can that be a pack which some pedlar
Has left and forgotten there?
His goods lying out unsheltered
Will be spoilt by the damp night air.

Nay;—goods in our thrifty England
Are not left to lie and grow rotten,
For each man knows the market value
Of silk and woolen and cotton—
But in counting the riches of England,
I think our poor are forgotten.

Our beasts and our thieves and our chattels
Have weight for good or ill—
But the poor are only His image,
His presence, His word, His will;—
And so Lazarus lies at our doorstep,
And Dives neglects him still.

—Selected.

What Does that Mean?

"What does that mean?" said a Christian disciple to an older brother, as he referred to a certain passage of Scripture. "What does it say?" was the answer. He read the passage over; "It says so and so." "Well, then, it means what it says." This first lesson in Scriptural exposition is one of the most important that can be learned. A preacher of the Gospel once addressed a note to another minister, inquiring: "How do you interpret such and such passages?" The answer was about as follows:

"Dear sir: I do not interpret God's word; I believe it, and I advise you to do the same. Yours respectfully."

The first step towards the right understanding of God's word is to find out what it says. To ascertain, not merely the conventional and traditional sense of the passage today, but to go farther back and ascertain by strict analysis the precise force of the language used. To do this it may be necessary to go beyond the English translation and ascertain what is the historical sense of the inspired original words; to ascertain just how they were understood by those who heard them, in so far as they could then be understood. And when we have learned that, we have little to do but to believe the things spoken; and hold fast our faith, watching with all carefulness that the words thus rightly understood are correctly applied. The man who begins the work of interpreting the word of God with the disposition to insert his own meaning in it, and bend and sway passages to agree with his pre-conceptions, may as well lay down the book at once, believe what he pleases, and cease to tamper with that Word which God hath magnified above all his name. A farthing candle is of little use to see the sun's light, and the words of men, compared with the words of God, are less luminous even than that. It may be that we cannot see the fulness of God's meaning, but that is the fault of our eyes rather than of the book itself; and hence there is no prayer more appropriate than that of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law." And when our eyes are thus opened, and our hearts imbued by the Holy Spirit by which those who wrote that Word were moved, then page after page grows radiant beneath our gaze and that which before had seemed a tangled mass of darkness and obscurity, unfolds itself in light and glory, as a window into the eternal world—a telescope through which we gaze afar to see the city of our God.

For we are to recollect that the final object of our faith is not the Scripture itself; it is he who hath spoken and is revealed in the Scripture. We do not look into a telescope expecting to see anything that is in it, but to look through it that we may see the distant glories of the skies; we look into it that we may see reflected there the celestial magnificence that beams far above us in the starry heavens. So God's Word unfolds to us the future, revealing to us glories that "eye hath not seen;" prying into eternal things; opening before us the way of everlasting life; and cheering our eyes with the radiance of immortal hope. Let us believe what God says and it will not be very difficult to understand what he means.—*The Christian.*

The Flag of the Prophet.

Since the commencement of the war between Russia and Turkey, the world has several times been startled by the announcement that the "Flag of the Prophet" was about to be unfurled in the streets of Stamboul. Such an event if it should happen (which may Heaven avert), would proclaim a crusade in which all true Mussulmans are bound to take an active part, and to fight against Christianity in every part of the world. They may be in India, Arabia, Egypt, or wherever else their scattered race has found a home; the raising of the green standard is a call which none may disobey without, as the Koran lays it down, sacrificing all his hopes of Paradise.

This fearful appeal to all the worst passions of the Eastern races hangs like a menace over the Mohammedan world; and if the word was once uttered and the dreaded flag unfurled, there is no telling to what sanguinary excesses it might lead an enthusiastic and half-savage people. The Prophet himself predicted that one day, when his followers should number a hundred millions—which they do now, with twenty millions more added to it—his flag should fly against the advancing power of the northern races; and the Koran or Mohammedan Bible says that when its silken folds are flung forth "the earth will shake, the mountains melt into dust, the seas blaze up in fire, and the children's hair grow white with anguish." The language is of course metaphorical; but it is easy to conceive, by the light of very recent history, that some such catastrophe might take place, as the displaying of this terrible symbol would raise a frenzy of fanaticism in the breasts of the Mohammedan race all over the globe.

The origin of the insignia is a curious one. Mohammed, gazing out upon a vast prospect of fields, said: "Nature is green, and green shall be my emblem, for it is everlasting and universal." In course of time, however, it lost that innocent significance; amid his visions the great dreamer saw the Green Flag floating as a sign that all true believers should take up their arms and march against the Infidel; in fact the green turban was the sacred head-dress of the pilgrim or perfected Islamite who had gone to Mecca; and hence the sanctity of this formidable standard.

When once unfurled it summons all Islam by an adjuration from the Koran that the sword is the solitary emblem and instrument of faith, independence and patriotism; that armies, not priests, make converts; and that sharpened steel is the "true key to heaven or hell." Upon that fearful ensign are inserted the words which are supposed to have been written at Mecca itself—namely, "All who draw it (the sword) will be rewarded with temporal advantages; every drop shed of their blood, every peril and hardship endured by them, will be registered on high as more meritorious than either fasting or prayer. If they fall in battle, their sins will be at once blotted out, and they will be transported to Paradise, there to revel in eternal pleasures in the arms of black-eyed houris. But for the first heaven are reserved those of the faithful who die within sight of the Green Flag of the Prophet." Then follow the terrible and all-significant words, the fearful war-cry against God and man: "Then may no man expect or give mercy!"

This is the outburst of barbarism with which the world is threatened in this year of grace 1877; and the reader cannot do otherwise than mark the cunning nature of the portentous words inscribed on the Prophet's banner. What would not most men do, civilized or savage, for "temporal advantages?" While to the Eastern people fasting and prayer are looked upon as of so meritorious a nature, that to find something else which, in the eyes of Allah, would be deemed of greater value still, would be a desideratum which none would fail to grasp, by any means whatever, if it came within their reach. But Mohammed's wonderful knowledge of human nature is shown in his picture of Paradise as prepared for the faithful who die in battle; while his declaration that the highest heaven in this so-called Paradise will be reserved for those who die within sight of the Green Flag, is a masterpiece of devilish policy unequalled in the annals of mankind.

It scarcely needed the fearful words which follow to add emphasis to this dreadful appeal to the passions of a semi-barbarous race. Another motto on this sacred flag is not without significance at the present time: "The gates of Paradise are under the shade of swords;" and this alone would, if the flag were unfurled in the holy mosque of Constantinople, give to the Turk a moral power over his subordinates the effect of which it would be vain to calculate. Civilized though he partially is, he still firmly believes in the old doctrine of *kismet* or fatality, and in angels fighting on his behalf; not less implicitly than did his ancestors at the battle of Beder, where this formidable green standard was first unfurled. "There," says the historian, "they elevated the standard, which Mohammed from his height in heaven blessed."

Thus arose the great tradition of this sacred war-emblem, which it is a Turkish boast was never yet captured in battle, though it was once in extreme peril in a fight between hill and plain, when Mohammed himself had it snatched out of his hands. Ali, his kinsman, however, thrust himself in front of a hundred spears, and won the victory with the immaculate flag flying over his head.

The unfurling of the banner would be performed with great religious ceremony, and in the presence of the Commander of the Faithful, who is himself supposed to carry it at the head of the army; while a fearful curse would be called down upon the head of every Mohammedan who, capable of bearing arms, failed to rally round it.

The standard itself is not a very handsome one, and is surpassed both in value and appearance by many of the banners which belong to the various benefit societies and other mutual associations of men in this country. It is of green silk, with a large crescent on the top of the staff, from which is suspended a long plume of horse-hair (said to have been the tail of the Prophet's favorite Arab steed), while the broad folds of the flag exhibit the crescent and the quotations from the Koran already mentioned.

The Flag of the Prophet is kept in the mosque of St. Sophia at Constantinople, and is in the custody of

the Sheik-ul-Islam, or Mohammedan chief-priest, where all well-wishers of humanity may sincerely trust it will ever remain.—*Chambers' Journal.*

Do I realize the fact that God is more willing to grant than I am to seek for all needed blessings, both temporal and spiritual? And with this encouragement, formed on his own assurance and promise, do I come often and earnestly to the throne of grace? Do I love communion with him? In the closet, the family, the house of God, do I rejoice to draw near to the mercy seat? In the midnight hour, in the intervals of business, or as I walk by the way, do I rejoice in the thought to commune with him?

Children's Corner

Value of Small Things.

Though little I bring,
Said the tiny spring,
As it burst from the mighty hill,
'Tis pleasant to know,
Wherever I flow
The pastures grow greener still.

And the drops of rain,
As they fall on the plain,
When parched by the summer heat,
Refresh the sweet flowers
Which drooped in the bowers,
And hung down their heads at our feet.

Though the drops are small,
Yet taking them all,
Each one doing all that it can
To fulfil the design
Of its Maker Divine,
What lessons they give unto man!

May we strive to fulfil
All His righteous will,
Who formed the whole earth by His word;
Creator Divine!
We would ever be Thine,
And serve Thee, our God and our Lord.

—The Children's Friend.

Work if You Would Rise.

Richard Burke being found in a reverie shortly after an extraordinary display of powers in the House of Commons by his brother Edmund, and questioned by Mr. Malone as to the cause, said: "I've been wondering how Ned has contrived to monopolize all the talents of the family, but then, again, I remember, when we were at play, he always was at work."

The force of the anecdote is increased by the fact that Richard Burke was not considered inferior in natural talents to his more distinguished brother. Yet the one rose to greatness while the other died comparatively obscure.

Don't trust to your genius, young man, if you would rise, but work! *work!!* WORK!!!

"Honest" Frank.

What boy would not like to merit such a title as that? "Honest!"—you can trust him, he will never deceive you; he will always speak and act the truth. Such was Frank. He was honest; he loved truth so much he would not part with it for any consideration.

Frank was clerk in the office of a rich merchant in New York. One day this merchant received from a customer in another city an order for a large and valuable lot of goods. The next day another letter came from the same customer, recalling the order, and saying they need not send the goods. The merchant handed the note to Frank, with a pleasing smile, saying:

"Frank, I want you to answer this note. Please say that the goods were shipped before the letter recalling the order was received."

Frank looked into his employer's face with a sad but firm glance, and said:

"I'm very sorry, sir, but I can't do it."

"Can't do it! And pray why not?" asked the merchant, angrily.

"Because, sir, the goods are in the yard now, and it would be telling a lie."

"I hope you may always be so particular," said the merchant as he turned on his heel and went away. Honest Frank did a bold but a right thing when he took that stand. And what do you think was the result? Did he lose his place? Not at all. The merchant was too wise to turn away a clerk who was so honest that he wouldn't write a lying letter. He knew how valuable such a young man was, and so, instead of turning him off, he made him his confidential clerk.

Boys, learn to say "I can't do it," when one would tempt you to tell a lie.—*Selected.*

How Powder Is Made.

Though you feel like holding your breath to look at it, it is really an interesting process to see. It is made, perhaps you know, of charcoal, saltpeter and brimstone. Each of these articles is prepared in a house by itself, but the house where they are mixed is the first terrible one. In this building is an immense mill-stone, rolling round and round in an iron bed, and under the stone are put the three fearful ingredients of gunpowder.

There they are thoroughly mixed and ground together. This is a very dangerous operation, because, if the stone comes in contact with the iron bed, it is very apt to strike fire, and the merest suspicion of a spark would set off the whole. The materials are spread three or four inches thick in the bed; the wheel, which goes by water power, is started, and every man leaves the place. The door is shut, and the machinery is left to do its terrible work alone.

When it has run long enough, the mill is stopped and the men come back. This operation leaves the powder in hard lumps or cakes.

The next house is where the cakes are broken into grains, and, of course, is quite as dangerous as the last one. But the men can't go away from this; they are obliged to attend to it every moment, and, you may be sure, no laugh or joke is ever heard within its walls. Every one who goes in has to take off his boots and put on rubbers, because one grain of the dangerous powder crushed by the boots might explode the whole in an instant.

The floor of this house is covered with leather, and is made perfectly black by the dust of gunpowder; the room contains a set of sieves, each one smaller than the last, through which the powder is sifted; and an immense round and laboring mill, where it is ground up, while men shovel it in with wooden shovels. The machinery makes a great deal of noise, but the men are as silent as in the other houses. The reckless crashing of the machinery even seems to give greater horror, and one is very glad to get out of that house.

The drying house is the next one on the list, and there the gunpowder is heated on wooden trays. It is very hot, and no workmen stay there; from there it goes to the packing house, and is put up in barrels, kegs and canisters. Safely through these houses, it goes last to the storehouse.

You've heard of things being as dry as a powder house, but you wouldn't think this house very dry. It is almost imbedded in water. The roof is one big tank kept full of water. Instead of steps to go in, there are shallow tanks of water, through which every one must walk to the door.

In none of these powder houses is any light ever allowed except sunlight. The wages are good; the day's work is short, ending always at three or four o'clock. But the men have a serious look, that makes one think every moment of the danger, and glad to get away.

Though curiosity may take a man once to visit a powder-mill, he has no desire to go the second time; and he feels, all the rest of his life, that, for once, he has been very near death.—*American Sportsman.*

Housework for the Little Girls.

A number of good household magazines have lately done much towards stimulating the little girls to learn to cook; and wash, and iron neatly, and I daresay it has been a great help, or will be after a while, to busy mothers or tired housekeepers. I hope many more little girls will take their first lessons these bright mornings, and become skillful in all the mysteries of cakes, and cookies, and tarts, and tea biscuit. Bread-making is rather heavy work for little girls; but be sure to learn the art as soon as you are strong enough to mould the loaves easily. Do not attempt too much at once, or you will be likely to grow discouraged. One thing at a time, and do it well. Learn it perfectly; so that you will never forget it. If you know how to make even one kind of cake in perfection, it is more than some housekeepers of long standing can do.

Attend carefully to little things. When cutting out your cookies or biscuit see that you set the cutter fairly over the rolled dough. Do not leave a corner irregular, but make the form perfect and symmetrical. So when you place them in the pan, do not let the edges bend up on the side of the pan. A fair, round, even cake tastes better than an unshapely lump of the same baking. So when you are dishing up anything for the table, even to so simple a dish as fried mush, lay everything evenly and smoothly on the plate—not jumble and break the pieces, as some careless people do, making the meal look most uninviting. See that the edge of the dish is neatly wiped before it goes on the table, and then set it evenly before the plate of the one who is to serve it out. A very plain dinner can be made to look very inviting, and a rich one quite the reverse, just by the manner of serving it up.

Study what the cook-book says about these "little things," so often overlooked, as carefully as you do the compounding of a cake; just in proportion as you attend to these will be your success in winning the title of a good housekeeper. It is on these little hinges that the comfort of the household is largely dependent, and the earlier you learn to observe them the deeper will be the lesson. It is very hard to unlearn careless, untidy ways which we have acquired in childhood.—*Selected.*

The Sabbath School.

LESSON XLIX.—Dec. 16, 1877.—PAUL AT ROME.

SCRIPTURE.—Acts 28: 16-31. Commit to memory 28-31. Primary verse, 27.

16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17. And it came to pass that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18. Who, when they had examined me, would have let me go, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of.

20. For this cause, therefore, have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22. But we desire to hear of thee what thou thinkest: for as concerning this sect we know that everywhere it is spoken against.

23. And when they had appointed him a day, there came many to him in his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24. And some believed the things which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes and hear with their ears, and understand with their heart, and should be converted and I should heal them.

28. Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

GOLDEN TEXT.—"I am ready to preach the Gospel to you that are at Rome also; for I am not ashamed of the Gospel of Christ."—Rom. 1: 15, 16.

TOPIC.—"An evil Heart of Unbelief."

HOME READINGS.

M. Gen. 8: 1-19....The First Unbelief
T. Deut. 9: 1-29....The Unbelief of Israel.
W. Matt. 17: 1-21.... The Unbelief of the Disciples.
Th. Luke 23: 62-71....The Unbelief of the Priests.
F. John 20: 1-29....The Unbelief of Thomas
S. Is. 6: 1-13....Unbelief Predicted.
S. 2 Cor. 4: 1-18....The Author of Unbelief.

—*Nat'l S. S. Teacher.*

INTRODUCTION.—We come now to the last stage of the apostle's journey. Having spent the winter usefully and pleasantly in Malta, he took passage for Italy,

under the centurion's direction, in a second Alexandrian ship, known as the Castor and Pollux. This was probably in February, 61. Syracuse, a famous city of Sicily, was the first port at which they touched. Next they stopped at Rhegium, in the southern extremity of Italy. On the following day, under a favorable wind, they passed through the straits of Messina, between Scylla and Charybdis, and, the day after, reached Puteoli. This was located on what is now called the Bay of Naples, about 140 miles from Rome. It was a great commercial city—"the Liverpool of Italy," as Howson says—while at the same time, it was the centre of classic scenes and fashionable retreats. Here Paul was permitted to remain a few days with some Christian brethren, after which he set out for Rome. Capua was the nearest point on the Appian Way, and it is probable they journeyed by that city, proceeding thence to Sinuessa, 12 or 15 miles, to Terracina, 47 miles, and to Appii Forum, 18 miles. The road traveled from Capua was the great thoroughfare of Italy—constructed 880 years before by Appius Claudius, and hence called the Appian Way. Lewin says: "It was from 18 to 15 feet broad, and the foundation was concrete or cemented rubble-work, and the surface was laid with large polygonal blocks of the hardest stone, . . fitted together with the greatest nicety." It extended in Paul's day, from Rome to Brundusium, on the Adriatic Gulf, and parts of it still remain. During the stay at Puteoli word of Paul's arrival had been sent to the capital. As a consequence, some of the Christians of that city came out to meet the apostle. One company he met at Appii Forum; another when he reached the Three Taverns, 10 miles nearer Rome. The presence of these brethren cheered his spirits. "He thanked God and took courage." A journey of thirty miles farther on the Appian Way brought them all to the home of the Cæsars and the metropolis of the world. Here begins the account comprised in our lesson.

LESSONS.

1. Learn a lesson of diligence, vs. 17, 30, 31. The apostle could not waste a moment.

2. We should endeavor, if possible, to remove prejudice against ourselves, vs. 17-20.

3 Personal vindication, however, should be kept subordinate to the cause of Christ, or made subservient to it, vs, 17-20.

4. The salvation of friends, neighbors, countrymen, should engage our first attention, v. 17.

5. What an awful thing it is to reject the Gospel! vs. 26, 27. And how just that God himself should reject those who do so!

6 God will glorify himself, whatever may be our treatment of his word and ministers, v. 28.

7. Observe the wonderful providence of God, vs. 16–31. The imprisonment is made a means of extending the Gospel. Enemies are silenced. No one forbids.—*Evangelical Repository*.

Captain Bundy's Mission.

On the evening of Thanksgiving day a well attended meeting was held in Carpenter Hall, to hear the interesting report of Captain Bundy of his season's mission work among the outlying settlements along the lake shore. We copy the *Inter Ocean* report:

Captain Henry Bundy, the sailor evangelist, spoke at Carpenter's Hall, 221 West Madison street, last night, on the results of his last summer's cruise among the islands and isolated harbors of the lakes. It will be remembered that he left Chicago on the Glad Tidings (the missionary craft) July 17, and proceeded down the lake to Racine, where he tarried one day, thence to Milwaukee, thence to Racine, where he labored for eight days, and accomplished very satisfactory results. Continuing his trip, he reached the South Manitou group after an uneventful sail, where he was welcomed, and made many converts. He was, indeed, particularly successful at this point, for when he was called to other fields previous to his returning home, nearly all the inhabitants had become professing Christians. At St. Martin's similarly good results were attained. It had been the custom previous to his visit for the residents of the islands contiguous to St. Martin to gather on the latter island, where they engaged in dancing and other proceedings of a character antagonistic to religious observances. This has been abandoned and the participants have embraced the Christian religion. At the Beaver Islands the evangelist anticipated the fate which attended St. Paul's ministrations at Ephesus. The island contains a population of between 1,300 and 1,400 souls, nearly all of whom are Catholics. About twenty unbelievers, descendants from the Mormons who first settled in that vicinity, visited the meetings (as did the Catholics also), and eleven of that number professed religion. Captain Bundy visited other groups, and was gratified at the interest manifested in the cause, which progressed satisfactorily, and many converts were obtained. He was absent until the 1st inst., and expressed the heartiest satisfaction at the results of his summer's labors. The cause of temperance is gaining an ascendency before unknown, and he will begin his season's work with the resumption of navigation, with the most promising prospects and brightest anticipations. The audience was quite large considering the day and the inclemency of the weather, and the sincerest wishes of all Christian people go with the sailor evangelist in his field of labor.

News of the Week.

—It was the Central National Bank that closed instead of the Commercial as reported in this column last week.

—Wendell Phillips lectured on Finance in McCormick's Hall on Monday evening.

—The opening of Field & Leiter's new stock in the Exposition last week Tuesday was the occasion of a grand crush. The doors had to be closed and a special police force ordered to keep out the crowd, and admit them at the close of each hour. It is said that 50,000 people visited the new store that opening day.

—The Grand Jury of this city after thoroughly investigating the charges against the West Park Commissioners, returned true bills into court indicting Henry Greenebaum, George W. Stanford and Eben F. Runyan, ex-members of the West Park Board. These gentlemen are conjointly indicted and the indictments have four counts. The first count charges a conspiracy to obtain $60,000 of the property of the West Park Commissioners and Cook county.

—The latest dispatches from the war: Recent deserters from Plevna assert that Osman Pasha has declared his intention of making a sortie if not relieved within a fortnight—A Russian official dispatch states that "After the capture of Provatz, the Turks abandoned Novatchen, Skrivena and Orchanie, retreating to a Balkan denle near Uretchest. The country between the river Isker and Ogust is quite free from Turks. We have occupied Belobrov and Litchevo on the Ogust"—"Intelligence has been received here that the Turks have abandoned Khatzubani heights, near Batoum and the Russians occupied them"—Captain Greene, United States military attache, has received the Russian order of St. Andrew for coolness in the battles at Schipka Pass and Plevna—Details of losses in the fighting at Mitchka on the 25th ult. show that the Russians collected 2,500 Turkish dead—The Sultan Abdul Hamid, at Constantinople, though his country is engaged in all the trials and expenditures of war, is having a marble staircase made at Carrara, Italy, which is to cost about $1,250,000.

—Kellogg, of Louisiana, and Butler, of South Carolina, were seated in the Senate last week. The extra session closed and the regular one began Monday noon. The President's message was the first business of interest. Last week, the New York *Sun*, by bribing a printer, obtained a small part of the message and printed it. On Monday morning the dispatches gave the following synopsis:

The President's message, which will be sent to Congress to-morrow, will be very long, and exhaust all the topics which could be considered by an executive in such a document. The civil service question is given prominence, and the well-known views of the President will be fully stated. The southern question will be discussed at length, and Cabinet officers say the President's utterances will meet the approval of even the radical element of the Republican party. The financial position taken by the President will be the hardest of hard money, and on the silver question he will recommend remonetization with the issue of silver in exchange for greenbacks without enlarging the volume of currency. He will also recommend the passage of an act authorizing him to increase the army as occasion requires. The labor troubles and the relations of railroads to the government will be given extended notice, and he will take the ground that the government ought to have some control over transportation corporations within its limits. Among other recommendations will be one for a national university in the District of Columbia, to be endowed by Congress.

FOREIGN.

The *Herald* correspondent in Rome telegraphs that on Saturday night the Pope had a protracted paroxysm of pains so terribly severe as to ultimately induce syncope, a sudden arrest, for a few moments, of the heart. It was for a time apprehended that his holiness was in his last agony, but these alarming symptoms passed away with three hours of tranquil sleep. Every moment is now regarded as painfully critical, and the Vatican Cardinals are in attendance.

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GRAIN	Wheat—No. 2	1 04½	1 07½
	" No. 3		1 00
	" Rejected		89
	" Minnesota	1 07½	1 10
	" Winter		1 18
	Corn—No. 2		42½
	Rejected		38
	Oats—No. 2		24½
	Rejected		23½
	Rye—No. 2		55½
	Bran per ton		11 00
	Flour—Winter	5 50	7 50
	Spring	2 75	5 75
	Hay—Timothy	8 75	10 00
	Prairie	5 00	8 00
	Mess Beef	10 00	11 00
	Tallow		7½
	Lard per cwt	7 80	8 15
	Mess pork, per bbl		11 90
	Butter medium to best	16	32
	Cheese	6	12½
	Beans	1 85	2 10
	Apples per brl	1 50	3 25
	Dressed Hogs	5 00	5 50
	Poultry—Chickens per doz	2 00	2 50
	Turkeys per lb	8	11
	Eggs	18	20
	Seeds—Timothy	80	1 32
	Clover	4 90	5 10
	Flax		1 32
	Potatoes new per bu	34	50
	Broomcorn	3	6½
	Hides green to dry flint	6½	15
	Lumber—Clear	30 00	35 75
	Common	14 00	15 75
	Shingles		2 50
	WOOL—Washed	30	43
	Unwashed	20	27
	LIVESTOCK Cattle Choice	4 70	5 20
	Good	4 25	4 60
	Medium	3 90	4 10
	Common	2 50	3 50
	Hogs	4 15	4 50
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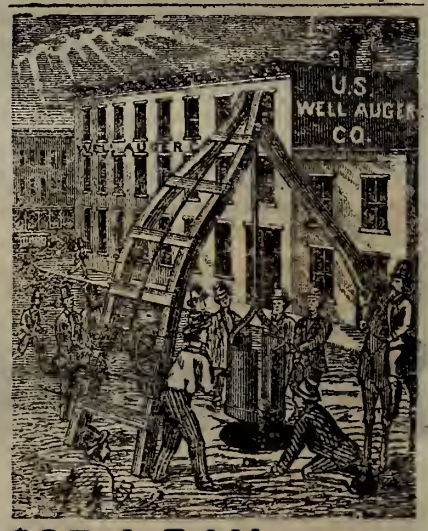
Oats	35	45
Rye	73	74
Lard		8¼
Mess pork		18 60
Butter	13	28
Cheese	7	12½
Eggs	23	24½
Wool	10	57



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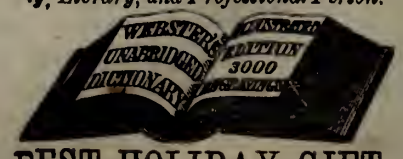

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To my Aged Brethren in the Ministry.

I.

All hail! fellow-pilgrim, to Zion-ward bound,
How charming the echo of the Gospel's glad sound;
Though long in the service—weary not of the way,
Salvation is nearer than on that first day.
The work of the Gospel is glorious to me,
When its full value—I am able to see,
Proclaiming to sinners God's bountiful grace,
A free and full pardon, through the Light of his face.
All this have I proved, for forty years past,
In labor and travail where my lot has been cast,
And still would I toil the Gospel to spread,
Wherever I may—till I sink with the dead.
You know by experience the joy that it brings,
When first we submit to the great "King of kings,"
And peace like a river flowed into the soul,
Till the heart that was broken is every whit whole.
Aye, those days of gladness, when we first believed,
How rich was the fragrance of love we received,
When pardon was spoken by Jesus' sweet voice.
And all that was in us with hope did rejoice.
The joy of salvation so glowed in the heart,
From the pleasures of sin, we gladly could part;
Yea, publish the news of salvation from sin,
To every poor sinner who was burdened within.

II.

And now, my dear brother, how soon you and I,
May fall in the conflict—for sure, we must die;
Our work done on earth, to Jesus we'll go
And sing among angels of salvation too.
But as we yet work in the vineyard awhile;
Let us not falter, nor fail here to toil,
Doing service for Jesus, wherever we are,
Proclaiming the Gospel in faith and with prayer.
Let us fail not to "say to the righteous, all well,"
But a "Wo to the wicked who hasten to hell—
O turn ye to Christ and be saved from all sin,
Be washed in the Blood of Atonement within."

III.

To bear our plain witness 'gainst secrecy too,
Let us hesitate never—but bring to full view,
The word of God's truth, that shines like the day,
And rebuked secret sin in the sinner, alway.
The "unfruitful works of darkness reprove,"
And fellowship only what comes from above;
For 'tis a great shame of those things to tell,
Which are done in secret by the minions of hell.
For all deeds of evil are known by the light,
And that which makes known, is opposed to the night,
Therefore, says the Word, "Awake from thy sleep,
And Christ will enlighten, his commands to keep."
See then that ye walk circumspect and with care,
Not as fools—but as wise—watching unto prayer;
Redeeming the time in these evil days,
And obeying the will of the Lord, to his praise.
Eph. 5: 11-15.

IV.

With all unbelievers be not yoked too near,
Nor yet with Belial, let Christ now appear;
For how can his saints in union abide,
Or in closet or lodge with infidels hide?
Can the temple of God with idols agree?
Or light with darkness in communion be?
Nay, "the fitness of things" forbids such a thing,
In the realms of nature—and of Jesus our King.
Wherefore, saith the Lord, come out from such men,
Touch not their uncleanness, nor share in their sin;
Be separate from them, and leave them alone,
For I cannot approve of the gods which they own.
Oh, yes, my dear people, leave ye every place,
Where I may not dwell, and dispense my grace,
Then I will receive you and your Father be,
And you be my children forever and aye.
2 Cor. 6: 14-17.

V.

"Let your light shine abroad on the pathways of men,"
Said Jesus the teacher—again and again;
"That every good work may be fully seen,
Giving glory to God and good will to men."
"For the doer of truth comes full to the light,
That all may be open in God's holy sight,
While the doer of evil hides far from the day,
Lest his deeds be condemned, as he thus goes astray."
"For I spake openly," said Jesus our Lord,
"In temple and synagogue, where Jews hear the word,
I spake not in secret, nor did I conceal,
For I came from heaven, God's truth to reveal."
Matt. 5: 16; John 8: 20, 21; 18: 20.

VI.

O my brother in Christ—let us never refuse,
While we publish to all the word of "good news,"
To teach God's dear people the need of pure laws,
In the churches of Christ, to promote well his cause.
"In all churches of saints, 'tis the order of God,
That discipline reign"—to the use of the rod—
Not material—but the rod of his Word,
To measure and govern the house of the Lord.
1 Cor. 14: 18, 40.

Yes—let us proclaim to all nations abroad,
The grace and the glory of our loving God,
Teaching them all things, whatever they be,
That Jesus himself taught them to obey.
All things, said the Master, no more and no less,
Will make them secure, and give you success,
In the work I assign you, to save a lost world,
Till the blood-stained banner is widely unfurled.
To encourage your hearts, and strengthen your hands
In teaching all nations to obey my commands,
I will be with you, to guide and to cheer,
To the end of the ages—so doubt not, nor fear.
And when my last trump is heard from the skies,
To awaken the dead, and bid them arise,
I'll be your salvation, and take you up home,
Who have been faithful—O ye blessed, all come.

I am yours in the service,

STEPHEN WRIGHT.

GLENNS FALLS, N. Y., June 28, 1877.

What Kind of Religion is it?

[The following article originally appeared in the Dunn County (Wis.) *News*, and we republish by request. It presents a clear and forcible answer to a question our readers may often meet.—ED.]

The *News* asks to know "What system of religion, what faith, and creed, and worship does Masonry profess to teach and practice? Can a system of religion have a faith, a worship or a creed, in which Jew and gentile, heathen and Christian can all unite and participate, and still retain their peculiar and distinct religious views?" Let our Masonic author answer. Arnold on page 183, quoting the "charges" says:

"Though the Masons of ancient times were obliged to profess the religion of their country, whatever that might be, it is considered now more beneficial to bind them to that religion alone in which all men can agree, and to leave to each his peculiar opinion. No private hatred or feud shall be carried to the door of the lodge, still less political or religious disputes, as the Masons in this capacity, are only of the above named general religion."

The religion of Masonry, then, is that "general religion in which alone all men can agree," and to which every Mason is *bound*.

Mackey, in his Lexicon of Freemasonry, says under the head of "Religion," page 402:

"Freemasonry does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith, in which men of all nations and sects agree, the belief in a God and his superintending providence. * * * * * The religion, then, of Masonry, is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."

We hope none who read the above will hereafter attempt to prove the truth and goodness of Masonry by the fact that so many Christian men belong to it. But why should an institution which is not a religion be *called* a religion "general," "universal" or particular? Why are its members *bound* by it? The very meaning of the word religion is something that binds, from the Latin *re-ligo*, to bind back, or again. Masonic religion binds all its adherents to belief in *a* God. Arnold and Mackey both teach and insist on this, and assure us that in this religion all men can agree.

Masons are all required to recognize *a* Supreme Being. If there are no atheists in the lodge, then they *are* all agreed in the recognition of a Supreme Being. So when the chaplain addresses the "Great Architect" of the universe each and all give their assent, while each is left to his own opinion as to his character and government, and how he may be acceptably approached by human beings. The Jew scruples not to approach God without the mention of Christ's name because he scorns to acknowledge him as a mediator. The Mohammedan the same; and so with all but the Christian, who alone is compelled to sacrifice the fundamental tenet of his religion,—Christ as the only way of approach to God,—and, as President Blanchard says, has to leave his Saviour with his hat and umbrella at the door.

But the *News* seems to think it has escaped this conclusion by reference to the Lord's Prayer, as not having in it the name of Christ. When Jesus gave this form of prayer he was warning his disciples against the vain repetitions of the heathen who thought they should be heard for their "much speaking." He would give them a model of comprehensive brevity in prayer. He was *with* them, and they were to pray by his express direction, which was in a sense equivalent to asking in his name. But before he left them he said to them in reference to the future, "Whatsoever ye ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask and receive that your joy may be full." Thus teaching them to expect nothing on any other condition. But Christ is passed into the heavens now to appear in the presence of God for us; neither is there salvation in any other; for there is none other name given under heaven among men whereby we must be saved. Can it, then be anything less than heaven-daring presumption for mortal men to approach God in prayer without an humble recognition and *pleas* of the name and merits of his Son?

The "Pantheon" was a temple for setting up the statues of all the gods. A statue of Christ might be placed there only on condition that the equality of the rest to him should be acknowledged. But with the idea that he was the true God, and the rest idols, it could have no place. So Christ can have no place in the lodge because Jews and Mohammedans will not acknowledge his supremacy. Hence the glaring inconsistency to say nothing of the *sin* of Christians entering the lodge.

But the *News* objects to our mode of reasoning as one it knows little of, nor wishes to know more. We have admitted that Masons deny claiming that Masonry is a religion, but at the same time have quoted them freely to show that Masonry claims to do for men what Christ alone can do. Arnold takes pains once in his book to say in a passing way, that Masonry does not claim to be a religion; but many times claims for it the prerogatives and saving power of Christianity. We claim to have proved that this Masonic author contradicts himself, not only once but many times.

The *News* declares that Masonry is not eternal. Arnold declares that it is "as old as time, and perpetual as eternity;" and on the same page declares in so many words that "Masonry was the secret of the Hebrew prophets." He declares "Freemasonry the truest expression of the mind and thought of Christ this age is destined to witness," that "Christianity is the central idea of Masonry, and at the same time the foundation and corollary of the Masonic temple." "Nay," he says, "Masonry is Christianity—Christianity applied to life, made actual in the arrangements of society—Christianity realized in man's relations one with another." * * * * * *

It is the religion of theism; for the recognition of a Supreme Being is a religious doctrine of faith, involving certain views or ideas of the character and government of that Being. But is every man in all enlightened countries *bound* even to this? Is it imperatively demanded of every immigrant to this country that he shall subscribe to this doctrine? If it were, then we should, as a nation, be an organized religious body. And if we had a system of Christless prayers, to which all the people were required to say amen, and a system of rites and ceremonies and symbols, the observance of whose teachings were claimed to perfect our natures, and a burial service teaching the everlasting happiness of all good Americans, then we should be a religious, but *anti-Christian* nation. We assert and Masons confess that their prayers are Christless. We have shown that the white apron is claimed to symbolize the innocence of the wearer - that he is purged from his past sins; that Masons claim to use the common gavel for the noble and glorious purpose of "divesting their hearts of all the vices and superfluities of life." Allowing this language to be symbolical, then it only signifies the perfection of one's nature by self-exertion independently of the righteousness and blood of Christ. Masonry, therefore, is an anti-Christian religion.

W. W. AMES.

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THE QUESTION

For every reader of the *Cynosure* to ask each person he meets, during this month, who does not now take the paper is,

WILL YOU PLEASE GIVE ME YOUR SUBSCRIPTION FOR THE CHRISTIAN CYNOSURE?

Rev. J. P. Stoddard has set a good example in this respect, and as the result of asking this or a similar question sends a club of thirteen subscribers for a year each and one for three months. W. Sperry sends a club of nine for a year, and two for six months each .He hopes to add others to the club and writes: "The weather and roads have been very bad for two months and so I am not able to furnish as large a club as I expected. I made up my mind to try and double the number of Waupun subscribers and if I fail it will not be because I do not try." * * * We will expect to hear from Mr. Sperry again.

J. F. Browne, Strafford Bow Lake, New Hampshire, has sent seven names and the money for a club of ten, and writes that he will forward the other names as soon as possible. S. M. Black, Remington, Indiana, sends a club of five for a year each and writes: "I expect to send other subscriptions soon."

We rejoice in opening the month of December with so encouraging a report. Try to improve it each week.

Dr. S. L. Cook sends the fifth subscription he has secured during the last month. M. Veenboer, M. D., Grand Rapids, Michigan, writes: "Soon we hope to have a club of ten for the *Cynosure*."

Anson Larabee, now at Haddam, Washington county. Kansas, writes: "I am praying and hoping that the circulation of the *Cynosure* may be doubled in 1878." This brother accompanies his hopes and prayers with corresponding efforts, and in the past, at Crown Point, Indiana, he has been a successful worker for the paper.

If the mail list is doubled, as it ought to be, there will be vigorous canvassing this winter. For this winter is the time to double it.

Nearly one-fourth of the *Cynosure* subscriptions expire during the present month. If they are all renewed promptly and as many new subscriptions as can be secured sent with them the mail list will soon be doubled.

The list has grown less during the last three months by eighty-eight. This is not the report that we like to make or that you like to hear, but it is not half so bad as it might be. Do not talk about the mud or the hard times, but set your thoughts and your hands to work, joyfully, patiently and perseveringly. If you find a poor person who wants the paper try to show him or her how to earn an extra two dollars to pay for it. Get young folks to make a present of the paper to their parents, uncles, aunts, and other friends.

Let us have hot work for the *Cynosure* this cold weather.

Jas. Shigley, Hart Oceana county, Michigan, writes: "They are scattering the *Masonic Advocate* of New York all over this county free gratis to influence the people in favor of Masonry; to lead the minds of the young in its favor. If I had the means to spare I would scatter the *Cynosure* all over this country."

One man at Steele's Mills, Ill., sends $3 00 for the *Cynosure* and it paid for the paper for four persons six months each. All contributions for circulating the *Cynosure* are used at the rate of $1 50 per year.

Let us, because of God's mercies, be more active than those who serve Satan are.

"Sure I must fight if I would win,
Increase my courage Lord;
I'll bear the toil, endure the pain,
Supported by Thy word."

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Dec. 1, 1877, from C Bend, J F Browne, A Beach, S M Black, S L Cook, T B Cole, S H Falley, W Hoobler, B Longhead, J B Light, I K Morris, E McCoy, A Oldfield, L Perry, J S Rice, D P Rathbun, W Stegner, W Sperry, J Shigley, J P Stoddard, F M Waldron, H M Wilcox.

Books and Tracts sent during The Week ending Dec. 1, 1877:

By Express.

A C Read, J A Rouser, L Chittenden, F M Spencer.

By Mail.

Z A Rawson, W M Boyd, T Liddicott, Mrs. J H Cole, J S Hinds, L E Jesseph, C R Williams, B Freyer, J H Austin, W C Winders, T Walkers, R Faurot, J E Mitchell, R Shaw, J Shee, F M Thrasher, W E Burnham, G E Keele, W H Babcock, J B Crumb, L Lester, A L Mank, J L Webster, J Hartung, L K Bradley, A Acker, F Warren, W H Magee, J C Trader & Co., A Hart, G W Casey, E Kelly, J A Folsom, T T Puckette, B J Hill, G C Ainslie, H B Pierce, L Harkhurst, C W Green, M Veenboer, J E Hatch, J A Pearson, M M Allard, H Washburn, J W Wolsen, W M Roe, J Schwarts, M Huddleston, C Clingman, W Palmer, A L Ambrose, J E Rosenius, J D Fyffe, R Morey, G Hartwell, C Lauterbach, C H Cappellar, Mrs. R. Bentley, W H Buckett, B Moore, H H McCormick, N L Gebhart, R O Moorehead.

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We hope to be able to announce in our next issue that we can again fill orders for *Free Tracts*. But $12 is now lacking to make up the overdraft caused by the great work done by Bros. Stratton and Hodge at the Chicago exposition.

We have had many very urgent appeals for free tracts of late, but, for want of funds, we have been unable to send them. For every dollar paid into this fund 2,000 pages are sent out.

If you have a dollar to spare, can you use it to better advantage than to send it to the Tract Fund?

ILLUSTRATED SUPPLEMENTS.

A large number of these supplements containing the signs, grips, pass-words, etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed and deserve a general circulation. They are sent post paid at two cents each and by express (charges not paid) at 75 cents per 100 and 1,000 for $6 50.

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[Eastern.)

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notice.

The meeting of the Board of Directors N. C. A. has been postponed, and will not meet Dec. 17th as before agreed upon.

PAST MASTER RONAYNE will visit Indiana by request of Benj. Ulsh and work the degrees at Silver Lake, Roann and Yellow Creek as soon after New Year as possible. From there he goes to Bedford and Senecaville, Ohio, and thence to other points eastward towards New York and will try to attend the New Hampshire State meeting. Address him at 104 Bremer street, Chicago.

MICHIGAN ANTI-SECRET ASSOCIATION.

The next session of the State Christian Association opposed to secret societies, will be held at Hudson, Lenawee county, Michigan, Dec. 18th, 19th and 20th, 1877; commencing Tuesday, Dec. 18th at two o'clock P. M.

Brethren J. P. Stoddard of Chicago and C. A. Blanchard of Wheaton College are expected to be with us, also Rev. D. P. Rathbun, our State lecturer and agent and Past Master Ronayne positively agrees to be present.

Arrangements are made at Hudson for a free entertainment of delegates, and it is hoped that a large number will be in attendance. Let the friends of our cause rally to this meeting and make it the best that has yet been enjoyed. Hudson is near the State line and friends from Ohio and Indiana are invited to be present and enjoy the meeting with us.

E. W. BRUCE, *Sec'y.*

Topics of the Time.

The funeral of Wrangel, the nonagenarian German Field Marshal, shows with what feelings the human mind regards the savage art of war when external circumstances lose their power of perplexing its action. The aged soldier had requested that he should be spoken of as a Christian, not as a soldier, at the funeral. His achievements in arms, the basis of his earthly fame, were left unmentioned in the presence of death, for he was beholding the land of the Prince of Peace, which he was about to enter. A very remarkable incident is related of the old soldier. When, in 1848, he was about entering Berlin at the head of his troops to suppress an insurrection, he kneeled down and prayed that he might succeed in restoring quiet without shedding a drop of blood. Such mitigations in the cruelties of war are as unusual as they are honorable.

What responsibility have our churches for the public Sabbath-breaking by the railroads and other great corporations? Do they not by their silence bid such violation of God's law "God-speed," and thus become partakers in the wrong (2 John 11)? The Reformed Presbyterian congregation of New Alexandria, Pa., believes that they do and so puts itself right before heaven and men by a solemn and earnest protest sent to Col. Scott of the Pennsylvania road against Sabbath desecration by his employes; enforcing their protest with solid arguments based on the laws of the State, of nature, and of God. This example is worthy to be followed by every church of Jesus Christ and other Christian organizations. Can they be held guiltless if they remain quiet?

President MacMahon finally yielded to popular pressure last week and submitted to the formation of a new French Cabinet whose views should so far coincide with the majority in the Chamber of Deputies as to prevent collision. But on Sunday night his mind veered back to his old policy and new names were proposed for his council. How long the nation can stand the strain of warring factions in its legislative body no one can know, but it seems evident that civil war threatens in dangerous proximity. A single rash move will topple the nation over the brink. The Republican opposition, constitutionalists, legitimists and imperialists are jealously watching each other, with an apparent purpose to gain every advantage at whatever cost.

The fall of Plevna on Sunday virtually ends the Turco-Russian war. Osman Pasha, driven to desperation by hunger and cold, attempted to cut his way through the Russian lines toward the west, but was attacked front and rear, and after a brief but severe struggle, in which he was himself wounded, he surrendered unconditionally. This is a loss to the Turks, not only of a large army and a strongly fortified place, but must be the collapse of the Turkish campaign and practical conquest of Bulgarian Turkey. Great excitement exists in England over the result, for the victorious Czar can dictate his own terms. The Turks are as completely defeated as the Austrians at Sadowa, or the French at Sedan. They refused at the first the conditions offered by Europe, and must now submit to a loss of all authority and perhaps territory in Europe.

The President's message to Congress is the longest document of the kind for years. It opens directly upon a brief discussion of the Southern question in which the position of the administration is maintained. Admitting that his measures are open to objection as any other would be President Hayes holds that they are most in harmony with the Constitution and likely to attain the permanent pacification of the country. In regard to the ex-slaves it is his fixed determination to protect them by all available means under the Constitution and laws in the enjoyment of their rights, and the people of the South are urged to aid in the restoration of harmony and good will by seeing that every citizen is protected in his constitutional privileges. "Whatever authority rests with me to this end," says the message, "I shall not hesitate to put forth." The next great question is the finances. The President believes strongly in specie payments and will do nothing to hinder the execution of the resumption in 1879. Upon silver remonetization he is careful and wants no reduction in the value of the dollar. His views on this point may possibly defeat the passage of the bill now before Congress without having a chance to veto it. Upon the civil service reform the message is mild and no doubt disappoints the radical supporters of the reform. Office-holders as participants in active politics are not mentioned, but the President simply claims his right to appoint and of the Senate to reject. He urges the re-appointment of the civil service commission. Our foreign relations are reviewed together with the reports from the various departments and such action as is deemed important in connection with them is pointed out. The suggestion, at the close, of national aid to promote education in the States is important in connection with the fact that one-seventh of our population cannot read or write. The proper measures to remedy this evil are not presented. The reports of the departments following the message are long but contain facts of vast interest to the nation especially on questions of finance and the Indian policy. Congress in its deliberations this winter can urge no apology for lack of information.

THE STRIFE OF PROGRESS.

In the war which truth or freedom wages
With impious fraud and the wrong of ages,
Hate and malice and self-love mar
The notes of triumph with painful jar,
And the helping angels turn aside
Their sorrowing faces the shame to hide.
Never on custom's oiled grooves
The world to a higher level moves,
But grates and grinds with friction hard
On granite boulder and flinty shard.
The heart must bleed before it feels,
The pool be troubled before it heals;
Ever by losses the right must gain,
Every good have its birth of pain;
The active virtues blush to find
The vices wearing their badge behind,
And graces and charities feel the fire
Wherein the sins of the age expire;
The fiend still rends, as of old he rent,
The tortured body from which he went.

But time tests all. In the over-drift
And flow of the Nile, with its annual gift,
Who cares for the Hadji's relics sunk?
Who thinks of the drowned-out Coptic monk?
The tide that loosens the temple's stones,
And scatters the sacred ibis-bones,
Drives away from the valley land
That Arab robber, the wandering sand,
Moistens the fields that know no rain,
Fringes the desert with belts of grain,
And bread to the sower brings again.

So the flood of emotion deep and strong
Troubled the land as it swept along,
But left a result of holier lives,
Tenderer mothers and worthier wives.
The husband and father whose children fled,
And sad wife wept when his drunken tread
Frightened peace from his roof-tree's shade,
And a rock of offense of his hearth-stone made,
In a strength that was not his own began
To rise from the brute's to the plane of man.
Old friends embraced, long held apart
By evil counsel and pride of heart;
And penitence saw, through misty tears,
In the bow of hope on its cloud of fears
The promise of Heaven's eternal years,—
The peace of God for the world's annoy,—
Beauty for ashes, and oil of joy.

—J. G. Whittier.

FREEMASONRY HISTORICALLY CONSIDERED.

BY REV. W. P. M'NARY, PRES. OF THE IND. STATE ASSOCIATION.

[*Concluded.*]

There is abundant proof that Masonry is not the ancient institution that it pretends to be. It is very difficult to prove a negative in history, and in reality the want of affirmative proof is taken as a negative. But if we can sustain the following propositions it will be conclusive against the antiquity of this institution.

1st. Its nomenclature designates its age and country.

There is no surer mark of the origin of any institution than its phraseology. Mathematics and theology come down to us from the Greek speaking countries, and there-

fore almost all their technical terms are Greek. Legal science comes to us principally from the Roman Empire, and therefore almost all its phraseology is Latin. All historians put great stress on philological arguments in settling delicate points in ancient chronology. Now if Masonry had come down from the time of Solomon, as it pretends to have done, we would have found the Hebrew language woven into the very texture of the fabric. And if it had been handed down to us through the Greek or Latin speaking nations of antiquity, as it would have been if it were ancient, it would have woven in some of those long Greek and Latin words which we find in every other ancient science or institution. But upon examination it will be found that its phraseology is distinctly English. There never was an institution more definitely marked in this respect. The words free, mason, warden, worshipful, grand, steward, tyler, lodge, fellow, craft, are all Anglo-Saxon,—not one of them derived from Greek or Latin, or any ancient language. The word master is an Anglicized form of a modern Latin word adopted into all the European modern languages.

In addition to this it will be found on examination that neither the Hebrew, Greek nor Latin languages have any word for Freemason. They have words to designate stone masons, but the dictionaries give no intimation that they were ever used to designate any *society* of masons and certainly there was no word for *Freemasonry*.

Who will say that it is possible for an institution to exist, be well known, and be handed down a thousand years in the Hebrew language, and another thousand years in the Greek and Latin languages, and yet not have as much as a name in any of those languages? Indeed, this is almost positive proof of the non-existence, even of stone mason societies, previous to the decline of those ancient languages; and it is positive proof of the non-existence of Freemasonry in ancient times.

In addition to this the nomenclature of Masonry is carried with it wherever it goes. A Freemason is called a Freemason all over Europe, or as nearly that as it can be pronounced by the various nations. So that not only do the Masons of the Continent receive their charters from England, but they receive the English nomenclature in which it was swaddled at its birth.

Now when we take into consideration that the terms worshipful, tyler, warden, craft, etc., are words that were in general use in England in the 18th century we have the age of the institution as well as its birthplace very definitely marked. That such an institution should travel around the world with its native Anglo-Saxon brogue upon its tongue, and claim to have been born in Palestine three thousand years ago is presuming amazingly upon the credulity of an enlightened age.

He who carefully studies the pretensions of Masonry to antiquity will readily perceive that they all bear the ear-marks of imposture. The killing of Hiram Abiff in the initiation of the third degree is done by three ruffians, Jubela, Jubelo and Jubelum. These are Latin names and yet that killing must have been done one thousand years before the Latin language was formed.

The celebrated constitution of the York lodge which was adopted in A. D. 926, and which is said to be still extant, is in Masonic writings called the "Gothic Constitutions." This name was given to it no doubt in order to throw around Masonry a halo of architectural art, as though it held the secrets of that popular style of architecture in the Middle Ages. But unfortunately for this attempt to borrow glory from the olden time, Gothic architecture was not known in A. D. 926, nor was it recognized as a form of architecture for more than one hundred years after that time, and it did not receive the name Gothic (Barbarous) until the artists of the Rennaissance gave it that name in derision six hundred years after the "Gothic" (Barbarous) "Constitutions" were said to have been written.

It is quite common for Masonic lecturers to claim that the Christian religion was preserved during the Dark Ages from the persecutions and corruptions of the Catholic church. But by reference to almost any cyclopedia it will be seen that about the first historic mention that is made of stone mason societies is found in Papal bulls issued for the encouragement and protection of those societies during the church building excitement of the Middle Ages. It is very manifest, therefore, that those societies, which were the only Masonic societies existing at that time, would not do anything to displease the popes and bishops who were their best friends and chief patrons.

Masonic historians make labored efforts to connect Masonry with the ancient mysteries. Mackey in his Lexicon (p .34) says: "It was however in its origin closely connected with the ancient mysteries, and the curious inquirer will find some gratification in tracing this connection." The ancient mysteries referred to as explained by the same author, were the Dionysian, Pythagorian, and Eleusinian. Now it will be remembered that these were all intimately connected with the heathenish worship of the Egyptians and ancient Greeks, and were therefore specially repugnant to King Solomon and the Jews. As they were in later days specially repugnant to Christianity. Every effort therefore to associate these ancient mysteries with Solomon and the Saints John, or to unite these ancient mysteries with the symbolism of the Bible, is an attempt to mix oil and water, light and darkness, heathenism and Christianity. Besides this it is well known that the ceremonies of these ancient mysteries, especially the Dionysian, were obscene and vile in the extreme, so that even heathen Rome began to spew them out before the light of Christianity reached it. Why Masonic writers still persist in attempting to connect Masonry with those very societies of which Paul said, "It is a shame even to speak of those things which are done of them in secret," can only be explained by the fact that they regard it as absolutely essential to the success of Masonry to maintain its antiquity.

But these efforts to maintain its antiquity lead them into such a complication of inconsistencies and require them to do such violence to history as to convince every candid inquirer that these claims are apocryphal in the extreme.

The Dry Rot.

One would not suppose that the carrying of concealed weapons or the bearing of arms, in any way, is a very religious act, or an act that ought to be encouraged by religious sentiment. It can be easily imagined that the Masonic lodge, which teaches men to conceal their actions, would naturally teach them to carry concealed weapons; but the Masonic lodge is a very different thing from the Christian church.

I picked up a newspaper the other day, which, as it was headed the *Congregationalist*, I expected would give me the latest news from Zion. This paper is published in Boston, Massachusetts; and among some of its previous advertisements was a glaring one, which informed its Christian readers *where revolvers could be found.* It was accompanied with the cut of a pistol, so as to catch the eye of prayerful men, and direct them to the right shop.

Nor did the zealous efforts of the editor in the cause of Zion end here. In his next issue he called particular attention to the merits of this revolver, in words that would do credit to an expert in dueling or in street rows. Here are his very words and points, viz.:

"The $2.50 revolver advertised in our last issue is really a great bargain. Messrs. Turner & Ross are closing out a large bankrupt stock, the reason for offering them so low. They are well known and reliable."

Thus New England, which was once known as the seat of theology and moral instruction, is now the head source of a savage species o pistol, "well known and reliable," the merits of which are extolled in its leading religious newspaper! This paper virtually teaches that the carrying of concealed weapons is "ancient and honorable," and that the Christian man, while praying for strength to forgive his enemies, may carry with him the means of making them repent too.

It is useless to say that such advertisements as this are the outgrowth of the Congregational system. The abuse has doubtless crept in through that dry rot of religion, Freemasonry; for where men come to accept their moral ideas and their notions of freedom and equality from under the square and compass, where the "rough ashlar" is fitted for its place in the great Masonic temple above by the free use of the "gavel," such as Schuyler Colfax carries, then the advertising of pistols, cards, Old Bourbon, etc., by religious papers would become very natural. Perhaps nowhere in the Northern States has Freemasonry become the religion of the people more thoroughly than it has in Massachusetts. It seems to be the real governing religion of many, while their ostensible religion is still that which is preached openly in the churches. In Texas and among the Ku-klux, where the Masonic religion prevails, revolvers and bowie knives have become the law of the land; but is the *Congregationalist* satisfied with rivaling this kind of civilization?

Let us acknowledge a possible fact; which is that the *Congregationalist* may slyly open the back door of the old Puritan church to the stealthy advances of Freemasonry, as a means, it may think, of opposing the spread of Romanism. But is this wise? There should be no policy in religion, except such as is open, above-board, and known by everybody. Once admit priestcraft into religion, and you must admit tradecraft too. In fact, Freemasonry is nothing but a low, revolting medley of priestcraft and tradecraft, which politicians and other interested persons have resorted to under the pretences of religious and patriotic sentiment, in order to deceive unsuspecting and unthinking men. Freemasonry is nothing but pagan cunning and fraud; and shall the Congregational church resort to paganism, nay, make itself pagan, in order to oppose the craft of Romanism? Was not the old Puritan way of opposing craft and mysticism, that is, by the open air and sunshine of God's word, the best way, and, indeed, the only way of opposing craft and mysticism? The practice of these base arts is just as bad under the square and compass as it is under the crucifix. Every true American should resent it under whatever guise or pretence it may present itself. At all events, I do not see how any man, unless he is a Freemason, with whom corrupt trade is made a religion, could approve of a religious newspaper crying up the beauties of Colt's revolvers. Such a kind of catechism as this is not exactly the one that would fit boys for maintaining republican government. The old Westminster catechism, it is true, is nearly or quite done away with, but the pistol is not a good substitute for it.

Moral questions are not always

matters of easy solution; but there is one problem now being presented to New Englanders, which, I think, can be very easily solved. The problem is this, viz.: Given, a Puritanic community covering some sixty-five thousand square miles of territory, with absolute and aristocratic governments, all interested to destroy its Puritan character and its republican power, what would be the quickest means of accomplishing this end? The answer is irrefutable—Introduce into the bosom of this community, from the said aristocratic governments, the two opposing forces of Jesuitry and Freemasonry, or, which is the same thing, secret priestcraft and secret cluberaft, and the dissolution will be accomplished in the shortest possible period of time. Your Puritan community would then become like Mexico, like Louisiana, like France, where Jesuitry and Freemasonry, the positive and negative electricity of villainy, is the life and soul of the religion and the politics ot the people. AMERICAN.

The Grangers.

FROM THE GERMAN OF H. W. M.

Since the order of Masons and of Odd-fellows could benefit the farmers but little, it was deemed necessary to establish a new order in which they could be received and enriched. Hence after much severe travailing the grange was brought forth, which has since proven itself to be but a miscarriage. This society is therefore to be for the benefit of farmers and it is very much of the nature of its parent lodges. True it bears another name and is intended only for the farmers, but it is regulated by the same spirit, and is hence also a secret organization. Nor does this lodge deny its affinity to other lodges, but confesses openly that in it exists the same intimate relations and great power.

It must also manifest great neighborly love; or at least it is demanded in its regulations, hand-book and liturgy. It is no respecter of persons, but city people cannot, or should not be received. Farmers, however, are all cordially invited and welcomed. Men and women, boys and girls, believers and unbelievers, Jews, heathen, and Christians have an equal right to its membership. Hence it does or seems to exercise unparalleled charity.

William Saunders, a staunch Freemason and founder of the grange, says in his handbook that he established it to educate the farmers, who until now were little acquainted with the public, always worked hard, remained at home, had but little pleasure and were so shamefully cheated by the merchants and agents.

It seems further to be very cautious indeed. He who desires to become a member must take the oath to be faithful to the lodge, and ever remain silent as to its secrets. No political or religious questions are permitted to be asked in its meetings. Unity must be sought and preserved. Finally, very beautiful instructions are imparted that they who labor diligently and accomplish much good, shall greatly please their God and finally forever be blessed.

Such is the mission of the grange. Much more might be cited, let this suffice, however, to give you an idea of its objects. Many may suppose that such a lodge might be very desirable. But let us see what the Word of God says. It is already contrary to the Word of God that it is a secret society. Its friends will not be likely to admit this; but the following passages sufficiently prove it. John3: 19 21, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Rom. 13: 12, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." 2 Cor. 6: 14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Eph. 5: 11, "And have no fellowship with the unfruitful works of darkness." 1 Thess. 5; 4, 5, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. ye are all the children of light and the children of the day; we are not of the night, nor of darkness." 1 John 1: 6, "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth."

It is also contrary to God's Word in any manner whatever to deny Christ. Secret society men, however, will not admit that they do this; but by not admitting something it is not always settled. Is it not a denial of Christ when believers to please unbelievers cease to confess the Lord Jesus publicly? The following passages contain the answer. Matt. 10: 33, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." 2 Tim. 2: 12, "It we deny him, he will also deny us." Tit. 1: 16, "They profess that they know God; but in works they deny him."

Furthermore it is contrary to God's Word to give occasion for other people to become more sinful. He that lives in the country well knows that country people very often greatly sin, that they do not fall far behind city people in worldliness, that there are plenty who stroll about the highways until 12, 1 and 2 o'clock at night, drinking and carousing like wild men; why should we therefore have another society for people to assemble in secret and contrive plans to further the kingdom of darkness? We do not need such a society. We have one society, the church, Let us devote our attention diligently to it, and we will have not only fullness of joy but we will learn also, what is our duty and how to lead a godly life.

Concerning the object of the grange, viz: to prevent merchants and agents from cheating the farmers, I have yet this to say: That it is beyond comprehension how it is going to accomplish this honestly, and that the farmers should be on their guard lest they be cheated tenfold worse by the grange.

Again it is contrary to God's Word solemnly to take an oath to remain faithful to the grange and to conceal its secrets, before those secrets are made known and before it is known whether it is not forbidden to keep such secrets concealed. He who takes an oath should not only take it rightly but he should know also why the oath is taken. The oath is sacred and should not be taken trivially.

Finally, it is contrary to God's Word to teach that they who labor diligently and do much good, please the Lord with their works and thereby earn a home in heaven. For thus it is written: Rom. 3: 28, "Therefore we conclude that a man is justified by faith without the deeds of the law." Gal. 2: 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Heb. 11: 6, "But without faith it is impossible to please God." 1 Tit. 1:9. "Receiving the end of your faith even the salvation of your souls." Gal. 1: 8, "But though we, or an angel from heaven preach another Gospel unto you than that which we have preached unto you, let him be accursed."

Sufficient has been said to give a Christian an idea of the value of the grange. And because every Christian should so fear and love God as to avoid every thing which is contrary to one single passage of Scripture, therefore those who belong to such a society in spite of the clear declaration of God's Word, cannot be truly called Christians, for he who rejects God's Word, rejects God. S. S.

Columbiana, O.

The sum of human happiness or misery is not made up of great actions or their results, but depends upon the aggregate bearing of the seeming trifles of the hour.

The Career of Charles Sumner.

NOTES FROM A LECTURE BY WENDELL PHILLIPS.

Wendell Phillips, on the 3d inst., gave to a large audience in Chicago, a brief review of the career of the late Hon. Charles Sumner. Mr. Phillips was the schoolmate and friend of Sumner, and he holds Sumner's character before the people, hoping thus to lift them to a nobler and more conscientious life.

Charles Sumner, says Mr. Phillips, is the greatest man Massachusetts has lent to the national councils for the last fifty years. Undoubtedly there have been greater statesmen than he, and perhaps she has yielded others of greater intellect than he; but, in the four elements which, in my opinion, constitute true greatness, Hon. Charles Sumner stands pre-eminent.

First, in the devotion to a grand purpose in life.

Second, in an unselfish devotion of great powers to that end.

Third, a grand success; the usual concomitant of great effort and grand purpose, for real greatness is able rightly to measure means: and,

Fourth, a perfectly unsullied private life.

The only two Massachusetts men who can be compared with Sumner are Daniel Webster and John Quincy Adams; but if greatness really consists in these four elements, neither of them should be named in the same breath with him. * * *

Mr. Sumner had the good fortune in his career to be associated with the grandest struggle for justice that this generation and this century has ever known; but still the anecdotes of his life would be trifles were it not for the fact that this nation is trying the grand experiment of humanity in resting a part of government on every adult man. It has never been tried before impartially. We believe that God has given man no rights which it is not safe to trust him with. The republic has been safely launched on its second century, but whether it is to continue integral and not disrupted into a dozen fragments, the career of leading men must still furnish the test. Socrates said, when asked why he did not serve the public: "Serve the public, why, the public would tear me to pieces before I had time to serve them." This is the lesson I wish to hold up: A man perfectly willing to endure self-sacrifice, regardless, when in the path of duty, of public or private rebuke; and it is because of his serenely self-sacrificing spirit that the course of Mr. Sumner deserves consideration.

Sumner never had the slightest inclination to the political career. At school, he was without sports, and from his desk went to the library, fired by the ambition to possess the whole realm of human learning. At college, he had the same unmixed aspiration, and afterward, when he turned his attention

to the law, two years were spent in quiet study, in sober, drudging, intense contemplation.

About this time, Fannie Butler, afterward Kemble, was fascinating the public with her siren song. Night after night Judge Story led twenty or more students to the Bosson Theater, where Webster and Cabbott and Perkins and all the lights of the bar and bench rushed nightly to hear her. On returning to Cambridge, often after midnight, there was one window that was always bright, where the bending student, Sumner, worked on and on, with no relaxation but change of employment. In a keen and unanswerable manner he silenced and rebuked those who solicited his company.

When others were at the seaside, his recreation was to make annotations of crabbed law. In his European tour Sumner was more welcomed at the houses of the nobility than even Lawrence, the minister to St. James'. The heavy and lumbering retinue of his literary attainments were simply the unavoidable treasures of a memory that never dropped a fact.

O'Connel, in the house of Parliament, pointed at the American stranger and asked, "Who is that slender, long-nosed fellow?" "When the reply was, "Charles Sumner," he responded, "O, yes! the hope of the coming age, according to Story."

He returned to America loaded with honors. No polite circle in Boston was complete without him. He had conquered the social position which he did not inherit.

After his return from Europe he was appointed to deliver a Fourth of July oration in the Old South church, of Boston. He made an elaborate address on the subject of "Peace." It was a blow in the face of his audience, who rather wished to exult in memories of the revolution than to condemn its principles.

One of his hearers remarked to another on leaving the house, "That young man will never be heard from again."

The independence of an absolutely individual conscience showed itself also when, in 1851, as Senator, he sat silent for seven months, unmoved and serene, when his constituents were enraged and on the point of holding indignation meetings about the matter. He said to them, "I never was in parliamentary life. I must get the hang of the party."

So, again, he opposed, almost alone, the fifteenth amendment, claiming that the constitution gave the negro the right of suffrage; that no amendment was necessary.

Again, when he went with Greeley, however men might criticise, it was an illustration of that rarest of American virtues, individuality and conscience among public men. For having presumed to run against Boston's idol, Winthrop, he was cut off socially from every aristocrati home in the city except Longfellow's and Prescott's.

But he heard the cry against the extension of slavery in Texas as Milton heard the cry of the Cromwellian rebellion, and as Milton left his studies and nsed his talents against the king, so Sumner put aside his pursnits and courageously encountered the difficulty.

Winthrop, of course, was borne to his seat as Governor by the votes of admiring thousands, while Sumner received only a few hundred votes. The unpardonable crime in New England was to have a difference of of opinion. The only palliation for such a crime was the plea of insanity. This permission of the use of his name struck the fatal blow to his law practice, and before him gaped the chasm of an absolutely bankrupt life. And, notwithstanding his subsequent long-continued office, his martyrdom for a conscientious devotion to principle was at this time real and absolute.

Mr. Dana called Sumner a cat without smellers, but the grandeur of his conduct consisted in the fact that having taken up his position, he never flinched a hair's breadth nor took back a line.

And though he rose to fill one of the highest positions in the gift of his state, and though he was always loved, appreciated and honored by the young men of Massachusetts, all through his life he was scorned by the *elite* of Boston and hated by the South, who recognized him as come to disturb her before her time. For years during his residence in Washington, friends and foes expected his assassination. Hack drivers would rather lose a fare than take him as a passenger, lest the stigma of a murder should be connected with their conveyances.

But Sumner was a man without the first element of personal fear. For illustration, in the time of the war, when at Baltimore, Sumner was advised by friends not to stop at a hotel, not to register, to disguise himself, and take other precautionary measures, he disregarded them all.

When that great assault was made on him in the Senate chamber, the people ran together to Tremont Temple, and there appointed an indignation meeting, to be held, a few days later, in Faneuil Hall. And yet, up to twelve o'clock of the day of the meeting, not one of the prominent men of Boston, except John Andrew, dared consent to speak in denunciation of the outrage, because it was connected with his name. Such is the perpetual martyrdom which a man true to his convictions suffers through life. But I must draw a line between the pavement and the State. In spite of a press prostituted to misrepresent him, the young men of Massachusetts always trusted him.

Mr. Sumner was sometimes called imperious and overbearing, but he was patient as a child at a suggestion from others, and submissive. But after he had exhausted the last degree of human learning on a subject, and formed his convictions from a sense of personal duty so rare for an American, and knowing that there had been no such conscientious preparation of every God-given power on the part of his opponent, it is hardly strange that he should be positive in his views.

Corruption at Washington could not touch Sumner any more than a drop of water could touch a red-hot stove.

Mr. Phillips, near the close of his address, vindicated Mr. Sumner from the charge of breaking his word by not supporting the San Domingo annexation treaty, recently brought against him by General Grant; and closed his address by quoting the words of De Tocqueville:

"Life is neither pain nor pleasure, but serious business, to be entered upon with courage, ready always to be set aside."

Reform News.

The Illinois State Convention.

The fifth annual session of the Illinois State Association of Christians opposed to secret societies convened according to previous notice in Oriental Hall, Streator, December 5, 1877 at 9 A. M. The first half hour was spent in devotional exercises lead by Rev. J. P. Richards. President S. B. Allen took the chair at 9:30 and the Convention was led in prayer by Bishop M. Wright. Rev. J. P. Richards was appointed temporary Secretary. After a few brief remarks by the Secretary of the National Christian Association the following committee were constituted:

On Programme: Revs. J. P. Stoddard, A. Wimsett and J. D. Hoobler.

On Enrollment: Rev. J. W. Gilbert.

On Finance: Hon. S. Plumb, F. W. Buckley, Esq., and B. T. Pettengill.

On Resolutions: Bish. M. Wright, Rev. N. Fanning.

President Allen then made remarks on the difficulties in our work and the time till noon was occupied with brief addresses by J. P. Stoddard, J. W. Hoobler, Bishop Wright and others.

At 1:30 P. M. the convention assembled and spent half an hour in devotional exercises, when President Allen resumed the chair and after prayer the convention resumed business. The Secretary of the National Christian Association occupied half an hour explaining by the aid of a chart the construction of the Masonic system and its connection with and control of all the other secret orders. At 2:30 Bishop Wright delivered a very effective extemporaneous address, giving some of his objections to organized secrecy. The Bishop was listened to with marked attention to the last and a deep and happy impression was produced. Brief remarks followed by J. P. Stoddard, J. P. Richards, W. C. Smith and F. R. Lord. A committee of three, consisting of J. P. Stoddard, W. C. Smith and Samuel Plumb was chosen to nominate officers for the ensuing year.

At the opening of the evening session the convention spent half an hour in devotional exercises led by Bro. Wimsett. At 7:30 the President resumed the chair and after prayer by J. P. Stoddard the evening was occupied by Pres. S. B. Allen and Rev. L. Taylor of Wheaton, who spoke with their accustomed vigor and acceptance to the respectable audience gathered, who showed their appreciation by excellent attention and unexceptionable good order.

In the morning after devotional exercises led by Rev. J. P. Richards, reports were presented. The committee on nominations reported for President, Bishop M. Wright; Vice Presidents, Revs. P. Hurless, J. D. Ferris, L. Taylor, Prof. J. W. Kerikofe, B. T. Pettengill; Corresponding Secretary, H. B. Hagerty; Recording Secretary, Rev. J. P. Richards; Treasurer: H. L. Kellogg.

Report of H. H. Hinman, State Agent, read by Rev. J. P. Stoddard and approved; also the report of H. L. Kellogg, treasurer, approved. Report of Bro. J. P. Richards read and approved.

A statement from Bro. Hinman that he had taken work in another field was read and the following resolution offered by Bro. H. Avery, unanimously adopted.

WHEREAS, Bro. H. H. Hinman, our State Lecturer, has decided to occupy another field during the coming year; therefore

Resolved, That we tender our thanks to Bro. Hinman for his past arduous and effective labors and although we would gladly keep him with us, yet we wish him God speed in his work in his new field of labor.

Report of committee on officers for ensuing year was taken up and adopted.

The convention then proceeded to discuss the resolution offered by Bro. Smith:

Resolved, That no man can be a true Christian and carry out the principles of Freemasonry.

The discussion was participated in by Bros. Avery, Wagner, Gilbert, Blanchard and Stoddard.

The place of next meeting was fixed at Westfield. The time to be decided by a committee consisting of the President, Corresponding Secretary and State Agent.

In the afternoon half an hour was spent in devotional exercises led by J. P. Stoddard. President Allen occupied the chair and the Committee on Resolutions presented by its chairman, Bishop Wright, the following resolutions which after discussion were unanimously adopted:

Resolved. 1. That secret societies may justly be named among the great evils of this country and of the present age and that especially of Freemasonry, the prolific mother

of other secret societies, is totally inconsistent with truth, righteousness and the best interests of the family, church and state. That it is the effective promoter of darkness and crime.

2. That those Christian churches which do not permit adherents of secret orders, especially Freemasons to remain within their pales are worthy of the commendation of our State and National Associations.

3. That the *Christian Cynosure*, the able and faithful organ of our National Association, deserves a much greater circulation and that it is worthy the patronage of all the friends of our cause and of all who wish light on the subject of organized secrecy.

4. That we hereby express our gratification in the assured and almost realized success in securing the Carpenter Fund, which with the building amounts to $50,000.

5. That the hearty thanks of this convention are hereby tendered to the friends and citizens of Streator for the hospitality and liberality shown towards the delegates attending the convention and towards the cause we seek to promote.

At 3 o'clock Rev. J. P. Sotddard addressed the convention on the "Landmarks of Freemasonry."

A committee of three was ordered on the question of State Agent to report if practicable to this body at its evening session and if not practicable to make their report to the Board of Directors of the National Christian Association. Prof. C. A. Blanchard, Pres. S. B. Allen and B. T. Pettengill were chosen as said committee.

The matter of compensation due Bro. Richards for past services being under consideration it was voted to instruct the Treasurer to pay him what could be collected on the unpaid pledges made at Jacksonville last year. Voted to refer the matter for adjustment to the Committee on State Agent.

Bishop Wright called the convention to order in the evening and the congregation were led in prayer by Pres. Allen. After a few remarks the Bishop introduced Rev. H. Avery who spoke for a short time contrasting the religion of Christ with that of Freemasonry in the place of Rev. N. D. Fanning, who for some reason unknown did not arrive.

A collection towards defraying expenses was next in order, after which Prof. C. A. Blanchard was introduced and made one of his most popular and effective efforts.

At the close of Prof. Blanchard's address the convention held a brief business session to hear reports from committees.

The Committee on Finance reported the expenses of the convention provided for and a specialty of $14 was raised and paid to Bro. Richards. Committee on Enrollment reported sixty-two names. Committee on State Lecturer reported recommending Rev. D. P. Rathbun and the convention voted to request his appointment by the Board of Directors of the National Christian Association as Lecturer for Illinois.

Adjourned.

Ronayne at Carpenter Hall.

Editor Christian Cynosure:—It would be impossible for me to do justice to the performance of Mr. Ronayne on Tuesday evening, Dec. 4th, in Carpenter Hall, therefore I shall not attempt the feat. But this I will say that the crowded house on such a night of pouring rain, testifies to the public interest in the subject, and is an excellent and gratifying index to, and source of hope for the near coming day when the delusion and snare of so-called Freemasonry shall be among the exploded absurdities of past history, so far as its influence among the intelligent people of America is concerned.

Before I got to the Hall I had fancied there would be a small audience and plenty of room, but behold, I could scarcely find a seat! and in a few minutes even the aisles were also filled. The audience manifested their intense interest throughout the whole time. Ronayne has indeed a most wonderful power to command the attention for three or four hours as he did on this occasion, and while his logic is unanswerable, and his invective most scathing against the system, there is also the most perfect self-command and the ever ready wit which sparkles like diamonds amid the darkness which he disperses by the light of truth.

The plan of his assault was to make Masonic authors tell their own contradictory stories. The effect was admirable. The pretense of secrecy was exposed as a perfect sham, inasmuch as they have been so often exposed, and there are so many Masonic books published that the secrets are no secrets, and the teachings are as antagonistic to Christianity as the union of scepticism and paganism can devise.

In connection with this point he made frequent allusions to the strange pleadings of the Rev. Dr. Thomas of the M. E. church at a late Masonic meeting in this city (See *Tribune* report Nov. 30th) where he (Rev. Dr. T.) complimented Freemasonry so highly as to make readers imagine it equal at least to the Bible. The ridicule showered upon such people as could be of two religions at the same time was exquisite and convulsed the audience again and again. But the climax was reached when the Rev. candidate after being conducted through his sun worship rites, as all candidates are whether they know the meaning of them or not, was seized and murdered by Jubelum and resurrected by the five points of Masonic fellowship and the magical powor of the word Mahhah-bone, a Masonic nickname for God, as Mr. R. called it.

Some of the brethren could not preserve their grand virtue of silence but their attempts only elicited more vividly the sparkling power of this intensely earnest and eloquent natural orator. When he comes again may I be there to see and hear.

Yours etc.,
One who was there.

From Bro. Hinman.

Wasioja, Minn., Dec 3, 1877.

Dear Bro. Kellogg:—After the Baraboo meeting Prof. J. W. Wood and some others, myself included, felt about as the old abolitionists did when Pres. Lincoln issued his emancipation proclamation — that we were wonderfully vindicated and that Anti-masonry need never be apologized for in Baraboo.

On the following Monday Bro. A. Watkins and myself accompanied Mr. Ronayne to Footville in Rock county, where he worked the Entered Apprentice and Master's degrees before full audiences, notwithstanding the nights were very dark and stormy and the roads bad. An excellent impression was produced.

From thence I returned toward the northwest and at Trempeleau found an inviting field. This is a village of about one thousand inhabitants on the Mississippi river, twenty-five miles above LaCrosse. Here the Baptist church opened its doors and I lectured on the evenings of Nov. 30th and Dec. 1st to good audiences. The Masons came in the first night, but stayed away the next. I also preached in the same place Sabbath morning and in the evening spoke on secretism in the Wesleyan church (five miles out) to a crowded house. A Mason who is an ex-Methodist minister attempted a reply, which like all such attempts was a parade of the good character of Masons and a general charge of misrepresentation; but he was unable to show a single point in which Masonry was misrepresented. Quite a number of Masons were present and I think a good impression was produced on them. The Wesleyans here maintain a faithful testimony and are doing a good work.

The M. E. pastor in that place, whom I had formerly known as a Mason, gave notice of the lecture at his quarterly meeting and trusted that "brethren would take due notice thereof and govern themselves accordingly."

I write this in the study of Prof. Paine of the Wasioja Seminary where we are planning our campaign. Yours for the Lord.

H. H. Hinman.

The Wisconsin Convention from a Baraboo Standpoint.

Editor Cynosure: We have had such a glorious convention that I want to make some report of it from my standpoint as an Anti-masonic citizen of Baraboo.

We have some good staunch Anti-masons in our place, but we were not well organized, and when it was proposed to hold the State Convention here I felt some misgivings about its success. I only approved of it on condition that Mr. Hinman should come on in advance and work a few days in its interest.

The result has so far exceeded my expectations that I wish to communicate it to the *Cynosure* for the encouragement of others.

We had a large and enthusiastic meeting. Brethren in different parts of the State had been watching the appointment and came in quite unexpectedly to us. The local interest was aroused and consolidated and we found that we had more friends than we were aware of.

We had Stoddard and Hinman who are now veterans in this service, and it would seem that nothing could stand before their telling blows. People could affect however, to doubt their thorough acquaintance with Masonry, they not having been duly initiated, but when Ronayne knocked out the keystone of the Masonic arch from within, and the whole pretentious edifice lay sprawling in the mire a shout of derision went up from the whole audience of near six hundred people. It was hard to believe that an institution which assumes so much dignity could be so essentially rotten and wicked.

I have often said that its strength lay in its wickedness. It seems impossible for people to believe the revelations which we have, for they cannot think that ministers and deacons, or any sensible men, can have their intellectual vision so blurred as to accept of them as true and practice Masonic orgies.

There is no escape from Ronayne. I have not seen, nor heard of a Mason who has the hardihood to deny the correctness of his expositions; on the contrary the great effort is to defame the man. First, he is a Catholic priest, (I wonder what Father McDermott thinks about it,) then a defaulter, (you know he comes from Chicago) then a Mason expelled for crimes, (the records of Keystone Lodge would settle that) etc., *ad libitum*. He is everything but a man who has seen his mistakes and is endeavoring to correct them. From what I have seen I have no doubt but that if any man in the world has knowledge which would convict Ronayne of anything disreputable it could be made to bring him more than the profits of any farm or factory in Wisconsin.

He portrays, as no man of less study and experience in Masonry can, the identity between the institution and the old Baal worships of the East—that while Masonry is modern in its present form, it is as old in its genealogy as sin itself. I believe that a course of his lectures would be worth more to a man in the ministry than a term of studies in any theological seminary in our land. He shows that there are but two worships possible, one of God and the other of the devil. God can only be reached and worshiped through the name of Jesus Christ, and so Jesus says that whoever attempts to climb up some other way is a thief and a robber. Masonry rejects this name. No initiate when asked the question "In whom do you put your trust?" replying "In the Lord Jesus Christ," could by any possibility be made a Mason.

These two worships were defined when Cain and Abel offered the first recorded sacrifices. Cain offered the fruits of the earth, the corn, wine, and oil of Masonry, and was rejected. Abel's sacrifice typified the Lamb of God, slain from the foundation of the world, and was accepted.

These two worships have continued side by side until to-day, and the contest was never sharper than now. Baal worship, in some form, is continually corrupting that of Christ, is continually seeking for compromises, for Christ loses and the devil gains everything by compromise. So we hear continually the cry "Let us alone." The most of our churches are corrupted, and so we have this strange spectacle in Baraboo, a man coming out from a well defined system of Baal worship, obeying God by confessing his sin and renouncing it; and yet he is met by the most stubborn of Christian hatred. Why, you never saw such commotion! He had sworn an oath and he ought to have followed it, even to the murdering of the Lord's anointed, like Herod, or to the murdering of his daughter, like Jephtha. A Baptist minister, who was not a Mason, once told me that if he should receive information, under a pledge of secrecy, he would keep it, though it proved a plot to sack the village and murder the inhabitants, so terrible was he in his Jack-masonry. A Christian woman said that she would like to hear Ronayne expose Masonry, and then she would like to give him strychnine.

I submit it as one of the first principles of Christian ethics, that if a man is led knowingly or ignorantly into a grop shop, or any combination of men, no matter how multiplied may be the obligations to secrecy (for secrecy is essential to all organized evil doing), when his conscience is enlightened from any source so that he sees that the thing is sinful, it is his eternal and unalterable duty, at any cost to warn his fellow men of the character of the thing—and, what a spectacle! Christians howling with rage, ignoring the foundation principle of repentance and confession, using disrespectful and even murderous language toward him, flouting at him because he does not keep murderous oaths procured by fraud, and under false pretences, a whole church joining in visiting social ostracism upon those of its members who are disposed to go and hear the truth uttered. As Ronayne says, O my! my! my! my! my!

He shows us that the history of the Jews is but one episode in this struggle. Christ sums that all up in the parable of the man who planted a vineyard and let it out to husbandmen. When the season of fruit drew near he sent his servants who were beaten, stoned, or slain, and at last they slew the son and seized upon the inheritance, and yet "He will miserably destroy those wicked husbandmen and let out his vineyard to others."

The same struggle is now rife with the new set of husbandmen. History shows us that Christianity was corrupted by the introduction of Gnosticism into its tenets. (See Mosheim.) Men looked to the east for light. These errors developed into Romanism. A foundation error with Rome is a magnified view of the church. It claims to rule over the consciences of its members and interprets to them all truth. Private judgment is destroyed, and this destruction goes hand in hand with the assertion of church authority.

While the true church is the "pillar and ground of the truth," can a so-called church, in which truths affecting the first and greatest commandment, can get no hearing, be anything but an abomination with God? This church idea is growing among Protestants.

There are good men in Baraboo of different denominations who see clearly the character of Masonry and yet they are silent toward this reform because their churches dare not separate themselves from Masonry. They dare not exercise private judgment in the matter.

God says "that he has exalted his Word above all his name," but these good brethren magnify the church above all his Word, and right here comes in the essential spirit of Romanism.

But I must close. I would advise the brethren everywhere to hold meetings, insist on discussions, provoke the charge of hobby-riding, exhibit symptoms of madness, only let there be method in their madness. When our own duty is done our responsibility has ceased.

J. W. Wood.

Correspondence.

The Secret Empire and Its Mode of Warfare.

Streator, Ill., Dec. 3, 1877.

This town exceeds what I had anticipated in population, intelligence, wealth and enterprise. I can scarcely realize, as I converse with the business men in their stores, or listen to the conversation of men in the sitting room of the well-appointed hotel at which I received every desirable attention, that but recently this was the theater of a disgraceful mob. As a stranger in the place, without previous evidence or experience in such matters, I could hardly credit the assertion that there was lurking here in ambush an organized body of men, who so far defy the laws of society and the State as to suppress the freedom of speech by threats and actual violence. Yet recent and indubitable occurrences and fact preclude the possibility of doubt. A *select* portion of the citizens of Streator, designated by the "ballot," are confederate with others in a "secret empire," which bids defiance to the municipal, State and general government. This "select" few were recently in a state of active and actual rebellion against the constitutional authorities as much as was Jefferson Davis or any of the volunteer soldiers in the confederate army; and if Toombs, Robert Lee and their co-secessionists were "rebels," those who incited or participated in the mob are deserving of no better name. They are "rebels." They arrogate to themselves the functions of government, assume dictatorial authority, and defy the constabulary of justice, who seek to enforce the rights of freemen and protect the lives and property of peaceful citizens. It is impossible to resist the conviction that any organization which transforms these intelligent and ordinarily peaceful citizens into "rebels" must be pernicious in the extreme, for "By their fruits ye shall know them." This is not an isolated case, which may be attributed to a sudden outburst of passion, but only one in a series of like events, evincing a systematic and far reaching conspiracy of desperate characters for a definite purpose.

Although not in Streator when the events alluded to occurred, I have, in several different States, had personal experiences evincing the presence of a similar or the same malignant spirit. In New Hampshire, where profanity and threats were freely indulged and a window smashed in; at Strafford, I barely escaped a coat of tar and feathers and a thorough pelting with eggs and rotten apples, as I was informed by friends and had every reason to believe, by the timely interposition of those whom the "mob" dared not face. At Spencer, Indiana, my life was threatened, and for a time in imminent peril. Eggs and stones were freely used, and after speaking two hours I escaped by flight into a cornfield, with the loss of my hat and other tokens of "benevolence." The situation was such that the friends deemed it prudent to set a guard at the house where I took refuge late in the night. The "eccentricities" of our "brethren" in Chillicothe, Missouri; Delavan, Wisconsin, and at other points, which have been narrated in the *Cynosure*, are still fresh in the minds of its readers, all going to show that Freemasonry is a desperate conspiracy, that it has determined upon desperate measures, that it moves by concerted action, and that wherever and whenever it gains the ascendency in any given locality, American citizens daring to question its claims or discuss its principles or exhibit its *pretended* secrets, have no rights which it is bound to respect. The affair at Marshalltown, Iowa, was but the general contest in miniature, and the apathy of that people previous to the outbreak is characteristic of the indifference of the masses on this momentous question. The people are slowly awaking out of sleep and casting off the delusive bondage, and I trust that before the convention closes here, the right of free speech may be restored in Streator and the lodge and its minions put to shame.

J. P. Stoddard.

Tracts for Kansas.

The importance of the free tract work and the support of its fund are shown in the following to our publishers. Though nothing was in the fund to pay for free tracts, they could not deny this appeal, and sent a thousand pages:

Fort Scott, Kan., Nov. 27, 1877.

Messrs. Ezra A. Cook & Co: — Gentlemen: This city is a hot-bed of secretism. I am a Wesleyan minister, and commenced here last March. In two months we organized a small church and Sunday school, on Bible grounds, as opposed to all secret societies; and, although poor and weak, we have withstood the "powers of darkness" until they threaten our destruction. Eight miles from here we have organized an anti-secret society, and they got a club of ten for the *Cynosure* (P. P. Perry). We expect our next annual Conference, and also the anti-secret State Convention of Kansas to meet here next fall, and before that time I want the way prepared as far as possible. And, *first*, I want some free anti-secret tracts (400 or 500). Can I get them of you, or the National Christian Association, for free distribution? Will you help me in this great work, as far as you can? Then I want many of your anti-secret publications, and just as many copies of the *Cynosure* as we can get, as the work shall prosper; but, first of all, I want the tracts as soon as possible. Please let me hear from you. I am in earnest. My heart is in the work. I shall do all in my power to unmask this wicked, selfish, blasphemous anti-Christ, this infidel monster of darkness, this worse than heathen Baal-worship. My prayer is, Lord bless the truth. I shall do all I can for the spread of anti-secret works, and to let the light shine. I wish your noble paper was in every family. Please send me a few of the best German tracts you have (50 or so), or any work in German (Anti-masonic), the best you have, and I will remit the price to you. We have many Germans here. Pardon this liberty, for I *need help*. Please send by mail or express, as you think best.

With sincere love for the truth, I am your unworthy but sincere brother in Christ,

J. A. Richards.

Our Mail.

George Brokaw, Washington, Iowa, writes:

"I did not get my tickets till after election was closed, therefore we had but two votes in our township for I had not time on the day of election to write tickets. I received my tracts and got about half of them distributed."

The value of those two votes to the cause of truth perhaps cannot be estima-

ted. The country is suffering politically for the want of live issues. Let us bring them forward.

M. J. Duryea, S. Jefferson, Hillsdale county, Mich., writes:

"Secret societies rule this part of the country, particularly the grangers. Mr. H— of Ransom told me a short time since that he was once a granger and had paid $6 50 to the order. He had bought one article of them, a hand saw, and it cost him seventeen cents more than it would if he had bought it at the store."

Isaac K. Morris, Hamilton, O., writes:

"I was at the National Convention at Dayton, Ohio, and was well pleased."

A friend writes from Burlington, Iowa:

"I hope to be able to send a few names for the *Cynosure* by the first of January at least when I send my renewal. * * My distribution of tracts and *Cynosures* is like bread cast upon the waters. My prayers go with them that God will bless them. Let the light shine on and out into the darkness. * * I have been in a gracious revival work in my pastorate for the last six weeks."

Mrs. R. Bently, Atlantic, Iowa, writes:

"I am thankful that some of the Christian people have taken a stand against the dreadful wickedness of secret societies, and it is my earnest prayer that the time may yet come that all Christians shall take a bold stand against all secret societies. I feel sure they are running our churches and our land."

W. Sperry, Waupun, Wis., writes:

"I feel more and more interested in this anti-secret reform and pray that God's blessing may rest on those faithful servants of Christ that dare stand up and fight the powers of darkness and spiritual wickedness in high places. I hope to live long enough to witness the complete overthrow of this heaven-daring, Christ-rejecting, soul-destroying anti-Christ."

Home and Farm.

Shrinkage of Corn.

We have more than once alluded to the fact that we think farmers who sell grain do not properly appreciate the loss by shrinkage while standing in the crib. In answer to the question of "How much does corn lessen in weight by keeping dry, when compared with its weight at time of husking?" the superintendent of the Experimental Farm says: "In the fall of 1870 Thomas M. Harvey put 400 pounds of sound corn (ears) in a lathed box to test its shrinkage. It was weighed and boxed November 18th, quite ripe and dry. This was late for husking you will notice. November 22d one box was shelled out and made 5 bushels, 27 1-2 quarts, by measure, or 332 pounds, 6 ounces and averaged 551 ounces to the bushel; cobs weighed 75 pounds, 8 1-2 ounces, making the total loss 2 pounds, 1 1-2 ounces. The next box was shelled March 30th, following, and made 5 bushels and 9 ounces, or 298 pounds, 8 ounces, averaging 56 pounds 8 1-6 ounces per bushel; the cobs weighed 54 pounds and 10 ounces, making a loss of 46 pounds, 14 ounces, or 7 3-4 per cent. on the grain, and a loss of 11 1-2 per cent. of corn and cobs. This result would have been quite different if the boxes had been filled with early husked, large cobbed corn. I have had larger ears that lost 50 per cent. from the time they were first husked till dried." To this Mr. Shortlidge, of Bellefonte, adds his own experience: "1875, November 13th, put in crib 55 bushels, ears, weight, 1,976 pounds; 15th, do., weight 1,980; 17th do., weight 1,970—35 3-4 pounds per bushel when cribbed. August 3, 1876, it weighed out of crib 31 1-3 bushels or 1,070 pounds for each draft put in crib. Each bushel of ears now weighed 34 3-4 pounds, making a loss in bulk 18.6 per cent., and in weight 22.6 per cent. He says this was a shorter and plumper grain than other Chester county varieties of corn and would probably lose less than our large cobbed varieties. In the above experiment the corn was not shelled."—*Ex.*

Corn and Hogs.

From carefully conducted experiments, by different persons, it has been ascertained that one bushel of corn will make a little over ten and one-half pounds of pork, gross. Taking this result as a basis, the following deductions are made, which all our farmers would do well to lay by for convenient reference:

When corn sells for fifteen and a half cents per bushel, pork costs one and a half cents per pound.

When corn costs seventeen cents per bushel, pork costs two cents a pound.

When corn costs twenty-five cents per bushel, pork costs three cents a pound.

When corn costs thirty-three cents per bushel, pork costs four cents a pound.

When corn costs fifty cents per bushel, pork costs five cents a pound.

The following statement shows what the farmer realizes on his corn when sold in the form of pork:

When pork sells for three cents per pound, it brings twenty-five cents per bushel in corn.

When pork sells for four cents per pound, it brings thirty-three cents per bushel in corn.

When pork sells for five cents per pound, it brings forty-five cents per bushel in corn.—*Journal of Agriculture.*

—There is a great difference between the farmers' papers of to-day and twenty-five years ago. Now the sciences pertaining to agriculture have become so systematized, and of such immediate practical benefit in their applications, that intelligent farmers everywhere are intensely eager to learn the teachings of science. Among the first of agricultural journals to appreciate this want in its breadth was the *Scientific Farmer*, of Boston, Mass., which, as its name implies, is devoted to this branch of farm literature, and which the editors announce to be published "in the interests of profitable agriculture,"—certainly a kind of agriculture needing development. Judging from its record thus far, it fully lives up to its intentions. Its departments include chemistry, botany and horticulture, dairy and stock, veterinary, entomological, the field, conference corner, and miscellaneous—on farm practice, rural architecture, the farmer in politics, etc.,—all being conducted on that idea of correctness which is to advance the farm profit and lift agriculture to a higher social position. Send a stamp to the *Scientific Farmer* Co., Boston, Mass., for a sample copy and circular of special inducements.

Don't feed your birds on stale canary seed. More than half the birds that die are lost on account of musty, unhealthy seed. The following mixture may be obtained at any seed store, and if you use it your birds will be healthy and amply reward you for your trouble by singing: One-fourth lb. rape seed, one-half lb. flax seed, one-half lb. canary seed, one-fourth lb. mustard seed, one-half lb. hemp seed.

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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 13, 1877.

Illustrated Supplements.

A large number of these supplements, containing the signs, grips, pass-words, etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

3,540 subscribers is far from being a paying list for the *Cynosure*. It is not the number that our flourishing reform demands. Workers are you all awake and canvassing? The harvest time is passing. Thrust in the sickle. The harvest is worth the effort. Get subscribers.

To the Seceding Masons in the United States and Canadas.

Office of the Christian Cynosure, 13 Wabash Avenue, Chicago, December, 1877. — Brethren and Friends: We have renounced the hidden things of dishonesty. We are no longer walking in craftiness, but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.

We have left the lodge. But how shall we make the world believe our testimony? How shall we convince our brethren who are still "members of the craft" that they too ought to come out from among them and be separate and touch not the unclean thing?

We need united action and wise counsel. Come, let us reason together. Let us have a national gathering of all who have renounced Masonry. Let us meet in Chicago, as the most central point, put our testimony on record, and send forth a solemn appeal to the people of the nation that henceforth they have no fellowship with the unfruitful works of darkness, but rather reprove them. We suggest as the time, Feb. 22, 1878; place, 221 West Madison street.

Please write at once to E. Ronayne, 104 Bremer street, Chicago, and give your views in relation to this important matter.

The above call for a National Convention of Seceding Masons by Mr. Ronayne is, we hope, the keynote to one of the most important meetings ever held in this country. The great Leroy Convention was a deadly blow to Freemasonry nearly fifty years ago. Its influence and the crushing effect of its testimony is felt to this day and will remain till the lodge is a thing of the past. Its members never pointed but with honest pride at their names on its historical roll. The reform has again reached a stage when such a gathering of one or two hundred men would have a most powerful effect. The lodge, entrenched in oaths and costly temples and universal dread, would tremble as such a body gathered. The press, sneering, indifferent, slavishly cringing to the exactions of the brigands of secretism, would wonder and then respect. But its greatest effect would be, doubtless, on the multitudes now holding only a nominal connection with the lodge. Of the 36,000 Freemasons who last year refused to feed this dragon any longer at the expense of their households, or who took demits, how many thousands would, think you, be encouraged by such a convention to come out openly, to take manfully the noble step they in their hearts desire, but are kept back by fear of unpopularity? Cowper's sheep forever represent human kind. Everything is decided by majorities. The Murphy movement is fed largely on this meat of popularity and city after city falls before it like the conquering march of a Joan of Arc. What if it should become popular for lodge members to secede?

—There are thousands of Freemasons all through the land who would be interested in the Seceders' Convention and many would attend who have not yet publicly renounced the lodge. Let the name of every such man be sent to this office and he will receive an invitation to the meeting.

Struggles and Victories at Wheaton.

The Chicago *Times* of Saturday last contains a defense of Mr. J. M. Chapman, who is on trial before the College church in Wheaton for various offenses. In this defense the charge made by Mr. Chapman in January, 1877, that the President of Wheaton College had stolen $3,000 from the funds of the institution is repeated. More of this case of Mr. Chapman may in future be given to the readers of the *Cynosure*, who are interested in this charge against its senior editor. At present it is enough to say that the $3,000 referred to was borrowed during the first of January last, by order of the College Executive Committee of seven men, from the endowment fund of the chair of Logic and Rhetoric to pay pressing building debts, and legal notes were given therefor. The money has since been replaced by donations from Peter Howe of Wenona, Samuel Plumb of Streator and Moses Pettengill of Peoria, Illinois, and is safely reinvested. The interest was regularly paid all this time to Rev. J. C. Webster, who occupied the chair until the last of June, when he was removed by the Board of Trustees. On that borrowing Mr. Chapman founded his charge, first made without any investivation in January and now repeated in his defense before the church. While from this groundless accusation the cause of Christ suffers and the life of the Institution as an agent and friend of our reform is sought to be endangered, the College Faculty and Board of Trust is harmonious and encouraged for its future; and the only avenue of attack its enemies yet have through the church will be closed if God hears the prayers of the friends of the Institution.

The winter term opens this week, December 13th, with fair prospects. Many students are here and new ones are already coming in; and those who have visited their homes in vacation will soon be returning. A new addition of an accomplished and Christian young lady, Miss H. M. Browne of Elgin, is added to the Faculty in the Department of Music; and in the words of the dying Wesley, "The best of all is, God is with us."

—President Wallace of Monmouth has been unwell since the National Convention, hence the delay in the appearance of his address. It is promised as soon as he shall be able to prepare it for the press. Dr. Wallace will not be at the Iowa Convention as we mentioned last week.

—Professor C. A. Blanchard, whose voice has rung through all the land in halls and churches against the great sin of our time, is improving a week's vacation for the reform. He was at Streator last week, is in Washington this, always foremost in the battle for the truth.

—Mr. B. T. Pettengill of Peoria, whose charming sketches of foreign travel have enlivened our columns for a year past attended the State meeting at Streator and took an active part. He returned from Europe a few weeks ago.

—General Secretary Stoddard, after a short interval from the Illinois meeting went on to Washington, Iowa, to get well ready for the State Convention in session there this week.

— Rev. L. N. Stratton of the *Wesleyan*, is to be at the New Wilmington, Pa., Convention this week, preaching and resting on the way. The enthusiasm of our Western Pennsylvania brethren will receive an inspiration from his, which we should be glad to see react on the Empire State for one of the grand old-time rallies when Gerrit Smith's noble form, and Elder Bernard, tall, venerable and keen-eyed, used to be seen among the yeoman ranks of reform.

—Past Master Ronayne thinks there were from thirty to fifty Masons in Carpenter Hall on Tuesday of last week, and he was assisted by a member of Keystone lodge, a former tyler, who acted in the exposition in the capacity of Junior Deacon and prepared the candidate in approved style. If the effort to hold a seceders' convention next February should be successful, Chicago may add a respectable number to the seceders' list.

—A beloved Iowa pastor writes to know if we are not going to reprint the excellent articles published last year, from the *Evangelical Repository*, on Christmas. It had not been our intention to do so, but, if possible, we will print an original article embodying the main argument of that next week.

—On his way from the Baraboo Convention to Iowa, Father Auten of Galion, Ohio, stopped at Beloit to change cars. While waiting for the train he started on his customary errand, distributing tracts. Entering a store he was surrounded by Freemasons who took his books from him under pretence of examining them and refused to return them. Father Auten can congratulate himself, however, in not having fared so badly as "the poor blind candidate" when he fell among Masonic thieves.

—The National Grange met in Cincinnati lately and held a long session. As there has been a growing opposition to this body in some States, a leading question before the body was whether there should be any longer a National Grange. When this body can fall so low in its influence and use as this its days may be quickly counted. The meetings of the body were secret and little has been published of the proceedings, another striking contrast from a few years ago, when our daily press filled column after column with the report of this annual meeting. The following figures, however, appear, which are suggestive and hopeful, showing a return of good sense on this question to our farming communities: During the past year 165 new granges were organized, while during the year preceding 884 were formed. There has also been a falling off in membership of more than 100,000. It now amounts to about 450,000. In 1873 it was 761,263. While thus the ranks of the grange have been depleted by hundreds of thousands, the taste of lodge training furnished by this order has no doubt led thousands into the ranks of others, where they are bound by stronger chains — slaves — to the car of the lodge.

—Rev. Thomas Guttery, a minister of the Primitive Methodist church, and editor of the *Christian Journal*, in Toronto, was recently prosecuted for libel, in having said, as he saw a procession of men who were known to be liquor dealers passing by: "Your procession isn't complete; you ought to have all the poor drunkards' wives and ragged children following." On the trial he was promptly acquitted.

The United Brethren Almanac for 1878 contains valuable information respecting the denomination, besides choice illustrations and family reading. Sold by the Publishing House at Dayton.

The Sanitarian for December contents Health of Rowing Men; Disease and Damp Soils; Vital Statistics; Temperature and Humidity at different Heights; Hygiene at Amherst College; Editorials on Cellars and Pavements. A. N. Bell, Editor and Publisher, P. O. box 1956, New York.

Religious Intelligence.

—Dr. Gibson, of Jamestown, Pa., has done a generous thing for the Missions of the United Presbyterian church. He has donated a fine three story brick building in the city of Erie Pa., for a United Presbyterian Foreign Mission Block. The whole of this property, valued (buildings and land included) at $80,000, is given as a free donation to the United Presbyterian Board of Foreign Missions and Bible Society, for their use and benefit, the entire proceeds to be devoted to the publication and free distribution of the Scriptures in Palestine and Egypt in the Arabic and native languages. It is specified that during the donor's life he shall have the oversight of the disbursement of the funds, after his death the Society to have exclusive charge of it.

—The students of Wasioja Wesleyan Seminary organized a daily noon prayer meeting some time ago which has proved a blessing to the institution and a means of salvation to the students.

—The Ohio Holiness Association in which Rev. C. F. Hawley of Damascoville is a leading spirit, is probably the only one in the land that constitutionally takes an open and decided stand against the lodge. Bro. Hawley's efforts have been largely the cause of this faithful position. He has been in Iowa for a number of weeks preaching at holiness meetings and conventions. On his return to Ohio last week he stopped at Wheaton for a day.

—Dr. Wallace, of Monmouth College, has received a unanimous call from the United Presbyterian congregation of Wooster, Ohio, with a salary of eighteen hundred dollars. He will hardly leave his important work as instructor yet.

—Mr. Edward Kimball, whose success in liquidating church debts in Peoria and elsewhere has been noticed, is having equal success in Eastern cities. The *Baptist Weekly* says of his New York work:

"The scheme of Mr. Edward Kimball, of Chicago, to remove the debt on the Memorial Presbyterian church, Dr. Robinson, pastor, was, after a fearful suspense, accomplished on Sunday last. The previous effort left $22,000 to be provided for, and it looked for some time as if the whole subscription would fail, but on Sunday evening the pastor announced that the full amount of $110,000 was more than provided. Mr. Kimball is now to make an effort to help the Central Presbyterian church in completing the rebuilding of their house of worship, which was formerly Dr. Hall's, on Fifth Avenue."

—The Jubilee singers, of Fisk university, are now giving concerts in Germany. They have raised, in the six years they have been singing, about $150,000.

—Mr. Moody has finished his four weeks' work at Manchester, New Hampshire, where he met with gratifying success, and with Mr. Sankey goes to Providence, Rhode Island. Messrs. Whittle and McGranahan transfer their operations to Lawrence, Mass., and Mr. Needham and Mr. Cato begin a series of meetings at Newport. With respect to the support of the evangelists, which has been a matter of more or less discussion, it is stated by Mr. Thomas Cree, Mr. Moody's agent, that there is no truth in the report that certain rich men in Chicago, Boston and Philadelphia have placed ample means at their disposal. Their custom is to receive from the people where they labor such compensation as the people are willing and able to give.

News of the Week.

—Two more Chicago banks failed last week, the German National and German Savings. Both were controlled by Henry Greenbaum, a German and Jew, and have been considered strong banks, having passed safely through more than a single "run."

—The admission of Eustis to the other vacant Louisiana seat gives every State its full representation in the Senate for the first time since the 4th of March, 1861, when the Southern Senators withdrew. There are now seventy-six Senators—thirty-nine Republicans and thirty-six Democrats and Judge Davis who prefers to be called an Independent. Parties have never been so evenly balanced in the Senate in the history of the government.

—Samuel Bowles, the veteran editor of the Springfield *Republican*, is probably on his death bed. Since 1844 he has had the sole editorial management of this, perhaps the most influential paper in America outside of New York.

—General Miles says that Chief Joseph is the best specimen of an Indian he ever saw, and that he conducted against the whites a careful, skillful and humane campaign. The General shares in the opinion that the Nez Perces were defrauded and forced into the war. Now they have lost everything but their clothing, arms and blankets. One of them, an old man, had $30,000 when the war began. $6,000 of it in cash.

—The Turks have inaugurated a vigorous offensive movement against the Russian lines in Bulgaria. The Balkan army has captured Elena, on the road from Tirnova to the Demirkapu, or Iron Gate Pass. This town, about thirty miles southeast of Tirnova, and just north of Hainkoi Pass, had been held by the Russians since the first raid of Gen. Gourko across the Balkans. The Rasgrad army has again crossed the Kara Lom and has captured Popkoi, on the main road from Osman Bazar to Rustchuk. On the west, Mehemet Ali has checked the Russian advance. The movement of the two columns on the east is toward Tirnova. This may be intended as a diversion to stop the reported march of Russian columns across the Balkans, or it may be part of a general movement in the interest of Osman Pasha at Plevna.

A Paris correspondent publishes a letter from a person holding a position of trust connected with one of the highest personages of the Ottoman empire, declaring that the Turks are hopeless of success, and as soon as Erzeroum is taken and the Adrianople road threatened will treat separately with Russia, and cede the free passage of the Bosphorus to the Russians rather than permit them to advance on Constantinople.

LONDON, Dec. 8.—The *Times* says an uneasy feeling is becoming apparent lest the settlement of the Eastern question unfavorable to England may be forced upon her by the three Emperors' alliance.

—A London dispatch, Dec. 8th, says: "The present is regarded as the supreme crisis in Turkish affairs in Bulgaria, whose result will be the relief of Osman or the collapse of Turkish resistance outside the quadrilateral and north of the Balkans. The Turcophile journals are despondent, and think Suleiman has been so slow in following up his success that he will gain no substantial advantage. A correspondent at Bucharest telegraphs that no false alarm is felt at the headquarters of the Czarowitz, who, although he has only 75,000 men, has his position so elaborately fortified as to compensate for his inferiority to the Turks in numbers. It is believed possible that Suleiman may secure temporary and isolated successes, but it is impossible that he can force the Russian position on the Jantra line of entrenchments. The same correspondent also says that in view of the belief that Suleiman has withdrawn his forces west of the quadrilateral and attacked the Czarowitz, General Zimmerman has been ordered to strike the Turkish communications between Varna and Schumla. The events of the next five days are regarded in London as sure to be decisive of the campaign, and probably as to the end of the war."

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

The Real Cause of Gratitude

BY REV. D. C. STERRY.

What wakes the purest thrill of praise;
Bids the rapt lyre its music raise,
As if an angels hand was there,
To teach its chords a heavenly air?

Is it that stores of wealth are high;
That youth or beauty light the eye?
Is it that pleasures throng the road,
And grandeur gilds the proud abode?

Is it that crowds your part applaud;
Approach you fearful, envious, aw'd?
That wine and mirth around you flow?
The sick'ning spirit answers, No.

'Tis when the heart is raised above;
'T s when it feels a Saviour's love;
'Tis when the Spirit's quick'ning breath
Gives hope to life, and peace in death.

And then, though want or pain are nigh;
Though scorn or sorrow wake the sigh,
Still will the harp and bosom raise
The purest, holiest thrill of praise.

Praise Her.

Andrew Lee had come home from his shop, where he had worked all day, tired and out of spirits, came home to his wife, who was also out of spirits.

"A smiling wife and a cheerful home—a paradise it would be!" said Andrew to himself, as he turned his eyes from the clouded face of Mrs. Lee and sat down with knitted brows and moody aspect.

Not a word was spoken by either. Mrs. Lee was getting supper, and she moved about with a weary step.

"Come," she said at last, with a side glance at her husband.

There was invitation in the word only; none in the voice of Mrs. Lee.

Andrew arose and went to the table. He was tempted to speak an angry word, but controlled himself and kept silent. He could find no fault with the chop and the home-made bread, nor the fragrant tea. They would have cheered his inward man, if there had been only a gleam of sunshine on the face of his wife. He noticed that she did not eat.

"Are you not well, Mary?" The words were on his lips, but he did not utter them, for the face of his wife looked so repellant that he feared an irritating reply. And so in moody silence the twain sat together until Andrew had finished his supper.

"This is purgatory!" said Lee to himself, as he commenced walking the floor of their breakfast room with his hands in his trowsers' pockets, and his chin almost touching his breast. After removing all the dishes and taking them into the kitchen, Mrs. Lee spread a green cover on the table, and placing a fresh trimmed lamp thereon, went out and shut the door after her, and leaving her husband alone with his unpleasant feelings. He took a long deep breath as she did so, paused in his walk, stood still for some moments, and then drawing a paper from his pocket, sat down by the table, opened the sheet, and commenced reading. Singularly enough the words upon which his eyes rested were, "Praise your wife." They rather tended to the disturbance of mind from which he was suffering.

"I should like to find some occasion for praising mine." How quickly his thoughts expressed that ill-natured sentiment. But his eyes were on the page before him and he read on.

"Praise your wife, man; for pity's sake, give her a little encouragement; it won't hurt her."

Andrew Lee raised his eyes from the paper and muttered: "Oh, yes; that's all very well. Praise is cheap enough; but praise her for what? For being sullen and making your home the most disagreable place in the world?" His eyes fell again on the paper.

"She has made your home comfortable, your hearth bright and shining, food agreeable; for pity's sake, tell her you thank her, if nothing more; she don't expect it; it will make her eyes open wider than they have for ten years; but it will do her good for all that, and you, too."

It seemed to Andrew as if this sentence was written for him and just for the occasion. It was a complete answer to his question, "Praise her for what?" and he felt it as a rebuke. He read no further, for thought came too busy, and in a new direction. Memory was convicting him of injustice to his wife; she had always made his home as comfortable as her hands could make it, and had he offered the light return of praise for comfort he had experienced? He was not able to recall the time or occasion; as he thought thus, Mrs. Lee came in from the kitchen, and taken her work-basket from the closet, placed it on the table, and sitting down without speaking began to sew. Mr. Lee glanced almost stealthily at the work in her hands, and saw that it was the bosom of a shirt which she was stitching neatly. He knew that it was for him she was at work.

"Praise your wife." The words were before the eyes of his mind and he could not look away from them; but he was not ready for this yet. He still felt moody and unforgiving. The expression on his wife's face he interpreted to mean ill nature, and with ill nature he had no patience. His eyes fell upon the newspaper spread out before him and he read the sentence:

"A kind cheerful word spoken in a gloomy house is the little rift in the cloud that lets the sunshine through."

Lee struggled with himself awhile longer; his own ill nature had to be conquered first; his moody, accusing spirit had to be subdued. He thought of many things to say, yet feared to say them, lest his wife should meet his advance with a cold rebuff. At last, leaning toward her and taking hold of the linen bosom upon which she was at work, he said in a voice carefully modulated with kindness: "You are doing this work very beautifully, Mary."

Mrs. Lee made no reply; but her husband did not fail to observe that she lost almost instantly that rigid erectness with which she had been sitting, and that the motion of the needle had ceased.

"My shirts are better made and whiter than those of any other man in the shop," said Lee, encouraged to go on.

"Are they?" Mrs. Lee's voice was low, and had in it a slight huskiness; she did not turn her face, but her husband saw that she leaned a little toward him. He had broken the ice of reserve and all was easy now. His hand was among the clouds and a few feeble rays were already struggling through the rift it had made.

"Yes, Mary," he answered softly; "and I've heard it said more than once what a good wife Andrew Lee must have."

Mrs. Lee turned her face toward her husband. There is a light in it and a light in her eye; but there was something in the expression of her countenance that a little puzzled him.

"Do you think so?" she asked quite soberly.

"What a question!" ejaculated Andrew, starting up and going round to the side of the table where she was sitting. "What a question, Mary," he replied, as he stood before her.

"Yes, darling," was his warmly-spoken answer. "How strange that you should ask me such a question."

"If you would tell me so now and then, Andrew, it would do me good."

Mrs. Lee arose, and leaning her face against the manly breast of her husband, stood and wept.

What a strong light broke in upon the mind of Andrew Lee; he had never given his wife even the smallest reward of praise for all the loving interest she had manifested daily, until doubt of his love had entered her soul and made the light all around her thick darkness. No wonder that her face grew clouded, nor what he considered moodishness and ill nature took possession of her heart.

"You are good and true, Mary, my own dear wife; I am proud of you—I love you, and my first desire is for your happiness. Oh, if I always see your face in sunshine my home would be the dearest place on earth."

"How precious to me are your words of love and praise, Andrew," said Mrs. Lee, smiling through her tears into his face. "With them in my ears my heart can never lie in shadow."

How easy had been the work for Andrew Lee. He had swept his hand across the horizon, and now the bright sunshine was streaming and flooding the home with joy and beauty.—*Selected.*

Girard College.

Stephen Girard did provide that no clergyman of any religious denomination should pass the walls of the institution he endowed, and perhaps he even desired to shut out Christianity from the college—although it is claimed by some that it was only his early dread of Jesuitism which induced him to proscribe all ecclesiastics. But another provision of Girard's will was, that the instructors of the College should "take pains to instil into the minds of the scholars the purest principles of morality" and it was obvious *this* provision was as binding as the other. Girard's will was contested by his heirs, on the ground that a college which excluded Christianity from its bounds could not properly be deemed a public charity. Then followed the famous Girard Will litigation, culminating in the arguments of Daniel Webster and Horace Binney before the United States Supreme Court, and the decision of that court upon the point at issue. In all that litigation it was never so much as suggested that a college within which boys were to be shut up without the possibility of moral and religious instruction would be aught but an unmitigated nuisance. The practical question was, whether Christianity was excluded from this college by the terms of the will. The Supreme Court of Pennsylvania had declared that "Christianity is part of the common law of this State," and that "waiving all questions of hereafter, it [Christianity] is the purest system of morality, the foremost auxiliary and only stable support of all human laws." Under this decision it was claimed that to teach "the purest principles of morality," the Bible must be taught and Christianity must have its recognition in the proposed college. After a full hearing of the case, the Supreme Court at Washington decided that, with the provisions of the will as they were, there was nothing in the plan of the college "so derogatory and hostile to the Christian religion as to make a devise for the foundation of such a college void according to the Constitution and laws of Pennsylvania." Accordingly the college was founded. From the beginning it has been under the best Christian influences, and there has been no lack of sound Christian instruction from its lay teachers and visitors. Its chapel is as important a gathering place to its students as a college chapel commonly is. While the board of college management includes Protestants, Romanists and Jews, there is no difference of opinion, nor has there been among them, on the question of religious instruction.—*S. S. Times.*

MAKE no expense, but do good to others or yourself—that is, waste nothing.

Sneers.

Anybody can soil the reputation of an individual, however chaste, by uttering a suspicion that his enemies will believe, and friends never hear of. A puff of wind can take a million of the seeds of a thistle and do the work of mischief which the husbandman must labor long to undo, the particles being too fine to be seen, and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a wind will catch up the plague, and become poisoned by its insinuations, without ever seeking an antidote. No reputation can refute a sneer, nor any human skill prevent it.

And yet we often hear sneers cast upon the reputation of the most chaste in the country, and have known the life of many a pure woman blasted by the sneer of the indiscrete person who bore no malice, but indulged in a thoughtless conversation. We cannot be too careful how we speak our thoughts. If they are not kind, they should remain buried in our bosoms. Let no indiscreet word injure the good name of our neighbor.—*Ex.*

Children's Corner

The Pansy.

There is a fable told about a king's garden, in which, all at once, the trees and flowers began to pine and make complaint.

The oak was sad because it could not yield flowers; the rosebush was sad because it could bear no fruit; the vine was sad because it had to cling to the wall and could cast no cool shadow.

"I am not of the least use in the world," said the oak.

"I might as well die, since I yield no fruit," said the rosebush.

"What good can I do in the world?" said the vine.

Then the king saw a little pansy, which, all this time, held up its glad, fresh face, while all the rest were sad."

And the king said, "What makes you so fresh and glad, while all the rest pine and are sad?

"I thought," said the pansy, "that you wanted me here, because here you planted me; and so I made up my mind that I would try to be the best little pansy that could be."

Reader, are you like the oak, the rosebush, and the vine doing nothing, because you cannot do all that others do? Then, rather be like the pansy, and do your best in that little spot where God's hand has placed you. — *Shorey's Monthly Reader.*

Mother and Son.

"May I see my boy, sir?"

She was thin and wan, her clothes were poor but neat, and the trouble in her eyes showed that her heart was very heavy.

"You can," said the officer, kindly.

She went into the corridor and sat where the shadow covered her face. The tired head went against the wall, and the eyes were closed. But between the lashes a drop or two forced their way, as if a misery was there that could break the bonds of pride or the courage of patient suffering.

The turnkey brought him in, and for a moment he stood before her without speaking. He was tall and fair, with blue eyes, and in age numbered full sixteen years. At first there was a defiant look in his eyes, but when he saw that picture of wounded love and loving suffering before him, his lip quivered, and it required all his strength to hold himself in control.

"Mother!"

The word was spoken low, and as she heard it she started as though called back from a dream that was full of rest and comfort. She looked up, and in a moment more her arms were about his neck, and his head lay on that heart which had beat so true for him through years of wayward folly.

Three years before he had left her, and in all that time she had not seen him; and now, after fifty miles of hurried travel, she met him in the hands of the law—a thief on his own confession.

The few spectators went out and left them there alone, she with her sorrow, and he, it is hoped, with a repentance that will bear fruit of joy and comfort to her in the years to come.—*Cleveland Leader.*

Two Swordfish Stories.

On Saturday afternoon, about the time the frigate Repulse was getting under way, a large fish was seen by the natives of Waikiki, rapidly approaching the bay. As he neared the reef he cleared it with one leap of fully 200 feet, and skimmed over the shallow water inside until he landed high and dry on the sand beach, directly in front of Mr. J. W. Pflueger's seaside cottage. Here he was seized by a native, who, however, was unable to hold him, and the huge fish floundered about till he finally got into the water. A crowd of natives coralled him, and the water near shore being too shallow to allow him to use his fins to any advantage, they soon killed him with an ax. It proved to be a species of the swordfish, measuring eight feet in length, while his sword measures thirty-six inches. The latter may be seen in our office. He appears to have been frightened by the Repulse, and shot like an arrow through the water and over the reef with such extraordinary speed that he could not stop till out of his native element and high on the land. Those who witnessed it say that it was a most exciting scene.

These swordfishes are very powerful. We remember Capt. Stone telling of an incident which occurred while he was running the brig Josephine between this port and Jarvis Island, about 1858. The brig was an extraordinary sailer, and while going at her full speed, ten miles an hour, she was struck directly under the stern counter with such a shock as to jar the whole vessel and to awaken the captain out of a sound sleep, who supposed the brig had struck a whale or a reef. Immediately the pumps were started, but there was no water in the hold. On returning to port the brig was hove out, to find the cause of the shock, when, near the stern post, imbedded in the thick plank, the blade of a swordfish was found, fully twenty inches in length. To have hit the brig under the counter the fish must have been going in the same direction as the vessel; and one may imagine the speed with which it moved to have plunged its sword twenty inches through the planking. It must have been going at the rate of twenty or twenty-five miles an hour, and evidently intended to hit the brig, supposing it to have been a whale. From this one can get a faint idea of the fights which take place among the monsters of the deep.—*Honolulu Gazette.*

Gum Arabic.

The most familiar objects about us are often the least understood, and probably few pause to ask the question, What is gum arabic, and whence comes it?

In Morocco, about the middle of November, that is, after the rainy season, a gummy juice exudes spontaneously from the trunk and branches of the acacia. It gradually thickens in the furrow down which it runs, assumes the form of oval and round drops, about the size of a pigeon's egg, of different colors as it comes from the red or white gum tree. About the middle of December the Moors encamp on the borders of the forest, and the harvest lasts a full month. The gum is then packed in large leather sacks and transported on the backs of camels and bullocks to seaports for shipment. The harvest occasion is one of great rejoicing and the people for the time being almost live on the gum, which is nutritious and fattening.

The Sabbath School.

LESSON LI.—Dec 23, 1877.—PAUL'S LAST WORDS.

SCRIPTURE—2 Tim. 4: 1 8. Commit to memory vs. 5 8 Primary verse 8.

1. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6. For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

GOLDEN TEXT.—"I have fought a good fight, I have finished my course, I have kept the faith."—7.

TOPIC.—The reward of faithful service.

HOME READINGS.

M. Rom. 8: 1-18....Glorified with Christ.
T. 2 Cor. 4: 1-18... An Eternal Weight of Glory.
W. Col. 3: 1-17... Shall appear with Christ.
Th. Jas. 1: 1-27....Receiveth Crown of life.
F. 1 Pet. 5: 1-11 ...Receive the Crown of Glory.
S. 1 Cor. 9: 24....An Incorruptible Crown.
S. Rev. 2: 1-17....A New Name

—*Nat'l S. S. Teacher.*

Last Sabbath we left Paul, a "prisoner of Jesus Christ," at Rome. Tradition is unanimous in asserting that he suffered martyrdom under Nero, but, whether at the close of this imprisonment, or at the close of a second and subsequent imprisonment, is a disputed point. Probabilities, however, favor the common view of scholars—and indeed render it almost certain—that he was released in the spring of 63, made another missionary tour of an extended character, and several years afterward ended his days at Rome. This theory seems to be demanded by many facts recorded or implied in the pastoral epistles (see 2 Tim. 4: 13, 20; 1 Tim. 1: 3; Titus 1 5, 3: 12), to say nothing of the Epistle to the Hebrews (Heb. 13: 23) No place can be found for them at any period of the apostle's life before 63. The style of these epistles, moreover, is quite different from that of his earlier writings, and appears to indicate advancing years. Besides, the testimony of the ancient church, such as it is, tends altogether in favor of this view.

The route taken by Paul after his liberation cannot be definitely ascertained. That he visited Crete (Titus 1: 5) Ephesus, Macedonia (1 Tim. 1: 3), Nicopolis (Titus 3: 12) Corinth and Miletus (2 Tim. 4: 20), is almost certain, if we admit such a journey at all. That he visited Spain, has also some evidence in its favor. That the place of his imprisonment and trial was Rome, is a fact, moreover, that can be established beyond doubt (2 Tim. 1: 16, 17).

2 Tim. 4: 16 seems to indicate that more than one charge was brought against him but no clue is given to the exact nature of the indictment. The great Neronian persecution began in the summer of 64, immediately after the burning of Rome; and the ordinary charges brought against Christians under it were, first, participation in the guilt of setting fire to the city, and secondly, profession of the Christian faith, which was said to involve impiety and hatred of the human race. On the first charge Paul cleared himself (2 Tim. 4: 17). If this was incendiarism, perhaps he could prove that he was absent from the city when the fire occurred. But another yet remained and the apostle had no hope of ultimate acquittal (2 Tim. 4 6). It was while waiting for a second hearing, perhaps A. D. 68, that he penned the epistle, part of which is before us. The circumstances were very trying. We do not wonder at his earnestness or his anxiety to see Timothy. Only Luke is present with him. He writes as a dying man to his most sympathizing and faithful friend.—*Evangelical Repository*

The Christian has no vacations. The keeper of a lighthouse must always keep his lamp trimmed and burning "Be instant in season, out of season." Matt. 12: 25 John 4: 6 24; Acts 4: 20, 5 42; 20. 7, 8–21; 28 30, 31; 1 Cor 2 2

Those who cannot endure healthy doctrine are sure to swallow something much worse Either one becomes a disciple of the Lord or of the devil John 24 15; 1 Sam. 7: 3; 1 Kings 18: 21. Matt. 4 10, 6: 25 7: 14; Gal. 1: 10; Jas 4: 4; 1 John 2: 15

A cross here—a crown there Suffering here—glory there. Here pain and sorrow—there all tears shall be wiped away. The affliction here is but for a moment—the loss there is eternal. Is 25: 8 38: 24; Rom 8: 18 2 Cor 4: 17. Heb 12: 10; Rev. 7: 15–17, 21: 4; 22: 3—*Nat'l S. S. Teacher.*

A noble young Christian who gave liberally used to say that he gave most to the enterprises which others neglected. Apply this rule to the work of the Gospel as compared to the patronage of art and the indulgence in generous living. It is not a question whether buying pictures promotes culture and refinement, or whether wearing costly dresses is profitable to manufacturers and artisans. The question for the Christian man is, Where is your money needed most? The whole world is eagerly and extravagantly indulging in this kind of expenditure. Christian work has no beauty in their eyes. Shall you join the crowd or stand with the few who deny themselves for Christ's sake?

JOHN BROWN.

Extracts from a lecture by Z. Eastman, Esq., in the chapel of Wheaton College, December 2, 1877, the eighteenth anniversary of the execution of John Brown.

This day is the anniversary of the execution of John Brown, who was hung December 2, 1859, at Charleston, Virginia, on conviction of inciting insurrection, conspiracy, murder and treason. The event is a pivot point on which turns the fate of nations.

To commemorate that event I have come here this evening; not to sanctify it, nor to pay the man undue reverence, but to derive some lessons of profit from its history and the character of the man who was called in the providence of God to stand in that place and hour.

The gallows ever has a lesson of terror or warning, and its slender cross-beam points to the dark side and gloomy fate of human nature; and it in a single case it may point up the bright and shining way, then in the name of God, who gives us "good in everything," let us take the lesson of profit and encouragement even from the gallows.

I wish to say that for some time I have wanted to come to this town, where John Brown had many friends and some acquaintances, to speak on this subject. I have desired also to come here where you have this institution for the education of young men and young women, to give them words of encouragement, and endeavor to infuse into them more of that self-consecration, that decision of character, that love of God and man and truth, that true manliness, which were in the spirit of John Brown. I would not have young men go out of this College with their eye upon the gallows as their goal. That is not a position which noble ambition seeks. But I would have them go to prison or the gallows for God and the truth's sake. I would not have them over anxious to be President of the United States, but have them go out with *ability* to fill the station should God and their country call them there. It is best for every young person to go out into the world with a feeling of determination to fill every station in life in the best manner possible, and to lead a life of usefulness. May God inspire me to speak as to young men and young women who are to take upon themselves the responsibility of a generation in this moving, thrilling world, opening upon eternity; and realising that

"To be living is sublime."

Some people object to commemorating this day, as it is sometimes done, as it savors of hero worship. Perhaps our young nation needs some education on what is called hero worship. Great men or good men are not so very common among us that we can afford to lay them on the shelf as fast as we lay their bodies in the grave. It is the memory of the bad man that we ought to leave to rot with his bones. The good we may keep as living examples among us.

And martys are not so plenty that we can well be very indifferent as to their memory, and not know why the people would not let them live among them. Martyrs have generally been very good neighbors and citizens. The ages of martyrdom seem to have passed with the progress of civilization and Christianity. Yet we had its period in our land, on the very basis idea of our existence as a nation, as martyrdom came with the sanctity of Christianity into the world. Peter sounded its first note when he declared to the law-abiding Jews, "We ought to obey God rather than men." And Stephen, who heard his words and was strengthened by them, sealed the sentiment with his life, and saw the heavens opened and became the first Christian martyr. John Pierpont paraphrased and modernized the doctrine, and sent it ringing through the land, when he made these words the motto of a sermon: "Shall we obey our dead fathers or the Living God?" It was obeying the living God that brought the martyr age upon us in the abolition agitation days.

John Brown was born in the first year of this century in an unpretentious town in Connecticut, in New England—in that part of our country which the poet Whittier calls the

"Land of the forest and the rock,
Nursery of giant men."

The sterile soil of that section made industry, hard work by the hands, one of the cardinal virtues. At the early age of five his father emigrated to the Connecticut Reserve, a part of what was then known as the Ohio country, and which was then a popular resort for the new settlers. Thus young Brown parted early with the tutelage of the rocks but took on the schooling of a wider forest, and lost none of the breadth of the basis of a giant manhood.

It is a good place to say here that his coming into manhood was in the generation before the modern anti-slavery agitation, which agitated slavery out of existence. It may be said of him that as to his anti-slavery life, which was a large factor of it, he, like Topsy, was never born. He growed in it, and that in him. He did not remember when he did not hate slavery, as all unperverted young persons do. As early as the age of twelve, from the treatment he saw of a slave boy at Detroit, by an army officer, he vowed eternal hostility to it, as Lundy when a young man, did on seeing the coffles of slaves at Wheeling, Virginia, and as Owen Lovejoy did over the blood and the dead body of his murdered brother at Alton. And so he was always an abolitionist—needed no conversion. It came from religious education which New England theology taught in the Bible, and aided by the remarkable little book in scale-board and blue paper called the New England Primer, could always give to the children born on her soil. God be blessed for the New England Primer.

At quite an early age John Brown became converted to Christianity and joined the church. The comment is very instructive. He does not tell us how much he enjoyed the relation and the singing of good hymns, which are very pleasant surely. His thought was more on the inquiry, what God would have him do? and the inference is, "Ever after (he joined the church) he was a firm believer in the authority of the Bible."

After joining the church he may have had this thought, which many young men get, not sensible always, that the only sphere of usefulness is in the ministry. So back to New England he went, as to the true source, to study theology, under some good divine, such as had been the spiritual guides of his fathers. But an affliction of the eyes taught him another lesson, and he came back to Ohio, and sought to be useful as a farmer, a stock raiser, a wool grower, a carder of wool and a tanner, and not succeeding in these he became a philanthropist, a soldier and a sufferer; and the pulpit was not left vacant by his absence.

The next important step to joining the church, is that of joining hearts and hands in the holy bonds of matrimony. At the early age of twenty, by the advice of his father, (good adviser) and his own inclinations prompting, I use his words, "he married a remarkably plain, but neat, industrious and economical girl, of excellent character and good practical common sense, about a year younger than himself. This woman by her mild, frank, and more than all else, by her consistent conduct, acquired and ever held over him a most powerful and good influence." This is the testimony he himself bears to his first wife With her he lived twelve years, and there were seven children born to them. The oldest of these is John Brown Jr., now living, a grape culturist on an island in Lake Erie. He was a sufferer in Kansas, and when imprisoned and chained was tortured to madness. The third son, Owen, was at Harper's Ferry, with the skirmishing party on the hills, and escaped. Another son, the sixth child of Dianthe, his first wife, was murdered in Kansas by the Rev. Martin White, who, fighting on the side of slavery, and fighting only as such a parson would be likely to, shot this son of John Brown dead, while he was walking unarmed in the public road. In 1833 he married his second wife, Mary Day, and they had thirteen children, sons and daughters. Of these, two were killed at Harper's Ferry, Watson and Oliver, besides husbands of two of his daughters. It was a bright star on the breast of John Brown that he so honored the family relation, and making himself the grand high priest of the household. There was no nonsense and but little romance about John Brown, or his marriages, and seldom has any one man had two such women to be his comfort and support in the work of his soul.

We will continue this outline of his life by only saying that he followed his father as a farmer and tanner in Ohio, removed to Pennslyvania where he set up a carding mill and a tannery, and again returned to Ohio, to become a wool grower, or as he styled himself as the ambition of his life, a shepherd. He was the first to introduce fine wool sheep into the West, and in that enterprise injured himself for others' benefit. Still clinging to wool he went to New England as a buyer and seller for the manufacturer, in company with another person failed and lost all. This was about 1853. He was reduced to that state which the pious English Quaker described as the acme of faith, a sense of *strippedness*. Thus stripped of earthly goods he went into the humanity business.

Now it is time for us to understand that John Brown was always opposed to slavery. But he was not known as a special opponent up to, say 1853. He was a man of very independent character, and was a poor follower where he had leading ideas of his own. He would have no connection with any church that fellowshiped slavery—yet he was not among the come-outer abolitionists, or those who were fighting on those issues in the church. He simply stepped out and most fervently denounced all such religion as robbed a fellow man or countenanced the robbery. He had but little faith in the popular religion of the day; it had not honesty and manhood enough; and I am sorry he did not have more faith in the Christian brotherhood, for Christ was in it, if he was in the land at all.

In politics he was as much by himself as in the church connection. He was neither a Garrison man or Gerrit Smith man, or altogether a Liberty Party man. He had no faith in politicians. But throughout he had this view, that if the slaves were ever freed in this land they would have to be their own emancipators. Those who would be free must first strike the blow. He did not expect the slaveholders to let go until blows were given. He was in no sense a non-resistant. Here we have the key of his descent upon Harper's Ferry.

After Brown had given up the wool business, having lost all, he went, with the younger part of his family, to the northern part of New York, and settled on a piece of land given him by Gerrit Smith, and his philanthropic purpose was to be a sort of father and guide to the colored people and self-emancipated slaves to whom Gerrit Smith was giving land on which to make farms.

This date was in the most thrilling episode in the anti-slavery reform. It was when the nation was to determine what should be the condition, as to freedom, of the vast territory which the slaveholders had robbed from Mexico, all for the purpose of extending the area of slavery; and also the fate of the remaining portion of the old territory which had not been formed into States. It was then, when was heard the popular cry of free soil, and the canine yelp of squatter sovereignty. The politicians, sadly perplexed by the moral aspects of the slavery question, were glad to get it relegated to the borders of civilization and fought out on the prairies of the West. Then and there was invited the effort to make Kansas and Nebraska free States by the settlement of free men on their soil. The issue was mainly on Kansas, as it lay partly within the region consecrated to slavery by the Missouri compromise. In 1854 Mr. Douglas introduced his bill to repeal the Missouri compromise, not that slavery might be kept out of Kansas, but that it might go anywhere in the national territory where the wickedness and pluck of the slaveholders would carry it. He made no account of Yankee and free State pluck. The issue was made up very

distinctly; Kansas a free or slave State, to be made so by the pluck of the settlers.

John Brown was at North Elba, ruling his own house in the fear of God. He had elder sons, who had families of their own coming on. These sons went to Kansas to become free settlers on lands which God had made free to man. They took with them agricultural implements and seeds, but not much gunpowder, or many guns, and no swords. During the time hordes of slaveholders were coming over the border of Missouri, called border ruffians, to vote for a day, and to vote early and often to make Kansas a slave State; and, if necessary, to fight for a day and run away, to fight another day; and so, whenever they came to vote, they brought their rifles and their whisky with them, expecting possibly to stay all night. The young Browns found that if they remained free State men in Kansas they would have to fight for the privilege. So they sent down to their old father at North Elba a statement of the case and a request to come out and help them and bring with him powder and rifles. This is why John Brown went to Kansas—to support a portion of his large family there.

We must remember all we can of the war in Kansas, for, although Brown played an important part in it, there is not room in a single lecture to do the subject justice. It is enough to say, he made a military reputation and gained his title of Captain, and became something of a terror to the ruffians, and he was known throughout the slave regions as a foe to be dreaded.

He was not wholly in accord with the conservative sentiment of the free State men, and he had to fight sometimes on his own hook. He did not believe in temporising, but in striking back. He was for teaching the slaveholders this lesson; that if they came over the line to force slavery upon a free people, the free people would turn back over that line and set their slaves free. The invasion of Missouri would stop their raids into Kansas; for they lived in a glass house, and throwing stones would not be profitable. This policy he successfully executed, took a number of slaves from their masters and sent them on to Canada, without the shedding of a drop of blood, and it was one of the last blows struck for the freedom of Kansas. But it roused the anger, if not the power, of the United States government under Buchanan. That valorous defender of slavery had known of thousands of Missourians invading Kansas, territory of the United States, to make that a slave State, and he never offered a cent reward for their arrest. But when John Brown invaded Missouri, his ire was roused, and he offered $250 reward for the arrest of Brown. Brown retaliated and offered $2.50 reward for the arrest of James Buchanan and his delivery in any jail in a free State. Brown did not scare easily.

John Brown now for a time passed away from the public eye. He has left his work in Kansas to other hands, and to a conciliatory policy which he did not approve. He is, however, heard from occasionally by his friends, who have been his supporters in the Kansas work, such as Gerrit Smith and Mr. Giddings, as visiting Chicago, Ohio, Canada, New York and Massachusetts. In September, 1859, there was a solemn and affectionate leave-taking of his family at North Elba, when he and his two sons departed. But where was John Brown, and what mischief is he brewing now? When last at Lawrence, he ominously stated to a young friend who was impatient at the slow moving of events: "Young men must learn to wait. Patience is the hardest lesson to learn. I have waited for twenty years to accomplish my purpose."

About the 18th and 19th of October, 1859, John Brown was again heard from, and in all parts of the country, for there were telegraphs in those days, and the hearing was like the shock of the earthquake. A descent of an armed band had been made upon Harper's Ferry, and by foes unknown and almost unseen. There were wild rumors at first. The guilty conscience seemed at once to interpret the character of the foe. Rumor had it that a descent of hundreds, perhaps thousands of abolitionists and negroes had been made upon the South from the North, striking Harper's Ferry as a thunderbolt. The mountains were alive with armed men. The truth at last came out of the mist; a raid had been made, the town captured, and the United States arsenal taken possession of. It was very soon known that this was John Brown who had struck the blow. There were then some who had reason to fear him, knowing their foe. Very slowly it came out at last that this formidable army of invasion, that had shaken the country through the whole length and breadth, and had provoked the rising of the military force of all the adjoining counties, and the neighboring section of Maryland, even to Baltimore; and the ordering of United States troops from Washington, the advent of the Governor of the State at the scene of action, and a solemn meeting of the cabinet of the government of the nation — was composed of an army of seventeen men, two of which were negroes, five of John Brown's own family, and ten other brave men, representing the belligerent world at large.

Such an attempt at warfare certainly looked like the freak of a madman, its accomplishment like the feat of a skilled general of an army. The country was not prepared for the madness of the event and the hour, and that which followed; except Providence had prepared it for just such an explosion, and the man to prepare and fire the mine. There seemed to be no one to understand or approve of the wild act; it was no matter whether it had any approvers. Indeed, few if any knew anything about what was to come; a very few knew that John Brown was preparing to strike a blow and they had confidence in the old man, that when he struck the blow would tell. And yet the blow staggered even these, as it did Gerrit Smith, who had put $16,000 into John Brown's Kansas work, and here was a main part of it done in Virginia; and also Fred. Douglass, who is the only man that is certainly known to have had full knowledge of the intended blow, and it sent him across the lake to Canada. The wise ones of the day said that by this rash act all was lost; all that the Abolitionists had done in a generation, had been spoiled in an hour. The Chicago *Tribune*, which had years before taken the soothing draught of Freesoilism, spoke the sentiment of the wisest and most prudent of the anti-slavery men of the day, when it berated John Brown most sadly, as a fanatic, madman, fool and anything to account for the wickedness and folly that should put every friend of the slave at the mercy of the slaveholders. This battle of Harper's Ferry, fought by seventeen earnest, brave men, men acting under a conviction, mad men if you will say it, is among the great decisive battles of the world.

John Brown's band had been quietly gathering at a log farm house, on the hills near Harper's Ferry, and on the night of the 17th of October, they were as well prepared as they expected to be, to descend on the town like a wolf on the fold; for that in fact was about the way they came upon it, finding the inhabitants like sheep unprepared. They divided their army into two bands, one to make the attack, the other to act as skirmishers and liberate the slaves of the surrounding country. It was supposed to be like setting a match to the dry forest—freedom would run like a fire all through the mountains. But it was a different conflagration than proposed by friend or foe. But before marching, this speech was made by the Captain, which in fact was the army order: "Let me impress this on your minds. You all know how dear life is to you, and how dear your lives are to your friends, and that the lives of others are as dear to them as yours to you. Do not, therefore, take the life of any one if you can possibly avoid it; but if it be necessary to take life in order to save your own, then make sure work of it." With such an order they marched down into that valley of death.

In the morning the town was in the hands of the invaders, the arsenal taken, the telegraph wires cut, and a number of citizens held as hostages in the armory—and their slaves invited to join for freedom, or take French leave. The first cruel thing they did was to order refreshments in the morning from the hotel for their captives. One of the captives was Lewis Washington, who bore the *descent* of our great Washington in his person.

They held this position till the next day, holding at bay the various military companies, that had volunteered to resist them, amounting it is said to thousands—and finally Brown having adroitly ensconsed himself in a fire engine house, holding his captives as hostages, fortifying the entrance and watching it with his rifle, the door was broken in by a company of United States marines, and most of his band being already killed, the balance taken prisoners. John Brown was smitten over the head with a sabre and his body punctured with numerous bayonet wounds; he was brought upon the green of the town fainting and almost dying; and there he lay upon the green grass stained with blood, his own gray hair gory and his garments stiffening with the clotted blood from his own wounds. He was a lion in his strength when he repaired to his lair; he was now a lion wounded, but none the less a lion; a man conquered but not crushed.

I think Virginia chivalry never showed better than in its treatment of John Brown. They could do nothing else with him than they did, consistently with law and the dignity of the State, except to confess their own sins and the sins of their fathers, set their slaves free and John Brown with them.

So Mr. Brown must go to prison and to trial, for he had broken the law in the most open and defiant manner. So to jail at Charleston he went with the other prisoners, all of the band in the town that were not slain. The examination shows Brown in still a higher light. We have seen him as a foe fighting, as an enemy conquered — and a captive like Samson in the hands of his enemies to make sport with, and yet he turned their railing into bitter dregs to be pressed to their own lips; now we see him in the vestibule of the temple of Virginia justice. He was manacled to Copic the brave boy who was not wounded, and was chained, old age to youth, as some support to his wounded, suffering condition. The magistrate asked if the prisoners had counsel. John Brown replied: "Virginians, I did not ask for quarter when I was taken. If you seek my blood, you can have it at any moment, without the mockery of a trial. I have had no counsel. If a fair trial were to be allowed then I had something in mitigation. I am ready for my fate. I do not ask a trial. I beg for no mockery of a trial—no insult—nothing but that which conscience gives or cowardice would drive you to practice. I have only to ask that I may not be foolishly insulted, only as cowardly barbarians insult those who fall into their power."

Brown was in the hands of his enemies. There were no friends for him hardly anywhere but the poor, and they could give him nothing but their prayers. Men of influence were not his friends anywhere—nor men of money; and money could do no good. Now John Brown, the eyes of the world are upon you; you have taken this anti-slavery cause into your own bosom; you have got to tread the wine press of human wrath alone, with only God to stand by you. Your life you cannot save; and in a worldly sense no friend can help you; you must save yourself in this emergency. John Brown needed no such advice; he called for no friend; he stood up alone, claiming no sympathy, asking for no mercy. If now John Brown as he stands face to face with Virginia justice shall fail himself, his cause will indeed be lost, and Virginia will triumph before the world. Let us see.

The next day, ten days after the raid, the trial commenced in full order. The prisoners were brought into court by armed men. Cannon were placed in front of the court house and armed men paraded between the court house and the jail. This preparation must have been against the friendly spirits of the air, for on Virginia soil there was not a single person that could lift a finger to aid John Brown. He was brought in on a cot, and his body covered by a blanket up to the chin. He took no interest in the trial. His own counsel had not arrived from the North. Under the refreshing air of this court Brown seemed to recover rapidly, for on the second day he was brought in and laid upon the cot inside the bar, and took some interest in the trial. There was an attempt at defence on account of insanity. He arose with some indignation and repudiated the action of his counsel. "I look upon it as a miserable artifice and pretext —and I view it with contempt more than otherwise." He declared himself perfectly sane and did not wish any such defense. O, if they could but have made John Brown insane, what an ocean of trouble it would have saved the State of Virginia! And if John Brown had proved a coward and shirk, so that his cause would have been made contemptible, how much it would have relieved the State from its perplexities.

[*Concluded next week.*]

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We have the pleasure of reporting the money for a club of ten from John Remington, Fenton, Genesee Co., Mich., together with nine of the names for a year each. Also nine for a year each from Rev. H. S. Limbocker who writes: "I will warrant ten at least." Rev. E. S. Cook brings six from the Ill. State meeting at Streator. Four are received from Isaac Crane, Peru, Ind., who writes: "I expect to act as agent for the *Cynosure* and do what I can to promote the cause."

Many earnest words of encouragement are received and promises to work for the increased circulation of the *Cynosure*, which if fulfilled will make this week's report only an account of the "drops before a more plentiful shower."

One friend has written us a long letter rehearsing trials connected with this work. They were real troubles. But friends, if others have similar troubles, take them and eave them with your Heavenly Father in prayer. The Lord reigns; let the earth rejoice. Meditate upon the bright side. Thank God for giving you eyes to see the truth.

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By Express.

J Auten, H Davis, H Cope, J Murdoch, J S McClelland.

By Mail.

C W Watkins, W M Casteel, A J Phillips, H E Washburn, E E Osborne, J A Dake, Rev J A Richards, F Byrer, A Lewis, I J Gilbert, C Madison, D J Enderby, H S McNutt, P H Norris, T C Briggs, J M Stookey & Co., J A Yowmans, F J Delter, J W Nuttle, A G Johnson, P Millard, J Macauley, Mrs R Vreeland, J Binleyn, J S Hunt, H O Sleight, H Heller, A Pontius, Dr J C Hamilton, H W Seip, M W McClure, R T Carrell, J Shee, J E Pierce, N Green, A Sanford, R Drishaus, I Griffiths, J Mitchel, Rev M Turner, J H Nevel, Rev. W Jenkins, M A Telford, J W Hinkle, H W Williams, A Pennell, H G Sipher, G H Patterson, C Mitchell, J F Brendel, S G Harbaugh, H H Robinson, Marv C Mahan, T K Westerfield, J Granger, J C Telford, J H Brockman.

Donations to Tract Fund.

Mrs Anna Paley, $1; H P Chamberlain, 50c.

Subscriptions Received during the Week Ending Dec. 8, 1877, from L Austin, J S Amidon, A Adre, E Blackburn, E E H Burnsich, E Brooks, T C Briggs, S Brightman, H Bundy, I Crane, S Chrimes, C C Cousins, E S Cook, A N Dunbar, J Dyke, S H Davidson, J Emery, A D Freeman, G Fyfe, I J Gilbert, N Green, H H Hinman, A S Hamlin, H Harrison, J Hendry, J E Irish, E Keig, A Lewis, H S Limbocker, J Murdoch, Jr, J S Miller, J M Marks, E Marcy, M C Mahan, J S McClelland, A Pontius, J E Pierce, C Quick, T C Radabaugh, H H Robinson, J Remington, J Steel, A Sanford, D B Sherk, S S Smith, J P Stoddard, H L Shauck, W Stuart, J G Stearns, I Seeley, W W Stringer, M Turner, J C Telford, Mrs M J Wheaton.

—Mrs. John C. Green, of New York, has deposited the sum of $100,000 in trust for the American Sunday-school Union. A part is to be devoted to the missionary and benevolent work of the Union, and a part to the development of Sunday-school literature of the highest merit.

CHANCERY NOTICE.

State of Illinois, } ss.
County of Cook }

Circuit Court of Cook County, Jannary Term A. D 1878.

Hattie A. Murphy vs. John Murphy. In Chancery. Affidavit of the non-residence of John Murphy, defendant above named, having been filed in the office of the Clerk of said Circuit Court of Cook County, notice is hereby given to the said John Murphy that the complainant heretofore filed her bill of complaint in said Court on the Chancery side thereof, and that a summons thereupon issued out of said Court against said defendant returnable at the Court House in the city of Chicago in said County on the third Monday of January next A. D. 1878 as is by law required, which cause is now pending and undetermined in said Court.

Jacob Gross, Clerk.

J. A. Rhone, Complainant's Solicitor.

MARKET REPORTS.

Chicago, Dec. 10, 1877.

GRAIN—Wheat—No. 2		1 10½
" No. 3		1 04½
" Rejected		89
" Minnesota		1 14
" Winter		1 18
Corn—No. 2		43⅜
Rejected		37
Oats—No. 2	25	25½
Rejected		23
Rye—No. 2		56½
Bran per ton		11 00
Flour—Winter	5 50	7 50
Spring	3 75	5 70
Hay—Timothy	8 75	10 25
Prairie	5 00	8 00
Mess Beef	10 00	11 00
Tallow		7½
Lard per cwt		7 90
Mess pork, per brl.	9 75	13 25
Butter medium to best	16	30
Cheese	6	12½
Beans	2 25	3 50
Apples per brl	4 50	4 75
Dressed Hogs	5 00	5 50
Poultry—Chickens per doz		2 00
Turkeys per lb	8	8
Eggs	18	20
Seeds—Timothy	1 17	1 21
Clover		4 50
Flax		1 32
Potatoes new per bu	42	51
Broomcorn	3	7
Hides green to dry flint	8½	15
Lumber—Clear	30 00	35 75
Common	14 00	15 75
Shingles		3 50
WOOL—Washed	34	42
Unwashed	20	27
LIVE STOCK Cattle Choice	4 55	5 25
Good	4 40	4 70
Medium	4 00	4 40
Common	3 50	3 50
Hogs	4 10	4 40
Sheep	3 50	4 25

New York Market.

Flour	$3 00	9 12½
Wheat—Spring	1 34	1 40
Winter	1 41	1 49½
Corn	60	61
Oats	35	45
Rye	73	74
Lard		8¼
Mess pork		18 62½
Butter	19	31
Cheese	7	13½
Eggs	21	24
Wool	10	37

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CHICAGO, THURSDAY, DEC. 20, 1877.

VOL. X., No. 12—WHOLE NO. 404. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

SEPARATION.

We are contemplating the organization of an ANTI-SECRET M. E CHURCH, and desire to consult the laity and ministers of the Methodist churches in the United States. It is suggested that the offices of bishop and presiding elder be made elective, and that lay and ministerial representation be equal, both in the General and Annual conferences.

Correspondence on this subject will be addressed to Rev. Abner Orr, care *Freeman* office, Albany, Gentry county, Mo.

PAST MASTER RONAYNE will visit Indiana by request of Benj Ulsh and work the degrees at Silver Lake, Roann and Yellow Creek as soon after New Year as possible. From there he goes to Bedford and Greencaville, Ohio, and thence to other points eastward towards New York and will try to attend the New Hampshire State meeting. Address him at 104 Bremer street, Chicago.

Topics of the Time.

Our English friends are very unfortunate in their affinities in foreign wars. They helped the wrong side in our rebellion. The same party, now at the head of the nation, has made a humiliating record in the Turco-Russian struggle now closing. And now we learn, through Rev. Dr. Nathan Brown, now missionary in Japan, but long actively connected with Christian reform in this country against slavery and the lodge, that in the late insurrection in Japan, which has been utterly put down by the government, the English papers were uniformly with the rebels, and persistently misrepresented the war through its whole course, claiming victories for the insurgents and prophesying the downfall of the government even while the latter had penned up the rebels and their capture was only a matter of time.

At the close of his letter, which is printed in the *Standard*, Mr. Brown urges the importance of Christianizing the Island Empire of the East, and says:

"Japan is to Asia what England has long been to the nations of the West. She is the great naval power. She leads the van of civilization in Eastern Asia; hers will be the leading influence in molding the progress of all these nations, and her power, for good or evil, will be as great in religious matters as in the civil and political institutions of the future. The question is whether her religious influence shall be a bane or a blessing; whether she shall be the propagator of a philosophical infidelity, or of a simple and uncorrupted Christianity. Would that our churches could realize the importance of the crisis through which this great nation is now passing."

Since the seating of the new Senators from the South, the most exciting action is the rejection of the President's nominations for custom house officers of New York. Conkling rallied every man and carried his point against the administration by a few votes. The President, it is supposed, acted on the principle laid down in the fifth plank of the republican platform, which reads:

"Under the constitution, the President and heads of departments are to make nominations for office, the Senate is to advise and consent to appointments, and the House of Representatives to accuse and prosecute faithless officers. The best interests of the public service demand that these distinctions be respected, that Senators and Representatives who may be judges and accusers should not dictate appointments to office."

Conkling claimed that no removals should be made except for cause shown, and no accusations were brought against the present officers, though the President's desire to remove them is doubtless based on their making the custom house a part of the political machinery of New York.

President MacMahon has at length yielded, and finding the attempt of M. Batjie to form a cabinet from the constitutional party unsuccessful, on Wednesday ordered M. Dufaure to select a ministry from the Left center or moderate Republicans. The crisis in France is thus ended after months of trial and excitement, and the Jesuits have received at least a temporary defeat. The moral principles that are opertaing in the Republic are receiving profound attention on the part of several French statesmen and there is a decided though not extended movement toward Protestantism. "This is the result," says an article in the *Christian Union*, "of the reflections of some of the most thoughtful men in France, who find the causes of the instability of society in France in the profound and settled contradiction between the aspirations of modern society and the traditions of mediæval religion. This instability results from attempting a political revolution without a religious reformation. The two contrary currents thus set up produce whirlpools in the state which imperil the safety and even the existence of the nation. Such considerations have impelled, lately, some of the most eminent men among the Catholics of France to put to themselves the question whether the salvation of the state is not to be looked for in the direction of Protestant Christianity. To the names of M. Bouchard, Councillor-general of the Department of the Cote d'Or, M. Renouvier, editor of the *Critique Philosophique*, and M. Turquet, deputy from the Aisne and others, must now be added to the very distinguished name of Jules Favre. These gentlemen have not simply give their private adhesion to the Reformed church; they have openly announced their reasons for it and urged their fellow-citizens to follow the same course. The predominantly political character of these conversions does not exclude from them an element of true religious sincerity. It implies no small courage for Frenchmen of high public position, standing between a sneering infidelity on the one hand and an intolerant Catholicism on the other, to announce their renunciation of one church and their serious adhesion to another. M. Bouchard and M. Renouvier, for instance, frankly declare their reservations on some points of the accepted Protestant doctrine, but none the less witness a good confession, in their unbelieving generation, of faith in God and his providence, and of their conviction that 'man cannot live by bread alone.' They love the spirit of liberty that characterizes the Protestant church, but boldly declare that liberty is not enough. It is not enough that men have liberty to believe, they must actually believe, and, to make a church, they must believe together."

THE PASTORAL LETTER.

When Constantine the Great was building up his empire, his capital city, and the Nicene creed, all at the same time, on the ruins of paganism, he used also to preach sermons to his courtiers. These sermons, we may suppose, were almost as elegant as those which came from the golden-mouthed Chrysostom himself; for the Emperor, by no means deficient in eloquence, was a man of exceedingly fine presence, and wielded the sword as well as the word.

And the emperor was, moreover, a very earnest soul; for he complained of his courtiers that, though they assented to every word that he said, yet they never proceeded to put his words in practice. The power of paganism, though broken to pieces and disjointed, as are the walls of ancient temples, by the growth of vegetation among their stones, was still a heavy weight to the aspirations of Christian men; and good men had to do then as they do now, compromise with the bad, instead of with the good.

But was Constantine himself a good man? We have no doubt, in our own mind, that he would have been a great deal better man than he was if all those around his person had been as good as he. He was probably better than the average run of his courtiers. These events to which we allude occurred more than fifteen hundred years ago; yet they remind us of a certain other event that was recently transacted in Boston. A convention has just been held in that city, the object of which was to look after the interests of the church that was established by Constantine the Great. This convention concluded its labors by issuing a pastoral letter, the glowing religious fervor of which could hardly have been surpassed by the burning eloquence of the earliest days of Christianity, when the church was struggling against the dark powers of paganism.

We admired the pious tone and burning words of this pastoral letter; but when we came to reflect that the body of men from whom it emanated was probably more than half made up of Freemasons, and who, therefore, are almost as paganish in their religious notions as were the courtiers of Constantine, of what possible use, thought we, can such pastoral letters be, but to blind-fold the public, and to blind-fold the utterers of them themselves?

Good words, by themselves, are nothing, or worse than nothing. They are the capital in trade of Freemasons and other jugglers. They are the ready coin of devils, with which they buy the souls of the innocent, as well as of the covetous. It is deeds that religious men want, and not words alone. If men are to live upon words, those words must proceed from the mouth of God, and not from a set of Freemasons. Who are these half and half Freemasons and churchmen, who issue to us such goodly pastoral letters? Why, they are, the most of them, members of an old trade union, magnified into a religion, which is a rival and an enemy of the religion of our Saviour, who alone speaks the words of God.

The coinage and superscription of the ten dollar piece can be impressed upon copper, or even on lead; and these pieces can then be gilded over so as to look like gold; but, in order to make them pass currently, they must be gold itself, and nothing else; and so it is with pastoral letters; in order that their good words should have any good effect, they who utter them must become candid, open-minded men, and not be a double-dealing set of tricksters, who have two faces, one for the light and the other for the dark; but when *He* speaks, it is through the mouths of plain, simple-minded, guileless men, like the fishermen of Galilee.

If, therefore, the Episcopal ministry would have us give weight to their words, they must begin by simplifying their own religious lives, and not belong to a religious "brotherhood" of men many of whom are ignorant of our Saviour, some disbelieve in Him, and some (not a few) regard Him as an impostor. As we have said, perhaps more than one-half of the Episcopal clergy composing the convention at Boston were men who, as Freemasons, meet Mohammedans, Jews and infidels on equal grounds of religious fellowship! Men whom the public have supposed to be knit together in one common spiritual temple, devoted to the glory of Christ, are found joined together in harmonious union with disbelievers of all kinds, in one common "speculative" Masonic temple, erected in behalf of imposition and fraud! What weight can good words have when coming from the mouths of such men?

A writer in the *Churchman*, probably a clergyman, emphasizes the fact, with self-glorification, that Freemasons "are a brotherhood." We have been assured that every rebel general was either a Freemason or a tool of Jesuits. The murders and assassinations committed in the South by Masonic associations, which differ from each other no more than spirituous liquors differ from each other, amount to thousands. Even now, one of these rebel generals has been forced upon the United States Senate as a member, while his hands are stained with the blood of men for simply exercising their rights as militia men. Freemasonry, by the aid of the church, is destroying the civil institutions of the country.

When the country was lost for a time amidst the passions and bloodshed of war, it was then, if ever, that the church of Christ should have preserved its purity, its simplicity, and held up her light to show us the way back again into the paths of truth and peace. But what was the Episcopal clergy then doing? Why, its members, like the rest of the wicked world, were joining the lodge, running their churches in debt, getting up fairs of disgusting frivolity, introducing unwarranted changes into religious service, admitting institutional tricksters to the communion, etc., etc. Is this the way for the clergy of a republican country to sustain the free institutions of the country? Have the free oblations of the people been offered only for this? In return for these oblations, are we to be offered, as a religious brotherhood, a mere syncretism of bad men, an impudent club, begotten amidst the fumes of a London grog-shop? Do our clergy know no better than this, and have they no other shelter for their innocence except evidences of unfitness for their sacred profession?

Masonry, in the United States, is used by unprincipled and shallow politicians as a political caucus, and is invested with religious pretensions for the better deceiving honest and unsuspecting voters. It has now become an instrument in the hands of both political parties; and there is nothing to prevent a total demoralization of society from its use, except the Christian church, sustained by honest men and women, who shall rise in all the dignity of Christian character and say to the lodge, Thus far, and no farther! Back to your bar rooms and your ward primaries, but never enter the Christian church!

When American ladies shall give clergymen to understand that no one can preach to them who practices a secret religion that he dares not teach to them, or to announce openly from the pulpit, then there may be some hopes for the American republic.

AMERICAN.

JOSEPH SMITH, THE MORMON.

RECOLLECTIONS OF SAMUEL D. GREENE.

EDITOR CHRISTIAN CYNOSURE:—Noticing some allusions to my knowledge of Joseph Smith in your columns, I thought I would extract from the written history of my life some facts of the early life and character of Joseph Smith and the commencement of Mormonism. During the time I resided and kept tavern in the large brick house in the north part of Pembroke, Genesee county, New York (twenty-eight miles east of Buffalo, and thirteen miles west of Batavia, on the great thoroughfare from Albany to Buffalo), came Joseph Smith to my house, I think, from Vermont. I took him to be about 18 or 19 years old, but he might have been a little older. He seemed to be thoroughly acquainted with the route from Canandaigua to Buffalo. He did not come to take up land on the Holland purchase, which was fast settling at that time, but he seemed to be a tramp. He carried with him three small black stones, with which, placed in the crown of his hat, and his hat placed before his eyes, he pretended to tell the fortunes of individuals; where lost or stolen property could be found; where early settlers had deposited their money. He would tell the girls what kind of a husband they would have, etc. He was very jovial, very cunning, loved to drink juleps, and would often tell fortunes for a drink. It was about the time that the surveying of the route of the canal from Lake Erie to Albany was completed. This project and enterprise of De Witt Clinton had been begun. It is fully in my mind from facts that transpired at the time. Judge Clark, who resided at Buffalo, was at my house. He laughed at the foolish project of De Witt Clinton, running the State of New York in debt by his folly. The canal, he said, would never be completed. The Judge was on his way to Canandaigua bank for money. As the work on the canal had begun, many came from Connecticut and New England to take up articles for land on the Holland purchase. Many of these men went to work on the land. Another novel circumstance occurring at the time made Joe Smith's business quite profitable and popular, and was greatly annoying to me. A man by the name of Huntington, if I remember right, from Norwich, Conn., who brought girls and young women from Connecticut free of expense, to visit their friends and relatives, with the promise that if they did not get married or choose to stay he would take them back for nothing. He brought them to my house, and as I had horses and carriages suitable for the new roads, and knew where all the settlements were made, I was employed to carry them to their places of destination. He brought up three loads, and whether any were returned I never knew, nor did I know whether this man had any contract or bargain. All I knew was, they came to my house, and I took them to the places of destination. Before starting, Joseph Smith would tell their fortunes, and I was greatly annoyed by him and the foolishness of the women, as well as their credulity. Smith would tell some things true and wonderful, like Spiritualism.

But the crowning of his reputation is yet to be told. Judge Clark, mentioned above, went to Canandaigua and got money from the bank. He wore, as was the fashion at that time, a large overcoat with pockets in each side, where a large pocket-book and handkerchief found a deposit. Judge Clark, when he got to my house, found his pocket-book and money missing, and he was extremely troubled about it. Some one said, "Why don't you ask Joe Smith to look into his stones and tell you where you lost it and where it can be found?" And so much was said, the Judge says, "Well, Smith, look into your stones and tell me where it is and whether I shall find it." Smith knew well the road from Canandaigua to Buffalo, and as soon as the cunning scamp looked into his stones, says, "I can see it. Didn't you ride down into the Honeyough to water your horse?" (a living spring of running water, a steep bank down to it, and muddy, between Bloomfield and Genesee river). The Judge thought a moment, and said, "Yes, I believe I did." Smith says in a moment, "*I see it.* You stooped over to let your horse's head down, and your pocket-book fell out of your pocket and fell into the creek, and it floated down the stream, and I can see it lodged against a limb fallen into the creek." The Judge went back to the Honeyough and down the creek, but no pocket-book was to be seen. He returned to the place where he rode down into the creek, which was a muddy place, and, upon the bank, he saw the object of his search. It seemed, as his horse plunged out of the mud, the pocket-book was thrown out upon the bank. The Judge returned much elated, and, although what Smith said and saw was not true, only the shrewd thought to ask the Judge about watering his horse in the Honeyough; knowing, no doubt, it was a steep, muddy place. But it raised Smith's reputation. He was famous, not only for his wonderful knowledge of lost property, but he seemed to know where the early settlers did deposit their money so the Indians would not find it. He got angered at a man who had built a foundation to erect a mill. He saw money deposited by an early settler, who sat down by this river and deposited his money in the earth just where the miller was erecting his abutments. Some of Smith's believers went and dug for the money, and one of the walls fell. The diggers were disappointed, and helped rebuild it. This is the only act of mischief I ever heard of him, and of this I never searched out the truth. It was a report, and whether true or not I have no knowledge.

I moved from the brick house to the west part of Pembroke, and Smith went west to Alexander and Buffalo. I moved to Batavia in 1822; opened the Park tavern, and kept it a while. Then opened it as a school and boarding house for Rev. Calvin Colton's wife, as teacher. Subsequently the school was closed

and I opened the house again as a tavern.

In 1827 I hired the Russell house, in the more central part of the village of Batavia, an old stand, and a much larger house. All at once, came Joseph Smith, with James Cockrane and James Harris. Cockrane and Smith boarded with me; Harris lived in Batavia. The history of James Cockrane, as I learned it, was that he was a preacher down somewhere in Maine, who held the doctrine that men and women, when converted, became innocent as Adam and Eve before the fall, and had no shame—went naked. He was taken up and lodged in jail for his blasphemy and crime, tried and sentenced to State prison for ten years. In 1826 his time was out, and he came west to Batavia and found Joe Smith, a fit companion. Cockrane wanted to preach in the court house and was permitted. I went to hear him, and a flow of words thick and fast, like hail upon a shingled roof, was about all I could hear; not a word spoken intelligently. He and Smith were very intimate.

There was, living in Bethany, a Rev. Mr. Spaulding, a Presbyterian mi ister, whose mind was unbalanced, so that he was partially crazy. He had written some chronicles on the ruins of Central America and some Bible truths mixed up together. Some early history of the character of the inhabitants, connected with their bigamy, etc. Joe Smith and Cockrane got some knowledge of the writing and borrowed it; and from the help of Spaulding's manuscript they made the Mormon Bible. Rev. Mr. Spaulding called and sent for it a great many times, and his wife came for it, but Smith would not let them have it. Smith told Spaulding, and I heard him, that he had made a Mormon Bible out of it, and the Lord had taken it into the wilderness. And he, Joe Smith, prophesied where it was; deposited in Palmyra woods, about twelve miles east of Rochester, New York. James Harris was appointed to go and get it. He went, and pretended he found it beside a log, just where Smith said it was. This, together with Freemasonry in Morgan's book, which Smith and Cockrane studied, and Smith's observations on the kidnapping of Morgan, made him quite popular. Mormonism was introduced and quite a number fell in with it. Smith went to Victor and in a schoolhouse opened his doctrine. At the close of his speech he fell flat upon the floor, and claimed that God had met him, who did Paul at Damascus, and had converted him to the true doctrine of Mormonism. Some said Smith was drunk and fell down, but Smith held to the fact that Mormonism was approved of the Almighty, and the true state of society, as of old, was returning to bless and confirm the true doctrine of a multitude of wives and no absolute distinction of families.

The last month in 1829 I moved from Batavia to Boston, and about this time, or soon after, Smith and his followers moved to Nauvoo, and there he was killed.

This is the true history of Joe Smith and the beginning of Mormonism, and the people who subsequently settled at Salt Lake, and till recently were governed by Brigham Young. After the Rev. Mr. Spaulding died, his wife came east to Munson, Massachusetts, while I lived there, to visit her friends or relatives, Dr. McKinsbury's family, my near neighbor. Mrs. Spaulding said her husband never got his manuscript from Smith.

On the 2d inst., December, 1877, an elderly lady called at my house. She was raised in Cunnebunk, Maine, and when about 15 years old she knew James Cockrane and many of his followers, and confirms the statement I have made of his doctrine and followers.

Secret Societies and Christ.

The following in reply to the arguments of a Good Templar was written by Rev. J. C. Hench to the *Independent Press*, Franklin, Pennsylvania, July, 1877.

Editors Press: Your issue of June 20th contains a reply to a former article in which Mr. Moody and a Mr. Strohecker were set in opposition—Moody hitting Good Templarism right between the eyes, exclaiming triumphantly: "I cleaned it out like a cage of unclean birds,"—Strohecker, boastingly, "I subscribe myself a member of Cooperstown Lodge, No. 1208, Good Templars." Moody or Strohecker, whose testimony will the world believe?

But Mr. Strohecker exalts his triumph over a preacher of the Gospel, who objects to the grange because some of its prayers are purely deistical. A prayer without Christ's name is nothing to him since like many others, he has found that Christ's name is not in the Lord's Prayer. That Lord's Prayer song is piped by nearly every lodge man in the land. A miserable subterfuge. As if Christ had not given in person and by holy inspired men special direction about the use of his name in prayer, *after* he gave that form called the Lord's prayer. Men ought to know better, since the name and mediation of Christ in prayer is so sharply defined by the standards and standard writers on theology in all the evangelical churches, as well as in the New Testament. That is the doctrine of all evangelical churches, which you will see by looking into their catechisms and standard writers. No access into the presence of God the Father, God the Son, and God the Holy Ghost, without a mediator, but Jesus Christ is the only mediator—God the Father is not the mediator but has appointed his Son the mediator; it is therefore through his name and his name alone that we are to pray. Let us hear Christ: "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask, (i. e. in my name) and ye shall receive, that your joy may be full." Jno. 16 : 23 24.

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." Jno. 14 : 13-14.

Jesus saith: No man cometh nnto the Father but by me. Jno. 14 : 6. No man, be he Good Templar, granger, Mason, Odd-fellow, Presbyterian, Methodist, Baptist, Knight of Pythias—no man cometh unto the Father but by me.

But let us hear Paul the inspired: There is one God and mediator between God and men, the man Christ Jesus—1 Tim. 2 : 5. By him (Christ) therefore let us offer the sacrifice of praise to God continually—Heb. 13: 15. But one mediator and that mediator Jesus Christ, not God the Father or God the Holy Ghost. That is the form of sound doctrine that every Christian must stand by, for to dishonor the Son of God is to dishonor the Father, and the Holy Ghost, yea the Godhead of the Christian Scriptures. Is it true that the grange and other secret societies exclude the name of Christ from their prayers and thereby commit the sin of blasphemy? Mr. Strohecker in his reply of June 20th, confesses that this is true of the first prayer of the grange, and a reference to the third page of the Patrons' Manual, fifth edition, corroborates his confession.

But let us look at this prayer as a sample of the prayers offered in the so-called secret societies of the present day:

"Almighty Father, Maker of heaven and earth, and Giver of all good, we return our heartfelt thanks to thee, that we are again permitted to meet each other here for work in this glorious cause. Endow us with prudence and wisdom in our counsels as a body. that our work may be good and acceptable in thy sight, and that our labors may be blessed with a liberal harvest, and when we are called to lay down our implements upon earth, may we enter the Paradise not made with hands, eternal in the heavens, and receive the welcome plaudit, well-done good and faithful servants. We beseech thee to bless the officers of this grange and the laborers therein; be with all connected with the order from the highest to the lowest degree, and grant it prosperity. We ask all in thy holy name. All, Amen." Whose holy name? The Almighty Father's holy name! Is it any wonder that Christian ministers, who know that the grange and other societies are guilty of blaspheming Christ, would advise their people to stay out of them, yea beseech them for the sake of their dishonored Saviour?

Four out of five of the grange prayers are Christless! Oh, but says one, the Lord's prayer is amongst them; is it among them in the Christian or deistical sense? The Presbyterian and other evangelical churches declare that in the Lord's Prayer we ask that God would for "Christ's sake" forgive us our sins. Is it so in the grange? Where is the evidence? It is not to be found in the Manual that contains the subject matter of the teachings of the institution? The objector says: "Christ's name is in one of these prayers, thus showing that the grange recognizes the true doctrine of prayer." But the question is whether the grange and other secret societies allows prayers without his name, for any prayer without his name is blasphemous, and the society that teaches in its ritual such a "damnable heresy" is guilty of blasphemy against Christ. The evangelical church standards and and Scriptures of truth allow no prayer to be offered anywhere by man excepting through the name of Christ. Paul says Christ "ever liveth to make intercession for us." Odd-fellowship is guilty of the same profanation of the name of Christ. Not one of her fifteen or twenty prayers contains the name of Christ. The following foot note under the first prayer in the "Improved Manual of Odd-fellowship" by Rev. A. B. Grosh (Universalist preacher) bearing date of 1869, gives the reason: "Adopted by the Grand Lodge of the United States to exclude prayers offensive to members of the order in many of our lodges. It is also ordered, that on all occasions of the order the same spirit as observed in the foregoing shall be strictly followed by the officiating clergyman or chaplain." What was this offense in prayer? The name of Jesus Christ!

The Jew, Spiritualist, deist, infidel and all others who deny Christ, said: "We will not go into or become members of your lodges and be insulted with the name of Christ. "The Grand Lodge says we will exclude him and receive yon!!

Freemasonry is also based upon deism, as her books, mannals, rituals, histories, papers and lexicons abundantly show. Can a Christian be at the same moment a member of two organic bodies, the one Christian and the other anti-Christian? So I could expose the same false teachings in other secret societies. We owe Christianity for our institutions, bnt if we continue to insult Christ in the prayers of the nation, in the halls of legislation, in the prayers of our pulpits and lodges, he will withdraw his Spirit from us, and leave us to the desolations of deistical infidelity to lapse back to heathenism. Insult Christ and you insult the Godhead of the Christian Scriptures; insult the Father and you insult the Godhead of the Christian Scriptnres; insult the Holy Spirit and you insult the Godhead of the Christian Scriptures. The ritual of Good Templarism, before me on the table, has just as purely deistical prayers in it as yon would hear in some progressive lyceum of Spiritualists. If Good Templarism is good, bring it out to public view. "He that doeth truth cometh to the light." Do men light a candle and put it under a bushel and stick it nnder a bed? "In secret," says Christ, "have I said nothing." If Good Templarism is bad, bring it out that men may see that it belongs to the "unfruitful works of darkness," and may reprove it. It and all other secret societies are either good or bad, and therefore ought to be exposed to public view. My first objection to secret societies then, is, that they are teaching a false religion.

Christmas.

BY PROF. E. ADKINS.

"Another year has rolled around," and the time has arrived when we are to expect another annual installment of articles and arguments advocating the observance of the 25th day of December by religious services commemorative of our Saviour's birth. It is perfectly certain that our Lord was not born on that day of the year. A very simple fact settles this point. Shepherds do not "abide in the field and keep watch of their flocks by night," in the climate of Judea, at that season of the year. The flocks are gathered in before that time. There is none but Papal authority for observing this as our Lord's natal day. A number of centuries after the event, and without any knowledge of the true date, it was settled by Papal decretal that Jesus was, or

ought to have been, or might as well have been, born on the 25th day of December. Still, there are those among us who argue that others beside Papists, that even Baptists, ought to observe the day.

The argument employed, at various length and with various meanderings, sums up in about this: 1. It is highly proper, indeed, it is very important that our Lord's birthday should be religiously commemorated. 2. Custom (say nothing of the Romish decretal) has sanctioned the observance of this as the day. 3. Since we do not know the day, we may as well take this as any other. 4. Sometimes a fourth consideration is added, to quiet all scruples and make our minds easy: there cannot certainly be any harm in holding religious services on that day.

Taking the case as it comes to us, in our utter ignorance of the date of the event which we presume to celebrate, it is a point beyond controversy that "we may as well observe the 25th day of December as any other day." But this is not the point which comes into question. The question is, What right or warrant have we for any such observance on any day? What authority for engaging in such conjectural, gratuitous services of commemoration at all? If God had designed that the human nativity of his Son should be commemorated by His people, surely He would have preserved the record of the day. He would not have allowed it to fall into oblivion. The fact, therefore, that He has not caused the date to be preserved proves that He did not regard any such commemorative anniversary as either important or proper; nay, that anything of the kind is contrary to His purpose. Let us reverence His decision practically rather than that of pope, custom, or popular sentiment. God, for His own wise purpose, has permitted the day to be buried in the debris of the ages, and any attempt to exhume it is an attempt to countervail His purpose.

It is recorded as one of the heinous sins connected with the idolatry of the wicked "Jeroboam, who caused Israel to sin," that he devised in his own heart a feast day, a stated day of religious observance, for the people of Israel. "So he offered, upon the altar which he had made in Bethel, the fifteenth day of the eighth month, even in the month which he had devised in his own heart, and ordained a feast unto the children of Israel; and he offered upon the altar and burnt incense."—1 Kings 12:33. The Pope, in the case before us, has done just what Jeroboam did, "devised in his own heart" a feast day or mass day; and is it not clear that those who accept the appointment and observe the day imitate the idolatry of Israel under Jeroboam's appointment? There are many other days which have the same claim upon our observance. There is no more nor better authority for observing the day set apart for Christ-mass than there is for observing the mass days of all the saints of the Romish calendar, including, especially, those appointed for the worship of the "Blessed Virgin." Why not celebrate them all? Rather, why celebrate any one of them? Let us avoid all participation or complication in Mariolatry and saint worship.

When Moses, the servant of the Lord, had finished his work as leader of his people, and made his farewell address to them on the plains of Moab, he went up to the top of Mount Nebo, by the command of Jehovah, and died there. "And He (God) buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulcher unto this day."—Deut. 34: 5, 6. What was the special design in thus concealing the body and the place of sepulture is not distinctly revealed. We may reasonably suppose it was, in view of the idolatrous propensities of the people, to prevent them from preserving the remains of a leader so much beloved, and making them the object of divine honors. The devil seems, quite evidently, to have understood this, and to have done his utmost to frustrate this design of God, when "Michael, the archangel, contending with the devil, disputed about the body of Moses," and said, "The Lord rebuke thee!"—Jude 9. Now, suppose that the children of Israel, some centuries after their establishment in their land, say in the reign of Saul, had taken up this matter, and reasoned among themselves in this way: "It is highly proper, indeed, it is very important, that a leader so distinguished as Moses should receive divine honors from his nation. Other nations bestow such honors upon their heroes. But to do this, it would be well to possess the body, and inclose it in a shrine." So the King appoints a commission to go and dig on Mount Nebo and plow and excavate in the valley over against Beth-peor. And they succeed at length in finding a skeleton or a skull, which corresponds with the traditional form and size of Moses, and which the King accepts as the identical Moses and proclaims the worship by sound of trumpet all over the land. And thenceforth the prescribed honors are duly paid. Now is not this, as far as human instrumentality can avail, a countervailing of the purpose of God? Is it not in harmony with the design of Satan when he strove with Michael to get possession of the body of Moses? The application is plain. The cases are parallel. It is equally and similarly in contravention of the divine purpose, on our part, to hunt up or accept a conjectural day and honor it with religious observances in commemoration of an event of which God, in His own wise design, has concealed the date. The same character attaches to the act of exhuming and honoring the body, and the act of exhuming and honoring the day.

But, it is said, there can be no harm in holding religious services, with some appropriate observance, on that day. To which it must be replied that what is right in some circumstances may be wrong in others. The form of the cross might once have been raised, perhaps not improperly, as a religious emblem. But since it has been perverted to an object of worship the case is changed. Any such emblematic use now gives countenance and encouragement to the idolatry. So in the case before us. The 25th day of December has been selected and appointed for the idolatrous observance of the mass. So its name signifies—Christ-mass. As related to its professed design, it is illegitimate and counterfeit. Any special religious observance of the day recognizes the counterfeit as genuine, accepts the canonization of the day, and, therefore, countenances and encourages the idolatry for which it was set apart and to which it is primarily devoted.—*The Standard.*

There is an easy-going kind of religion that anybody can practice. It is limited and liberal in its profession. It is shallow and uncertain in its theory, and it is worldly and frivolous in its demonstration. It is as much unlike the piety of the gospel as a clod is unlike a star. —*United Presbyterian.*

Reform News.

To Friends in Indiana.

The following important note from your State Lecturer demands immediate attention:

Albion, Ind., Dec. 8, 1877.

I have been in the field ever since the national meeting at Dayton. I wish to urge the friends in Indiana to keep up the warfare. The enemy is at work; we must be vigilant, active, brave. Write me immediately where and when you want my labors. Write me immediately, and send a contribution, for without aid the work must stop. The State Association has made it my duty to make monthly reports. Shall I be under the necessity of reporting *nothing?* Can you not, each one, send me your contributions before New Year's. By so doing you will supply a pressing need and enable the work to go on. Some of you have made pledges. May I not be gladdened by the receipt of those? I have found a number of places where the lodge has gone down under the force of truth. This is encouraging. Let us go on till victory crowns our efforts.

S. L. Cook.

Form the General Agent.

Washington, Iowa,
Dec. 11, 1877, 9 A. M.

Prof. C. A. Blanchard and myself arrived here at 11 P. M. last evening. We were cheered on the way by the countenance and conference of Bishop Wright and other friends. The convention here has been well advertised, and the cordial greetings and hearty hand-shakes of many I have met on the streets indicates that the leaven has been at work during the years past. Word that "I will be there, D. V.," has preceded the coming of many devoted disciples, who are expected during the day. The prospect is more encouraging than for the Illinois meeting, and if the result is correspondingly happy there will be little cause for regret.

Reverting to Streator brings forcibly to mind the pleasant recollections of kind friends and their generous provisions for the creature comforts of the delegates. Bros. Plumb and Buckley lead in the van of these willing ones, and were heartily seconded by their families, with whom every fresh arrival found a cheerful welcome and an abiding place until otherwise amply provided for. These brethren are, with others, deserving of much credit, but it should be remembered that much of their efficiency was due to home influences, and they are too happily constituted not to award a liberal share of credit to "those women" who are no less deserving of honorable mention than their husbands and fathers.

There was marked attention shown by those in attendance at the meetings, and, during the entire convention, nothing occurred to indicate that Streator proposes to repudiate the constitution guaranteeing freedom of speech, or to join South Carolina in resisting the civil authorities.

Dec. 14.—At the above point I was interrupted, and have not found time to resume until this morning, and will only add briefly that the Iowa convention proceeded and closed in entire harmony. The speeches by Prof. C. A. Blanchard, Bishop Wright, Rev. McAyeal, Dr. Isaac Kneeland, a seceder of three degrees, and Rev. Prof. D. McDill, D. D., were able, eloquent and to the point. The general discussions and business of the convention were conducted with marked ability, and, under the guidance of the President, Rev. M. S. Drury, moved without friction. Although differences of opinion were frequently entertained, and several minor points in resolutions, etc., sharply contested, yet the expressed wish of the majority was received as cheerfully by those outvoted us by the victors. The several committees performed their allotted duties promptly, and reported on call. The committee on enrollment reported 126; the committee on finance reported expense of hall, traveling expenses of speakers, and all other expenses paid, and a surplus left in the treasury, without taking any hat collection. The audiences during each evening were about equal to the capacity of the large hall, and the body of the hall was pretty much full at some of the special services during the day. The hospitality of the good people of Washington was fully equal to the occasion, and will be gratefully remembered by the delegates, who expressed their appreciation in a resolution, which will doubtless appear soon in the secretary's report, along with the minutes of the meeting; and last, but not least, I am glad to report a liberal "boost" of $50 to the publishing fund, and thirty-seven and seven-eighths annual subscriptions to the *Christian Cynosure*, with the cash. I do not wish to trench upon the province of the Secretary, and had not purposed writing more than a brief notice of "Success," but my thoughts have pushed my pen beyond my intentions, and I still feel inclined to add that, if any one in Iowa or elsewhere doubts the progress of our reform, let him compare the gathering just dispersed with the one at Eldora, Hardin county, when, less than four years ago, the Iowa Association was formed, and only nine persons could be found in the little audience who

would sign the constitution, and when the postmaster in Eldora would not allow a notice of the convention to hang upon the wall in the outer court of "The People's," not the Masons,' postoffice; and when, during the evening, in "The People's," not the Masons,' court house in Eldora, a man arose in hot blood, and, with hotter words, removed his coat preparatory to meeting the speaker with those knock-down arguments known and approved only by ruffians, and, however obtuse in perception, he cannot fail to perceive that God has wrought a great change in a brief space.

Let us not be unmindful, dear brethren, of his mercy and wonder-working power among us.

J. P. STODDARD.

FROM MAHASKA COUNTY, IOWA.

NEW SHARON, Iowa,
12th Month, 3d, 1877.

I have been thinking for some time that it would not be uninteresting to you to hear something more of the lectures, and their effect, delivered at this place by Rev. H. H. Hinman last 8th month.

On his arrival here the Friends' meeting house was engaged for three lectures, providing it was wanted. At the close of the first lecture, a desire was expressed by some of the citizens to hear him again, but the person from whom the house was engaged, being a Mason in principle (but Masonic authority says he was expelled years ago for unmasonic conduct), gave Hinman to understand he could have the house no more. Thus we were compelled to rent the city hall for the other two lectures.

Notwithstanding Friends' discipline of Iowa declares Masonry un-Christian, yet this meeting has allowed itself to be largely controlled by a very small Masonic influence for some time. There was a good attendance at the hall, and the lectures were acknowledged to be argumentative and instructive, except by the adhering secret society members and their sympathizers, and there was no disorder, except by some of this class, whose ears were made to itch on account of the truths they were hearing from the lips of Hinman, and they seemed obliged to frequently leave the hall for relief. At the close of the second lecture a person arose whose language proved him to be the half editor of the New Sharon *Star*, and Masonic authority says he was Worshipful Master of the Masonic lodge of Sharon. He assumed a very benevolent attitude and proposed paying hall rent the third evening, which was accepted. And if you had heard the language that came from his lips, the third evening especially, and read the editorial of his paper immediately following, you would have been impelled, with the citizens of this community, to have assumed the position of the fraternity at the raising of Hiram Abiff; and, as we also understand from Masonic authority, the lodge assumed, and declared him so far gone that he was unfit for Worshipful any longer.

The effect the lectures have had is to strengthen the cause of reform in this part of Iowa, and yet we have but few who will openly and at all times defend the cause.

H. COPE.

FROM MINNESOTA.

WASIOJA, AND DODGE COUNTY CONVENTION.

WASIOJA, Minn., Dec. 7, '77.

DEAR BRO. K.—On Tuesday evening, Dec. 4th, I addressed a fair audience, mostly students, in the Wasioja Seminary. The darkness and the rain kept many away, but among those who attended was a candid Mason. He said he had not interpreted his Masonic obligation as being in conflict with his obligation to Christ, but if the authors from whom I quoted taught that Masonry is a Christless religion, and if that is Masonry, he discarded it altogether. There is hope for that man.

Among the students in this prosperous seminary I found Bro. Hunt, formerly a student of Wheaton. He has now quite recovered from the effects of the railroad accident at Wheaton and is able to study. He hopes to return to Wheaton.

On Tuesday, the 4th, I rode with Bro. Shepherdson, formerly of Wheaton, to Concord, five and a half miles, through heavy drifts and facing a Minnesota wind. We reached there thoroughly chilled, and found the Baptist church well-filled with an attentive audience. I spoke nearly two hours. This was the opening meeting of the Dodge County Christian Association.

On Thursday morning the Association met and spent a season in devotional exercises, after which reports were read and eommittees appointed. At 2 P. M. the convention met and listened to reports from the President, W. S. Hilman and the Corresponding Secretary, Prof. E. S. Paine. The officers remain as during the last year. A discussion then ensued on "What effect have secret organizations on the church?" This was opened by Rev. H. E. Walker. He thought: 1st. Secret societies tended to disparage the church by assuming to do its work by human methods. 2nd. They tended to distract and divide the church by instituting a divided allegiance and responsibility. 3rd. They tended to impair mutual confidence and brotherly love.

H. H. Hinman thought that every form of organized secretism destroys church fellowship and must destroy the church unless destroyed by it. Church fellowship implies mutual confidence in the candor and integrity of our brethren, and a mutual obligation to "commend ourselves to every man's conscience in the sight of God." Secretism forbids this. It requires us to hide from our brother what we do in the lodge, or in accordance to its laws, and forbids us to exercise that simplicity and godly sincerity which is the essence of Christian character and the basis of fellowship.

2d. Secretism repudiates all responsibility to the church for what men do in the lodge. Every church holds its members to a moral responsibility for all of their conduct. The church of Rome seeks to secure this responsibility through the confessional, and hence forbids membership with every secret society not in subordination to the church, as inconsistent with the regular confession to the priest of all conduct of questionable morality. We do not admit the right of the confessional, but we do insist on a moral responsibility to the church which is equally binding. The church has a right to inquire into all the conduct of any of its members which it may deem to be wrong, and any organization that denies this right is at war with the church and with humanity.

The following preamble and resolutions were then presented and adopted:

WHEREAS, Freemasonry is at once the common pattern and fruitful mother of all the different forms of organized secretism, and

WHEREAS, It stands indicted for the following crimes against the public welfare:

1st. It is a source of suspicion, discord and strife.

2nd. It builds up a privileged class sworn to an unjust partiality for one another.

3rd. It repudiates all responsibility to public opinion.

4th. It claims an allegiance which is held to be paramount to that due to the church or the state.

5th. It demands a religious worship which excludes the Lord Jesus Christ.

6th. It corrupts public morals by requiring hypocrisy, fraud and falsehood in reference to its pretended secrets, therefore

Resolved, That in our opinion it is the duty of all good citizens to oppose Freemasonry and all other anti-Christion institutions by every legitimate means.

Resolved, That our thanks are due to the Baptist church of this place for the use of their house of worship; to the citizens of Concord for their hospitality, and to the press of Dodge county and of the State, which has courteously noticed our convention.

In the evening the house was well filled. After a season of devotional exercises I spoke for about two hours on "Freemasonry — a fraud—a false religion—a practical conspiracy."

After which the convention adjourned to meet at the call of its executive committee.

H. H. HINMAN.

REPORT OF REV. H. H. HINMAN

TO THE ILLINOIS STATE CONVENTION.

TO THE ILLINOIS CHRISTIAN ASSOCIATION:—*Dear Brethren:*—I am not able to be with you in your convention and therefore send my report. I have been permitted by the good providence of God to labor almost continuously during the last year. My report extends from Nov. 1, 1876, to Dec. 1, 1877. I have labored 349 days, given about 185 lectures and sermons, attended and participated in five State conventions, viz: One in Iowa, two in Wisconsin, two in Indiana, and one national meeting at Dayton. Most of my work has, for various reasons, been out of the State.

The total expenses have been as follows:

Railroad fare, postage, hotel fare, etc.	$ 232 61
349 days wages at $2.00 per day	698 00
Total	$930 61

There has been collected on the field:

Cash for general purposes	$360 98
For publishing house, cash	14 00
Notes	247 50
Total	$522 48

Rev. J. P. Richards has also labored acceptably during a part of the year. I trust he will be with you and make a report. There has been much during the past year to encourage us. The wonderful impetus given to the temperance reform by the Murphy movement has shown how absurd was the plea that a secret organization was needed to promote the cause of temperance The grange has been steadily declining and many of its patrons now confess that they were duped and swindled. The terrible riots of last summer, the work of secret organizations, have called attention to the power of organized secrecy, and the danger of having a large, well drilled and disciplined army in our midst, whose officers are not subject either to civil or military authority, and which repudiates all responsibility except to itself. Such are the Knight Templars, all of whom are Freemasons. It is an encouraging fact that Masonic statistics completely refute the oft repeated assertion that our work builds up Masonry. During the last year the members of lodges have increased but one-half per cent.; only 17,169 were admitted and restored, while 18,920 withdrew and 18,325 were suspended. In those States where the subject has been most discussed there has been a decline. The net loss in Illinois was 527; in Indiana 123; in New York 205 and this process of disintegration must go on in an accelerated ratio. The outlook is full of hope. Let us press on to the conflict.

H. H. HINMAN,
State Agent for Illinois.

—A great meeting was held in the Tabernacle last week to give expression of the business men of Chicago in favor of the remonitization of silver.

Correspondence.

Some Reasons Why Churches Lack the Power of God.

Chicago, Dec. 8, 1877.

At our prayer meeting (First Baptist church) last evening, some reasons were given to account for the felt apathy in regard to the extension of the Kingdom of God. One was a belief that the heathen will be saved without preaching; another was a belief that the wicked will be annihilated; and another was a belief that all mankind will ultimately be saved.

Now all Christians know that the above mentioned heresies are abominations in the sight of God, and, perhaps, sufficient to account for the felt apathy. But there is another reason vividly before my mind. Our Baptist churches are mingling the cup of devils with the cup of the Lord at the communion table. It is estimated that more than one-half our Baptist ministers and nine-tenths of the Methodist ministers are Freemasons. If you will step into 190 South Clark street you will see hanging on the wall a Freemasons' chart. On this chart you will see an obscene symbol of pagan worship, the phallus, represented by the point within a circle. On one side of this symbol stands John the Baptist; on the other side John the Evangelist, and they together holding the Bible over the symbol.

I am gravely and positively assured by the Mason in charge that the Saints John were Masons, and referred to the historian Josephus for proof.

The Mason is taught that "this circle represents the boundary line of his duty." When the Bible is quoted from by their own authors, for use in the lodge room, the name of the Redeemer is torn out of the quotation.

They, independently of the Son of God, profess to save the soul, and they teach that the soul of the deceased Mason goes to the Grand Lodge above, where the Great Architect of the Universe, God, presides.

Is it any wonder if God is angry with His people for fellowshiping Freemasons? And will it be surprising if they meet with the same fate as the four hundred and fifty prophets of Baal did on Mount Carmel?

Surely it would be well if the sinners in Zion could be afraid, and fearfulness surprise the hypocrites, and the inquiry be made, "Who among us shall dwell with everlasting burnings, and who shall dwell with devouring fire?"

William Fenton.

This article was written for the *Standard*, but, while the editor of that paper appreciates the truth of the article, and is in entire sympathy with the truth which exposes the iniquities of Freemasonry, circumstances beyond his control prevent its acceptance by that paper, there being so large a number of the Baptist denomination, both ministers and laymen, in the Masonic order. Therefore we fall back upon the *Christian Cynosure* for the presentation of truth where error is to be exposed in our own denomination. W. F.

Virginia United Brethren Conference Sound.

Westfield College,
Illinois, Dec, 8, 1877.

Editor Cynosure: In looking over your excellent paper of December 6, I happened to see an article entitled "No Nullification," in which some observations are made on our rule relating to secret societies, in connection with which Virginia conference is mentioned as sustaining a spirit of nullification. If you will permit a correction, I will say that Virginia conference is loyal, and, out of a membership of more than seven thousand, I do not think twenty-five members can be found connected with secret associations. I speak advisedly, for I am a member of that conference, and have had ample opportunity for knowing whereof I affirm. Furthermore, this conference indorses the law as it is, and, with very few exceptions, is a unit in opposing the foe of liberty. Virginia conference has always stood firm for the principles of the United Brethren church, and where her ministers faithfully fulfilled their obligations happy results followed. I make this statement so that a wrong impression may not obtain in respect to the United Brethren church in the East.

There is not so much disloyalty there as is commonly supposed. There is a great deal of misrepresentation for effect.

P. W. Weller.

Note.—We are happy to be able to print this correction from Bro. Weller, who is completing his education under President Allen. Would that the same could be done for all the United Brethren conferences—that they were sound in the faith and doctrine of the church.—Ed.

Brown, the Evangelist.

W. Belleville, Ill.

In Paul's second epistle to Timothy iv. 5, the Apostle exhorts him to "do the work of an evangelist." By turning to Ephesians iv. 11–13, you will find what the work of an evangelist should be. The Apostle says that evangelists were given "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ."

The evangelist whose name appears at the head of this article, together with a young man by the name of Stevens, as singer, has lately held a series of "union evangelistic services," in the city of Belleville, St. Clair county, Illinois. I wish to refer to some of his teachings while here, and let the reader judge whether he is doing the work of an evangelist, namely "perfecting the saints," or whether the doctrines taught by him have any tendency in that direction.

Quoting the words of Jesus Mr. B. said: "'Thou shalt love the Lord thy God with all thy heart.' Do you do that? I don't. Did you ever see any one who did do it? I never did. And the Lord Jesus knew no one could do so when he used those words." What a wonderful tendency that has toward "perfecting the saints!" It sounds as though it came from "Bob" Ingersoll. "Doing the work of an evangelist," indeed! Is that it? Going about the country teaching men they cannot keep the plainest commandment contained in the Bible, and that the Lord Jesus Christ was the veriest tyrant, requiring what he knew no one could perform.

Again, look at the following: "When Jesus Christ died on the cross 1800 years ago, all sin, *past*, *present* and *future*, was forgiven." Does that have a tendency to "perfect the saints?" Just about as much as Universalism tends in that direction.

Again: "Would you leave the Masonic fraternity because there are corrupt men in it? No. Then never leave the church for that reason."

Now ponder the above. Although put in the form of a question, what does the answer imply? Simply this, that Mr. Brown considered it inconsistent to leave the Masonic fraternity because there are corrupt men in it as well as to leave a church for that cause. This no doubt sounded very pleasing to the ears of Masons and members of corrupt, backslidden churches, filled with pride, formality, secret societies, etc., but if the "saints" will be "perfected," or the "body of Christ edified" by such preaching, I fail to see it.

Again, the following, though "checked" to death by Fletcher a hundred years ago, nevertheless sounds familiar: "If any one is once converted he can never fall entirely away and be lost." I should say that was a pretty good antidote for the troubled conscience of the "backslider in heart," who is trampling "under foot the Son of God, and counting the blood of the covenant wherewith he was sanctified, an unholy thing."

Once more: "There are two kinds of sin—sin upon us and sin within us. All Christians may be saved from sin upon them, but no one can be saved from sin within him in this life." Again I am led to exclaim, What a wonderful tendency to "perfect the saints!" How does the above harmonize with the teachings of God's own Word? For answer I would direct the readers of the *Cynosure* to the following passages, only two of which I will quote:

"For he (Christ) is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver. And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. iii. 2, 3.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1.

Rev. C. G. Finney in one of his sermons, referring to the passages quoted, uses this language:

"Now what should we think of the teachings of Paul if he had immediately subjoined, 'Take care lest any of you should be led by these remarks to indulge the very dangerous and erroneous expectation that you can perfect holiness, or cleanse yourselves from all sin, either of flesh or spirit in this world. Would not this have been trifling with the intelligence and Christian sensibility of every reader of his words through all time? Should we not account it as substantially blasphemous?

"To teach that such an expectation is dangerous is a great deal worse than no teaching at all. Far better leave men to their own unaided reading of God's Word, for this could scarcely in any case so sadly mislead them, however inclined they might be to the misapprehension."

So I think; and by the grace of God I shall not countenance or endorse or bid "God speed" to such evangelists, though all earth and hell should cry "uncharitable" and "old fogy."

Here are the passages to which I would call attention: Ps. 24:3; Ps. 51:6, 7; Ezek. 36:25–29; Zec. 13:1; Isa. 1:18; Matt. 5:8; Rom. 6:6, 7; Titus 2:14; 1 Jno. 1:7–9; 3:3; Acts 15:9; 1 Pet. 1:16; Eph. 5:25-27; Acts 26:18; Heb. 9:14; 10:14, 15; 10:19; 1 Pet. 1:22; 1 Tim. 1:5; Heb. 7:25.

For any intelligent person to say, after reading these passages, that the Bible does not teach that Christians may be saved from *all* sin, is infidelity.

The above quotations from Mr. Brown, are very near if not quite in his exact language.

M. L. Vorheis.

A Good Suggestion.

Editor Cynosure: A letter has been sent to me, written by one of the leading members of the American party (Mr. E. J. Chalfant of York, Pennsylvania) and addressed to the editor of *Scribner's Magazine*. But believing that it will better serve its purpose by being made an open letter, I take the liberty to send it to you, with the request that it should be published in the *Cynosure*, for the benefit of our friends and the public.

The press of the country seems to be so overshadowed by the "secret empire," that it is exceedingly doubtful whether *Scribner's* or any other magazine, outside of our own

papers, would publish this able document of Mr. Chalfant, or even a much more able one still, if possible. I therefore think it advisable that the readers of the *Cynosure* should see for themselves what kind of information the press of the country, under the influence of the lodge, usually suppresses, and seldom allows to come to the light.

Respectfully yours,
J. W. PHELPS.

YORK, Pa., Nov. 30, 1877.

Editor Scribner's Magazine: At the request of several prominent anti-secret reformers, I write to you for information in regard to an anti-secret political paper, which they desire to aid and also to locate in the city of New York. As your city has given to the world the most audacious ring it has ever been cursed with, it seems very proper to establish a national anti-ring newspaper in it.

It has been suggested to call the new paper *The American* or *The True American*. It is proposed to make it a reliable weekly newspaper, of high moral character. Its main object will be to enlighten the American people in regard to rings of every description.

As the anti-secret papers now in the field are, with one exception, religious organs, the proposed political newspaper is certainly needed.

One great task for the new paper will be to show the evils arising from secret societies, many of which are supposed to be benevolent and based upon sound moral principles.

The anti-secret reformers are convinced of the necessity of adopting speedy measures for prohibiting secret associations by political action.

A secret society is only a ring. The death-penalty secret associations are grossly immoral and extremely dangerous. The so-called benevolent orders and the so-claimed temperance orders are probably all officered by Masons, and are simply Masonic primary schools and recruiting offices.

The Masonic order is only a very old London ring. It has a death penalty in every degree. It is a perfect secret system adapted to any bad purpose which the most vicious men may desire to use it for. It has a demoralizing social system, a criminal protective system, a vicious police system, a sly, thieving system, and a cunning slander and murder system. And a well trained Royal Arch Mason is the most accomplished ring-man in the known world. He is a perfect Jesuitical demagogue.

Every Masonic lodge is a school of vice and crime. In these schools the vicious tendencies are stimulated and developed. Dishonesty, hypocrisy, craft and all un-American qualities are taught to perfection.

The Masonic lodges of the city and State of New York are the foundation of the powerful Tammany Ring. Tammany Hall is only the headquarters of the Masonic demagogues of the city of New York. Tweed, the hero of Perfect Ashlar Lodge of A. F. & A. Masons of New York, aided by his fellow Masons, and supported by the Jesuits and their Roman voters, has been and may yet be the great Masonic ring master, who laughs at American institutions and ideas.

The present corrupt state of society, the Southern outrages, the muzzled press, the labor riots, the demoralization of the Democratic and Republican parties, and the Rebellion, are only a few of the unfortunate results of the Masonic conspiracy.

If you can give me the address of any New Yorkers who possess a sufficient amount of enterprise, money and manhood to start the needed paper I will be pleased to correspond with them and state what aid they may receive from us. Yours respectfully, E. J. CHALFANT.

OUR MAIL.

Rev. H. S. Limbocker, Butler, Mich., writes:

"The Lord has blessed us here in this field of labor where the anti-secret doctrine is taught. Twenty-five or thirty have been hopefully brought to Christ. I have baptised nineteen and twenty-one have been added to the church and the work is still progressing. Thank God."

Thos. C. Radabaugh, Cambria Mills, Mich., writes:

"For the last month the lodge here has been in a perpetual uproar, the members warring one with the other. * * I pray that we may have a glorious time at our State convention at Hudson."

Isaac Crane, Peru, Ind., writes:

"I look upon the initiation of Masonry to be like Rarey's system of training wild horses."

I. J. Gilbert, Derby, Ct., writes:

"The tracts do a good work."

Mrs. A. Lewis, Malvern, Iowa, writes:

"I heard a moral Mason say yesterday that three quarters of the business men here were Masons, ministers included. * * Rev. H. H. Hinman gave us one lecture and a good one, but I fear it will be like drawing a bucket of water most to the top of the well and then letting it fall back again, unless he is followed up by good and daring men."

The success of the Anti-masonic reform must depend upon constant home effort. Lectures help, but accomplish little unless they are followed every day with faithful work.

Titus C. Briggs, Ionia, Chickasaw county, Iowa, writes:

"I rejoice in the cheering intelligence brought me in the *Cynosure*. Evidence I have constantly before me that Masonry blights the religion of Christ. Worldly interest controls the clergy and the church. This is the rule, the opposite the exception. Truth is a beautiful mirror, good in the parlor, but not suitable for business. Success is both merit and talent. However repulsive may be such sentiments, facts demonstrate their universality."

John G. Miller, Coulterville, Ill., writes:

"I am exceedingly pleased with the pieces on religion. They are sound, well chosen and very profitable. You all ought to be Old Light Covenanters."

Joseph Hodgson and Michael Turner, Rose Creek City, Nebraska, write:

"The cause though new here, is growing."

W. W. Stringer, Ridge, Noble county, Ohio, writes:

"I cannot see how to do without the *Cynosure*. It has the true ring for pure stuff. You have my prayers to aid you in such a glorious enterprise. May God speed the happy day when wickedness in high places shall be brought low, and the abominable works of darkness shall be chased out of this world and the Lord's kingdom shall triumph throughout the world."

J. S. Amidon, Corry, Pennsylvania, writes:

"I have read the doings of the Dayton Convention with much interest. * * * Freemasonry is a supplanter, trying to do the work of Jesus and the church. Now Jesus is the light of the world and the church is required to put their light on a candle-stick so that all may see it."

Elbert Marcy, Camden, Kent county, Delaware, writes:

"The devil in the shape of Freemasonry is doing all he can to get control of old and young in this handsome little State by organizing all kinds of secret societies, the Freemasons, Odd-fellows, Grangers, Good Templars and Juvenile Templars. They are sworn enemies of mine because I do all I can to keep my family and all others from joining. The stationed preacher this and last year are both Masons and refuse to read anything against secret societies."

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The Christian Cynosure

CHICAGO, THURSDAY, DEC. 20, 1877.

NEW YEARS will come in a few days. What better present can you make a friend than a copy of the *Cynosure* for a year? Thousands of $2.00 presents will be given whose enjoyment will be only for a day, but a weekly paper brings the remembrance of the giver fifty-two times a year. Send it to your pastor or some other minister who would be glad of it but is not able to subscribe.

ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words, etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

THE CHICAGO CHRISTIAN ASSOCIATION.

Although its special object is to promote pure Christianity by opposing secret societies, this society is conducting a free Reading Room, and has recently opened a weekly Gospel Temperance Meeting, which promises, under the blessing of God, to do much good. The meeting on last Thursday evening, Dec. 13th, was opened with devotional exercises and remarks by Rev. Mr. Fenton, a young Baptist minister, who will, if we mistake not, do much service in the Anti-masonic reform. He presented to the meeting forcibly the fact that no drunkard shall inherit the kingdom of God, giving reasons why this would be impossible. He concluded his remarks by saying that the fact that no drunkard could inherit the kingdom of God, should arouse all Christians to intense and persevering efforts in the cause of temperance. The suggestive and thrilling song, written by P. P. Bliss, "Where hast thou gleaned to-day?" was then sung, after which the meeting was thrown open to to those present. An earnest spirit pervaded it. Prayer followed prayer in quick succession, after which General Potter, who has been successfully engaged in the temperance work in Indiana and Ohio, gave us a brief account of his own experience. He was educated at West Point, a place not calculated to inculcate principles of temperance or Christianity. When the war broke out he entered the army and soon after rose to the position of general. At the close of the war he left the army worth a hundred thousand dollars. During this time, and afterwards until about eight months ago, his associates were generally drinking men, and in consequence of this and of his own intemperate habits, his property is now all gone. Eight months ago he was induced to sign the temperance pledge; and those who led him to sign it continued to look after his spiritual welfare, and led him to Christ. He is now in the field a successful Christian temperance worker. His remarks were followed by others and by Mr. Tucker, a reformed drunkard, who is also a successful temperance worker. He has recently been laboring in Michigan. Both of these gentlemen brought out forcibly the importance of the *conversion* of drinking men.

We hope that the local Christian associations throughout the country are actively engaged in working for the salvation of souls, always presenting Christ as the Cure for Freemasonry, intemperance, profanity, and all other plagues which are raging in this sin-cursed world.

"*CHRISTMAS.*"

The promise of last week of an article is more than made good we believe by the reproduction entire of Prof. Adkin's article from the *Standard*, the Baptist organ of this city. We do not recollect reading any article setting forth the main objection to the observance of this day in a more striking and original manner, and would urge the study of the subject from this standpoint by every one who is undecided about the celebration of next Tuesday. The fear to take a stand for the truth on this question because of popular opinion and the general celebration of the day is "the fear of man which bringeth a snare." Its popular features would soon be lost to Christians if a few families in every community should on principle and for Christ's sake set themselves against it.

Upon this yielding Bible ground to worldly principles and fashionable amusements we cannot forbear quoting the report and comment of the *United Presbyterian* on the discussion of these questions in the Pittsburgh Presbytery lately:

"The Pittsburgh Presbytery of the Presbyterian church met in this city last week, during which it engaged in a lively discussion of the question of popular amusements. There was a decided difference of sentiment among the members in respect to what is right and wrong in recreation and pastimes, as these are currently practiced by professing Christians and regarding the length to which the church ought to go in encouraging and restraining. The humiliating statement was made by one of the pastors that if a certain resolution condemning what all heavenly-minded people feel to be a dissipation were passed, it would drive many members from their fellowship. And the discouraging fact was disclosed, both by the debate and the vote, that about one-half of the ministers and elders were willing to make concessions in behalf of fashionable worldliness. The desire for more liberty in the line of worldly enjoyment is invariably an indication that the spiritual condition of those who express it needs toning up. If the heart is full of love to the Saviour, and if the seriousness of the Gospel is rightly entertained and felt, there will be no disposition on the part of any Christian to seek the satisfactions, as they are improperly called, of theater, ball-room and fashionable society. They perish and disappear before the higher enjoyments that come from communion with God and devotion to his service."

—Rev. J. P. Stoddard is in Michigan this week attending the meeting of the State Association at Hudson. He spent the Sabbath at Crown Point, Indiana. Past Master Ronayne is also expecting to be at Hudson.

—Rev. H. H. Hinman returned from Minnesota to his home in Wheaton last Friday. He expected to return for work in Wisconsin early this week.

—The Hudson, Ohio, *Enterprise* has started the story that Past Master Ronayne stole a horse when he left Northfield, Ohio, where he opened the lodge after the Dayton Convention. It is hardly necessary to say that the story is false in whole and in detail, and is little to the credit of the Masonic enterprise of Northern Ohio. It is however being handed glibly about, the Quaker-Freemason of the *Advocate* New York, putting it in with a smack, and Father McDermott, the priestly defender of the lodge in Waverly, Iowa, who reads the *Advocate* with some care, thinks it a Hercules club to defend himself from being riddled by the grape and canister of Ronayne's late letter on his case.

—There are five commanderies of Knights Templar in Washington city to assist in supplying the necessary Masonic influence in running the government. A correspondent of the Chicago *Tribune* last year in noticing the meeting of the Supreme Masonic Council of the Scottish rite which was held in Washington in May says:

"This body, which is the mother council of the world, has jurisdiction over all of the States south of Mason and Dixon's line and west of the Mississippi river. Gen. Albert Pike, the Sovereign Grand Commander of the Council, will preside, with Dr. Mackey, formerly of Charleston, as Secretary-General. Robert Toombs, of Georgia, is a thirty-third degree member of this council and takes a great interest in the workings of the order."

—The Ogdensburg, Ind., *Gazette* of last week points some sharp queries at the lodge in the following items:

We see from an exchange that the Grand Lodge of Free and Accepted Masons in France, working under or by the French rites, have stricken from the obligation of candidates to admission the clause requiring them to believe in God. They never were required to believe in Christ, but are in the habit of giving as an excuse that they were created first—before Christ was born. Wonder now if they will try to have an existence before God? Or perhaps they are aiming to initiate Bob Ingersoll. But, as the Masons of the United States are not run according to French rites, Bob will have to stay out until there is a little more advancement made.

—The Odd-fellows have spent a large amount in getting up a fine supper, and, being a charitable institution, it is now in order to distribute the fragments among the poor.

—The *Brethren at Work*, an enterprising Dunker paper of Lanark Ill., puts down this solid plank in its platform:

It stands opposed to secret societies of every grade and order, believing them to be, not only contrary to the teaching of the Scriptures, but calculated to subvert that bond of union that should exist among the followers of one who said, "In secret have I said nothing."

—A moral defeat which mars all apparent goodness is thus pointed out by the *United Presbyterian:*

It is remarked by one of our contemporaries, as a matter of congratulation, that a gentleman recently elected to a high official position in the State of Pennsylvania is a ruling Elder in the Presbyterian church and the Superintendent of a Sabbath School. This is commendable. It is also encouraging to see a man holding offices so honorable in the church elevated to places of responsibility in public life. But it is related of the same gentleman that, on the occasion of a parade of Freemasons, he was prominent in the procession, marching through the streets of a city dressed elaborately in the regalia of the order. This is not creditable either to his sense or to his religion. And our impression is that a man who will walk the streets in broad daylight tricked out in Masonic flummery is mentally defective to the extent of being unfit and unsafe either as a religious teacher or judicial guide.

—The Catholic Archbishop of San Francisco lately addressed the following wise words to the churches under his supervision:

"It is our duty to keep away from secret organizations calculated to endanger the peace of the community, but held under the plea of improving the condition of the people. Many allow themselves to be misguided and enrolled into associations led by irresponsible men for evil purposes, the disturbance of the peace, the destruction of property and life, and the establishing of anarchy. Such seditions always entail much suffering and misery, violent deaths and a train of evil calamities, while the thoughtless crowds of more or less innocent people who allow themselves to be seduced by evil plotters are generally the first victims and greatest sufferers."

—A correspondent of the *Daily Times*, Bethlehem, Pa., in reporting the execution of four members of the secret "Ancient Order of Hibernians," or Mollie Maguires, at Mauch Chunk last June, says that one of them when asked on the scaffold if he had anything to say, "replied that he would warn all men

against secret societies, that if it had not been for secret societies he would not be here to-day."

Mr. Moody is true as the needle to his testimony against the lodge. During his meetings in Manchester, New Hampshire, he created a great sensation among Freemasons and Odd-fellows by his plain terms of disapproval, and by allowing questions to be asked respecting the reasons of his disapproval of the lodge.

Religious Intelligence.

—The Presbytery of Chicago, United Presbyterian church, at its last meeting considered the request of Rev. W. T. Moffett to be released from the pastoral care of the church in Somonauk, Ill., where he has labored for sixteen years. The request was reluctantly granted.

—Rev. George Muller of England, lately addressed the pastors of the Philadelphia churches. He argued in favor of a daily season of prayer and the reading of the Scriptures, both of which would be found to impart encouragement and new strength, and make one better acquainted with God. Before preaching, he said, pray for power and ability to do so, and make people believe by our acts that we are honest and sincere in what we do and say. He closed with a word to young ministers, whom he admonished to sink ambition and personal pride, and do everything for the glory and advancement of God's kingdom.

—The Philadelphia Sabbath Association, an organization which has grown out of the opposition to the opening of the Permanent Exhibition on the Sabbath, is doing good service. At a late meeting it was resolved to have 100 000 copies of the addresses of the Rev. Drs. John Hall of New York and H. W. Warren of Philadelphia, delivered at the great Sabbath meeting in Horticultural Hall some weeks ago, published for gratuitous distribution.

—Dr. McAll and Miss De Broen have been engaged for some time in holding evangelical meetings in Paris, and such have been their influence and power there, that the Rev. Dr. Forbes, who is well acquainted in that city, declares that the moderation which prevailed in the communistic quarters of Paris during the late exciting election was largely owing to the fact that 4 000 or 5 000 persons, mostly working men, attended these meetings weekly and are impressed with the simple reading of the Scriptures and other religious exercises.

—Rev. Samuel Collins of the United Presbyterian Publishing House, Pittsburgh, Pa., has just purchased seven desirable vacant lots, adjoining the parsonage and deeded the same to the Trustees of Carmel, Ind., for the use of the pastor, to be part and parcel of the parsonage forever.

—One of the largest Bible classes in the world is that conducted by W. H. Thompson, M. D., at Association Hall, New York city, every Sunday afternoon. He has an average class of 1,000.

—The thirty first annual meeting of the American Missionary Association convened at Plymouth Congregational church, Syracuse, New York, on Tuesday afternoon, October twenty-third. Colonel Hamond, of Chicago, presided. The treasurer's report showed a total income of $207,695.26; an expenditure of $179,279 17. Thus, by the most careful economy and by some special avails, the debt has been reduced nearly one-third, $30,416 09 having been paid; the remaining indebtedness being $62 816 90.

The report of the executive committee showed a year of vigorous and successful work. The twenty-eight schools of all grades are full, the standard advancing, the influence religious. The better classes of Southern people are showing deepened sympathy with the work, and the Southern States are providing more fully for the education of the colored people.

To prepare teachers is the special work of the association. Of its 5,500 pupils, three-fourths will teach as soon as they are qualified. Seventy-four students are in training for the ministry of the gospel in three theological schools.

Fifty-nine churches have been planted, with a membership of 4,048, and 7,036 children in the Sunday schools. These are new churches, all of them, and wholly in the interests of morality and truth.

The fruit of the Southern work is seen in the reinforcement of the Mendi mission by three negro missionaries, a minister, a physician, and a teacher, who, with their families, set sail a month ago for Africa. A special fund for this work is in the treasury of the association.

Eleven schools have been maintained among the Chinese, with 1,155 pupils. The converts among them are taken into the American churches.

Five schools, with 287 pupils and two churches, represent the work not already accomplished by other bodies in the six Indian agencies of which the association has the nomination.

—Rev. J. W. Bain, whose resignation of the pastoral work of the United Presbyterian church of this city was so generally regretted, has settled at Hamilton, Ohio, where he was installed over the U. P. church on Monday evening last.

—Reports from New England revivals state that Messrs. Moody and Sankey have begun work in Providence under favorable auspices. Their first meetings, Sunday, December 2, attracted a throng of people such as had never been gathered in the city before. The evening services had been appointed for 7:30, but began at 6:30, the hall having then been filled for some time. Overflow meetings were held in two adjoining churches. All the subsequent meetings, particularly at noon, have been largely attended. At Newport, Messrs. Needham and Cato have organized a special service for boys, which is described as being particularly interesting. The result of the Whittle and McGranahan revival at Rutland, Vermont, is about 300 converts. The work is being continued by Mrs. Hammond, who addresses large meetings nightly. Arrangements are being made with Major Whittle to visit Meriden during January. He is now at Lawrence, Massachusetts. Another revivalist is Mr. A. B. Earle, who travels in company with Mr. Hodges, and is now stirring up the churches in Agawam, Massachusetts. His last field of labor was Rockville, Connecticut, where ninety converts were added to the church. In North Egremont a series of meetings is being held by Miss Kate Lewis.

Week of Prayer.—The *Evangelical Alliance* offers a list of topics for the observance of the Week of Prayer, Jan. 6–13, 1878, substantially as follows:

Sunday, Jan. 6th.—Christian union perfected.

Monday, Jan. 7th.—Remembrance of personal and relative mercies.

Tuesday, Jan. 8th. — For the church of Christ in all lands; and for the grace and guidance of the Holy Spirit.

Wednesday, Jan. 9th.—For Christian families: young people at school, colleges and seminaries and entering business.

Thursday, Jan. 10th.— For nations, rulers and magistrates, the army and navy, benevolent institutions, religious liberty and the reign of righteousness.

Friday, Jan. 11th. For Christian missions, Sunday schools, and for the divine blessing on all Christian efforts.

Saturday, Jan. 12th.—For the circulation of the Bible, for Sunday observance, for the intemperate, the fallen, and those who travel by land or sea.

Sunday, Jan. 13th. — Christian life.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association

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Cor. Sec'y and General Agent.—J. P. Stoddard, 18 Wabash Ave., Chicago. Wa-

Treasurer.—H L. Kellogg, 18 bash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

The Kingdom of God.

I say to thee do thon repeat
To the first man whom thou mayest meet
In lane, highway, or open street—

That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain
And anguish all are shadows vain;
That death itself shall not remain:

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet, if we will one Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

And ere thou leave him, say thou this,
Yet one word more; they only miss
The winning of that final bliss,

Who will not count it true that Love,
Blessing not cursing, rules above,
And that in it we live and move.

And one thing further make him know—
To at to believe these things are so,
This firm faith never to forego—

Despite of all that seems at strife
With blessing, all with curses rife—
That this is blessing, this is life.

—Archbishop Trench.

Enthusiasm.

It would be a sad whim in the art of metallurgy if men should take up the notion that a white heat is not useful in annealing metals; and so it is a sad whim in social science when men think the white heat we call a religious awakening is not useful in annealing society. Twice the nation has been annealed in the religious furnace just previously to being called upon to perform majestic civil duties. You remember that, the thirsty, seething, tumultuous, incalculably generative years from 1753 to 1783, or from the opening of the French war to the close of the Revolution, were preceded by what is known to history as the Great Awakening in New England in 1740, under Whitefield and Edwards. So, too, in 1857, when we were on the edge of our civil war, the whole land was moved religiously, and thus prepared to perform for itself and for mankind the sternest of all the political tasks that has been imposed in this century upon any civilized people. But our short American story is no exception to the universal experiences of social annealing.

Discussing the subtler meaning of the Reformation, Carlyle says: "Once risen into this divine white heat of temper, were it only for a season and not again, a nation is thenceforth considerable through all its remaining history. What immensities of dross and cryptopoisonous matter will it not burn out of itself in that high temperature in the course of a few years? Witness Cromwell and his Puritans, making England habitable even under the Charles Second terms for a couple of centuries more. Nations are benefited, I believe, for ages by being thrown once into divine white heat in this manner."

That is the historical law for nations, for cities, for individuals. Do not be afraid of a white. heat; it is God's method of burning out dross. Standing where Whitefield stood on the banks of the Charles, a somewhat unlettered but celebrated evangelist years ago, face to face with the culture of Harvard, was accused of leading audiences into excitement. "I have heard," said he, in reply, "of a traveler, who saw at the side of the way a woman weeping and beating her breast. He ran to her and asked, 'What can I do for you? What is the cause of your anguish?' 'My child is in the well! My child is in the well!' With swiftest dispatch assistance was given, and the child rescued. Further on this same traveler met another woman, wailing also and beating her breast. He came swiftly to her, and with great earnestness asked, 'What is your trouble?' 'My pitcher is in the well!' Our great social and political excitements are all about pitchers in wells, and our religious excitements are about children in wells." A rude metaphor, you say, to be used face to face with Harvard; but a distinguished American professor, repeating that anecdote in Halle, on the Saale, in Germany yonder, Julius Muller heard it and repeated it in his university, and it has been used among devout scholars all over Germany. Starting here on the banks of the Charles, and listened to, I presume, very haughtily by Cambridge and Boston, it has taken root in a deep portion of German literature as one of the classical illustrations of the value of a white heat.—*Joseph Cook.*

Taking Hold of God's Strength.

To take hold of God's strength effectually, the sinner must give up everything else to which he has hitherto clung with the fond dream of finding rest for his troubled soul. He must resign his self-righteousness and the scheme of salvation by meritorious works. If he clings to these he cannot take hold savingly of the strength of God. His grasp will be too feeble. Would the drowning man seize the rope cast out toward him with one hand only, while the other hand clings yet to some floating spar upon which he had hitherto placed a faint hope of rescue? And shall the sinner, buffeting with the storm of God's wrath against his sin, and sinking surely into the floods of despair, stretch toward the strength of a Deliverer his hands, still wildly clutching some delusive dream of self-extrication from his peril? No such partial grasp as this will endure the strain of the omnipotent effort which is absolutely necessary to drag him from the depths of defilement and out of the floods of his evil nature.

The strength of God's arm cannot fail, but his hold thereon will prove a false one, and he will sink back from the partial effort, only to plunge beneath the overwhelming waters of trouble—perhaps to rise no more forever!—*Ex.*

Answering a Fool According to His Folly.

Let me tell you a Dutch story right here because it comes from a Dutchman in the eastern part of Pennsylvania, and must be a true story. The Dutchman was never ashamed of his religion. In his neighborhood there was a skeptic who said, "You can't believe anything you can't understand," and some of the better class of people asked the Dutchman if he would not have a conversation with him. He said, "Yes, if you tink best."

"Have you any objections to the neighbors coming in?"

"No, shust as you tink best."

So they made the appointment, and every one was there. The old gentleman came in, and laid by his hat, and was introduced to the skeptic, and he began suddenly by saying: "Vell, now look here. I pleefs the Bible—what you pleefs?"

Said he: "I don't believe anything I can't understand."

"O, you must be one very smart man. I vas mighty glad I meet you. I ask you some questions. The odder day I vas riding along the road and I meet von dog, and that dog he had von of his ears stand up in this way and the odder one he stand down so. Now vy vas dat?"

Now that was very unhandy just then, very unhandy. He either had to prove that the dog did not have one ear standing up and the other standing down, or else say he did not believe it. So he said, "I don't know."

"O, then you are not so very smart after all. I ask you anoder question. I saw in John Smith's clover patch the clover come up so nice, and I looked over into the fields and dere was John Smith's pigs; and dere come out hair on dere packs; and in the very same clover patch was his sheep, and dere come out wool on dere packs. Now vy vas dat?"

Now, that was as bad as the other, because the same perplexity arose. He had to prove there was wool on the back of the pig, or hair on the back of the sheep; and he couldn't tell why, and, therefore, he had no business to believe it. Finally he said, "I don't know."

"Vell," he said, "you are not half so smart as you tink you are. Now I asks you anoder question. Do you pleeve dere is a God?"

"No, I don't believe any such nonsense."

"O, yes, I hear about you long ago. I know all about you. My Bible knows about you, for in my Bible he says: 'The fool says in his heart there is no God,' but you big fool, you blab it right out."—*President G. P. Hayes.*

Children's Corner.

The Boy that Laughs.

I know a funny little boy,
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan;
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks,
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school-room for a joke he takes,
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout, and mope, and sigh.

—Geo. Cooper.

The Little Penitent.

A sweet little boy, four years old, was one night observed by his female attendant to be wakeful and apparently engaged in thought. "What troubles you, dear?" he was asked. "Oh!" said he in reply, "the Bible says the foxes have holes and the birds of the air have nests, but dear Jesus had not where to lay his head! And I have such a nice, comfortable bed, and yet I am often naughty. Oh! will God forgive me?" Here his voice which had been tremulous with feeling, became quite choked and he burst into a flood of tears of penitential sorrow!

Edible Nuts.

Nuts are true seeds, and differ from fruits in having hard shells without any hard or pulpy enclosure. From the earliest times nuts, especially acorns and chestnuts, have been used for food, and at the present day in southern Europe chestnuts form a large portion of the food of the laboring classes, who, beside eating them raw and roasted, make puddings of them and polenta for pastry. The chestnut is the most farinaceous and the least oily of all the nuts, and therefore it is the most easy of digestion, but it requires boiling or roasting to burst the starch cells and render it digestible. The chestnuts of southern Europe are far superior in size and perfection to those that grow in colder climates. Though little used on our tables, they make delicious desserts.

The walnut is a native of Persia, and its fruit is much used in the green state as a pickle. This nut is very oily, and on the Continent its oil, when fresh, is used in cooking as a substitute for olive oil. In Switzerland the poor people use the refuse matter, after the oil is extracted, for bread. Walnuts and hickory nuts are often used by fancy cooks for shortening and flavoring cake; the addition of these nuts makes a delicious but very indigestible article.

Acorns from remote antiquity have been used as food for man and animals. The ancient Britons lived mostly on acorns; so, said Galen, did the Arcadians. They were prepared in many shapes, boiled and roasted, dried and ground and made into bread. At present they are chiefly used for fattening hogs, deer and poultry, though in Norway and Sweden they are boiled and mixed with cornmeal to make bread.

Hazel nuts and filberts are the

fruit of the same tree, the former in its wild and the latter in its cultivated state. These nuts are quite free from oil. At dessert they are eaten with salt.

Fresh roasted peanuts are very agreeable in their flavor and quite nutritious. Instead of being munched between meals in all sorts of places, if they were eaten at the table as a part of the meal and thoroughly masticated, they would prove more wholesome.

The cocoanut is a product of one of the palms, and grows abundantly in all tropical regions. The kernel in its fresh state, is very nutritive, and when grated makes excellent cakes or fritters. The milk of the cocoanut forms a delicious beverage in its native country; a large nut when fresh will give half a pint of milk. When it is very young the pulp is so sott that it may be eaten with a spoon, and the shell is so thin and transparent that it may be used as a lantern. The oil obtained by pressure from the kernel is used for burning in lamps and for making fine soap. There is no part of the tree but is employed for some useful purpose, though with respect to fruit the cocoanut is one of the least productive of the palm tribe. One tree in good soil produces about one hundred cocoanuts annually.

Sweet almonds are nutritive, but difficult of digestion. The brown husk that surrounds the kernel is unwholesome and on account of its injurious qualities almonds should always be blanched. This is done by simply pouring boiling water upon the kernels. Bitter almonds are poisonous to all classes of animals. Though they do not contain prussic acid, yet, when chewed a chemical change is effected by which prussic acid is formed. The essence of bitter almonds is a most potent poison, though it is extensively used for flavoring. In the hands of a careless or ignorant cook it is dangerous, and there are a great many flavorings that could well take its place altogether.—*Ex.*

The Sabbath School.

Books and Helps for S. S. Teachers.

Taking the ground that the objects of the First-day school is Bible study and investigations for spiritual growth, for immediate religious impressions and constant Christian culture, it necessarily follows, that everything that will increase our desire to search further into the true meaning of the Holy Scriptures is a help; for the student who prayerfully searches them, as for hid treasures, will use all the helps he can. The number of books and papers published at the present time to explain and illustrate the International Lessons, is very great. The religious, and many of the secular newspapers of the country, devote a considerable space to the weekly lessons; and the various organizations have lessons leaves, etc. Probably the oldest help, written in English which we can understand, is the translation of the New Testament by William Tyndale, the martyr, who fulfilled the promise he had made to the priest years before. "I will cause the boy that driveth the plough to know more of Scripture than you do." Though hunted down from one place to another, from one country to another, compelled finally to surrender his life, he translated and printed the whole New Testament and printed it in the vernacular. In the recent copy I hold, it is compared with the translations of Coverdale, Thomas, Matthews, Taverner, Cranne, the Geneva and the Bishops'. These translations are valuable, for by them we see the changes of a living language, and, as a consequence, the need of comparing our own with the original, which has the great advantage of being a dead language and therefore not subject to the changes of meaning which will occur in all living languages, and which is calculated to becloud the true meaning of the words.

To Alexander Cruden belongs the honor of having furnished the most valuable Scripture help that we have; in some respects imperfect, with some prominent words left out (sneeze, for example), it has still kept its place, merely being condensed. He was not a man of great ability, but had what every student should have—great perseverance and love for the work.

Bengel's Gnomon, which was published in the earlier part of the last century did much to awaken a desire for a better knowledge of the New Testament, and modern exegesis owes much to him. An excellent translation of the Gnomon, was published in this country in 1860, the translator, Charlton T. Lewis, having incorporated the annotations and connections of modern Greek scholars. The inconvenience of the work is the different sentiments of different writers, and the absence of the text, but I have found this work (in two volumes of about 1,000 pages each) very valuable—the Greek and Hebrew words given are nearly always translated.

Adam Clarke was a great and a good man, as a linguist hardly equalled by any in his time, and his commentary has done much to promote the study of the Bible—I used it for a long time, but he too often wished the Bible to come to his mode of thinking, in place of allowing his ideas to be governed by the Bible itself; a notable instance of this is the argument that the Harlot Rahab was an inn-keeper, giving learned quotations from profane authors, not to the point, to prove his position. Coming down to our own day the most valuable works that I know of for obtaining a knowledge of the true meaning of the words in the Bible are the Englishman's Hebrew Bible and the Englishman's Greek Concordance, and we must have this knowledge before we can expect to understand exactly the right idea intended to be conveyed. In saying this, I am not speaking to those who have had a collegiate or university education, for they are few in our society, but to those, who, like myself enjoy and have enjoyed to teach in a Bible school, who expect to study on and who do not wish to be led astray from the correct meaning by any commentary. There are so many little words which are not considered of importance, as for instance, the prepositions, that many serious mistakes are made, which a little examination of this concordance would have prevented.

The late C. F. Hudson compiled, printed and published a Greek concordance for the pocket with the newest reading. This little book has the disadvantage of not giving the quotation, but shows unwearied diligence, and for those traveling about its value is very great.

The Englishman's Hebrew Bible, published by S. Bagster & Sons, which is a sufficient guarantee of its correctness, by the use of a large number of different marks, distinguishes and explains the divine titles, indicates presence or absence of article, the numbers, whether singular, dual or plural, the important words are traced to Hebrew roots.

The tenses are marked. The reading of such a book is tedious at first, but we soon learn to understand it.

In the Sunday-School World, a volume of over four hundred pages, which is as good an encyclopedia of First-day school work as we have, the first book recommended, after a student's Bible is one interleaved; there are few Bibles of this kind published in this country, yet when we consider the great value to ourselves of putting down on paper the results of our examination of any particular subject, the advantage of an interleaved Bible is apparent, and it is an improvement on writing a mark in the text.

I have used Dr. Smith's large Bible Dictionary since it was published, and consider such a work almost indispensable, although rather expensive. I have not seen the large edition now being published with additions and improvements. In the lessons for the first half of next year, the Kingdom of Judah, such a dictionary is the best help I know.

Whilst a knowledge of the chronology, topography, geology, etc., of the Bible is very needful, the physical character of the various countries ought to be thoroughly studied, perhaps no book after the dictionary is better than Thompson's "Land and the Book" to obtain a clear idea of the present condition of the countries which he describes.

For the lessons on Luke, in the latter half of next year, many will purchase Lange's Commentary, but in my experience there is a "too muchness," to use a Friend's expression, in it, and after reading all the notes exegetical and critical, doctrinal and ethical, homoletical and practical, one feels rather more wearied than benefited.

I know of no work which gives a clearer account of the ministry of our Lord than Farrar's Life of Christ. Written with strong reverential feeling, it embodies so much of the valuable results of late investigation and scholarship—there are perhaps few finer descriptions in the language than the account of increasing bitterness of the high priests, culminating in the cry, "crucify him," and the scribes and Pharisees—the various miracles are so vividly brought to our view and the circumstances of the various parables.

"The Differences of the Four Gospels," published by Dr. Cullis, of the Willard Tract Depository, though a very small book, will be found valuable in giving a clear distinction between the especial work of each evangelist, and what points are treated on by all.

The name of Alford is dear to those who are acquainted with his various works on the New Testament, and he did aim that all should be benefited. To the advanced scholar his Greek New Testament, with its long prelogomena is a mine of wealth, the various readings collated, the notes so conscientiously avoiding any attempt to explain away any apparent contradiction, and so complete.

"How to Study the New Testament," full of excellent advice; his revised New Testament, with the result of his labors, sold so cheaply. All these works are very valuable to the Bible student.

There are few more reliable books than Ellicott's Life of Christ. It is rather dry reading, but excellent for reference.

I must mention the Emphatic Diaglott, and yet I think that an interlinear translation may have a tendency to lessen our interest in the Greek, instead of increasing it.

The teacher at the present time has an almost unlimited choice of Bibles and portions of Scripture, bound in various styles, with text books, concordance, maps, marginal references, etc. The Paragraph Bibles are the best for study, and my own preference is for the Annotated Paragraph Bible, of the Religious Tract Society, [London], the notes are so excellent. [The pocket Paragraph Bible of this Society is among the very best of our small Bibles.—Ed. Cyn.]

Tischendorff's New Testament, published as the 1,000th volume of Tauchnitz, has all the valuable readings of the Semitic, Vatican and Alexandrian versions.

There are a number of other valuable books which I have found of much use.

Bush's Notes on the Pentateuch.

C. H. McIntosh on the Pentateuch, especially Leviticus.

Speaker's Commentary, rather too expensive.

Translation of Job, by Hackett, the gem of the Bible Union translations.

Noyes' translation of poetical and prophetical books.

Barnes on the Psalms.

Cowles' notes on the prophets.

The Authorized Version of New Testament, by Isaac Brown.

Farrbaur's Hermematical Manual and Typology.

Preparing to teach, by John Hall, J. B. Tyler and others.

Sermons, by F. W. Robertson.

Harmony of Four Gospels, by Robinson.

Greenfield's Greek Testament and Dictionary.

Winer's Grammer of New Testament Dictionary, Credo, etc.

If the teacher reads the connected history carefully, examines it thoroughly with references and concordance, and also the lesson, before referring to the views of any other persons, their ideas whether in accordance with his or not will be of value; but if they are looked at first they may become a hindrance. There is also danger of an over-familiarity with certain parts of Scripture and ignorance of others. Leviticus was to me very uninteresting, till I read the notes of C. H. McIntosh ["C. H. M."] I have found the book very interesting since.

We ought to avoid the ignorance produced by want of knowledge, by over-familiarity, by keeping to our own first opinion, or relying on the opinion of others.

I would take these positions:

First. That we ought to search the Bible for ourselves, not telling the opinion of others if we have the opportunity for examination ourselves.

Second. That a knowledge of the original ought to be aimed at.

Third. That a Greek concordance in English is needed for a true knowledge of the idea conveyed by the words.

Fourth. That an English concordance is better than any commentary.

Fifth. That a lesson prepared for us with all points hunted up will not benefit us much.

Sixth. That the more earnestly we search the Scripture the more desire will we have to devote all the time we can to this all-important work.

Seventh. That we ought never to undertake the study of the Holy Scripture without first asking our Heavenly Father, in prayer, for the illuminating power of the Holy Spirit to guide us aright.—*Address of T. Harrison in Christian Worker.*

Address of Pres. S. B. Allen of Westfield College

BEFORE THE ILLINOIS STATE CONVENTION.

"What will this babbler say?" was the outcry of some when Paul first visited Athens.

"He seemeth to be a setter forth of strange gods," was the response of others. "And they took him and brought him to Areopagus, saying, "May we not know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears. We would know therefore what these things mean."

The demand was a fair one; for by common consent the "burden of proof" rests upon the heralds of new doctrines

Paul accepted the challenge; overjoyed, no doubt, at the distinguished privilege of preaching Christ on Mar's Hill. Little concern would he have had if even the demand had been contrary to the rules of rhetoric or reason; for so dear to his heart was the theme solicited, that whether demanded in love or hate his tongue leaped joyfully to the utterance.

At Athens, Christianity, notwithstanding its supreme authority from Heaven, was reasonably challenged by idolatry, Satanic though it was; for the latter clearly had possession of the ground *de facto*, and hence had the right *de jure* to demand the credentials of any new claimant whatsoever.

Existing institutions and customs and beliefs, whether wise or unwise, right or wrong, by a sort of "squatter sovereignty," are entitled to the dominion until more worthy claims are fairly established. By their simple existence they have a presumptive title to existence. If that be called in question, their sufficient and sole task is to point to the fact of their existence, and they are not to be expected to apologize for it, nor vindicate their right in the arena of debate.

As between Freemasonry and Anti-masonry, secretism and anti-secretism, it may be a question of doubt as to where the "burden of proof" lies. Were we to judge from the majority of pulpits and presses, from what they say and from their silence; from the matter-of-course way in which they allude to lodges and omit to allude to them, we might infer that, like the sun in the heavens, or the atmosphere of the earth, the lodge is a natural and perpetual fixture in society, "without beginning of days or end of years," requiring neither advocacy nor opposition, but simply an occasional complacent comment or fulsome panegyric.

So far forth as those pulpits and presses are to be considered the impression arises that Freemasonry, secretism, has a presumption in its favor, and like a prisoner in court cannot fairly be called upon to prove its innocence, but that the "burden of proof" lies with its opposers, and until they prove its guilt it has a pre-emption right to the good will of men.

Nay more; not unfrequently studious efforts are made to depreciate and scandalize all attempts to inquire into the nature of secretism as if opposers are a set of intermeddlers, nosing around after the fashion of busy-bodies and slanderers, intent upon besmirching the reputation of something whose holiness is beyond question.

Parading around the Eleusinian mysteries pompous heralds were wont to keep shouting the ominous order, "Procul, procul, O profani," to drive away "cowans and eavesdroppers" from the magic precincts of that fore-runner and ante-type of Masonry. "Procul, procul, O profani," "Keep your distance, keep your distance, O investigators," is the expressed or implied proclamation of a lodge-ridden pulpit and press, serving as the obsequious heralds of these modern institutions which "come not to the light because their deeds are evil."

There is no other subject as to which these two great natural luminaries of the people, the pulpit and the press, so defraud the public. Other current topics of public interest are eagerly discussed and rediscussed, until all minds are saturated with them. Not so with secrecy, either in its general features or its special incorporations in societies.

I say that this is a fraud upon the public. The lodge system is either something, or it is nothing. The latter it manifestly is not. Its lovers would be mortally insulted by an assertion that it is nothing. The Sabbath-day parades of Knight Templars and other public desecrations by Masons and other orders, forbid the declaration. The stately edifices bearing cabalistic signs in our cities show that lodgeism is not a nonentity. It is something. The red-handed criminal, when displaying the "hailing sign of distress," knows it is something. The Masonic judge upon the bench knows it is something. The sheriff, confronted by the Masonic appeals of his prisoner or of him who ought to be arrested by him, knows that all this is something. The jury-box knows the same, and the honest, untrammeled non-Mason, confined in the jury-room hour after hour in vain and perplexing efforts to convince his fellow-juryman of a point made as clear as day by the testimony, if he does not, at the time, know that Masonry is what has darkened that associate's mind, knows full well that something has done so; and when he afterward learns that this unusual and incorrigible and incomprehensible stupidity was exhibited by a Mason, and that it sought to defend a Masonic prisoner, he is then fully convinced that Masonry is something.

Now, since such a thing has veritable existence, that the press, boasting to be the palladium of liberty, the bulwark of justice, the sun of human enlightenment, the preserver of society, should pass it by in silence, as if determined that the public shall know as little as possible of this whole system, or read only its praises, is a high-handed fraud. And that the pulpit should become an accomplice in this fraud is a diabolical crime against the church and the world.

As before intimated, the unnatural and unholy non-communicativeness of a chloroformed press and pulpit tends to warp public opinion into the delusion that the lodge has the same sort of unquestionable possession of the ground that civil government and the church have, so that apology, or explanation, or argument is quite superfluous, not to be demanded and if ever offered is wholly a generous gratuity bestowed upon an abject world by a natural-born autocrat. And this is precisely what suits the lodge, for nothing so dumbfounds it as to be called upon to give a reason for itself. Nothing causes its knees to smite together with fear and trembling, like standing before the bar of investigation. No thief or murderer ever shrank more cravenly from the judge's face than these systems shrink from public exposure and analysis.

To appease the just expectation of the world, they do, indeed, at times place an oily-tongued haranguer upon the rostrum. We have all heard them, as we have likewise all read the effusions, the gushing, passion-bred effusions of an ardent, amorous youth, praising the angelic object of his first love. With both these phenomanal specimens of rhetoric before us, so much are they alike, the pro-secrecy oratory and the boy's initial love-letter, that we are compelled to rank them as one and the same species of literature—strictly sentimento-imaginative—both as destitute of actuality and sound reasoning as the laws of literary composition will possibly allow. From patient, pains-taking, honest analysis of their institutions, these St. Johns'-day orators steer as far away as cautious seamen from rocky reefs. Pretending to give their hearers an egg, they cheat them, or try to cheat them with a stone.

Though, in fairness, Masonry ought to be considered the aggressive party, and hence bound to present valid reasons for its every step in society. Anti-masonry, waiving technicalities, and intent only upon promoting truth, is not careful to plead its prerogatives. Assuming the "burden of proof," even though in baseness it is thrust upon it, it courageously takes the field to engage the foe wherever found.

But there is one thing it will not do—it will not apologize for its own existence. It claims the right to exist; and that not simply a theoretical, shadowy right, dimly discerned in the legal provisions of a liberal government, held in common with the multitudinous horde of sin-bred systems; but it claims, besides, a title under the seal of universal truth, affixed by the Ruler of the universe. Nor is this title, like the royal blood of a dethroned and exiled king, barren and nugatory. It is in full force, active and efficient. Anti-masonry is not all militant, nor included in organizations, nor to be estimated by the statistics of these in age or numbers.

In round numbers the Masons count 600,000 in the United States and Canada—a small fraction of the whole population, even when the female sex, whom the landmarks of the order reject, are not included. Why so few Masons, and so many non-Masons? Because very many people have objections against Masonry. Their objections are numerous and various and sufficiently strong to preserve them from uniting with the order. Now, all such non-Masons are also Anti-masons. It is only the intenser degrees of dislike to secrecy that make themselves apparent in militant array. Water boils at 212 degrees Fahrenheit. Less than that will raise no steam to give momentum to machinery on land or sea.

The American people are one vast Anti-masonic reservoir whose waters heated by God's sacred fire, the Holy Ghost, is now at the boiling point, and in a lively state of ebullition. Steam began to generate when non-Masons began to avow themselves Anti-masons. Every instance of that sort, in church or elsewhere, was a bubble of steam over-topping the heated water. This steam began to be applied to machinery when Anti-masonry first organized. Thank God for the numbers and activity of engines of this kind, larger and smaller, and increasing, that are at work grinding sound, clean, white wheat for the nutrition of public sentiment, and carrying leaves from the tree of life "for the healing of nations."

The present Convention is an instance. By and by when all non-Masons shall have been heated to the boiling point, and all Masons, warmed by the Holy Ghost, shall have become ex-Masons, these conventions may safely cease, as anti-slavery conventions have ceased, and then the strength of all good people shall be directed to other beneficent ends.

Organized Anti-masonry may safely be looked upon as a representative body, standing not only for its members, but also for vast multitudes not yet warmed up to an active condition—yet really Anti-masons. The non's and the anti's are substantially one body.

If the question of priority of age between Masonry and Anti-masonry be raised, it is scarcely anomalous to say that Masonry is the younger. That for which Anti-masonry is actively contending—namely, human weal, fair play and untrammeled conscience, existed long before its foe; and the same spirit that contends now for these against secret societies, the destroyer of these, was a veteran in this knightly contest long before these modern foes that now so despoil the fair face of society had a being. No sooner did Masonry dare to introduce its intrusive head, in 1717, than it was met by opposition. Its own standard volumes give strong testimony that its whole marauding career in society has been beset, like rebel John Morgan's raid in the North, by resistance more or less determined; so much so that they not seldom assume the role of the persecuted, and assign their opponents to the cruel ranks of persecutors.

Even organized Anti-masonry is not confined to the present year or decade. Fifty years ago it appeared in the politics of our country, and while carrying an immense local sway in a number of States, made significant strides toward the presidency of the nation; nor can we doubt but that its victory would have been complete and permanent had not Masonry, like a possum, feigned death, and its ally, slavery, seized and held the attention of the political world. Nor in politics alone, but also in the church strong Anti-masonic legislation has been imbedded for more than one generation.

With such a record and with its noble ends, Anti-masonry must not be expected to apologize for its existence, nor for its activity, nor for its presence in Streator. However much we may revere an occasional noble patriot, or distinguished statesman, financier, or jurist of the past, who maintained some sort of connection with Masonry at some period of his life, we must not be asked to blush before them as we move against those unrighteous in-

stitutions. Nor, however we may admire certain living men whose eyes have been bandaged and necks haltered by Masonic hoodwink and cable-tow, and whose lips have sipped wine from a human skull, we cannot feel guilty or avow shame in their presence, when we stand up in calmness and kindness and diametrically oppose their system. Or if we do feel shame it is only from sympathy for such of them as, in spite of their lodge experience are still possessed of that refinement of spirit that knows how to blush at what is shameful.

This association is not an impertinent intruder among the moral agencies of this State of Illinois. It is not an intermeddler with other men's matters.

Masonry, with its numerous progeny, is busily intrenching itself at our every door, menacing our homes and our altars. It stands ready to steal away the manly independence of every choice youug man, and pervert him into a devotee at its idolatrous altars; into a sworn depository of secrets that no man ought to keep; into a self-abnegating member of a monstrous brotherhood, whose claims must eclipse all others.

It would rob our sons of that hearty and lovely frankness which makes their presence charming, and which ever betokens an unstained soul, and transform them into foxes. It would marry our daughters to men whose souls are not strictly their own, much less what genuine Christian wedlock implies, the unrestricted joint possession of their wives with themselves and their God.

When, therefore, we seek to curtail and uproot the lodge system, we are simply acting in self-defense—are clearing our dooryards of poisonous vipers, in order that our children may play in safety.

If this be the work of "busy-bodies about other men's affairs," *be it so;* we must nevertheless proceed. Our neighbors have no right to keep pets whose very nature will and must molest and injure other people. Therefore, "with malice toward none, and charity for all," we push forward this work of emancipation, which will not always receive the sneers or curses of those who now upbraid.

JOHN BROWN.

Extracts from a lecture by Z. Eastman, Esq., in the chapel of Wheaton College, December 2, 1877, the eighteenth anniversary of the execution of John Brown.

[*Concluded.*]

The verdict was rendered on the 31st of October, two weeks after the assault had been made. He was getting better as the trial proceeded and when the jury came in he was still too feeble to stand, and he arose from his cot, listened to the verdict, and composedly laid down again without saying a word. On the first of November, during the trial of the young man Coppic, he was brought in to receive sentence. He walked with considerable difficulty; it was late in the day and lights had been made and they shed a deathly pallor over his solemn, pale features, which gave no expression, and he seemed indifferent as to what was going on. When the clerk directed him to stand and say why the sentence of death should not be pronounced against him, he slowly arose, for he had something to say; he leaned forward his hands resting upon the table as in the old familiar attitude of saying grace after meals, and spoke timidly and hesitatingly as if unprepared, and made one of the most remarkable speeches ever delivered before any court. Stating a few facts and disavowing any design on his part to do anything but free the slaves, he said: "Had I so interfered in behalf of the rich, the powerful, the intelligent, the so-called great, or in behalf of any of their friends, father, mother, brother, sister, wife or children, and suffered and sacrificed what I have in this interference, it would have been all right, and every man in this court would have deemed it an act worthy of reward rather than punishment. This court acknowledges, as I suppose, the validity of the law of God. I see a book kissed here which I suppose to be the Bible or at least the New Testament. That teaches me that all things whatsoever I would that men should do unto me I should do even so unto them. It teaches me further to remember them that are in bonds as bound with them. I endeavored to act up to that instruction. I say I am yet too young to understand that God is any respecter of persons. I believe that to have interfered as I have done in behalf of his despised poor was not wrong but right. Now if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children, and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel and unjust enactments —I submit; so let it be done."

This was John Brown's last speech in a court of justice here on earth.

John Brown was sentenced after this speech, for being the protector of the poor, to be executed on the 2d of December following; giving him a month and a day in which to close up the career of usefulness in this life.

The first ebb of the tide of sympathy for Brown arose with and while he was in the power of his enemies. Of the many lost virtues of slaveholding society some survive to the credit of human nature; and one particularly is a respect for manliness and physical bravery; and the first discovery they made was that he was a brave man; and this was heralded to all the world, to meet with a response in every manly human breast. They could not tear such a man in pieces in indignation; he was better game for a public show, and to grace the dignity of their boasted law. While waiting for the execution those who respected bravery and truthfulness in all the civilized world looked upon him, and upon Virginia, and to see if she were perplexed as to what to do with that just man. Victor Hugo wrote from across the water to the Governor begging him that Washington should not be permitted to murder Servetus. Virginia seemed defiant of the world's opinion; but her hour had not yet come.

There is one more scene in which John Brown is to play his own part in the role of life. The day was one of the most beautiful ever known in that section for the season of the year. John Brown that day had need for sunshine and pleasant weather. The air was warm and mild, and the people gladly opened their windows to let in the balmy air and see John Brown go to his execution. Such a scene is one not pleasant to contemplate and I shall pass it. He was taken from the little brick jail, that lies like a doggery close by the side of the main street of Charlestou, in a furniture cart—riding on his coffin. It was a military execution, befitting the station of a captain, and by proclamation the inhabitants not bearing arms were requested to stay at home. John Brown noted the absence of the populace, and seemed to have some of his old spirit revived by the show of the military. Before leaving the jail, he gave in the simplicity of his nature, a silver half dollar to each of the condemned companions he left behind as a keepsake. On going out of the jail he childishly stooped and kissed a black child there standing in wonderment. A poor black woman expressed her sympathy by saying, "Poor man, I would help you if I could," and sent after him her prayers. Those were treasonable words. On the way he spoke of the loveliness of the day and the beauty of the country around, only cursed by slavery; and prophesied that God would not permit it to exist ten years longer. Through the nonsensical parade of the military he was at last brought to the gallows, and stood waiting like an unconcerned spectator, until the senseless parade was over, and apparently giving a long anxious look toward the North, and then toward Harper's Ferry, where there were the clouds of a gathering storm —he submitted to his fate without the tremor of a muscle.

John Brown, to the last thou hast been true to thyself, and to the doctrines instilled by thy good father into thy soul.

And what followed? That which followed is more than all that went before. Virginia had done her utmost and her best, and so John Brown had done his. She had yet to atone for that crime of centuries, and which was gory in age—her day came speedily.

The body was sent on by the cars to Harper's Ferry according to orders of the Governor, where Mrs. Brown was waiting, and where joined by the two companions they proceeded North; and other friends joining it became a fit funeral procession before it reached North Elba, where it was laid to rest.

And that was an ominous day in all the North. Here a very severe storm with snow prevailed all the day. In many towns the bells tolled as if struck by unseen hands. In places public meetings were held. The North had at length come to its culminating point. The death of John Brown became a study to those who never thought much before. It was an episode hard to be understood, hard to be reconciled with a sense of duty.

And at the South, whether ominous or not, it was not without its significance. It had contributed a cotton rope with which to hang him, and after it had done its work had distributed it as relics throughout the slave region.

But the end proved that there was a spirit roused which would not down. It is just as well to call it John Brown's soul marching on as to call it anything else. That spirit became a terror throughout every plantation, and the slaves took up his name as their shibboleth of freedom. These were the muttering undertows of insurrection. At the same time came on the Presidential election. John Brown had become a rallying cry—his pluck had at first won the hearts of the common people. The South in desperation became divided in their political counsels and in the power of their vote, and Mr. Lincoln, a Republican President, was elected.

Some one in the meantime, with a popular inspiration, made the crude song of "John Brown's Body," and set it to a stirring old tune sung by our Methodist brethren in their devotions. The rebellion came, and soon after came the Northern regiments for the war, and they marched through the Eastern cities, singing that song to their martial tread over the paved streets. Thus the symbolic John Brown became a power to move on and stir the hearts of patriots in the cause of the Union and the end of slavery; and in four years and a month slavery was ended by the proclamation of President Lincoln. We see not how the end of slavery could have been accomplished if John Brown had not gone to Harper's Ferry, and if he had not proved a brave man so that the Virginians would capture and hang him; and a Christian man, that his example might live after him.

Surely as a people we cannot afford to have the character of this man forgotten. I shall do all I can, God helping me, to impress these principles and this wonder-working of the providence of God in our government, upon the hearts of our younger generation.

News of the Week.

—The House of Representatives has passed the bill repealing the iron-clad oath without any opposition. The Senate will also pass it.

—"Baby-shows" are among the popular entertainments of Eastern cities. The most notable one was that of the colored people which contained 2,000 babes. Great preparations have been made for one of these entertainments in the Tabernacle in this city this week.

—The recent flooding of Libby Prison, in Richmond, Virginia, swept away the plastering on which were cut many inscriptions by Federal officers while they were prisoners of war.

—The French Republicans are determined to lose no time in taking advantage of their new position. They have demanded of the government a general amnesty for press offenses, and a reinstatement of Republican mayors dismissed by Marshal MacMahon. In making this latter demand they assume the position that it is right for Republicans to be appointed to municipal offices on account of their politics, but not conservatives.

—The Porte sent a circular to the powers last week asking for mediation in behalf of peace. Several of the powers have already acknowledged receipt of the Porte's circular. The tone of Italy's reply is very conciliatory and friendly. It says Italy will endeavor to have steps taken, in concert with the other powers, for the purpose of offering mediation. A Berlin correspondent telegraphs that Germany has replied to the Turkish note that German participation in mediation depends upon Russia's consenting to a parley. It is understood that the English government does not wish to act without the concurrence of the other powers. It is most anxious to avoid complications which might lead to unpleasantness with Russia. The Russian minister of finances has notified loan contractors that he has determined not to receive the second installment of the war loan, amounting to 15 000,000 marks, the option of refusing which he had reserved.

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TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION"

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TRACT NO. 26.

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An 8 page Tract, $1 00 per 100. $8 00 per 1000.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.

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The Shower.

Last week the "drops" were reported and last Saturday the shower came. Rev. J. P. Stoddard brought back from the Iowa Convention a club of twenty-six subscriptions for a year each, one for eight months, one for six months, and two for four months each.

Sam'l A. Pratt, Worcester, Mass., sent a club of ten subscribers with $15.00. Rev. Geo. W. Fast, Woodland, Barry county, Michigan, sent the money, $8.75, for a club of five, and four of the names, the other to be sent when obtained. Thos. Gibb, Dora, Ind., sends six new three months subscriptions together with his renewal for a year. Dr. H. W. Marsh, Elmwood, Illinois, writes in regard to canvassing for the *Cynosure:* "I am not idle." That means, according to our interpretation, that he is making wise, strong efforts to secure a club for the *Cynosure.*

It gives us great pleasure to let our readers know that the shower of subscriptions really came. For the sake of our country, for the sake of homes and for the sake of a pure church, will you not put forth constant exertions to obtain subscribers? Showers must be heavy and frequent if the hard, dry and sterile soil of fallen humanity is to be enriched, mellowed and made productive of the fruits of the Spirit, viz., "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," through the influence of the *Christian Cynosure.*

Frederick Byer, Etna Green, Ind., writes: "I will try and get some subscribers for the *Cynosure* before long."

Titus C. Briggs, Ionia, Chickasaw county, Iowa, writes: "I have not only been disgusted but provoked with our Anti-masonic friends, for for they, at least in this section, are always finding excuses for not taking the paper and for not doing anything else in the cause of reform."

Friends, is there not some way to make these idlers in the Lord's vineyard disgusted and provoked with themselves? Let us pray that their duty may be shown them and that the Lord will give them grace and strength to do it.

J. S. Amidon, Corry, Pennsylvania, sends a new subscription and writes: "I am trying to increase the circulation of the *Christian Cynosure.*" Who'll be the next one to do as well?

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Dec. 15, 1877, from H. Austin, A. Banks, S. C. Buck, D. Basford, S. Cranston, J. Catterlin, W. N. Coffman, B. S. Culter, S. Daniels, E Dolph, W. Edgerton, G. W. Fast, J. J. Fast, S. M. Good, H. Gregory, T. Gibb, Mrs. A. Hull, J. C. Hench, J. M. Howard, A. Housel, S. B. Houston, T. Hodge, D. Jones, H. de Jongh, S. Knapp, C. W. Kohn, L. Lovell, W. N Lovell, A. W. Murphy, W. Matthews, J. W. Moss, J. Miller, J. H. Markey, J. Matthews, S. B. McClelland, H. W. Marsh, D. Nelson, S. Pilkinton, A. Putnam, F. D. Parish, J. Prothero, A. L. Post, S. A, Pratt, J. P. Richards, L. D. Stone, C. B. Sherk, D. H. Seamans, A. Showalter, T. Shaff, T. C. Sheldon, L. Scovil, R. W. Stanley, J. P. Stoddard, D. Tuttle, D. Thompson, H. L. Thayer, A. O. Van Bracklin, A. Varcross, I. Weaver, O. Wheelock, D. West, J. Wilson.

Books and Tracts sent during The Week ending Dec. 15, 1877:

By Express.

R Moore, B Ulsh, E Ronayne.

By Mail.

M H Harrison, M Fuyatt, F Bowden, D Jones, J G Whitlack, F S McDonald, Miss L H Hall, A Hopkins, A J Rentfrow, W Mathews, D H Jennings, D C Wise, J W Andrews, E Grossman, F P Hodgdon, J H Coleman, H Showalter, Dr R F Crosse, T Richards, D Wilson, F M Ancburn, Rev H Floyd, Celia Potter, W Burgar, G F Howard, W T Magee, M Veenboer, W H E Whiting, W H Babcock J H Markey, E I Benner, O Gastafson, E J Stearns, H A Tempest, W T Abraham, Rev C C Samus, L R Holbrook, D I Enderby, C C Hashow, L Cremers, S S Buell, Minnie Ernst, J McDonnell, J H Hill, A B Lake, R E Paddock, W A Torrey, S E DyBall, G H Hazen, Castle & Stevens, E Harris J Wilson, A L Post, E A Marks, box 150 North Brookfield, Mass, D W Mickle P G Barton, J Binleyn, J P Grover, B P Phillips, R Rogers, J B Johnson, F E Morse, J H Wilson, D D Keeler, A Siebenthaler, A S Hammond, W H Potter, W Warnock, S A Pratt, Harrison & Son, E Sylvester, A Showalter, J W Wood, L H Crowell, L E O'Mara, Rev H A Mayhew.

Donations to Tract Fund.

E F Potter, 50 cents; J W Moss, $2.00.

CHANCERY NOTICE.

State of Illinois, County of Cook } ss.

Circuit Court of Cook County, January Term A. D 1878.

Hattie A. Murphy vs. John Murphy. In Chancery. Affidavit of the non-residence of John Murphy, defendant above named, having been filed in the office of the Clerk of said Circuit Court of Cook County, notice is hereby given to the said John Murphy that the complainant heretofore filed her bill of complaint in said Court on the Chancery side thereof, and that a summons thereupon issued out of said Court against said defendant returnable at the Court House in the city of Chicago in said County on the third Monday of January next A. D. 1878, as is by law required, which cause is now pending and undetermined in said Court.

JACOB GREES, Clerk.

J. A. RHODES, Complainant's Solicitor.

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GRAIN—Wheat—No. 2		1 07
" No. 3		1 03½
" Rejected		90
" Minnesota	1 07½	1 10
Corn—No. 2		43
Rejected		34
Oats—No. 2	24½	24¾
Rejected		23
Rye—No. 2		56
Barley per ton		11 75
Flour—Winter	5 50	7 50
Spring	2 75	5 70
Hay—Timothy	8 75	10 25
Prairie	5 00	8 00
Mess Beef	10 00	11 00
Tallow		7½
Lard per cwt		7 75
Mess pork, per bbl		11 75
Butter medium to best	16	30
Cheese	6	12½
Beans	2 25	3 50
Apples per bbl	4 50	4 75
Dressed Hogs	4 25	4 37½
Poultry—Chickens per doz		2 00
Turkeys per lb	8	8
Eggs	18	20
Seeds—Timothy	1 17	1 21
Clover		4 50
Flax		1 32
Potatoes new per bu	42	51
Broomcorn	3	7
Hides green to dry flint	8½	15
Lumber—Clear	30 00	35 75
Common	14 00	15 75
Shingles		3 50
WOOL—Washed	34	42
Unwashed	20	27
LIVESTOCK Cattle Choice	5 50	6 00
Good	4 50	5 25
Medium	4 00	4 4
Common	2 50	3 50
Hogs	3 85	4 20
Sheep	2 75	5 55

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Wheat—Spring	1 30	1 34
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Corn	56	62
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Rye	73	74
Lard		8¾
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Eggs	23	27
Wool	50	57

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CHICAGO, THURSDAY, DEC. 27, 1877.

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Topics of the Time.

Since the closing of the State Savings Institution of this city about the first of September last, five other savings banks, three national banks and two private banking firms have failed—eleven in four months. Throughout the country the strain on private and savings banks has been enormous and the fastenings of many have snapped. The most marked of these cases is the Newark, New Jersey, savings bank, which has suspended business with deposits, it is said, amounting to $13,000,000. These failures have paralyzed business, and worse have unsettled the confidence of workingmen whose earnings will be spent as fast as gathered, and too often unwisely. The effect has also been to greatly strengthen the advocates of a "greenback" currency, since such failures fulfill their predictions. Nature has given indirectly still greatly force to their arguments. The long continued warm and wet weather has prevented the marketing of grain and other produce to an alarming extent. The money scarcity is felt everywhere, and the more it is felt the greater is the provocation at the creditor class, the bond-holders and the specie resumptionists. The silver bill now in Congress has the elements in its favor. If grain cannot be got to market, men can tramp through the mud to hold mass meetings in its favor; and these have become a popular feature during the last week in many parts of the West. It is reported also, that at a private conference held lately at the Capitol attended by a number of Senators, Representatives and other popular leaders, a permanent national greenback league was formed with an an executive committee of one Senator or Representative from each State to the number of twenty-five.

A Citizens' League, for the suppression of the sale of liquor to minors, is the latest phase of the temperance movement in Chicago. Its success will save the 2200 boys and girls, who were arrested here last year while under the influence of intoxicants, from a great evil and temptation to crime. The effort is heartily endorsed by the city authorities and every worthy citizen. The enforcement of the State law has been too long neglected on account of popular apathy, and to break up this indifference is the first work undertaken. Dr. Crosby's work in New York for Sunday saloon closing is beginning to reap a good harvest. The excise board has been brought to the point of enforcing the law, to the great indignation of liquor sellers. The *Times* remarks on the quiet appearance of the city under the enforcement: "The streets were so free from drunken men that the fact was commented upon by street car conductors and drivers, who have excellent opportunities for observing the effect of easy liquor selling on Sunday. The records of the Police Court told the story of the crisis in a very interesting manner. In place of the usual throng of men and women who come before the police magistrates, there were arraigned hundreds of liquor dealers, who had persisted in selling on imperfect licenses, or in selling liquor stronger than that 'set down in the bond.'" In this connection it is a hopeful sign of returning prosperity to the war-swept fields of Virginia, to learn that twenty-five counties of the State have refused to grant licenses for the sale of intoxicating liquors,—an example that some Northern States would do well to follow.

Since the fall of Plevna the news from Bulgaria has been of the declaration of hostilities by Servia, the unavailing efforts of the porte to get the mediation of the Powers, the resolve to continue the war, and the approach of severe winter which will force a cessation of hostilities. The chief interest has been drawn toward England. The summoning of Parliament three weeks earlier than usual has aroused all manner of conjecture as to the plan of the astute Disraeli and his war party. Is it to purchase the Turkish fleet and save something from a bad debt? Is it to reach for supreme control in Egypt and protect the Indian route? Or is it a menace of war? The activity in preparations for the latter cause the movements of the British cabinet to be regarded with alarm by the large party in England opposed to the war. No one doubts the desire of the premier. The Russians understand him, and in the flush of victory defy him. The Turks, though enraged at the failure of their expectations of English aid, seem to take courage even yet from her hesitating position and maintain their hopeless cause. Whatever may develop from England, Germany has spoken firmly that Russia shall be allowed to complete the settlement of the war, and Austria is in the main acquiescent. England will move carefully in the face of these declarations, and it can scarcely be possible that she will venture to bring on a strife that will involve all Europe.

In addition to the notice of last week respecting the brightest gleam of hope for France in her latest political reformation, there are other most encouraging features of this movement for the investigation of the influences of religion upon national affairs. Jules Favre, the well known statesman, in reviewing a work on early Christianity, has written a series of articles of vigorous style and decidedly religious tone. In seeking a solution of the questions that have upturned and ravaged French society for a century he has turned to Christianity, not as perverted to the service of absolutism and tyranny by the emissaries of Rome, but as restored to its original purity and power, and finds here national salvation as well as individual. Of the new Republican cabinet, M. Waddington, who was Thiers' Minister of Education, has been selected for the charge of foreign affairs. He is a Protestant and his wife is an American lady. His appointment is a severe blow to the Jesuits, while it promises much for the peace of Europe in the present sensitiveness of Germany. It is said, moreover, that ex-President Thiers left an unpublished refutation of the demoralizing doctrines of Darwin, Compte, Renan and Spinoza. A change seemed to come over the great scholar and statesman during his last years respecting his religious convictions. He is reported to have said, in one of his latest conversations, "The fundamental truths on the existence of God and the soul are not only incontestable from the point of view of reason, but also indispensable in social life;" and he added, "I have abdicated philosophical pride."

The Dying Year.

Roll on, old year, thy scenes are almost ended;
Numbered thy days, thy moments well nigh told;
Hope is deferred, and faith with anguish blended;
Yea, even love grows faint, and waxes cold.

How long shall earth, with groans her needs confessing,
Travail in anguish, while deliverance waits?
O when shall dawn the year of endless blessing,
When angel hands fling wide the heavenly gates?

O lingering year with tardy pace unsealing
Sorrows and joys and smiles that fade in tears;
Haste! we would see thee endless bliss revealing,
In fadeless glory through eternal years.

Faint not, worn heart! nor count delay as slackness,
While God's long suffering waits through ages dark;
Shout to the world beneath the gathering blackness,
Speed to your Refuge! hasten to the Ark!

—The Christian.

Addison Elting.

A MASONIC ABDUCTION NEVER BEFORE REPORTED.

Mr. Addison Elting was an adhering Mason in good standing, and was respected by his lodge, till the murder of Morgan. That terrible deed, involving and revealing as it did, in his apprehension of the matter, the true character and guilty indorsement of the whole Masonic fraternity, shattered his hitherto strong faith in the "divinity" of the "handmaid." And being as he was a man of character and worth, with more regard for God and right than respect for the clan that had in its treatment of Morgan shown itself a banditti; and furthermore being an important witness in a certain case in the court in which the "handmaid's" drapery was likely to be soiled by his testimony, for it was well known that under oath in a court of justice he would "tell the truth though the heavens fall" in consequence, the safety of the craft required that he be put where his voice could not reach the court. And the sequel shows how well they fulfilled their mission.

The following affidavit narrates their process as far as Philadelphia. The Bethany spoken of was then the county town of Wayne county, Pennsylvania.

He remained in Philadelphia at his friend Pennington's, some six weeks, most of the time in severe sickness caused by the rough handling of his kidnappers. As soon as able to walk about a little, being anxious to return to his family, he borrowed of his friend a cane and money enough to take him home, went to the stage office and bought

his ticket—and that is the last trace his family or friends have ever been able to get of him, though they have sought much for him. Their final conclusion was that the same ubiquitous secrecy that stole him away, watched as carefully to prevent his return.

Yours for truth, ——

Bethany, Pa., Dec.

[The following affidavit is copied from a brown and time-worn slip cut from an issue of the *Palladium* of Philadelphia, printed probably over fifty years ago.]

COMMONWEALTH OF PENNSYLVANIA.

City of Philadelphia ss.
Mayor's Office, 22d Oct., 1827.

Personally came and appeared before me, Joseph Watson, Esq., mayor of the city aforesaid, ADDISON ELLTING, 27 years of age, born in the State of Rhode Island, but a resident for the last four years of Bethany; who being solemnly and legally sworn deposes and says, that—

On the 25th of September last I left Bethany in Wayne county, Pennsylvania, where I reside, for the Narrows of Lackawaxen, fifteen miles from Bethany, my wife being in company with me. On my way I stopped at Carr's tavern, six miles from Bethany and contracted with William Holbert to build him a house, on which contract I received fifty dollars in advance. I reached the Narrows about sunset, and left my wife at Walker's tavern. After supper I went to Keen's store, near Walker's and received $3.50, the amount of an account against Keen in favor of J. S. Bidwell. I then went to Arnold's store, a short distance from Keen's. I had no particular business with Mr. Arnold, but called on him as a friend. Between Arnold's and Keen's on my way from Arnold's, I met a stranger, who inquired if my name was Ellting, if I resided in Bethany and if I was a carpenter. I answered him in the affirmative. He then requested me to call at Kemble s tavern (on the opposite side of the Lackawaxen from Walker's) that evening, without giving me any particular reason for making the request. I told him unless the business was very important, I should prefer calling in the morning. He said *the business might be of great importance to me.* We then parted with my promise to call that evening if possible. I then returned to Keen's and purchased a small piece of calico for dresses for my children, which I left at the store, intending to call in the morning with my wife and make some further purchases. Keen's store is about sixty yards from the bridge across the Lackawaxen at the Narrows. Having told my wife that I would soon return, I concluded not to go to Kemble's until morning. From Keen's I walked toward the bridge being desirous to see the progress of the work on the Delaware and Hudson canal at that place. I discovered no person until I reached the bridge, when I perceived two men standing near the upper side of it, who immediately approached me and abruptly inquired my name. I evaded the question, when they directly asked if my name was Ellting. I told them it was. The one who had questioned me then took hold of my coat collar, without speaking. I ordered him to stand off, when the other seized me on the opposite side. A scuffle ensued and I succeeded in throwing the man on my right side, and in falling brought the other with me. I struck the one I had under two or three times when I received a violent blow from a third person, with a heavy club or some other weapon, across my back, which rendered me entirely unable to make further resistance, although not insensible. I was then taken up and carried across the bridge a short distance, when I was put in a box in a wagon which was immediately driven off very fast. At the expiration of from one to two hours, I was taken out of the box in the woods; my clothes were taken off and others given me. I implored them to tell me what their intention was and endeavored to move them by an account of the situation of my family, to all which they only answered by the question "*whether I thought it possible for three men to carry Morgan off?*" In a short time I was again put in the box, after which I was only taken out of it in the night and then in obscure places. My diet throughout was bread and water.

During three or four days, to the best of my judgment, I made all the noise I could by hallooing and kicking the box. Those who had me in custody ridiculed my endeavors to expose my situation, which induced me to believe they were confident of their security. I soon became so much enfeebled that I ceased attempting my release in that way, and resigned myself to the hope that some opportunity would offer for my escape.

On the 16th instant I was asked, "In what part of the city I chose to be left." I asked what city they alluded to, being totally ignorant of the direction in which I had traveled. They answered Philadelphia. I told them that if their intention was to liberate me, to leave me anywhere in Philadelphia; that I was acquainted in several parts of the city. They told me if I had any choice, to name it, I named Kensington Market. In a short time after my own clothes were given me with the exception of my vest and stock. Another vest was given me, but no cravat. In about half an hour the wagon stopped; I was taken out and finished dressing myself, which I had partly accomplished in the box, when I was informed that I was at liberty. I inquired for my pocket book, which contained about fifty-three dollars and fifty cents, together with some papers, which I do not now particularly recollect. They told me to be contented with my liberty; showed me the road to Kensington Market, which they told me was two miles distant and then drove off at a rapid rate in an opposite direction. I reached Mr. Pennington's house in Beech street, near the market, at about nine o'clock in the evening, in a very enfeebled state.

The wagon in which I was confined was a common one covered with canvass. The box similar to one used by tin pedlars, opening at the top; one of the horses was gray, the other a dark color, probably a bay or a brown; two of the men wore coatees, the other a frock coat. As I was taken out only in the night, I cannot say anything further which would tend to describe the men more particularly.

It might also be proper to remark that about two or three days after I was confined, I heard a strange voice address the three men who had me in custody, saying, "Well, I have found you at last." To which they replied, "Yes, we are all here safe." Some further conversation then passed between them which I did not distinctly hear, but judge from what I did hear that the three men were receiving instructions from the fourth, as to their future proceedings.

During the whole course of this transaction from the confined situation of the box, I was not able to distinguish the difference between day and night; my faculties became exhausted, and I do not recollect to have heard any other sound than the noise created by the wagon in which I was placed, except that at one time I was conscious of passing over a bridge or floor of some kind. My impression was that from the extreme roughness of the roads, until a few days before I arrived at this city, I was carried through the woods or over the roads in the immediate neighborhood where the transaction occurred.

ADDISON ELLTING.

Sworn and subscribed before me the day and year aforesaid.

JOSEPH WATSON, *Mayor.*

If anybody is disposed to think Christian influence is wasted when exerted on worldly men, he ought to be reassured by the case of the Philadelphia Exhibition. It was thrown open on the Sabbath in the face of what was known to be Christian sentiment against it, and all suggestions that it was wrong and impolitic were treated with contempt. After several months of trial the managers have been compelled to reverse their action, and the gates are again closed on the one day in seven. Withdrawals of goods and patronage, remonstrances, petitions, protests and a decline in receipts informed the managers that that there was a power against them they could not resist. It is a triumph of Christian principle and an encouragement to all who seek its maintenance.—*United Presbyterian.*

ANTI-MASONRY IN VERMONT.

BY GEN. J. W. PHELPS.

At the time of the murder of William Morgan by the Masons, for revealing their secrets, Vermont was a model republican State, zealously devoted to free speech and self-government; careful in the enactment of laws, and scrupulous in the obedience of their provisions. When therefore, the people found that there was another government in the State besides their own, a "secret empire," which had death penalties and laws, and ideas of justice peculiar to itself, they rose against it with a spirit becoming freemen, and never ceased their efforts until the hostile government was overthrown and destroyed. The defeated party gave up their charters (so called) and a law was enacted, which still stands upon the statute book, and which ought to have prevented the restoration of the secret empire to life. This law prohibited the administration of secret extra-judicial oaths, and was designed to destroy Freemasonry; which it would serve to do if promulgated among a class of men like that by which it was enacted.

But the overthrow of the lodge was not accomplished without a great effort; for Freemasonry had already taken such a quiet firm hold of the State that its power of resistance proved to be very formidable. If action against it had been delayed much longer, the probability is that Vermont would have become one of the lowest of the Democratic States, But the Anti-masonic action of the people wrested the State from its downward progress toward Democracy, and placed it on a high Whig platform, which for a long period gave it an influence of the most elevated character in our national politics.

In 1828 Vermont cast her electoral vote for John Quincy Adams; and in 1830 three gubernatorial candidates were nominated for the suffrages of the people. The candidates were Crofts, Masonic, who received 13,486 votes; Palmer, Anti-masonic, who received 10,925 votes; and Meach, Administration, whose vote was 6,285. As neither party had a majority of votes the election went into the General Assembly, and Crofts, Masonic candidate, was chosen on the thirty-second ballot. This shows what a fierce contest the lodge offered for the control of the State.

In 1831 the same three candidates were in the field again, and the election was again forced into the Assembly. After nine ballotings, Palmer, the Anti-masonic candidate, was chosen by a majority of one vote.

In 1832 there was again no choice made of governor by the people, and in the Assembly Palmer was re-elected after the forty-third trial. This election left the State entirely in the control of the Anti-masons,

and Palmer was re-elected by the people in 1833, and again in 1834.

In 1832 Vermont cast her entire electoral vote for William Wirt, the Anti-masonic candidate for President of the United States, the other candidates being distinguished Masons, Andrew Jackson a Royal Arch, and Henry Clay a High Priest. But Mr. Clay virtually renounced Masonry about this time.

Among the many Masons of Vermont there were not a few sterling men who, seeing clearly for the first time the un-republican character of the lodge, abandoned it forever; but there were others who were fond of the corrupt power which it gives to small politicians and sharpers, and who doubtless consented to a surrender of their charters as a device for evading the storm, designing to resume their secret practices whenever it should be safe to do so.

In the course of time the successors of the Royal Arch Jackson in the Presidency, became almost undisguisedly Masonic. Pierce and Buchanan were mere tools of the lodge, which was wielded by the slavo-democratic party. It was an evil hour when the respectable old Whig party resorted to a new form of Freemasonry, viz., Know-Nothingism, in order to defeat the Masonry of the Democrats. They made the great and wholly unnecessary mistake of fighting deviltry *by* deviltry, which of course must lead to rapid degeneracy in political integrity as well as in morals. They fought fire *with* fire, when the result of the conflagration must have been to endanger the entire fabric of the Constitution. But the old Jesuitical maxim of justifying the means by the desirableness of the end prevailed, and the lodge seems now to be more firmly planted in the possession of the government than it was in the days of Buchanan. National politics again threaten to be controlled by the Democracy through the enginery of the lodge.

It was the Know Nothing movement that brought back the secret empire into Vermont, where it now rules the State in spite of the law to the contrary. It makes a mockery of the laws of the State, transgressing them with open and defiant impunity; for it knows that it has the power to do so. In the last presidential election it knowingly violated the Constitution of the United States (and probably for a purpose) by making a Federal office holder an elector. It habitually violates the Constitution of the State by allowing Federal office holders to hold seats in the Legislature; men are elected to office under its auspices who are habitual violators of one or more of the State laws, and the Supreme Court of the State has suffered itself to be made use of for a long period of years to help deprive the owners of railroad property of their rights in behalf of a set of speculators. Not a few of the citizens of the State have been murdered of late years by the secret societies of the South, and not a protest against the lodge as the instigator is heard in Congress, in her Legislature, her press, or pulpit. Where thirty years ago the lodge seemed dead, it is now in the complete and active possession of the political power of the State.

This revival of the lodge and its return to power after having once been abolished, and this too in the face of a law that should destroy it entirely in the minds of all honest men, reveals to us clearly the unprincipled nature of the power that we have to deal with. We must establish some opposition to it as constant and unceasing as its own, or republican government cannot survive the persistency of its attacks.

In a State of some seventy thousand voters, there are probably only about one-tenth who are Masons; and yet such is the compact organization and jealous watchfulness of this one-tenth, and such the apathy and indifference of the people that it finds no difficulty in maintaining control of the other nine-tenths. And such too is probably the condition of things throughout the entire Union. The lodge is, in fact, a secret standing army, with its own officers, organization and laws; and its object is to secure to its members and camp followers, at all hazards, the greatest possible share of the offices, the benefits and treasures of the country, without regard to fitness or right.

Men must surrender their integrity and dwarf themselves in order to hold office where the lodge prevails, as it has done in Vermont since the days of Know Nothingism. Under its baneful shadow the sanctity of the people's laws must be constantly violated, and republican institutions can have only a sickly growth. If we would preserve the Republic, the question must be met: We must decide for an exclusive allegiance to American institutions, and reject this foreign institution of Freemasonry.

The Broad Way of Webb.

"The Religion of Masonry." Such is Webb's language, and if Webb is not the greatest authority in the United States on Masonry, who is? His monitor also tells us that "The meeting of a Masonic lodge is strictly a religious ceremony." This statement is too frequently confounded with the idea that it is a *Christian* ceremony. But when we keep the distinction clearly before us we see that if the meeting of a Masonic lodge is a religious, though not a Christian ceremony, then no Christian ought to be so false to his own faith as to participate in it.

If the lodge meetings are religious ceremonies, no Christian can share in them without guilt, for thus he so far practically denies the faith in Christ. There is no escape from that conclusion. Although the ritual in Pennsylvania differs from that of Webb, yet his monitor is in most general use throughout the Union, and that Masonry is a religion, and a very broad one at that, we shall prove by this distinguished writer.

Surely no one but fools or hypocrites will claim the right to be of two religions at the same time!

Of late there has been much controversy between "broad" and "high" churchmen. This Masonic luminary proclaims the grand fact which eclipses all other claimants to the title of "broad," for he says: "So broad is the religion of Masonry .... that the Christian, Jew, Mohammedan, ... and the worshiper of Deity under every form ... may and do harmoniously combine in its moral and intellectual work!" How charming! How "broad!" All "sectarian tenets are excluded from the system." O, ye poor Christians, know that ye are only a sect! and that Masonry regards your Great Teacher as but the founder of a sect! Masonry indeed opens her broad doors to every religion, but requires the worshipers in each to adopt her own broad teachings, to obey her masters and priests and ceremonies, and thus make sure of the Grand Lodge above. Verily even now there is this Anti-Christ! The religion of Masonry is not the religion of Christ. It is another gospel, and its teachers are therefore included in the apostle's condemnation as "accursed." See Galatians 1.

Brethren, think of it! Could a better plan be hit upon to destroy prayer in any sense but that of the merest form or idle ceremony? Impossible it is, and ever must be, for the unconverted Jew to pray in the name of Christ, and equally impossible for any of the other strange bed-fellows to bow their knees acceptably to Deity together, without such repellant forces as may be aptly likened to the poles of the magnet.

Yes, broad indeed is the Masonic religion, very. It is so widespread that it is very thin. It is, in fact, transparent. It is seen through as an arrant imposition, outraging every faculty required for the true service of Deity. We can respect any sincere worshiper, and where we believe him in error we would point him to the better way; but Masonry says, you may keep, each of you, your own religion, and we will never complain; but you must regard it as a sectarianism and adopt our "religion," with its titles and ceremonies, its priests and prayers, and if you, as a good Mason, pay your fees regularly and do as it tells you, you will assuredly go to the Grand Lodge above, no matter what else you may do or believe in!

A necessary consequence of the above abominable teaching is that every book in the world which claims to be of divine authority is Masonically equal to the Bible; and that every false prophet is Masonically equal to the Lord Jesus Christ, who holds "all power in heaven and in earth." Masonry therefore is a gross outrage upon every Christian snared by it.

The Faith-Test.

Mr. Spurgeon finds in his enterprises success by working on faith. In a late address, he said, about his orphanage, that when the idea was first started he had his hands full, having his college to attend to. But God had helped him, and he decided to take in hand the building of the Stockwell Orphanage. An old lady started the scheme by offering him 20,000*l*. He found that it was a bad year to commence, and another drawback was that the money was invested in railway shares, upon which he could not raise a single farthing. Friends, however, came forward and gave him the money required, so that he had the 20,000*l* by him. He was pleased to say the shares were worth nearly 30,000*l* now. God, in His infinite mercy, had helped him when he was in need. He was once staying with an old friend of his, Dr. Brock, in Regent's Park, and, in the course of conversation, Mr. Spurgeon said he had to pay a builder the next day the sum of 3,000*l*, and he had only 1,000*l* to meet it. He, however, added that he was sure the required sum would be forthcoming. Dr. Brock said, "I am glad you have such confidence." Singularly enough, a telegram came to him, saying that a gentleman had called at his house and had left 2,000*l* for the orphanage. The institution received gifts of various kinds, for which the trustees were very grateful. Some time ago a merchant sent a load of turnips, and, singularly enough, a sheep from another individual was sent. At a meeting of the trustees recently, it was stated that 300*l* were in hand, and the bills sent in amounted exactly to that sum. He said that they had got to the bottom of the treasury, and he asked how much they had in their pockets. The sum of 150*l* was then raised. He prayed to God that He would help His children, and he asked in perfect faith. On the Sabbath day after the meeting some one said to him, "How about your prayer?" He answered that before the sun had gone down that evening he received 800*l*. He not only received that sum for the orphanage, but he had money for other purposes. He asked, if God be faithful, why did they not trust Him?"—*Selected.*

Idolatry is the worship of any other object than God. It is the enthronement in the human soul of creatures or created things, before which we bow down in love and devotion; for which we live and toil, get and spend, act and suffer, and in which we trust and delight and glory. This is idolatry as real as that of the Hindoo, who prostrates himself before the ugly image of Gaudama, and more offensive to Jehovah than his, inasmuch as it is less disguised by the vails of ignorance and superstition.—*Standard.*

Notices

PAST MASTER RONAYNE has arranged for the following meetings in January:

2d to 4th—in Bedford, O.
6th—Northfield, O.
8th to 10th—Ogden, Mich.
12th to 16th—Yellow Creek, Kosciusko Co., Ind.
16th to 18th—Silver Lake, Ind.
21st to 23d—Roann, Ind.
Jan. 24th to Feb. 1st—Northwood, O.
Feb. 4th to 6th—Batavia, N. Y.

Arrangements are also being made for expositions in Syracuse, N. Y., and Hudson, O., during February.

SEPARATION.

We are contemplating the organization of an ANTI-SECRET M. E. CHURCH, and desire to consult the laity and ministers of the Methodist churches in the United States. It is suggested that the offices of bishop and presiding elder be made elective, and that lay and ministerial representation be equal, both in the General and Annual conferences.

Correspondence on this subject will be addressed to Rev. Abner Orr, care *Freeman* office, Albany, Gentry county, Mo.

Reform News.

FROM THE MICHIGAN CONVENTION.

HUDSON, Mich., Dec. 20, 1877.

DEAR K.—The Convention here is well attended and has thus far been entirely harmonious and successful. The first gathering for prayer and conference previous to the opening of the Convention proper, was attended by fifty-six persons and was a time of refreshing from the presence of the Lord. The faces of brethren Cooley, Limbocker, Inman, Quick, Father Baldwin, two or four of the Hitchcocks, Richards and Mathews, (who has done as a man should, brought his wife with him, who knows how to work for God) and a long list of true and tried sons of God make the Convention cheering to look upon, a terror to evil-doers and a praise to them that do well. Bro. Barlow dropped in unexpectedly to himself and to the friends, but none the less welcome. He has done excellent service in the Convention and reports from his field of labor in Canada that the Master is owning him in conversions and frequent accessions to his church. We all regret the absence of Bro. Bruce, who is in the midst of revival work which he does not feel at liberty to leave. Bro. Rathbun is here, of course, and the results of his successful and unremitting labors appear in the interest which has brought together such a large gathering to act in perfect harmony and good feeling in this great work. Bro. R. speaks of one element that has stood in his way, greatly increased his trials and retarded the work; an element which happily is not found to any considerable extent on other fields, and which Bro. Rathbun thinks is giving way, and is destined to wholly disappear as the facts come to a knowledge of the people. Bro. R. has been very faithful and eminently successful, and has, despite the efforts of some to the contrary, succeeded in introducing the *Cynosure* into many families. I have at this writing a club of fourteen and hope to double the number before the Convention closes. The Masons are fearfully enraged and there is no bounds to their slander. As usual where Mr. Ronayne plants his cannon their castle is completely stormed and their last refuge of lies swept away. The killing of Hiram to-night is anticipated with great interest, and the man who is to do the work is traduced, slandered and villified, but no attempt has yet been made to answer one of his arguments in a gentlemanly or Christian way.

DECEMBER 21.

Permit me to say in a word that the spirit and harmony of our meeting as indicated in the above, continued until its close. Indeed, the interest broadened and deepened until it culminated in the last session which continued until twelve o'clock, midnight.

The hall, said to hold twelve hundred, was densely packed and from the platform appeared like a sea of upturned faces, glowing with intense enthusiasm. The speaker was equal to the occasion, and poor Hiram's fall before the setting maul, followed by a burst of wonder and indignation which shook not only the immense audience room, but the whole lodge system in Hudson, betokened the speedy dethronement of the Masonic king in this seat of his power.

Just before the close Mr. Ronayne announced the death of Masonry in Hudson. As reported on what I suppose to be good authority, the following morning, the Worthy Master of the lodge, when interrogated as to what he thought of this declaration, replied: "I do not think the lodge in Hudson is dead, but the people will believe what that man said, and it (the lodge) has received a blow from which it will probably never recover." SO MOTE IT BE, is the response of many hearts in Hudson.

Another encouraging fact is that members of the Baptist church in this place, whose pastor is a "Sir Knight," declared they would never hear him preach, receive the communion from his hand, or pay another dollar for his support until he should renounce the lodge and separate from its wicked abominations.

The good friends of Hudson are deserving of the warmest gratitude of their brethren and sisters from abroad, who received every possible attention where they were welcomed in their homes.

J. P. STODDARD.

WESTERN PENNSYLVANIA.

THE NEW WILMINGTON CONVENTION.

The third annual convention of the West Pennsylvania Association was held at New Wilmington on the 11th, 12 h and 13th inst., opening with an exposition of the first degree of Freemasonry, by Past Master Ronayne, on the evening of Tuesday, the 11th. The programme announced addresses by Rev. L. N. Stratton, of Syracuse; by Rev. Dr. Wm. A. Mehard, professor in Westminster College, on the subject, "Why I cannot be a Mason;" by Rev. R. B. Ewing, of Pittsburgh, and by Rev. W. H. McMillen, of Allegheny, on the "Relations of Masonry to Morals and Religion."

The *American Wesleyan* and Pittsburgh *Leader* furnish reports of the first evening and second day, from which we quote. Says Bro. Stratton, in the former:

The Western Pennsylvania Christian Convention assembled at New Wilmington on Tuesday evening, December 11, which was reached by rail in due time. We met that stalwart ex-Mayor of Pittsburgh, Hon. Aaron Floyd, with his reporter, whom he has to pay $15, and a carriage awaiting us. We supped with the genial President Jeffries, of Westminster College, located here, and when we entered the very large church, found it full of people, ready to see the Masonic lodge opened to "work the first degree in due and ancient form." This was done by late Past Master Ronayne, of Keystone lodge No. 639, Chicago. No one, so far as we have ever known, after hearing Mr. Ronayne, has any doubt but he has been "a bright Mason," the Master of a lodge, and is thoroughly honest in his endeavor to show what he understands to be the errors, evils and sins growing out of Freemasonry. He has improved in his spirit and the method of presenting the matter. He makes every effort seemingly to prevent being applauded, and works and sweats for hours, "like a man a mowing," to show the facts. The convention was large and full of interest, and the immense evening audiences, which remained from 6:30 until 10 o'clock and later, told of the interest felt by the people on the subject matter which was under discussion for two nights and days.

Of the proceedings of the second day were the addresses of Rev. L. N. Stratton and Dr. Mehard, the election of officers, with other business, and the second degree in the evening. The addresses of the third day were from Mr. Ronayne, descriptive of his early training and his leaving the Papal church, and from Rev. W. H. McMillen. The following brief report will be of interest:

Past Master Ronayne said he was born in the south of Ireland and left early an orphan. He was educated for the ministry of the Roman Catholic church. Sunday was the day set apart in Ireland for drinking and fighting, and this he ascribed to ignorance fostered by the priesthood. No Bibles could be found in Roman Catholic churches; nothing but holy water. The people were brought up in ignorance of God. He said that in the year 1846 there was nothing to eat in Ireland, and Americans sent over corn, &c. After the famine came fever. His family was desolated by this disease and he was left quite alone. He prayed for help, but none came. He traded off a ball with a boy for a Testament, and thus for the first time read the Scripture. It was God who sent it to him, and God sent the famine to show his disapproval of the practices of the Roman Catholic church. He then turned his attention to school-teaching, and got a place about one hundred and forty miles from his former home. Here were holy missionaries converting the people from Romish darkness with eminent success. He was worsted in various arguments by a Protestant missionary named McMahon, and finally adopted Protestantism. He publicly renounced Rome, and his regeneration was complete. He came to Quebec from Ireland and joined the Royal Orange Society. Afterward he came to the United States and joined the Freemasons, because Popery condemned them, and also for the purpose of making friends for a school which he had established. Reading Morgan's disclosures, he was disgusted, and said to himself, "This (meaning Masonry) is worse than Popery." Both Rome and Masonry rejected Christ. For his conscience' sake, he had therefore to reject it. What was his duty, seeing the errors of Popery? Evidently to withdraw from it. And the same became his duty in regard to Masonry. No man should keep an oath or obligation binding him to sin. It is better for a man to violate his Masonic obligations than lie to his wife when she questions him. He again quoted the oath of the third degree and showed its wickedness. No man should keep such an oath as that. Taking upon oneself an obligation, the results of which are hidden and sinful—such obligation is not binding. He again warned young men to beware of all secret societies, especially Masonry. As they sowed, so would they reap.

Rev. Dr. Mehard was elected President of the Association for the ensuing year; Rev. Dr. French, of Mercer, Recording Secretary; Rev. J. S. Spear, of Sandy Lake, Corresponding Secretary. Prominent among the members of the body, for their influence and zeal, are named Rev. L. I. Crawford, who presided over the Convention during a part of the time; he is pastor of the Sandy Lake U. P. church and editor and proprietor of the *News*, of that place; President Jeffries; Aaron Floyd, Esq., of Pittsburgh; Prof. Cummings; Rev. Mr. Gibson, of the New Wilmington United Presbyterian church, and Samuel Ligo, of the same place.

The thanks of the Convention were given Rev. Messrs. Stratton and McMillen and Mr. Ronayne for their addresses. The following resolutions were adopted and forwarded by the Secretary:

Whereas, Freemasonry claims to be a secret, unalterable, oath-bound organization, a religion of the Holy Bible, yet shunning to have its principles, rites and ceremonies spread before the public; and,

Whereas, It is truly known that to its initiatory oaths of secrecy is annexed the penalty of death, to be executed without judge or jury, in violation of our common law and common humanity; and,

Whereas, Masonry, claiming the Bible for its sanction, its charter profanes the oath by requiring the applicant for degrees to swear solemnly to keep secret, "he knows not what," whether right or wrong, under the barbarous penalty of death, thus assimilating itself to the Roman inquisition; and,

Whereas, Masonry, in the authorized prayers of the lodge, ignores the name of the Lord Jesus Christ, and casts out this sacred name in

certain quotations from the New Testament, as contained in authorized Masonic books, thus exhibiting Antichrist; in accord with this, Masonry arrogates the right and power of inventing degrees and imparting titles, not only unscriptural, but superlatively vain and farcical, such as "Knights of the Holy Sepulcher," "The Holy and Thrice Illustrious Order of the Cross," "The Grand Pontiff, or the Thrice Puissant," "Knights Adepts of the Eagle, or Sun;" these titles show well the religion of Masonry.

Resolved, That Freemasonry is ostensibly adverse to our republican government, subversive of our free institutions, laws and privileges, and ought to be abolished.

Resolved, That Masonry is a practical imposition upon the religion of the Lord Jesus Christ, His church and people, and ought to be reprobated in a Christian manner by all Christians.

Resolved, That, in view of these undeniable facts, as stated, it is the duty of the pulpit and the press and the advocates of moral and political reform everywhere to urge the immediate abolition of Freemasonry and of all other kindred secret associations from which Masonry gathers its forces.

Resolved, That this convention cordially tenders thanks for the use of the United Presbyterian church and for the generous hospitalities of the people of New Wilmington, extended to delegates during its sittings.

C. CUMMINGS, M. G.,
Chairman of Committee.

THE SITUATION IN CALIFORNIA.

GRAFTON, Yolo Co., Cal.,
Dec. 3, 1877.

DEAR CYNOSURE: I will let your readers know how the work stands at the present in California, so far as I have the knowledge of it. We are very much in need of a good lecturer. Bro. Coggswell, whom we had employed to lecture for us last spring and early part of the summer, lectured only in three counties —I believe at two places in each, thus making only a beginning, which ought to be followed up, to put the work upon a sure footing. The effect of those lectures is still felt in the neighborhoods where they were held.

The power of the lodge rules this country. I had a good proof of this lately, while called upon to attend court in a neighboring county, when the attorneys for the defendant moved to hold an evening session. The district attorney (who is a high Mason, as also the judge, so I was told), among other minor matters, said that there was an installation in one of the orders that night, and so he wished to have court adjourn till morning. And so it was done. The installation was of Masonic officers, and of course the judge (who by the way is a Presbyterian minister,) and the district attorney wished to attend that in preference to holding court, thus virtually adding expense to the county and loss of time to all concerned.

We have to wait now till spring before we can do anything toward the support of a new lecturer; by that time we can tell if the farmers, upon whose help we must mainly rely for funds, will raise a good crop. At present it looks as if this winter will be dry again, but there is plenty time for a wet season yet. We are not so well organized to do anything as we were a year ago. If Mr. Coggswell had continued to lecture for us it would be far different, for we could have easily kept a man at work and paid him too. We will look to the Lord to send us the right man, and to open the hearts and pockets of the people in order to carry on the great work. Something is done individually, by circulating *Cynosures* and tracts, in the prosecution of the work of reform.

PHIL. BECK.

Correspondence.

CHINIQUY MOVEMENT IN MONTREAL.

BISMARCK INTERNTIONAL LEAGUE No. 4.—The annual meeting of this new league took place last evening in Rev. Mr. Chiniquy's church, Canning street, where fifty-eight members enrolled themselves, and the following officers were elected: Worthy Chief, Joseph Ters; Vice Worthy Chief, I. A. Grose; Chaplain, James Pettigrew; Secretary, R. G. Pettigrew; Treasurer, Mr. Howell; Marshal, Thomas Grose; Inside Guard, Bro. Sanderson; Outside Guard, Bro. Rose."—*Montreal Daily Star, Dec. 4.*

Ten thousand dollars were subscribed last year to build this church and free it from debt. This is the use to which these Christian charities are now put. The place which was "dedicated to the worship of of God," is now held forth to the "Holy Order of Bismarck!" who hates Jesuits and has driven them from Germany; not by secret lodges but by acts of legislature passed in an orderly manner before the world. It is easy to see through this Jesuitical veil of mystery. This astute Jesuit will quote Scripture for putting the doings of his church "*sub rosa:*" "A damsel came to ask who was there, named Rhoda." Acts 12 : 13. What of Protestant Jesuitry? What next? J. D.

IN AND ABOUT MENOMONEE, WIS.

CHICAGO, Dec. 17, 1877.

DEAR CYNOSURE: Finding people interested in reports from different points in our field of reform work, I have written such incidents as I thought would be most useful to your readers. There is one important point, however, of which, for want of time, I have not written, and that is Menomonee, Wisconsin.

In company with W. W. Ames, pastor of the Baptist church in Menomonee, I went direct from the State Convention in Baraboo to spend a few days among his people. At the station, 344 miles from Chicago on the St. Paul line of the N. W. R. R. and two miles from Menomonee proper, we were met by Capt. Wm. Wilson, who conveyed us through mud "hub deep" to his ample residence, where after parting with Bro. Ames, I made the acquaintance of the Captain's interesting family, and spent three days at his hospitable house. The season was doubtless unpropitious for a "first visit," but the inconvenience occasioned by storms and bad roads was fully compensated by the kindness and attention of my host and his estimable wife; and I shall ever hold them in grateful remembrance.

The city contains about 5,000 inhabitants; is beautiful for situation, bearing a striking resemblance to a New England manufacturing town, only it has more room around it and is the center of immense lumbering interests, which have been developed by the energy and indomitable perseverance of Capt. Wilson and his associates in business. It is located on the bank of Red Cedar, a tributary of Chippewa River, which furnishes the propelling power by which the extensive machinery of the company is kept in motion.

I did not learn the details of their business, but a general idea may be gathered from a few facts which I obtained. The mills owned and run by this company are capable of cutting 400,000 feet of lumber in a single day. During the past year they have floated out in rafts between sixty and seventy million feet of lumber, and have employed to do the work of the firm from 1200 to 1500 laborers at about an average of $16 per month. The company have stores containing ample supplies for their employes' and their own wants in every variety and department; also a foundry, an extensive market, a packing house and a stock yard, which at the time I visited it contained about 600 porkers, most of which were ready for the slaughter house. Also they run an extensive grist-mill and ample boarding departments, furnished with every modern improvement of ranges for cooking and capable of feeding from three to five hundred hungry men at one sitting.

The plan of operations adopted and successfully carried out by this company is to purchase pine lands in the northern regions along the Cedar and its tributaries, cut the logs and float them down in high water to their mills where they are cut up and passed on to and down the Mississippi to Dubuque, St. Louis and other points, where they own and operate extensive yards. When stripped of the timber the land is either sold to settlers, or cleared and sown in wheat which is ground in the company's mills and mostly used in feeding their employes and families. Everything is on a grand scale and the business is simply immense. One mill which I passed through contained six "gang saws," one circular and one "muley" saw. One of the gangs contained thirty-six saws and would cut two ordinary sized logs placed side by side into inch boards at a single "through."

Besides the manufacturing interests embracing all kinds of lumber, shingles, lath, flour, stoves, etc., etc., the captain told me that the agricultural reports for the State of Wisconsin showed that their firm carried on a more extensive farming business than any other firm in the State, and all this mighty movement requiring millions of wealth for its successful prosecution has been developed within a few years.

In 1836, had you stood on the bank of the Red Cedar surrounded by unbroken forests, you might have seen a young but stalwart Pennsylvanian with his wife and children and his household effects, in a frail canoe tugging at the oar and slowly making his way against the resisting current to the site of his future home and fortune. That man was William Wilson. Five days rowing with four nights of "camping out" brought him to the goal of his effort, and sticking his stake he laid the plan and begun the development of a vast business enterprise which has been one link in the chain of causes and effects, by which in the Providence of God the "Deep tangled wildwood" of northern Wisconsin has been made to furnish shelter to man and beast all over the great prairies of the North and West. The man who inaugurated and developed, and who has and is still so largely directing its movements cannot be less than a benefactor to his race. Hundreds and thousands who pitched their tents on the open fields of the great plains, or built their rude cabins of unhewn logs, are, without being aware of the fact, indebted to this man of enterprise and courage for the material with which to build their ceiled and comfortable dwellings in the later days of their prosperity.

I should do injustice to this man of deeds did I close this imperfect sketch without adding that while caring for and largely directing the immense interests that have been moulded under his eye, he has not been inattentive to the social, intellectual and religious needs of those around him. Through his efforts, and largely by his contributions, a commodious house of worship has been erected where the whole Gospel may be preached without let or hindrance. Rev. W. W. Ames, his pastor, is a fearless, outspoken opponent of the whole lodge system; and with his intelligent wife is doing a great work in our reform. Bro. Wilson and his son, T. B. Wilson, are radical and thorough reformers, attacking the dram shop and the lodge; they will give no quarter to these enemies of Christ and of all good.

While in the city I preached twice in Bro. Ames' church and lectured one evening in the court house, showing the evils of Freemasonry. The night was dark and stormy and the roads little less than horrible, but despite all obstacles there was a fair audience present who gave excellent attention for an hour and a half. There are other friends and incidents of which I should be glad to speak, but must forbear, hoping again to visit and renew this pleasant acquaintance at some future time. J. P. STODDARD.

Correspondence.

From Elder Freeman.

Spring Prairie, Walworth Co., Wis., Dec. 17, 1877.

Our glorious cause of war against sworn secretism is gradually growing stronger. The growth seems to be permanent; because the seed (God's truth) is good and sound, and germinates easily when cast in genial soil; and such is the moral soil in Spring Prairie, at least, so much of it as to promise a large return for our labor.

We confidently expect that truth will triumph here. The enemy roars and boasts, and that is all. He is chained, and the chains are tightening around him, like the coils of the boa constrictor.

The wounds of our church here, which has been so torn and lacerated by this venomous foe, are rapidly healing under the kind and skillful treatment of "the Great Physician." Her weakness is giving place to strength; her discouragement to courage; and her fearfulness to hope. And why all this change? Simply because God has called us and we have each responded, "Here am I, Lord. What wilt thou have me to do?" And we have found that Jesus, the Captain of our Salvation, assumes command for victory, and not for defeat. And hence we are confident and do not faint. God is in our midst, revealing his glory, and we have precious seasons when we come together before the Lord; and He is also giving us favor among the people, who were but lately thinking unfavorably of us and bearing themselves discouragingly toward us, because of the influence of our enemy, who would still be glad to wield such influence. But God reigns, and we rejoice and sing his praises. May all the friends of our cause pray for us.

Yours, as ever, for Jesus and His kingdom. A. D. Freeman.

Helping Words.

Morrison, Ill., Dec. 13, 1877.

Dear Bro. Blanchard: We heartily sympathize with you in all your trials and conflicts with opposing forces and wish you God speed. We continue to read your excellent paper with deep interest, and rejoice that the much needed reform is progressing so rapidly throughout the country. The recent testimony of seceders is most valuable to the cause. You, with your noble band of faithful workers have reason to take fresh courage, and move on in the strength of Him who is mightier far, than all them that rise up against you. The abomination in question, if anti-Christian, will certainly be overthrown; for it is written, "To His name every knee shall bow, and every tongue confess."

I do not endorse all that has been advanced in your paper on the subject of Christian holiness; and am more and more surprised that any minister of the Gospel should dare to argue against the possibility of being cleansed from all sin and living holy lives, when God himself gives the imperative command and has made the provision and gives the ability to perform. To my mind holiness is the one great central idea of Christianity running through the Bible. I believe, and I say it with all deference, that every minister of Christ should be able to say explicity, The blood of Jesus cleanseth *me* from all sin, without any ifs, or buts, or doubts. This is the great salvation, the glorious liberty of the children of God, the endowment of power, the crowning qualification for ministerial success in winning souls to Christ. Ann Paley.

Is Masonry a Religion?

Let Masons speak for themselves? I parted from a friend in California and did not hear from him in more than twenty years. Happening to get his address at Luzerne, Iowa, I wrote to him and put some *Cynosure* tracts into the letter. The following is the closing page of his reply. The italics are his own:

J. W. Wood.

"I see by your letter that you are not a *Mason*, therefore, if I should ever visit your place, I would be deprived of the pleasure of meeting you in a *lodge*, where I should be very happy to see you. I have been a Mason twelve years, and should I live to see my boy made a Mason it would be one of the happiest moments of my life.

Masonry, as an institution, *is not opposed to Christ*, and I have every reason to believe that *Christ was a Mason himself.*

Masonry is my *religion*; *still* I am *anxious and willing* to hear and read everything that is Anti-masonic. Send me a paper once in a while. Perhaps I will subscribe for the *Cynosure*. I would like to see a copy. Write soon,

"Truly your friend, ——."

Baraboo, Dec. 8, 1877.

An Advertisement.

By the blessing of the Lord I am still in the field doing the Master's work. I do not propose to go down under the "lodge" power or any other power till it is God's will that I shall do so. I have not left the Christian organization known as the United Brethren in Christ, as was thought by some. I have too much thought and time and labor invested in the organization to quit its folds. I have not given up or in any sense abdicated my ministerial standing. My functions as a minister of the gospel of Jesus Christ are all intact. No one, no body of men this side of the throne of God, has any right, has any power, to demand my credentials. When God asks them, I shall, by His grace, give them up. Until then they remain in my own hands; and this by the blessing of heaven, which I expect to graciously share, as in the past.

"The United Brethren in Christ" is the strongest permanently organized power in existence against the "lodge." By the "lodge" I mean the whole network of secret societies in existence. It is the strongest in age, doctrine, numbers, popular elements of power, form and basis of organization, and agencies for effective work. This is my faith, and those who wish to withstand the "lodge" power will do well to investigate this claim. Other organizations are effective, and they are doing a telling work. No disparagement is meant by this claim. The National Association is doing a noble work. It must be sustained, as it unifies many otherwise discordant elements. My claim is made for a purpose. It is this:. The lodge knows our power, and hence its agencies are sometimes concentrated for our destruction. We are evangelical and essentially intense in our opposition to the lodge. We can not help it. It is in our vital and organic form. We can not compromise, or admit, if we would. To us the lodge is a foreign element, and produces enervation, organic protuberance, or schismatic disorder. Another purpose is the Macedonian cry: "Come over and help us." The struggle has been long and severe. We are not weary of the warfare; but we hail with delight any addition to our ranks, or any help we can get from friends who do not join us. The National Association, doing one of the grandest works of the age in its line, is not necessarily permanent. Its mission may end before the end of time. We, as a system of Christian churches, are intended to be perpetual. We expect to remain till the roll-call of eternity comes from the loud-throated trumpet of Jehovah's angel. Anti-secret societies are well enough as incisors to cut the way for something more permanent. But what we want most are anti-secret churches, strong and vigorous. I do not care much what form these churches take. They may be Baptist, Presbyterian, Methodist, Independent, or mixed in their form of government, as are the churches of the United Brethren in Christ. I recommend this form and system of churches. This is my right. Others may prefer other forms. It is their right to enjoy that preference and to recommend them. There are circumstances under which I would recommend some other form than my own. I am not narrow, selfish, bigoted, or exclusive. I favor unity and co-operation. My recommendation and preference, as expressed above, are only in a general way. A man ought to have some preference and decision of character. I do no one any wrong, and am not sectarian by being specific in my thoughts and methods. The sectary says: "I am right; others are wrong." This I do not say. But we are right in the main. Our position is tenable. Investigate the claim. If it proves to be valid, then adopt it.

There are those whom the lodge is pressing. There are those who would do more in our good cause if they had a plan to suit them to work upon. Ministers of the gospel out of employment and wishing to do something substantial and permanent in this anti-secret reform, even beyond, but in harmony with the National Association, are requested to address the writer, stating age, experience, church preferences, ecclesiastical standing, etc., and they will be furnished with something new in the actual duties of life, which may, with the blessing of God, open up to them a blessed field of Christian activity and usefulness.

Jno. V. Potts.

Grand Rapids, Wood Co., O.

Our Mail.

Hope Davis, Carpenterville, Ill., sends us an account of a Masonic minister whose father boasts of going under the royal arch. It is dismal enough to set all earnest Christians to working and praying. In concluding his letter he writes:

"And still the Congregational and Baptist churches fellowship in their union meetings this same clergyman. It looks as if they fear man more than they fear God. My prayer is that God will bless the *Cynosure* and our lecturers and regard their lives as precious in his sight."

S. A. Reynolds, Waverly, Pa., writes:

"I had thought to have sent you a club about this time but have not been able to do so on account of sickness and death in my family, having been called in the providence of God to bury my oldest son. He leaves a wife and one child to mourn with us his untimely departure."

We extend our sympathies to this brother. Our father who afflicts us in love will also heal.

A stranger in Philadelphia, Pa., writes:

"I have long been importuned by a friend of mine to join the order of Masons, and also that of the Knights of Pythias. In fact I had promised to go into the latter, though ignorance of what one had to pass through before becoming a member has always deterred me from joining. I don't like the idea of (perhaps) being made a fool of in their ceremonies, or a laughing stock. Last week I saw a copy of your *Cynosure* in the Mercantile Library with the expose of the Masons, Odd-fellows and Knights of Pythias, and with the guarantees and names endorsing them. I cannot but believe they are correct. They have made such an impression upon me that I have most positively made up my mind never to join a secret society. I should like to become posted in them so that I can refute the arguments of my friend, as well as to post myself in their iniquities. I cannot see the propriety of paying fifty or a hundred dollars to join a lodge of Masons, when for a trifling sum, through your good instrumentalities, I can obtain their great secrets. (?)"

Richard Moore, Mitchell, Ontario, sends for some Anti-masonic literature and writes:

"Personally I have seen something of the world and not a little of the practical workings of Masonry. I hate it with a bitter hatred. I am in a position to throw firebrands at the accursed thing with pretty good effect if I can only get them to throw."

Wm. Mathews, Ambrose, Indiana Co., Pa., says:

"The Odd-fellows have turned into grangers here. The *Cynosure* is the most interesting paper I get. I feel much interested in the main subject it treats of, and think it is destined to do a good work, and should be sustained, but how indifferent people are about it. God will carry on his work and truth and right will prevail at last, but it looks to me as if we were to be turned back into the wilderness awhile yet."

A. Showalter, Vermillion, Edgar Co., Ill., says:

"Our courts are controlled by men in secret societies. Grand juries are packed and where a clear case of murder was proven against a Mason, only in our last court, after being twice tried and the evidence produced on both sides, a decision was given 'not bailable,' and the prisoner sent back to jail. Our grand jury, however, heard only one side of the case in which the evidence was clear against the prisoner, and yet every Mason on that grand jury (I am informed) voted to clear the prisoner, at least two of them from our township, both Masons, did so. One, at the same time, was a witness for the prisoner, and the other a packed juror who worked day and night to bring all he could in the prisoner's favor. They failed to entirely clear him, but held the balance of power and brought in a bill of 'manslaughter,' and fixed the bail at $2,000, which was promptly filled by Masons. This criminal is again loose among us. This, with cases of the same character in the past year, is enough to make men open their eyes and fear for their lives. I expect to stand firm as I did against slavery. I have but a few years yet to stay and ever will be found to oppose secret societies. It is not men but institutions which I oppose."

Home and Farm.

Cows—Breeds and Treatment.

What breed of cows is best depends on where and what they are wanted for. If a single cow or a few cows are wanted to furnish milk and butter for family use, there is nothing better than the Alderney. Their milk and butter are exceedingly delicious. If one lives near a city or large village, and wishes to sell butter fresh from the churn, nothing would find a more ready market or stand up better under the heat of summer than Jersey butter. But if the object were to sell milk by the quart a poorer choice could hardly be made than to select the Alderney cow. If the purpose was to make cheese, or butter and cheese from the same milk, then nothing is equal to the Ayrshire, especially on hilly farms. If to milk awhile and then convert into beef should be what the purchaser wanted, the Shorthorn or Holstein would be preferable. The Devons and the natives may also be preferred for special purposes. There is no single breed of cows which will best suit every locality and requirement. The cow which will come the nearest to filling all demands is, in my opinion, the Ayrshire, but she is not best everywhere. The price of Jersey cows is very variable. Not all the importations of Jersey stock, I have reason to believe, have been made up of the best animals, and the prices of the different qualities run from $100 to $500 per cow. The great difference in the qualities of the animals would make it hazardous to order cows without some personal knowledge of the cows or their breeder. They can be found in numerous places in the Eastern and Middle States by consulting the advertising columns of agricultural papers.

The quantity of salt a cow requires varies with the food she uses and the quantity of milk she gives. If she is feeding upon the tender grass of June, with a good flow of milk, she will require from five to ten times as much salt as if she was feeding upon ripe hay and giving, as she would, much less milk. Mature food calls for less salt than immature, but all mature food does not occasion an equal demand for salt. Corn meal, for example, requires much more salt than wheat or rye bran when fed to other animals as well as cows. The best rule for salting cows is to give them at all times all they will eat by having it always before them and easy of access. There is no exception to this rule unless where the animals have been pinched for salt, and in that case their appetites should be satisfied gradually. An insufficient supply of salt, like an insufficient supply of water, effects unfavorably the quantity and quality of milk and that immediately.

Green and succulent food is best for milch cows. But the fact that food is green and succulent is not enough. The importance of having food in this condition lies in having its abundance of water in chemical combination with the elements of nutrition it contains. When nutrient matter is in chemical union with water enough to serve as a flux and to make its transportation through the system easy, both digestion and assimilation will go on most rapidly, and the greatest quantity of milk be produced. But the succulence of food should not be in excess. Food containing more than about 70 per cent. of water, will produce more milk by evaporating the water in excess of that quantity. Green fodder corn, for instance, which contains from 80 to 85 per cent. of water will produce more milk by evaporating 10 to 15 per cent. of its moisture. Another item to regard in the selection of food for milk production, is that the digestible elements of the food should contain flesh-forming and respiratory matter in the same relative proportions, or as near as may be, as they exist in milk. If there is an excess of either it will be fed at a loss; if a deficiency of either the quantity will diminish.

Where the proper proportions do not exist they may be regulated by mixing different feeds. Thus fodder corn has an excess of respiratory matter; clover of flesh-forming; by mixing the two both are fed more profitably. In grasses these elements are pretty well balanced, so they are in wheat and rye bran and various other foods. So far as milk is concerned, an excess of albuminoids occasions less loss than an excess of starch, sugar and fat, and a deficiency of albuminoids will also occasion the greater loss. The quantity of milk varies pretty nearly with the supply of flesh producing food when other circumstances are favorable. Digestibility is another consideration which should enter prominently into the solution of food for milk producing. The easier it digests the more milk, other circumstances being the same. In selections with reference to this point it will be found that succulent food will digest easier than dry food of the same kind, green easier than ripe; and when the food is matured or nearly so, steamed or cooked food easier than uncooked.—*N. Y. Tribune.*

The following table will be useful to those of our readers who may, at any time, deal in the articles enumerated. Every farmer should paste it in his scrap book:

Articles.	Pounds.
Firkin of butter	56
Barrel of potatoes	200
Barrel of onions	112
Barrel of flour	196
Barrel of gunpowder	200
Barrel of beef	200
Barrel of pork	200
Barrel of salt (5¾ bushels)	280
Bag or sack of rice	115
Barrel of fish	56
Truss of hay	56
Truss of straw	36
Chest of tea	68
Stone of iron	14
Stone of shot	14
Stone of flour	14
Gallon of honey	12
Quintal of fish	100
Bushel of charcoal	20
Cord of dry hickory	4,464
Cord of dry white-oak	3 821
Cord of dry white-ash	3,450
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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 27, 1877.

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Secret Sessions in the Senate.

The first article of the Constitution of the United States, Section V., provides that—

"Each house shall keep a journal of its proceedings, and from time to time publish the same, excepting such parts as may in their judgment require secrecy."

Under this regulation it is said that for several years the entire sessions of the Senate were held in secret, and it was not until 1794 that rules were adopted which threw open the doors to the public, except when the body was holding an "executive session," when, to this day, the proceedings are supposed to be kept entirely secret. The business thus transacted with closed doors is the consideration of foreign treaties and communications of a confidential nature from the President. Thus the confirmation of appointments is done at this time, the privacy of the session permitting such free discussion of the qualifications and character of candidates for office as the public weal demands, but which would hardly be exercised before the public.

There is also an old rule in the House of Representatives, for years out of use, which provides for the exclusion of spectators by a majority vote.

The idea of secret sessions in a representative body like our Congress is repugnant to the spirit of our institutions and has often been criticised. The idea was borrowed from England (from whence also we have Freemasonry and Odd-fellowship), where it is the practice of Parliament to hold secret sessions. The reasons for continuing the practice have been given—the necessity of such careful consideration of treaties and of appointments as only a secret session is supposed to allow.

Under the article of the Constitution quoted above, the Senate adopted rules governing its "executive sessions," which are as follows:

THE RULES OF SECRECY AND THEIR PENALTIES.

64. On a motion made and seconded to close the doors of the Senate, on the discussion of any business which may, in the opinion of a Senator, require secrecy, the presiding officer may direct the galleries to be cleared, and during the discussion of such motion the doors shall remain closed.

65. When the President of the United States shall meet the Senate in the Senate chamber for the consideration of executive business he shall have a seat on the right of the chair. * * * * *

66. When acting upon confidential or executive business, the Senate chamber shall be cleared of all persons except the secretary, the chief clerk, the principal legislative clerk, the executive clerk, the sergeant-at-arms, the doorkeeper, and such other persons as the presiding officer shall consider necessary; and all such officers shall be sworn to secrecy.

67. All confidential communications made by the President of the United States to the Senate shall be, by the Senators and the officers of the Senate, kept secret; and all treaties which may be laid before the Senate, and all remarks, votes, and proceedings thereon shall also be kept secret until the Senate shall, by their resolution, take off the injunction of secrecy.

68. Any Senator or officer of the Senate who shall disclose the secret or confidential business or proceedings of the Senate shall be liable, if a Senator, to suffer expulsion from the body; and if an officer, to dismissal from the service of the Senate, and to punishment for contempt.

A few days ago, a correspondent of the *Inter-ocean* informs us that Hannibal Hamlin the oldest member of the Senate, mildly rebuked the younger and less experienced members for want of caution in their remarks outside the body respecting the debates and business of the executive session. It seems that the shrewdness and impertinence of modern journalism has made this meeting of the Senate secret only in name. Correspondents, from long acquaintance with public affairs in the Capitol, and from careful study of the opinions and style of Senators, are able, by gaining a hint here and there from a few unguarded members, to publish with an accuracy that seems astonishing some portions of the business of the secret session. This fact, perhaps, has brought up the question more emphatically than the better reason, of abolishing secrecy in Congress entirely, unless it be in the case of important treaties. The representative nature of both branches, the whole people having an equal interest and right in public affairs; and the genius of American institutions above all, demand that a reform should be made in our highest legislative body. The correspondent above mentioned says that a canvass of the Senate would show a majority of the opinion that the practice is un-American and useless; and an attempt is promised soon to abolish it.

Such an agitation in Congress is most significant and cheering. Let this prop be knocked from under the lodge and the way to proper legislation against the system, for the protection of our courts and public offices, will be made vastly more easy.

A Timely Warning.

The case of discipline before the church, meeting in Wheaton College Chapel, mentioned two weeks ago, terminated in the withdrawal of the fellowship of the church from the accused person. His defiance of the church and pastor, in refusing to let the trial proceed, caused unusual commotion in the meeting; and after adjournment, his friends, who compose the party arrayed against the College last summer, held another meeting by the aid of outsiders and members of the Methodist church, prominent among whom were members of the Masonic and Good Templars lodges. The character of this meeting and the resolutions offered caused the following action of the College Executive Committee, at an adjourned meeting, Tuesday evening, December 18th. There is no disposition to yield an iota in firm maintenance of the principles of the institution in this action:

WHEREAS, the church worshiping in the chapel of Wheaton College is in difficulty arising from conflicting opinions among its members and the intervention of outsiders, which has led to threats of personal violence and summoning the sheriff of the county to maintain order, to the great and manifest dishonor of the Christian religion and injury of the town and College, the Executive Committee, who have permitted said church the free use of the chapel, without rent, since its formation some sixteen years ago, hereby adopt this paper, for the information of the public and the prevention of like evils in future.

In the months of May and June last, a party or faction, dissatisfied with the management of the College widely circulated a petition containing the following words: * * "We do suggest that an effort be made to have the Congregationalists of this State assume the indebtedness of the College and hereafter exercise full control of all its interests."

The same party, about the same time, organized a so-called Executive Committee, composed in part of members of the church, to influence and control the affairs of the College in contempt and disregard of the legal Board of Trustees. They summoned the College President to attend their meetings, and demanded reports from the College Treasurer, with many like impertinent acts of control and usurpation.

As no heed was paid to them, but to return civil answers to some of their questions and complaints; and as the College Board, consisting of twenty prominent and able men, widely dispersed over the country, met June 27th last, and with great unanimity transacted the annual business of the College, in July following this same faction met in the court house and among other offensive and wrong acts, "*Resolved*, That * * we cannot and will not under its present management, give it (the College) any aid; nor can we conscientiously encourage others so to do;" which resolution they published to the world with the manifest purpose of destroying the College which they had failed to revolutionize and transfer from its legal guardians to other hands. And in all these transactions of this party, however sincere their convictions may have been at the first, they have fallen into violent and unchristian crimination and abuse of all opposed to their views. They have charged the President of the Board with theft and the Board with malversation and fraud, and on Friday night, the 14th inst., they occasioned the disorderly scenes which have caused this our action. The fact that several of those actively engaged in these proceedings against the College are members or owners of the Masonic lodge in Wheaton, is proof that as a party they are not in sympathy with the principles of the College and the testimonies of the church against secret societies.

By the laws of Illinois a conspiracy of two or more persons to charge a man with criminal conduct is fineable $1000 with imprisonment one year. And surely the principle of this just law applies to and condemns this conspiracy to revolutionize or destroy a Christian college by imputations of crime.

We, therefore, the Executive Committee of Wheaton College, hereby notify all persons engaged in this conspiracy against its legal Board, that we cannot longer permit the College property entrusted to us, to be used for such purposes. We have seen with amazement and sorrow that the repayment of the three thousand dollars to the endowment of the chair of Rhetoric and Logic, of the loaning of which complaint was first made, and the diminution of the College debt by nine thousand dollars actually paid since Commencement, instead of soothing seems to inflame the hatred of this faction against the management of the College; and we hereby give notice to all concerned that we cannot permit the College to be injured by a repetition of such acts as occurred in the lesser chapel of the College on Friday night last; and we do earnestly exhort those involved in this conspiracy to refrain from the unlawful and sinful actions of which we herein complain.

By order of the Executive Committee of Wheaton College.

A. H. HIATT, *Sec'y*,
Wheaton, Ill., Dec. 18, 1877.

—Our readers will please insert the following paragraph at the top of the first column, third page, as they read the valuable historical article by General Phelps, who deserves thanks of all for recalling these encouraging facts of a former day:

In 1833, Palmer was elected by the people, and in 1834 by the assembly. In 1835 there was no election of Governor, either by the people or the assembly, and Silas H. Jenison, the Anti-masonic Lieutenant Governor, filled the Governor's chair. From that time Jenison was elected Governor by popular vote several successive years, until 1841, when he declined a renomination and was succeeded by Charles Paine, a Whig.

—We are pleased to note tokens of prosperity on the part of two of our exchanges which we count among the steadfast friends of our reform. The *Christian Worker* (Friend) of New Vienna, Ohio, has been enlarged from a two to a three column paper of twelve pages, nearly the size of the *Cynosure*, and comes weekly instead of fortnightly. The *Bible Banner*, monthly, of Vineland, N. J., has removed to Philadelphia and begins weekly visits. The *Banner* is edited by A. A. Phelps, and maintains the views of the Advent church in a modified character.

—Messrs. Stoddard and Ronayne returned on Saturday last from the Michigan Convention highly pleased with the effect of the meeting in its local influence and hopeful for the effect upon the reform throughout the State. It was a powerful and harmonious gathering, not so large as that at Washington, Iowa, but its effect is increased from the fact that the community at Washington has been strongly Anti-masonic always, while the good people of Hudson had to be lifted bodily out of the lethargic state into which the spell of the lodge had brought them. Bro. Pixley who has been almost alone in his public testimony must rejoice to know that his position is vindicated and that the reform will have a hundred friends in Hudson to one before.

—The Illinois State Convention passed a resolution endorsing Rev. J. P. Richards as a lecturer in the anti-secret reform and recommending his labors to churches, auxiliary associations and communities that may be agitating the lodge question. No State lecturer was appointed nor any pledges made for the support of one, the expectation being that, if Bro. Rathbun, who was recommended by the Association for the work, accepts, the field collections would sustain him or nearly so. If the Directors of the National Association, to whom final action is referred, appoint him the friends throughout the State must be ready to do their part in carrying on this part of the work.

—The editor of the *American Wesleyan*, who has been traveling and speaking in western Pennsylvania during the present month, writes to his paper this item of encouragement:

"We were informed by the Rev. Dr. French, who is pastor of a large Presbyterian congregation in Mercer, that the furniture and equipments of the Masonic lodge in that place have been sold out by the sheriff. The county papers also state that the Commandery of Knights Templar, located in a given village, has been removed to another village so as to be more certain of getting a quorum when they meet. It is thought that the secret orders of all kinds, in this part of the State, are giving abundant evidence of their final dissolution, and the speeding on of that time when all men will stand on an equal footing in the up hill battle of life."

Religious Intelligence.

—The annual business meeting of the Chicago Avenue church (frequently called Moody's church), for the election of officers, was held last Thursday evening, in the lecture-room of the church, a large majority of the church members being present. After devotional exercises, the Pastor, C. M. Morton, was called to preside. The report of the clerk showed that 121 members were added to the church during the past year. Of this number 102 joined on profession; the remaining nineteen by letter. The treasurer's report showed that the total receipts for the year were $6,227.70; total disbursements, $6,225.91. The following officers were then elected: Elders, D. L. Moody, D. W. Whittle; Deacons, to hold for two years, W. De Golyer, R. S. Thain, F. H. Revell, G. A. Roe; for one year, Eugene Kappeler; Treasurer, J. A. Weeks; Clerk, C. D. Paine; Assistant Clerk, A. L. Tucker. The following were added to the executive board: Chas. R. Bockins, G. W. Bittinger, David McNaughton, A. Lindgren, G. G. Robinson, E. A. Cook, F. W. Savage.

—Rev. Dr. J. B. Walker is for the present supplying the pulpit of the Wesleyan church in Wheaton on Sabbath mornings.

—The Lutheran Almanac published at Allentown, Pa., sums up the statistics of the various branches of Lutheranism as follows: Synodical Conference, ministers, 1,079; congregations, 1,798; communicants, 279,951. General Council, ministers, 724; congregations, 1,396; communicants, 201,174. General Synod (North), ministers, 794; congregations, 1,206; communicants, 116,484. General Synod (South), ministers, 96; congregations, 188; communicants, 14,667. Independent, ministers, 221; congregations, 548; communicants, 43,253. Total, ministers, 2,914; congregations, 5,136; communicants, 655,529.

—We learn from the *United Presbyterian* that, as the result of a mutual understanding among many of the members of the Butler Presbytery, it is proposed, at the next meeting, to be held at Sunbury, Pa., on the third Tuesday of January, 1878, to have a conference on the subject of secret associations on the evening of that day, to which the public is cordially invited to attend. The following programme is arranged:

1. Why does the United Presbyterian church oppose secret associations? To be introduced by Rev. R. G. Ferguson.

2. The inconsistency of secret orders with the Christian religion. To be introduced by Rev. Groves.

3. Secret, oath-bound orders tested by some Scriptural maxims. To be introduced by Rev. Samuel Kerr.

4. How should the church oppose these secret orders; or, what means should the church use for their overthrow? To be introduced by Rev, J. C. McElree.

5. The inconsistency of secret orders with the interests of civil society, or the state, and what means the state should use for their suppression. To be introduced by Rev. J. A. Clark.

6. The charity of the orders of Masons and Odd-fellows compared with the charity of the gospel. To be opened by Rev. N. E. Brown.

—As a result of Mr. Moody's visit to Vermont, it is reported that the work in Burlington, begun by Mr. Moody, continues with great power and has extended to many towns in the vicinity. The churches have voted to continue the meetings through the winter, holding three evenings each week. Messrs. Moody and Sankey received $500 together for their services here; Major Whittle and Mr. and Mrs. McGranahan received the same amount at Rutland; and Messrs. Needham and Cato about $300 at Bennington. The churches at Brandon are holding union meetings. There is also much religious interest in Mendon and Chittenden, as the result of labors by the young men of Rutland. There is religious interest in Monkton Ridge, East Monkton, West Charlotte, and Fairhaven. Fifty-nine persons have already been propounded for admission to the Rutland church, as fruits of the revival, which shows no signs of abatement yet.

—The United Brethren congregation at Western, Iowa, raised nearly $700 in one day for the college, on the "one dollar per member" plan.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $80,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

Song for the New Year.

Old Time has turned another page
  Of eternity and truth;
He reads with a warning voice to age,
  And whispers a lesson to youth.
A year has fled o'er heart and head
  Since last the yule log burnt;
And we have a task to closely ask,
  What the bosom and brain have learnt?
O let us hope that our sands have run
  With wisdom's precious grains:
O may we find that our hands have done
  Some work of glorious pains.
Then a welcome and cheer to the merry new year
  While the holly gleams above us;
With a pardon for the foes who hate,
  And a prayer for those who love us.

We may have seen some loved ones pass
  To the land of hallowed rest;
We may miss the glow of an honest brow
  And the warmth of a friendly breast;
But if we nursed them while on earth,
  With hearts all true and kind,
Will their spirits blame the sinless mirth
  Of those true hearts left behind?
No, no! It were not well or wise
  To mourn with endless pain;
There's a better world beyond the skies,
  Where the good shall meet again.
Then a welcome and cheer to the merry new year
  While the holly gleams above us;
With a pardon for the foes who hate,
  And a prayer for those who love us.

Have our days rolled on serenely free
  From sorrow's dim alloy?
Do we still possess the gifts that bless
  And fill our souls with joy?
Are the creatures dear still clinging near?
  Do we hear loved voices come?
Do we gaze on eyes whose glances shed
  A halo round our home?
O, if we do, let thanks be poured
  To Him who hath spared and given,
And forget not o'er the festive board
  The mercies held from heaven.
Then a welcome and cheer to the happy new year
  While the holly gleams above us,
With a pardon for the foes who hate,
  And a prayer for those who love us.

—Eliza Cook.

The Gled's Grip.

A NEW YEAR'S TRACT.

Like the cuckoo, we make our annual visit; and, like her too, we sing the same note every time we come. The season of our advent, however, is not so pleasant as the time when "the pea puts on the bloom." We must wing our way over a wintry landscape, that we may sound our warning note in the time of need. As the old year goes out and the new comes in, our sheet spreads its wings and flies across the land, speaking the truth in love to tempted men. Listen now: Many who read these words are, without knowing it, so near the slippery brink that if they heed not the warning they receive to-day they will not be within reach of warning when the next New Year's tract appears.

The social habits of society and the secret appetite generated by our concentrated alcoholic drinks constitute, as it were, a pair of wheels with jagged teeth, moving upon each other, and moving inward; they drag in the fool who puts forth his hand to play with them and cruelly crush out his life. When a man is entangled manifestly beyond all possibility of escape, the Scottish people, mentally referring to the certain fate of a little bird when once the talons of a hawk have embraced its body, are wont to say of him, in their own terse vernacular, "He's in the gled's grips."

A few years ago a ship laden with coals was beached at Garlieston, on the Scottish shore of the Solway, in order that her cargo might be carted away during ebb tide. While she lay high and dry on the sand, some men were sent in beneath to calk the open seams. While the work was going on, a person outside observed the ship's hull heeling slowly over to the side on which the carpenters were at work, and quickly gave the alarm. All escaped but one. The ship, in leaning over, caught both his limbs before he had time to creep out, and locked them fast between her planks and the sand. The man lived and spoke, and took counsel with his friends, but remained pinioned to the spot. All hands went to work for his release. They began to throw out the cargo, but that method was manifestly too slow; they dug in the sand, but this plan also proved abortive; they made hawsers fast to the mast, and pulled a long pull and a strong pull, but were not able to heel her over. The men were not able to liberate their comrade. Already in unsuccessful efforts a precious hour had been lost—*the* precious hour, for, alas! there was only one; and now the tide of the Solway came rushing in like a racehorse. All that were free fled before the flood, and left their imprisoned companion to his fate. The sea soon did what the united efforts of the whole town failed to do—it slackened the grip with which the ship's hull held the man to the ground and set him free; but before it let go the captive it had quenched his life. The water drowned him and then released him from his prison. Deliverance came too late, and his lifeless body was washed up in the surf.

Calamities greater in extent frequently occur among our seamen, but I do not remember one that was so excruciating in its nature and cut so deeply into the people's hearts. The living man saw the tide approaching, but could not get out of its way; felt the water wetting his hair, felt it cold, covering his brow, and yet he must needs lie still—lie still on his cold bed till the water stopped his breath, although all the inhabitants of the town stood spectators on the beach. I suppose there was not a dry eye in Garlieston that day. Men are shaken in the depths of their being by the sight of a brother perishing thus.

Let us not deceive ourselves. There is no respect of persons with God, and there should be none with us. Sights of equal horror meet our eye from day to day, and we have learned to take them lightly. We see multitudes caught and held as fast between their own appetite and the fire water that feeds it till a mightier tide than that of the Solway comes up with its dreadful rescue. In the saddest solemnity of spirit I declare to every brother who reads this page that I have seen and conversed with many who were locked in between their appetite and drink as firmly as that man was locked between the laden ship and the ground; that they were as eager to escape as he was, and as unable; that we were as powerless to help as the spectators that day on the shore. I declare further, endeavoring to weigh my words as one that must give an account, that if I were obliged to choose between the two, I would rather be in the place of the prisoner on the beach of the Solway than in the place of many whom I have known in the grasp of the drunkard's appetite.

Neither victim is able to wrench himself away. It were better in such a case to lose a limb and save the life; but, alas! neither class of prisoners have power, even if they had the will, to tear off the limb in order to save life! Where the drunkard's thirst, partly a physical disease and partly a moral depravity, presses the man to the intoxicating drink, it presses him with a weight like that of a loaded ship upon human limbs, and under the pressure the soul is held a helpless prisoner. Although the prisoner were willing to part with the right arm, he can not get it severed. It holds him till the tide of time rolls forward and takes his life away. The man is not delivered from the grasp of his drunken appetite till he is dead.

The dreadful condition of those who are caught in this snare was graven on my heart as with a pen of iron long ago, in one of the earliest experiences of my ministry. A rumor reached me regarding a gentleman of middle age, that he was suspected of a tendency to indulge in drink. I was not certain, but feared it might be true. He was a man of liberal education, vigorous intellect, ample means, and abundant charity. He was my friend and benefactor; he was greatly my senior. I was afraid to speak to him on the subject; but I was more afraid to hold my peace. I feared man much, but in that case at least I feared God more. I went to his house with my mind made up at all risks to deal faithfully. Finding him alone, I began to wind round and round the bush, with many fetches and hints, in order to get the subject gently introduced. As soon as he observed my drift, he turned on his chair, looked me full in the face, with a softened, sad expression, and said, "I see what you are aiming at; your tenderness is quite unnecessary; you may speak plainly; I am a drunkard. I shall live a drunkard and die a drunkard." I verily believe the comrades of the imprisoned carpenter on the shore of the Solway were not more horrified than I was; and in the end they were not more helpless. In the course of our subsequent conversation he said: "If there are degrees of depth in the place of retribution (he used plainer and more pungent terms), the worst will be mine, for I know the right and have done the wrong." I need not detail the horrible progress; to picture all the stages by which the water rose on the victim, and choked him at length would shock more than it would edify the reader. Suffice it to say that at the date of our conversation he had given himself over; he could not be persuaded to try again. Hope never dawned more upon his heart. He kept his word; he died a drunkard—died of drunkenness.

By a long succession of such cases that have come under my notice I have learned that it is almost as hopeless to invite the drunkard to come out after the lips of the trap have closed upon him as it was to invite the man to draw his limbs from under the hull of a loaded ship. Here and there one, as if by miracle, is rescued, that none may despair, but only here and there one of a multitude, that none may presume.

Thus far probably every reader accords in the main with what has been said. It is with the personal application of the lesson that the difficulty begins. We may speak as strongly as we please about the hopelessness of a drunkard's state; but none of the bright, strong youths who plunge into the New Year's reckless jollity have any intention or any fear of falling into that horrible pit. They can take it, and they can want it. They will stop before they come near danger. Alas! it is here that we painfully feel our weakness. We have not power to bend a brother's will. We can do no more than proclaim once more in loving words our earnest, faithful warning: Beware! Many strong men have fallen ere they were aware, under this cunning, skillful enemy. Let the Word of God have weight, although ours should be set aside. "Let him that thinketh he standeth take heed lest he fall." "When I am weak, then am I strong." The converse of this latter epigram holds also true: "When I am strong; then am I weak."

"A wise man feareth and departeth from evil, but the fool rageth and is confident." A wise man fears sin and distrusts himself. He knows that the enemy is strong and his own defenses feeble. His policy, therefore, is not to brave danger, but to keep out of harm's way.

To be even for once "the worse of drink" is a degrading, debasing thing. It takes away a man's self-respect. A man's honor or a woman's modesty is like the white, soft mist-like bloom on the bosom of perfectly ripened fruit; it is very beautiful; but it is easily rubbed off; and when once it is brushed off it can never be put on again. A young man who has once been tipsy has let himself down. Ah! it is not easy to get up again. It is easier and commoner to slide down another step than to climb to the step that you have lost. The French have a noted proverb; "It is the

first step that costs." After one step down, all other steps, even down to the abyss, are made easier.

We have heard of a lady who declared that, if she could be assured that she should not meet drunken men or horned cattle, there is not a road over hill or dale of her native land that she would fear to traverse alone by night or day. Some may be inclined to say it is great disgrace to a man to be in this way, as it were, yoked with brutes; but, for my part, I am more inclined to say it is no compliment to the cattle to be associated on such infamous terms with drunken men. I shall state my opinion frankly; take it for what it is worth: There is not a more disgusting object on God's beautiful world than a drunken man —unless, perhaps, it be a drunken woman.

I grudge not any one his New Year mirth. I have no objection to mirth at such a time, even though it run fast and furious—the natural outflow of youthful health and spirits. But do not adulterate the natural mirthfulness of youth by the vile and dangerous admixture of intoxicating draughts. Give a wide berth at the New Year to all intoxicants. The natural gayety of the young and healthful is sweet and beautiful, like flowers in spring; strong drink, even in small doses, taints its breath, and in larger doses turns it into the glare and stutter of self imposed idiocy.—*Scottish Temperance League.*

The Joy-Bringer.

That was a remarkable eulogy pronounced by Dr. Doddridge upon his friend Dr. Clark, of St. Albans, when he said of him that "He brought joy into every house he entered, but most of all into his own house when he returned to it."

There are many who enter into houses and bring no joy. They come with bitterness, with selfishness, with lightness, with envy, with a thousand evil thoughts, and with passions that only bring trouble and distress; and as they carry sorrow to the homes of others, so they especially bring pain to their own dwellings. How many well-meaning men, by unreasoning sternness, by petulance, by rashness and un-Christian severity, make their homes unhappy; and how many more, by irreligion and blasphemy and intemperance, fill their own habitations with sorrow and distress.

Let us see to it that we carry blessings with us wherever we go, and most of all that we bring blessings to our own homes. The child of God, whose life in this world is like the growth of a tree by the water side, scatters refreshing and blessing on every hand; and the years of time and the ages of eternity will not be too long to tell the good which has come to many hearts from the faithful life of some faithful servant of the Most High.

Children's Corner.

A Happy New Year to all the boys and girls who read the *Cynosure!*

Grandpa and Bess.

Two bright heads in the corner,
Deep in the easy chair;
One with a crown of yellow gold,
And one like the silver fair;
One with the morning's rosy flush,
And one with the twilight's tender hush.

"Where do the New Years come from?"
Asks Goldilocks in her glee;
"Do they sail in a pearly shallop
Across a wonderful sea;
A sea whose waters with rainbows spanned,
Touch all the borders of fairy land?

"Do all the birds in that country
Keep singing by night and by day?
Singing among the blossoms
That never wither away?
Will they let you feel as you hold them near,
Their warm hearts beating, but not with fear?

"And the happy little children,
Do they wander as they will,
To gather the sweet wild roses,
And the strawberries on the hill;
White wings like butterflies all afloat,
And a purple cloud for a fairy boat?

"There surely is such a country,
I've seen it many a night,
Though I never, never could find it
Awake in the morning light;
And that is the country o'er the sea,
Where the beautiful New Years wait for me."

"Where do the New Years come from?"
Says Grandpa looking away
Through the frosty rime on the window,
To the distant hills so gray;
"They come from the country of youth I know,
And they pass to the land of the long ago.

"And which is the fairest country?
Dear heart, I never can tell;
Where the New Years wait their dawning
Or the beautiful Old Years dwell;
But the sweetest summers that ever shone
To the land of the long ago have flown.

"The New Years wait for you darling;
And the Old Years wait for me;
They have carried my dearest treasures
To the country over the sea;
The eyes that were brightest, the lips that sung
The gladdest carols when life was young.

"But I know of a better country,
Where the Old Years all are new;
I shall find its shining pathway
Sooner, sweet heart, than you;
And I'll send you a message of love and cheer
With every dawn of a glad New Year."

The eyes of the dear old pilgrim
Are looking across the snows,
While closer nestles the merry face,
With its flush like a pink wild rose.
Dreaming together the young and old,
Locks of silver and crown of gold.

—Emily Huntington Miller

New Year.

The earliest calendars of the Jews, the Egyptians, and the Greeks, did not place the first of January as the commencement of the New Year. This was not effected until the reign of Numa Pompilius, to whom the formation of the Roman calendar is attributed, 672 years before Christ. The ancient Jewish year, which began on the 25th of March, continued to have a legal position in Christian countries for a long period. In England the first of January was not established as the initial day of the legal year till 1752, although it had long been recognized in a popular sense as the first day of the New Year. Before that time, it was customary to register dates between the first of January and the 24th of March inclusive, thus: January 30, 1648–9; meaning that, popularly, the year was 1649, but legally 1648. In Scotland the desired change was made by a decree of James VI. in the year 1600. It was effected in France in 1564; in Holland, Protestant Germany and Russia, in 1700 and in Sweden in 1753.—*Sunday Magazine.*

The Way over the Stone Wall.

OUR NEW YEAR'S STORY.

"Look here, boys! Who hits the martin-house is the best fellow!"

Tom Manson was speaking then, and his hearers were Billy Bowles and Ned Freeman. They were out in Jones's meadow. Mr. Jones had a barn in the meadow for storing hay. Away up on the southeast corner of the ridge-pole was a little white martin-house; and it was this that Tom Manson proposed to hit.

"Come, fire away!" cried Tom.

"Who has a better right?"

One would say that farmer Jones had the right to say whether his martin house should be stoned. It cost him two dollars to have it made, some hard climbing and a hole in his pants to set it up. Little boys, though, and grown up ones also, don't think sometimes.

"Yes; fire away!" said Ned and Billy.

Under the martin-house, fifteen feet down, was a little window in the barn. Nobody intended to hit that; but alas! an unlucky stone from Ned's hand went crashing through the glass. The boys stopped throwing.

"Now you've done it!" said Tom. "We'd better make use of our legs and go."

Ned thought it was cowardly, but allowed himself to be swept away by the rest.

They reached the road. There they met William Ransom; he was Ned Freeman's father's hired man.

"Stop, boys! where are you going?" William asked.

"William," replied Ned, "I am in trouble. I broke a pane of glass just now."

"O, shut up!" said Tom. "Don't tell everybody."

"Why not tell?" asked William. "Who's going to hide anything? That's a sneak's part."

Tom winced under the rebuke.

Ned told William all about the trouble. "What shall I do?" he asked.

"Ned, there are two ways you may take to settle the thing up: one is the way down the road, and the other is the way over the stone wall."

"What do you mean by that, William?"

"Why I mean this: You can say nothing, and go down the road to your house; that, at first, is the easier way, but it won't pay in the end. The way over the stone wall is harder at first, but it is much better." All the while Ned's eyes were asking questions, wondering what William meant.

William went on: "I mean that farmer Jones is somewhere behind that stone wall," pointing to the meadow. "He is just across the field, cutting brush in the woods. I passed him there a little while ago. Now, it will cost you something to get over that stone wall; go to the farmer, own up, and say you'll set the window. However the way over the stone wall is the better way, I know, for it is right, and what is right is best;" and here William brought his crowbar down with emphasis, as if he were punching in the soil a period to his sentence.

Ned stopped a moment. "I'll do it," he said. You are right;" and, prompt as a soldier, he started for the stone wall.

It was a little hard getting over those round, mossy, loose stones, for the wall was old; but it was the idea of "owning up" that made climbing the wall about the hardest job Ned ever had in this line. His mind was made up, though, and on he went. In his determination, he made out to get over two walls between him and the woods.

Farmer Jones was cutting brush in the woods, as William had said; and his face red with heat, looked something like the sun when it sets behind the trees. As Ned came up to the farmer he stopped cutting, and wiped the sweat from his face something as the wind clears the sun of fog in August:

"Nice day, Ned."

"Yes, sir."

"How's your father?"

"Very well, sir." (Ned knew enough always to put the "sir" on, which could not be said of Tom Manson, or Billy Bowles even, though his father did live in a house with a French roof to it.)

"When's your father going to get his potatoes?"

"I can't say, sir."

"Well, it's pretty dry over your way?"

Ned thought, "This won't do. If I don't begin, I certainly shan't finish my business." He cleared his throat nervously, pulled down his jacket, allowed his heart to give one more thump, and up he spoke: "Mr. Jones, I didn't come to talk about father's potatoes or the dry spell. I'm sorry, sir, but I broke a window in your barn while throwing stones at your martin-house; and that, also, I ought not to have done. I'm sorry, Mr. Jones, and I'll set the glass tomorrow." "There," thought Ned, "I have got over the stone wall."

Farmer Jones looked down, then up, and then I do not believe he knew which way to look. Boys did not generally treat him this way. They called him "crusty;" and as the neighborhood was a rough one, they would often treat him roughly.

A smile was on his face; Ned saw it, and it looked more like the sun than ever: "Ned, that's honest in you, and I'm sure it pleases me. O! don't worry! That's all right. Some time I'll set glass."

"No, sir; I broke it and I want to set it."

"Do you?" answered farmer Jones. "Well, if you insist on it, do it; but I am satisfied."

"Thank you."

"It's all right, all right, Ned. And Ned, go on this way all through life, and ever be honest; God will bless you."

Ned turned away and went across the meadow again. As he went he said to himself, "William was right. The way down the road may be easier at first; but I believe the way over the stone wall is the way, after all."—*Well-Spring.*

Little Boy's Faith.

A little boy who had been lost in some of the dense forests of the West, and was out all night, gave the following account of his conduct at the approach of darkness: "It grew dark and I kneeled down and asked God to take care of little Johnny, and then went to sleep."

—What kind of a New Year's present can our little readers make for the *Cynosure?* While their fathers and mothers are praying and working for Christ and his truth, cannot our little reformers help them on, either by writing a few cheering words to the editor or getting a new reader for the paper?

The Sabbath School.

LESSON I.—Jan. 6, 1878.—REHOBOAM, FIRST KING OF JUDEA.

SCRIPTURE.—2 Chron. 12: 1-12. Memorialize. 5-7. Primary verse, 7.

1. And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him.

2. And it came to pass, that in the fifth year of King Rehoboam, Shishak, king of Egypt, came up against Jerusalem, because they had transgressed against the Lord.

3. With twelve hundred chariots, and three-score thousand horsemen, and the people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians.

4. And he took the fenced cities which pertained to Judah, and came to Jerusalem.

5. Then came Shemaiah, the prophet, to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem, because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hands of Shishak.

6. Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

7. And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9. So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all; he carried away also the shields of gold which Solomon had made.

10. Instead of which King Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

11. And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again to the guard chamber.

12. And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether; and also in Judah things went well.

GOLDEN TEXT.—"When he humbled himself the wrath of the Lord turned from him."—12.

TOPIC.—"He shall save the humble person."—Job 22: 29.

HOME READINGS.

M.	Job	22: 1-20	Shall Save the Humble.
T.	Is.	57: 1-21	Dwell with the Humble.
W.	Ezek.	21: 1-27	Will Exalt the Humble.
Th.	Luke	14: 1-11	Will Exalt the Humble.
F.	Luke	18: 1-17	Will Hear the Humble.
S.	Jas.	4: 1-17	Giveth Grace to the Humble.
S.	1 Pet.	5: 1-11	Will Lift up the Humble.

[*National S. S. Teacher.*

The lessons for 1877 from the Old Testament, traced the history of the Kingdom of Israel, or of the ten tribes, under its nineteen successive kings, and through a period of two hundred and fifty-four years, until the dispersion, B. C. 721. Our present lessons from the Old Testament are to trace the history of Judah, or the combined tribes of Judah and Benjamin, from the accession of Rehoboam and the division of the tribes to the destruction of Jerusalem, B. C. 588; and then to follow the captives in Babylon until the decree of Cyrus for the rebuilding of the temple, B. C. 536.

The Kingdom of Judah formed about a fourth part of the dominion of Solomon, including 8,485 square miles, and the ten revolted tribes, or the Kingdom of Israel, embraced 9,375 square miles. The division was predicted by Abijah (1 Kings xi: 29-33), twelve years before it took place. But Judah retained the succession in the line of David, Jerusalem, the sacred city, and chosen by God to "put his name there," for its capital, and the Levitical priesthood for its ministers of religion, and all the moral and religious elements of national greatness and of spiritual growth.

Rehoboam was the son of Solomon by the Ammonitish princess Naamah; and the only son of Solomon which is mentioned in the Bible. He succeeded to the throne of Solomon B. C. 975, when "one and forty years old," reigned seventeen years, and died B. C. 958. (v. 13.) Other rulers at the time were Jeroboam, king of Israel, who immediately established idolatry in all his tribes, and Shishak king of Egypt. There had been three kings of the undivided kingdom before Rehoboam, namely, Saul, David and Solomon, who were severally anointed to their office B. C. 1095, 1063, 1015.

PRACTICAL REFLECTIONS.

1. That prosperity should have a corrupting influence on men is a manifest proof of their great depravity. Prov. i: 32.)

2. Among our best friends are they who kindly and wisely tell us of our faults.

3. If Providence rebukes us we should humbly and thoroughly examine ourselves.

4. They are always and safely defended who have God for their shield. (Ps. iii; 3; xxviii: 7.)

5. The service of God differs inconceivably from the service of sin. The one is perfect freedom, the other is perfect slavery. (John viii: 34, 36.)

6. "The wrath of the Lord" is not a mere figurative or hyperbolical form of speech, for it is his holy and just indignation against sin. (Rom i: 18; Heb. iii: 11)—*Advance.*

N. C. A. Receipts for Nov., 1877.

PUBLISHING HOUSE FUND:

Dudley Andrews, Waupun, Wis.	$2.00
George Dorshimer, W. Unity, O., (note)	50.00
Mrs. S. Hellar, Menomonee, Wis, by General Agent	5.00
Jas. S. Hubbs, Silver City, Idaho Territory	5.00

INTEREST.

Note No. 20, W. O. Dinius	2.00
" 8, J. Blanchard	2.40
" 72, Alex. Small	2.50
" 19, Geo. Dorshimer	6.33
" 28, Wm. Loomis	10.00

BOOK ACCOUNT.

E. W. Bruce, Brighton, Mich	2.00
Rent	85.66
Total	$172.89

H. L. Kellogg, Treas.

Seceders' List (Continued).

Rev. J. K. Glesford (3), Carthage, Missouri.

Jacob L. Gregg (3), Senecaville, Noble Co., Ohio.

Rev. A. Rose (3), Sandusky U. B. Conference, Ohio.

Rev. C. B. Taylor, (3) Morgan Co., Ohio.

R. S. Ball (1), Huron, Ohio.

J. V. Baker (3) Leesville, Missouri.

Rev. A. P. Graves, Evangelist.

Isaac H. Hodgdon (3), Moultonborough, New Hampshire.

Dr. Isaac Kneeland ——, Iowa.

E. E. Jones, Rollin, Lenawee Co., Iowa.

Total now reported 207. Let the names be forwarded rapidly in preparation for the proposed seceders' convention. With proper effort this list can be doubled in two months.

OBITUARY.

John B. Stark, a Christian young man of very pure principles, died, Oct, 25, 1877, at Elmwood, Ill. aged about 33 years. For the last thirteen or fourteen years his has been a life of earnest, active work for the blessed Master, and now God has called him to rest from his labors. He has been a subscriber for the *Cynosure* for some time, and spoke of it in the highest terms. As soon as he had read it he was sure to send it to some one else to read who could not possibly afford to take the paper for themselves. Last summer he spent four months with me and became very much interested in the inmates of our jail, where he carried all the Christian papers he could get, among them the *Cynosure*, and read them to those who were not able to read them for themselves. This is only one item of the many kind deeds he was ever on the alert to perform for the miserable ones of earth. M. R. Elliot.

—The annual summary of British contributions to the 69 societies in Great Britain and Ireland which collect funds for promoting missionary work in foreign lands shows that in the fiscal year 1876-7 these contributions amounted to 1,048,472*l*. The general summary is as follows: Church of England societies received 425,926*l*; "omnibus," or joint societies, 156,948*l*; Nonconformist societies in England and Wales, 300,771*l*; Scotch and Irish Presbyterian societies, 158,348*l*; and Roman Catholic societies, 6,479*l*.

In *The National Sunday School Teacher* for January, in addition to the usual full and suggestive expository notes, the departments severally called Political, Chronological, Religious, Bibliographical, Military, Biographical, Geographical and Nationalities, furnish a perfect storehouse of information, pertinent and necessary to a comprehensive and thoroughly intelligent grasp of the lessons. Two contributions, "Study that Hymn," by Rev. E. A. Rand, and "Speak to those Boys," by M. E. Winslow, touch upon two very practical points. Chicago: Adams, Blackmer & Lyon Pub. Co.

Christian Co-Operation in Actual Life; or "United Brethren in Christ." A statement and illustration of their origin, doctrine, discipline, principles and institutions. In five parts. 1st. The Historic Origin of the United Brethren in Christ. 2d. The Doctrinal Basis of the United Brethren in Christ. 3d. The Evolution, a systematic arrangement of the Discipline, or Organic Life of the United Brethren in Christ. 4th. Permeating Principles: or a Discussion of—1. The Family. 2. Civil Government. 3. The Temperance Question. 4. Carnal Warfare. 5. Vocal and Instrumental Music. 6. Involuntary Servitude. 5th. Results: Our Growth, Development, Statistics and Institutions. A Book of 404 pages, 12 mo. on heavy tinted paper, bound in muslin, post paid, with photograph of the author's family or late (1877) U. B. Discipline, only $1.50. Any person selling four books and sending $6.00 will receive the fifth book free. Premium with each of the books. Single book without premium post paid only $1.25. Send money by registered letter. Address the author, Jno. V. Potts.

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Masonry Divine.

The following is taken from "The Free Masons' Monitor, or Illustrations of Masonry in Two Parts. By a Royal Arch Mason, K. T., K. of M., &c.; printed at Albany, for Spencer & Webb, 1797." Page 244:

"*Observations on the degree of Knights of the Ninth Arch or Royal Arch.*"

"Enoch, the son of Jared, was the sixth son in descent from Adam, and lived in the fear and love of his maker. God appeared to him in a vision, and thus deigned to speak to him: As thou art desirous to know my name, attend, and it shall be revealed unto thee. Upon this a mountain seemed to rise to the heavens, and Enoch was transferred to the top thereof, where he beheld a triangular plate of gold most brilliantly enlightened, and upon which were some characters which he received a strict injunction never to pronounce. Presently he seemed to be lowered perpendicularly into the bowels of the earth through nine arches; in the ninth or deepest of which he saw the same brilliant plate which was shown to him in the mountain. Enoch being inspired by the Most High, and in commemoration of this most wonderful vision, built a temple under ground, in the same spot where it was shown to him, which like that consisted of nine arches, one above another, and dedicated the same to God. Methusaleh, the son of Enoch, constructed the building without being acquainted with his father's motives.

This happened in that part of the world which was afterwards called the Land of Canaan, and since known by the name of the Holy Land.

Enoch, in imitation of what he had seen, caused a triangular plate of gold to be made, each side of which was a cubic long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. He then engraved upon it the same ineffable characters which God had shown to him, and placed it on a triangular pedestal of white marble, which he deposited in the ninth arch. When Enoch's temple was completed he received the following command, viz.: "Make a door of stone, and let there be a ring of iron therein, by which it may be occasionally raised; and let it be placed over the opening of the first arch, that the sacred matters endorsed therein may be preserved from the universal destruction now impending."

And he did so; and none but Enoch knew of the precious treasure which the arches contained; nor knew the right pronunciation of the great and sacred name. Enoch, perceiving that the knowledge of the arts were likely to be lost in the general destruction, built two pillars on the top of the highest mountain, the one of brass, to withstand water, the other of marble, to withstand fire; and he engraved on the marble pillar, hieroglyphics, signifying that there was a most precious treasure concealed in the arches underground, which he dedicated to God. And he engraved on the pillar of brass the principles of the liberal arts, particularly Masonry. The marble pillar of Enoch fell in the general destruction; but by divine permission the pillar of brass withstood the water, by which means the ancient state of the liberal arts, and particularly Masonry, has been handed down to us. He also gave him the true pronunciation of his sacred name, which he told him should be found by some of his descendants, engraved upon a plate of gold; and God gave a strict command to Moses that no one should pronounce his sacred name; so that in course of time the true pronunciation was lost.

Solomon being the wisest of princes, had fully in remembrance the promise of God to Moses; that some of his descendants, in fullness of time, should discover his holy name, and his wisdom inspired him to believe that this could not be accomplished until he had erected and consecrated a temple to the living God, in which he might deposit the precious treasures. In digging for a foundation they discovered the ruins of an ancient edifice, amongst which they found a very considerable quantity of treasure, such as vases of gold and silver, urns, marble, tapestry, jasper and agate columns, with a number of precious stones. Solomon caused a cavern to be built under the temple, to which he gave the name of the secret vault. He erected in this vault a large pillar of white marble to support the S. S., and which by inspiration he called the pillar of beauty, from the beauty of the ark which it sustained. There was a long, narrow descent which led from the Palace of Solomon to this vault, through nine arches in regular succession, and to this place he used to retire privately in company with H. of T. and H. A., when they had occasion to enter upon things of a secret and important nature. There were none else then living qualified to enter this sacred vault. One of their number being removed from them, disordered their system for a time, and as they were consulting in what manner to supply his absence, application was made to them by some intendants of the building, illustrious Knights, and Grand Master Architects, who well knew there was a secret place under the Temple, in which the King, &c., beforementioned, used to meet, soliciting the honor of being admitted there, to whom Solomon replied with an open air, "My brethren, it cannot now be granted."

Some days after this circumstance Solomon sent for the three Grand Master Architects, Joabert, Stokin and G——, and directed them to go and search once more amongst the ancient ruins where so much treasure had been found, in hopes of discovering more. They accordingly departed, and one of them, namely G , in working with the pick-ax amongst the rubbish, came to the large iron ring, which he immediately made known to his companions, who all concluded that it might lead to some curious discovery; and accordingly they worked with redoubled ardor to clear away the dirt around it, which, when they had done, they found it fixed in a large stone, perfectly square. With much difficulty they raised it, when the mouth of a deep and dismal cavern appeared. G—— proposed to them that he would descend; a rope was accordingly given to him, to facilitate his return, and he descended, and presently found himself in an arched vault, in the floor of which was a secret opening, through which he also descended, and in like manner through a third.

Being now in the third vault he found there as an opening for descending still further; but being afraid to pursue his search he gave a signal and was hoisted up by his two companions. He recounted to his companions what he had seen, and proposed to them to descend by turns, which they refused; upon this he determined to descend again, and told them that through every arch he passed he would gently shake the rope. In this manner he descended from arch to arch until he was lowered into the sixth arch, when finding there was still another opening his heart failed him, and giving the signal he was again pulled up. He acquainted Joabert and Stokin with the particulars of his second descent, and now earnestly urged that one of them should go down, as he was very much fatigued; but terrified at his relation, they both refused. G—— then receiving fresh courage, went down a third time, taking a lighted flambeau in his hands. When he had descended into the ninth arch a parcel of stone and mortar suddenly fell in and extinguished his light, and he was immediately struck with the sight of a triangular plate of gold, richly adorned with precious stones, the brilliancy of which struck him with admiration and astonishment. Again he gave the signal and was assisted in re-ascending. G—— related to his two companions the whole astonishing scene he had been witness to; and they now being desirous of witnessing the discovery, all concluded to go down together, by means of a scaling rope ladder. When they had descended into the ninth arch, Joabert and Stokin were struck with admiration and astonishment, in the same manner G—— had been before them. After recovering themselves they examined the golden plate more particularly, and found it was encrusted by an agate of a triangular form. They also observed certain characters engraved thereon, of the meaning of which they were then ignorant; they therefore determined to carry the treasure to Solomon, and solicit the honor of being admitted to the knowledge of this sublime mystery. Early in the morning they arrived at the apartment of Solomon, who had the King of Tyre with him. To them they presented the precious treasure they had found.

When the two kings beheld it they were struck with amazement.

Being recovered, they then examined the sacred characters with attention, but would not explain them to the three Grand Master Architects.

Solomon told them that God had bestowed upon them a particular favor, in having permitted them to discover the most precious jewels of Masonry; by which he seemed to intimate their election, and as a reward for their zeal, constancy and fidelity he elected them Knights of the Ninth Arch, afterwards called Royal Arch. He further promised them an explanation of the sacred and mysterious name and characters on the golden plate, when it should be fixed in the place designed for it, and that he would then confer on them the most sublime and mysterious degree of Royal Arch Masonry. Solomon then explained to them how the promise of God made to Noah, Moses and his father David was now accomplished.

That promise which assured them that in fullness of time his name should be discovered, engraved upon a plate of gold; that they were bound to defend the sacred characters, and that they were not at liberty to pronounce the sacred name.

The Kings informed the three Knights that until that time they knew nothing of that word but by tradition, and that in the course of its being handed down, through a succession of ages, it had been much corrupted; but since they were now in possession of the true characters he would soon give them the true pronunciation, to which honor they seemed to be so justly entitled, both on account of personal merit, as also being so particularly elected by the Almighty to finish this great work.

From the corruption of the said name sprung the Juba of the Moors, the Jupiter of the Romans and many others of a like nature. The true name is said to have been visible in the temple at the time St. Jerome flourished, written in the ancient Samaritan characters, and is still preserved in the hearts of sincere Masons.

News of the Week.

—Patterson, N. J., had a large fire Monday night. A coal oil car on the Erie took fire. The tank burst and the liquid flames ran down Straight street. Five or six houses along the stream of oil took fire some half a mile away. Numerous families were burned out and nothing was saved. When one oil car burst the flames leaped half a mile high, lighting up the whole city. Paint was blistered on houses a mile distant. It was a splendid spectacle. In the stampede many were injured slightly, but none killed.

London, Dec. 23.

A correspondent at Bucharest telegraphs that it is impossible to find out anything concerning the condition of the Turkish prisoners en route from Plevna, or the Russian troops caught on the march by the snowstorm of last week. The cold weather and driving snow produced a terrible effect upon a transport train which halted near Cotraceni, a suburb of Bucharest, to await the cessation of the storm, on Sunday. The wagons and horses were entirely buried in the snow, and working parties were extricating the train. Forty horses and twenty-nine men had been found dead. The Roumanians will not accompany the Russians across the Balkans. They will garrison Plevna, Nikopolis and Rahova, and co-operate with the Servians against Widin.

—Constantinople dispatches say it is declared that the Porte is determined to carry on the war to the last extremity should the request for mediation fail. Great distress prevails among the poor of Constantinople. The prices of provisions are rising in consequence of the depreciation of the currency. Difficulties are feared if the price of bread rises higher.

London, Dec. 25.

A Vienna correspondent says the commanders of the Russian advance corps have received orders to remain on the defensive until reinforced by troops from the neighborhood of Plevna. It is said that 25,000 men, with seventy cannon, lately passed Galatz. It is thought these reinforcements will join General Zimmermann and operate against the eastern side of the Quadrilateral, primarily against Silistria. The Grand Duke Nicholas will join the army operating against Sophia.

—The *Spectator* believes the real meaning of the summons of Parliament is Lord Beaconfield's desire to encourage the Turks to continue the struggle, in the hope of ultimate British assistance, and that the Turks will so interpret it: that England, when it comes to the point, will decline to fight for the Turks, who will at last be compelled to purchase peace by withdrawing to their natural home in Asia.

The date of the sailing of the Woodruff Scientific Expedition has been postponed to May, 1878. The reason given for the postponement is the desire to secure a larger vessel and a greater number of participants in the benefits of the expedition.

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TRACT No. 1, PART THIRD—Is entitle "FREEMASONRY A CHRISTIAN EXCLUDING RELIGION."

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TRACT NO. 26.

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To the correctness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d, degree and the penalties of each.

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Donations to the Tract Fund.

S J O Sterrett, $1.65; Mary R Borton, 56c.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING DEC. 22, 1877.—From R E Adams, P Andreas, R Armstrong, W O Bancroft, P Barnard, J Brake, J Brigham, G Bohrer, D Brumley, N Bingham, R Berry, G Brokaw, I Crawford, S L Cook (2), J Carson, J Craig, J Chadwick, D C Dagger, C H Gillett, J Harrow, W N Hartupee, Mrs H E Hayden, T Johnston, J Kitchen, Mrs S M Kimball, J Lazenby E H Libby, P Lankins, E McCoy, L B McMillan, J W Moss, J Macauley, W Machamer, D L Morgan, Mrs S A Proctor, W N. Perrin, I Parish, L Reynolds, S Russell, J P Stoddard, J Shambaugh, A Sullivan, W M Stephenson, S Simpson, B Stevens, E L Stevens, J Springer, S J O Sterrett, A Tuttle, J Viall (2), W W Weber, W Wing, C Winter, J G Welsh, J Reynolds.

CHANCERY NOTICE.

State of Illinois, County of Cook } ss.

Circuit Court of Cook County, January Term A. D. 1878.

Hattie A. Murphy vs. John Murphy. In Chancery. Affidavit of the non-residence of John Murphy, defendant above named, having been filed in the office of the Clerk of said Circuit Court of Cook County, notice is hereby given to the said John Murphy that the complainant heretofore filed her bill of complaint in said Court on the Chancery side thereof, and that a summons thereupon issued out of said Court against said defendant returnable at the Court House in the city of Chicago in said County on the third Monday of January next A. D. 1878, as is by law required, which cause is now pending and undetermined in said Court.

JACOB GROSS, Clerk.

J. A. RHONE, Complainant's Solicitor.

MARKET REPORTS.

CHICAGO, Dec. 24, 1877.

GRAIN—Wheat—No. 2		1 09
" No. 3		1 02
" Rejected		87
" Minnesota		1 12
Corn—No. 2		43¼
Rejected		34½
Oats—No. 2		25
Rejected		23
Rye—No. 2		56
Bran per ton		11 00
Flour—Winter	50	7 25
Spring	2 75	5 70
Hay—Timothy	8 75	10 25
Prairie	5 00	8 00
Mess Beef	10 00	11 00
Tallow		7½
Lard per cwt		7 75
Mess pork, per brl		11 75
Butter medium to best	14	20
Cheese	8	12½
Beans	1 00	1 85
Apples per brl	2 00	4 00
Dressed Hogs	4 50	5 00
Poultry—Chickens per doz	1 50	2 25
Turkeys per lb	8	10
Eggs	18	20
Seeds—Timothy	1 10	1 24
Clover	4 70	4 95
Flax		1 33
Potatoes new per bu	40	50
Broomcorn	3	6½
Hides green to dry flint	8½	15
Lumber—Clear	30 00	35 75
Common	14 00	15 75
Shingles		2 50
WOOL—Washed	24	42
Unwashed	20	27
LIVE STOCK Cattle Choice	4 70	5 20
Good	4 25	4 60
Medium	3 90	4 10
Common	3 50	3 50
Hogs	2 50	3 25
Sheep	4 00	4 25

New York Market.

Flour	$3 00	9 00
Wheat—Spring	1 22½	1 23½
Winter	1 40	1 45
Corn	53¾	60½
Oats	38	42
Rye	73	74
Lard		8¾
Mess pork		13 00
Butter	19	21
Cheese	7	12½
Eggs	23	26
Wool	10	57

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As proved by the Highest Masonic Authority.

BY J. H. H. WOODWARD.

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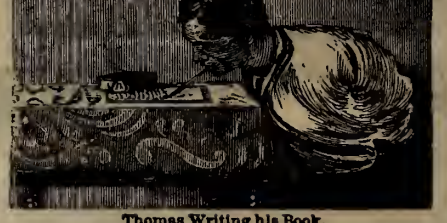

Thomas Writing his Book.

KIND FRIENDS:—Being deprived of both my arms by whisky, I take this method of earning my livelihood—by introducing to your honorable notice my past life. Although chastened and subdued in spirit by the suffering and loss I have borne through intemperance, I am thankful to that good Being through whose mercy I was saved from dropping into a drunkard's grave, to fight against this promoter of crime and misery, that has robbed me of my arms, until I am called away to that heavenly land, where trouble and sorrow never come, and where, as far as these statements are concerned, I am willing to be judged at last.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 18 WABASH AVENUE.

CHICAGO, THURSDAY, JAN. 3, 1878.

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To Contributors to the Publishing House Fund.

There has been paid to the Treasurer of the National Christian Association, up to this date, $744.85, in interest on Publishing House notes.

There is now due and unpaid $627 84 interest on this fund, which is greatly needed to meet inevitable expenses.

Most of the parties thus indebted have been notified, and where not convenient to respond by a remittance they would confer a great favor by dropping a card to the Treasurer or myself stating the facts. By so doing you will enable us to avoid the extra expense of stationery and postage, and have a more correct knowledge of the available funds for the work. Please attend to this matter, brethren, and oblige your servant and fellow-laborer.

J. P. STODDARD.

PAST MASTER RONAYNE has arranged for the following meetings in January:

2d to 4th—in Bedford, O.
6th—Northfield, O.
8th to 10th—Ogden, Mich.
12th to 16th—Yellow Creek, Kosciusko Co., Ind.
16th to 18th—Silver Lake, Ind.
21st to 23d—Roann, Ind.
Jan. 24th to Feb. 1st—Northwood, O.
Feb. 4th to 6th—Batavia, N. Y.

Arrangements are also being made for expositions in Syracuse, N. Y., and Hudson, O., during February.

Topics of the Time.

Just as we enter the new year the tediously prolonged season of warm and rainy weather promises to give way at last to winter. Such a December has hardly been experienced in the memory of the present generation. The country roads have been impassable for loads and business has been paralyzed. The effect is being severely felt among city merchants, and many failures are prophesied in January. In some sections corn in the crib is rotting from exposure in open cribs or molding in tight ones. The peach trees of Michigan are beginning to bloom, and last week Monday ten dandelion flowers were picked on Boston Common. Next day a pansy in full bloom was found in the open air at Radnor, Delaware county, Pennsylvania. A trailing arbutus blossomed in Portsmouth, N. H., and pansies, dandelions, daisies and chrysanthemums were found at Newport, R. I.

Postmaster General Key is said to be encouraged from the recent Georgia elections in the hope that there will be a breaking up of the rigid party lines in the South, and the advent of an independent party which will act upon the victorious Democrats as the greenback, temperance and workingmen's organizations have upon the Republicans at the North. The late Georgia Legislature had twelve representatives from this conservative element which is in harmony with the views of the President. The new Legislature will have eighty of the same party. If this movement is the beginning of the wiping out of the "color line," it should be hailed with gratitude.

Notwithstanding from this and other indications there is a return of their better judgment to many in the South, the triumph of the Democratic party and the discontinuance of the Republican organization in some States, is greatly discouraging to the colored people, and has given an unusual, perhaps not unexpected, impetus to African colonization schemes. The Secretary of the Colonization Society lately published a communication in the Washington papers in which he says: "Discouraged by twelve years of disappointment, and convinced that their future well-being and elevation depend upon other surroundings than can possibly be furnished them in this country, a movement is now being made by the colored people themselves to remove to Liberia. Organizations for this purpose are reported at numerous places in the South; notably at Charlotte, Concord, Raleigh, and Rosedale, N. C.; Augusta and St. Mary's, Ga.; Archer, Jacksonville, Monticello, and Tallahassee, Fla.; Montgomery and Salem, Ala.; Marshall, Tex., and Helena, Ark. Several of these are represented to embrace 5,000 persons. The Liberia Exodus Association of Charlestown S. C., reports at least 100,000 in that State who have signified an intention to emigrate, and the Colonization Council at Shreveport, La., asserts that it has 'enrolled the names of 69,000 men and women who wish to be colonized in Liberia.' This movement is spontaneous and voluntary, and already includes a quarter of a million of the freedmen." Gen. B. F. Butler has been requested from New Orleans to urge action in Congress, facilitating the transportation of emigrants to the Liberian coast. Should this movement assume large proportions, no doubt the white race at the South would tame their prejudices and prevent an exodus, which would be as fatal to their prosperity as a war. Judge Carpenter, of South Carolina, recognizes the need of preventing the proposed emigration and has written a letter of advice to the freedmen, urging them to remain in this country, where, by frugality, industry and honesty, they may thrive far better than in Africa.

The Grand Orient of France is among the leading Masonic bodies of the world. Its late declaration of infidelity has of course drawn public attention in an unusual manner, and several corresponding Masonic bodies have been forced, in self-defense, to recognize the fact aud act upon it to save their reputation. The latest from England upon the question is the following paragraph from the *Christian Union*: Is Freemasonry a religion?—At a meeting of the English Freemasons, representing 1,700 "lodges," the pro-Grand Master, Lord Carnarvon, announced that the "Grand Orient" of France, the central Masonic organization of that country, had made a radical change in their rules and principles. Formerly the French Masons held to the formula that "Freemasonry has for its principle belief in the existence of a God, in the immortality of the soul, and in the *solidarite* of man." The Grand Orient has now abolished this formula, and has substituted for it one which only recognizes an absolute freedom of conscience and the solidarity of man. Seventy French lodges have accordingly withdrawn from the central organization. The Irish Grand Lodge has remonstrated strongly, and Lord Carnarvon, condemning the action of the Grand Orient, asked for a committee to report upon the fitting course for the English Grand Lodge, which was granted.

Moody in Manchester, N. H.

BY S. C. KIMBALL, A. M.

It will cheer the hearts of Christian people to know that Bro. D. L. Moody keeps his testimony against secret societies bright. I find it impossible to secure a full report of his sermon in Manchester, in which he spoke against the lodge, but have received the following from the President of the Young Men's Christian Association, clipped from one of the daily papers:

It was in his discourse upon "Walking with God," on the afternoon of November 28. In remarking upon the passage of Scripture, "Be ye not unequally yoked with unbelievers," he applied it to matrimony, and said that a great many Christian women had been married to unbelieving husbands, hoping that they might reform them, and had suffered very much in consequence. His advice to the ladies was to reform the man before marriage. He also applied the passage to all connections in business, partnerships and secret societies, and gave special examples to show that they may often make a Christian man a partaker and a responsible party in things not becoming in one who walked with God. It was the duty of Christians to separate themselves from all business and connections which interfered with their walking with God.

In this connection he related an incident to show how he was once held responsible for a midnight dance. He had let a Good Templar society meet in his vestry and had encouraged some young people to join them. Soon afterward the society had a picnic in a grove, and at midnight an anxious mother came to his house to inquire what had become of her two daughters. He could not tell her, and could not see how he could be responsible for them until she told him they had gone with the Good Templars, and she supposed he was with them, as they met in his vestry and he recommended people to join them. The girls were at the dance in the grove. Mr. Moody said he immediately cleared the society out of his vestry, and this was the nearest he ever came to getting his foot into a secret society.

It is very much to be regretted that our widely-circulated religious papers do not print Mr. Moody's utterances in reference to the greatest evils that curse the land and threaten to destroy the purity of the church. They praise the evangelist, but apparently fear to print his words against popular sins. How long will Christian people pay their money to support professedly religious papers who sell their Christian liberty to testify against sin in order

to retain corrupt patronage? We are not surprised that secular papers, under direct Masonic control, are willing to stifle Mr. Moody's brave challenge against powerful and ancient evils, but that professedly religious papers, claiming to be heralds of truth and sentinels on the walls of Zion, should join the unholy conspiracy is shameful beyond expression. Well did Isaiah say: "They are all dumb dogs; they can not bark; sleeping, lying down, loving to slumber. Yea, they are *greedy* dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter."

Listen, ye who extol Charles G. Finney and David Marks, and yet trample their teaching under your feet, to a greater than Isaiah, who said: "Woe unto you, scribes and Pharisees! because ye build the tombs of the prophets and garnish the sepulchers of the righteous. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. How can ye escape the damnation of hell?"

The United Brethren in Christ.

OUR RULE ON SECRET SOCIETIES.

BY REV. JOHN V. POTTS.

The secret society question is a knot no one has yet untied. Its difficulty is acknowledged by most persons. Some of our leading men are the most puzzled to know what to do. Let us do this:

1st. Let the constitution be as it is. Do not abuse it. It is well enough on this point, and is of binding force among us. It is folly to deny this. It is a mere quibble to say the constitution is not valid among United Brethren in Christ. * * * * *

2d. Let us drop out the present rule from the Discipline on the question of secret societies. In all its forms and multifarious changes it has never given general satisfaction. It is a bone of contention, madness and bitterness. It makes enemies and gives evil men an opportunity to do much mischief. It divides us on the question of secret societies. Many who are opposed to the lodge cannot justify the rule. It thus weakens us and gives our enemies the advantage over us. They can afford to stand back in fun and see us tear out each other's vitals and the vitality of our own cause. We are simply advertising the lodge by our contentions. Let us throw away the bone of strife, but thereby make no concessions to the lodge, or to lodge men. Let us bury the thing quietly, not at dead of night, but in open day; and with it the unholy strife of these sad years. Let us no more do this advertising of the iniquitous lodge. We will be better off. The cause will be better off. Nobody will be injured. No principle will be sacrificed. The principle existed before the rule. It will exist if the rule be gone. So reason some persons. And it seems plausible.

If it were not for other considerations this would do. But at this time we cannot trust to the general sentiment and a mere statement of a principle as it is given in the Constitution. Something more vigorous is necessary. The "rule" after all is not so much a bone of contention as the principle which underlies the rule. So it is feared with some of our people. It may be so. The Constitution thus remains intact. But the rule is gone. Yet we would not wish to do without a rule on this important subject. This would be unwise. We ought to give fuller expression on the question than the bare statement in the Constitution. In "The Duties of Members" let us put an article, good, plain and strong, and thus enforce the doctrine upon the judgment and conscience of our people, along with the other duties of the Christian life. No one could reasonably object to this, unless he be in sympathy with the secret lodge. There could then be but two sides to the question. These would be for and against the lodge. The question then in all cases of disobedience could be disposed of under the ordinary rules of discipline. And this would certainly be better. The man who absents himself from the means of grace, the man who will not to the extent of his ability help sustain the poor, who will not support the Gospel, who violates the sanctity of the Sabbath, or who tipples, and the man who clings to the lodge, would be on an equal footing before the law, and the depth of the sin in any case would be indicated by the circumstances attending the violation of the law. Sentiment could then not be made in favor of secret societies by ridiculing a so-called "obnoxious law." But then those disposed to favor the lodge must defend them on their own merits, as men now defend moderate drinking, etc.

If men were disposed to be fair dealing this would do, and I would be satisfied with it so far as I am personally concerned. With this some who oppose the present rule say they would be satisfied. And we have reason to believe in their sincerity when they say that under such an arrangement they would give their voice and life against the lodge power. But with those who are disposed to evade the law and affiliate with the lodge, this arrangement would give them additional advantages over the present rule. If men are disposed honestly to oppose the lodge they can do so under the present rule as fully perhaps as under any other. So it seems.

"But the rule itself, what is it?" says some one. It is this: "10. Let your light shine before men, that others seeing your good works may be led to glorify our Father in heaven. Avoid the very appearance of evil. Go not in the way of evil men. Come not thou into their secret. Remember that Christ said, 'In secret have I said nothing.' Speak and act openly; only use discretion; but 'Be ye not unequally yoked together with unbelievers.' 'Come out from among them and be ye separate, saith the Lord Almighty.' 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.' Encourage no arbitrary distinctions, no partial recognitions, no secret lodge connections among men or Christians. Carefully stand aloof from all secret combinations, or those societies whose initiatory ceremony, means of recognition among their members, or bond of union, is a secret."

This would place the whole question before the church and the world on its merits as a Christian duty; and church politicians could not use it for electioneering purposes. It is time that this thing should settle down as a recognized principle among us. We have kept it in the wind long enough. It ought to have passed the Rubicon long ago. Is it not now cleansed in the crucible of thought? Thus it ought to be, for this is one of our recognized principles, just as much as is Sabbath keeping, temperance, experimental religion, or the care of the poor. There should be no strife among us as to the thing itself, and there is but little. The contest, if any, is simply over the *form* of the rule. And a strong form seems necessary. So far as my own heart and life are concerned I am satisfied, even with a very strong form.

"But the present rule! What shall we do with it? This is the great question. It is in the way. We cannot well obey another rule even if we desired to do so. Must we suffer on another four years?" Not at all, my dear sir. There is no need of suffering. The rule does not contemplate making any one suffer. It does not hurt me. It need hurt no one. It is very plain. No one can well mistake its meaning. There can be no doubt as to its application. Simply obey the present rule on secret societies.

This is a short road out of all difficulty. This is honest. And secret societies have no right to meddle in the matter. The rule is severe enough to reach the most stubborn cases of disobedience to "order and discipline" in any of our churches. There was much doubt and quibbling about the meaning and application of the previous rule. This one has no such weakness. And though it is, perhaps, not just what I would have made under the circumstances, yet I rather like this rule for its clean cut and manly tone, its clear, unambiguous meaning, its vigorous and comprehensive application, and the simplicity of its enforcement. One cannot but be inclined to the opinion that it is just the thing we need at this juncture in our history. Some of our people seem to be in the difficulty. There is a simple, plain, easy way out of it. It is this: RESPECT THE LAW.

Let every man, woman and child who has any lodge connections, simply break off those connections and cling ardently to the church. Stand aloof from all secret societies. Why can not men see so simple a proposition as this? This will end all strife among us, as to practice anyhow. Let all those who join with us in church fellowship, of their own accord, quietly break off all lodge association, connection and sympathy. This will be fair, honest and manly. Then the law will give us and them no trouble. It will be a very quiet thing. There will be no need of its bitter enforcement, from the simple fact that there will be no cases for its application. The violators of the law must blame themselves for any troubles that may arise. The law is not to blame. If the "lodge" be wrong, then the law against it is right, and hence obedience to the law must be right also. The "lodge," by which I mean the whole network of secret societies throughout the country, is wrong in our estimation, since both parties in the last General Conference, at Westfield, Illinois, acquiesced, in the majority and minority reports, in its clear, full and ample condemnation. Then since the lodge is wrong let us harmonize in abandoning it and in using our influence to induce all others to do the same. The present rule has its merits, and it ought to be respected. And honest men, whether they be lodge men or not will respect us all the more for so doing.

N. Robinson, O., Dec. 13, 1877.

The Doctrine of a Mixed Moral Character.

BY REV. H. H. HINMAN.

"If any man be in Christ he is a new creature; old things have passed away: behold all things have become new."—2 Cor. 6:17.

"Ye cannot serve God and Mammon."—Matt. 6:24.

The lesson taught by the foregoing Scriptures is that no one ever did or ever can render a divided allegiance either to Christ or to Satan. There can be no such thing as a mixed moral character, for he who is not the servant of Christ is a child of Satan, and he who is in Christ has become holy. "Old things have passed away; behold all things have become new." That this is true is evident:

1. From a law of mind. We can not possibly choose opposites. We can not love God and choose his service, and at the same time choose the service of sin and Satan.

2. It is true, from the nature of God and of His Gospel. He does

not and cannot accept anything less than an entire consecration of heart and life. He will have the whole heart or we are none of His.

3. This doctrine is everywhere taught in the Word of God. (*a*) The Bible teaches that the wicked are purely and perfectly wicked. "The heart is deceitful above all things and desperately wicked."—Jer. 17:9. "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."—Rom. 8:7. "If any man love the world, the love of the Father is not in him."—1 John 2:15. "For when ye were the servants of sin ye were free from righteousness."—Rom. 6:20. "But without faith it is impossible to please Him."—Heb. 11:6.

(*b*) The Scriptures teach that to become a servant of Christ is to be made free from sin, and that "He that abideth in Him sinneth not." 1 John 3:6.

It implies entire consecration. "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."—Luke 14:33.

Freedom from sin. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9. "The blood of Jesus Christ His Son cleanseth us from all sin."—1 John 1:7.

That the state of the Christian while he trusts in Christ is a sinless state. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John 5:4. "Now ye are clean through the word that I have spoken unto you." John 15:3. "But ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness." —Rom. 6:17, 18. "Whosoever is born of God doth not commit sin, for His seed remaineth in him and he cannot sin, for he is born of God." 1 John 3:9. "We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not."—1 John 5:18. The apostle does not say that he that is born of God *never will sin*, but that *he doth not*, for while His seed (the Holy Spirit) remaineth in him he cannot sin; he cannot serve God and Mammon. "If any man be in Christ Jesus he is a new creature; all things have become new; and all things are of God."—2 Cor. 5:17, 18. "Whosoever abideth in Him sinneth not."—1 John 3:6. Now, did any one ever abide in Christ? If so, he was kept free from sin.

And, lastly, the Scriptures teach that living in sin to any extent cuts off the soul from Christ, and that, if it were possible for a person to have a mixed moral character, such a person would be a child of Satan, and not a servant of Christ. "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all."—Jas. 2:10. "He that committeth sin is of the devil."–1 John 3:8.

In view of the foregoing, I conclude:

1. That no man is a Christian until he has forsaken all sin.

2. We may hope for Divine favor only so long and so far as by Divine grace we are saved from sin.

3. We must abide in Christ, for, "If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned."—John 15:6.

Wheaton, Ill., Dec. 15, 1877.

Should Moral Questions be Submitted to the Ballot Box?

This is a very important question to all who desire to live a consistent Christian practice. Although the propriety of the practice has rarely been challenged, yet it demands a careful investigation at our hands. The fact that it has been almost universally practiced is no proof of its correctness; nor does the fact that good men engage in it prove it to be right. Good men practiced slavery; good men indulged in the habitual use of intoxicants; good men are found among secretists, and appeal to the Bible to prove that their practices in these things had the approval of God; but that does not, therefore, make their practices in either of these cases to be morally right. Reformers brought the principles of the truth of God to bear on these practices, and the result is, they are becoming unpopular, or at least their propriety is being challenged, and public opinion is being changed in regard to them, and so will it be with very many of our practices if the principles of eternal truth is applied to them. We do not challenge as bad men those who propose to submit moral questions to the ballot box; but we do emphatically challenge the practice as being inconsistent with the principles of Christianity, as they are revealed to us by the word of God. Moral questions are not matters in which we are free to form our own opinions; they are requirements of God's law. They cannot be decided by majorities, for each individual is directly responsible to God for his practice in regard to them, and bound by his law to a prompt, ready and willing obedience to what it requires, regardless of resolutions of conventions, the practice of good men, or of supposed consequences.

There is nothing right but what is morally right, and nothing morally right but what is required by the law of God; neither is there anything wrong but what is morally wrong, and nothing morally wrong but what is condemned by the law of God. Therefore, to propose, or to acquiesce in a proposal, to submit moral questions to the ballot-box, to be decided by the majority, is to place morality and immorality on an equal footing; to ignore the requirements of the law of God as a rule of duty, and to institute the will of the people in its stead, which is no less than atheism. The same principle that would decide our obedience to God's law by the will of the people, would dethrone the Almighty by the same will. The proposal to submit the question to the ballot box is a tacit agreement that the majority shall rule, and it matters not whether the agreement is that the majority shall rule for a day, a year, or for eternity, where a principle is involved that is contrary to God's revealed will, the law of God is superseded by the will of the people, and God is dethroned. But such expressed will of the people cannot absolve the Christian from his allegiance to his God, nor from obedience to his law. His law nowhere recognizes the will of the people as a rule for the moral guidance of his people in any relation of life. Decision by majorities, is the expression of the will of the people, in which the natural man—the carnal mind—those who walk after the flesh, largely predominate, hence their decisions, like themselves, are enmity to God, are not subject to the law of God, neither indeed can be, consequently reform can gain nothing by such measures. The ballot box is not a scriptural institution; is without any spiritualizing tendencies; is carnal, devised by carnal men, for the furtherance of carnal schemes, and is not controlled, authorized, recognized or warranted by any principle of the word of God for the settlement or adjustment of moral questions, and for the Christian to acquiesce, or participate in, or co-operate with, or agree to a decision by the ballot box is to be a participant in their carnal doings and evil deeds, no matter which side of the question he may take, for his part cipancy shows a prearrangement that the majority shall rule, even where it is known and avowedly in open rebellion to the supremacy of the higher law. The ballot-box being a carnal device, and controlled by carnal men, cannot be an instrumentality, or weapon, put into our hands to combat error, or moral wrongs; for this purpose there is but one weapon given us—the sword of the spirit—which is the word of God, and which is not carnal, but mighty through God to the pulling down of strongholds.

Instead of the ballot-box being such a weapon, and subject of the law of God, it is subject to bad men and the devil, by which moral measures never can be furthered, nor moral reforms effected, it may not be used in the service of God, for God will not accept, or bless any service in which the devil's weapons are used. If we use the weapon God has given us we are in sympathy with him; and if we use the devil's we are in sympathy with him; enlist under his banner and our influence for reform is lost. To illustrate this, suppose that some in the community should contend for the abolition of the observance of the Sabbath, and others insist on its observance, an agreement by the parties to settle the matter at the ballot-box makes the advocates for the observance of the Sabbath violators of God's law by such an agreement, in that they agree to ignore the authority of the law of God and acquiesce in the will of the majority. To submit secretism, temperance, or any other moral question to the ballot-box, results in making the reformers violators of God's law, and shows their want of faith in God's plan for carrying on a moral warfare for the overthrow of evil. "Thou sawest a thief and consented thereto." The experience and observation of the past teaches us that such efforts result in failure. Take, for example, the results of the Anti-masonic struggle consequent on the Morgan murder; they carried the question to the ballot-box, a carnal weapon, and purged it so that no Mason's name should be found on their ballot, but did not challenge the morality of retaining adhering Masons in the church, which they claimed to be a spiritual organization: thus making the carnal, or political organization more pure, sacred and holy than the church, which should be the most pure, sacred and holy institution this side of heaven.

Now for the results, or consequences of such cause of action. Secretism revived, and became popular again and respectable by being retained in the church, not simply enrolled among its membership, but elevated to its highest offices. And the sons and grandsons of those Anti masons are now become secretists, or indifferent to the evils and immoralities of the system. And such will be the results in every case, as long as the moral law of God exists, and reformers depend, in any measure, on carnal weapons for the overthrow of evil, and do not exclude secretism from what they claim to be the church. By their ecclesiastical action they encourage, promote and effectively and efficiently build up that which they endeavor to overthrow politically. And the so-called church is responsible for the existence of secretism to-day, and before secretism can be overthrown the church must be separated from it and it from the church and all privileges of membership.

The only hope of success in this reform is not at the ballot-box, but by separation of the people of God from secretism, and from every organization retaining secretists in its communion. For as long as there is no separation it is an endorsement of the moral character of the secretists. It is a pseudo mantle of charity that is so broad as to recognize every organization as the

church, "regardless of their practice of error." "Charity rejoices in the truth;" and its effect is to strengthen, and promote, and build up that which the head of the true church requires us to wrestle against —not with the ballot-box—but with the sword of the Spirit, which is the word of God. ALPHA BETA.

Dec. 7, 1877.

Reform News.

FROM THE MICHIGAN AGENT.

DEAR CYNOSURE: My new year has commenced. Our meeting at Hudson was a complete success, and I enter upon my new year with new zeal and courage. I had hoped that the friends of our reform in Michigan would release me willingly, that I might take another field, as I have lectured more in Michigan than any other State during the past six years, and it was my judgment some one could be found who could serve them more efficiently than I possibly could, but they seemed determined that I should remain with them. I have promised to do so as long as they will give me work and a support. I have no pledges the coming year. I go into the field without the pledge of one cent for support. I am to raise my own salary. If I fail, I have the privilege oft quitting the field. The association is not indebted to me, neither will they be in the future, as whatever I get is to be my salary. Now, brethren, bear in mind when I come at your call, I have nothing to fall back on. Take a paper and get what signed you can before I come to you, to be paid when the lectures are given and then you will have something to fall back on if collections are small. I shall also take pledges for the support of the work to be paid during the year. Please be prepared to take the *Cynosure* for I want it to become a weekly visitor to three hundred new subscribers in Michigan the coming year. The man who will oppose the *Cynosure* is no friend to our reform. I hope all professing to be anti-secret, will meet every opposing influence with good sound sense enough to not allow it to have any effect on their minds. May God drive the last vistage of this unholy atmosphere from the State of Michigan. I am prepared to furnish blank posters for my lectures. My post office address will be as before, Brighton, Livingston County, Mich., care of Rev. E W. Bruce. I shall attend to the calls for lectures as speedily as possible. Dear brethren let me hear from you.

D. P. RATHBUN.

THE IOWA STATE CONVENTION.

The annual meeting of the Iowa State Christian Association Opposed to Secret Societies was held in Everson's Hall, Washington, December 11th, 12th and 13th. Rev. M. S. Drury presided at most of the sessions of the Convention. Each session was commenced with devotional exercises, and many earnest petitions ascended to the throne beseeching the blessing of God on the anti-secrecy reform. Committees were appointed on Business, on Enrollment, on Resolutions, on the Employment of a State Agent, on Finance, on Articles of Incorporation for the State Association, and on Correspondence. The nomination of officers for the ensuing year was referred to the Committee on Business. This committee reported at an early hour the programme for the sessions of the Convention; at a later hour they reported the following officers for the ensuing year:

President—R. A. McAyeal, Oskaloosa.

Vice President—E. B. Kephart, Western, Linn Co.

Corresponding Secretary—M. S. Drury, Western, Linn Co.

Recording Secretary—C. D. Trumbull, Morning Sun, Louisa Co.

Treasurer—Geo. Brokaw, Washington.

Executive Committee—The President, Vice President, Corresponding Secretary and Treasurer, with W. S. May, Moses Varney and John Dorcas.

The Committee on Enrollment reported one hundred and twenty-six names of members of whom twenty-three were ministers of the Gospel. Ten religious denoinations were represented in the Convention.

The forenoon and afternoon meetings were principally occupied in discussing resolutions and attending to miscellaneous business; the evening meetings were devoted to addresses.

The speakers were Rev. J. P. Stoddard, Prof. C. A. Blanchard, Bishop Milton Wright, Rev. R. A. McAyeal, D.D., Isaac Kneeland, M. D., and Rev. D. McDill, D.D. The addresses were all listened to with marked attention by large audiences.

The Committee on Resolutions reported. Report accepted, amended and after full discussion adopted, and is as follows:

WHEREAS, Freemasonry and its kindred secret orders have become so prevalent and powerful as to influence public sentiment and largely effect the domestic, civil and religious institutions of our country; and

WHEREAS, The fact of their practicing sworn or pledged secrecy is, in a free government, strong presumptive evidence of their evil character; and

WHEREAS, All the evidence elicited from adhering members, obtained from their own publications, or furnished by seceding members, strengthen this testimony against the lodge system; therefore

Resolved, 1. That if is the duty of every man to inform himself in regard to the character and tendency of these secret orders.

2. That in our judgment the whole system of organized secrecy is in direct conflict with the Christian system, and strongly condemned by the Word of God.

3 That it is the duty of every minister of Christ to present this subject to his people in such method as he shall deem wisest and warn them faithfully against the danger to which they are exposed from these anti-Christian associations.

4. That any man who becomes a member of a Masonic lodge which excludes the name of our Lord Jesus Christ from its authorized prayers, and strikes that blessed name from its Scripture quotations, thereby practically denies Christ, who has said, "Whosoever shall deny me before men, him will I deny before my Father which is in heaven;" and that for this and for other reasons he is not, while persisting in such lodge connection, entitled to membership in the visible church of Christ, however fervent his professions of devotion to the Saviour and to his church.

5. That as citizens and subjects of the Divine Government we are bound to use all lawful means to remove from all offices of trust in the State, men who are sworn to obey the government of the lodge and to seek to secure the elevation of men to positions of honor and influence who will execute justice in the fear of God and without partiality.

The following introduced by Rev. M. S. Drury was also adopted:

WHEREAS, Freemasonry does not prohibit its members from making, selling, and drinking intoxicating drinks; and

WHEREAS, Many of the members of secret temperance orders are Masons and are more strongly bound to Freemasony by their oaths than they are by their pledges to temperance, they cannot be true to both when Masons are parties in liquor suits; and

WHEREAS, It is next to impossible to convict saloon keepers and druggists who are Masons, if even they be indicted; therefore

Resolved, 1. That this Convention has no hope of a successful temperance reformation through the Good Templars or any other secret order.

2. That the State Temperance Alliance be requested by this body to elect all its officers and agents from among persons outside of lodge connections.

3. That this Convention favors the election to office of no man who has any lodge connections, and who is not well known as a temperance man.

The Committee on State Agent reported that D. P. Rathbun be and hereby is invited to act as State Agent and Lecturer for the State of Iowa the ensuing year; and in addition to the support as salary which he may collect from friends where he may lecture this Convention hereby pledges $200, provided however that the collections taken by himself be an insufficient salary as agreed upon between himself and the Executive Committee.

Should we fail to secure Mr. Rathbun we recommend that the Convention authorize the Committee on State Agency to procure any other suitable person to act as State Agent on such terms as their wisdom may direct.

The above report was adopted and the Committee was instructed, should they fail to secure Mr. Rathbun to correspond with Rev. Jas. Williams of Alden, Minnesota, on this subject. This Committee consists of Joseph McCleery, chairman, A. C. Moffit and the Executive Committee.

The Committee on Finance reported all expenses paid and a balance in the hands of the State Treasurer to meet future demands.

The Committee on Articles of Incorporation was not prepared to report and was continued with instructions to complete their work as soon as possible.

The Committee on Correspondence reported letters from the Corresponding Secretary, M. Falconer, and Rev. James Williams. The letters were read.

Rev. W. S. May then introduced the following which was unanimously adopted:

(*Continued on 9th page.*)

Correspondence.

"SEPARATION."

Seeing a notice in the *Cynosure* to the effect that it was contemplated organizing an "Anti-secret M. E. Church," I feel constrained to write a few words concerning it. You will see, by referring to the notice headed "Separation," on the first page of the issue of December 20, that it is not only contemplated making the new church anti-secret, but also to make the offices of "bishop and presiding elder elective, and that lay and ministerial representation be equal in both the general and annual conferences."

Now, the originators of this proposed separation may not be aware that there is one such Methodist church already in existence, embracing nine annual conferences, with two seminaries of learning, two hundred effective preachers, and ten thousand members or over. To realize the fact that this church occupies the precise platform proposed for the new organization, we need only refer to their book of discipline.

First, the "General Rules" are almost verbatim as may be found in the M. E. Discipline, with this exception. Under the rule prohibiting "softness and needless self-indulgence," are these explanatory words: especially snuffing, chewing or smoking tobaccy for the gratification of a depraved appetite.

Second, on page 92 of Discipline, the following rule may be found:

"Voluntary associations are not necessarily sinful because they are secret; but secrecy is always a ground of suspicion. Evil works instinctively incline to darkness. Good works grow up in light. God commands us to let our light shine. Even a good cause under the shadow of secrecy invalidates its claims to the confidence of open and honest men. Grace and guile have no affinity. All secrets necessary to be kept can be kept without an oath. A bad institution ought not, and a good institution need not, be secret. Philanthropic associations claiming our co-operation on Christian grounds, must do so with open face. They must lift the veil while demanding our salutation, or we cannot salute them by the way. Therefore all secret societies, both good and bad, are to be eschewed. Any society requiring an oath, affi ma-

tion or promise of secrecy as a condition of membership, is held to be a secret society; and any member joining or continuing in such violates his covenant obligations, and shall in due form be excluded from the church ; and the preacher shall report that he is excluded, not for immorality, but for infraction of our rules and regulations."

Every person coming into the church in full connection is asked the following question: "Will you abstain from connection with all secret societies, keeping yourself free to follow the will of the Lord in all things ?" An affirmative answer is required before receiving the candidate.

Third, on page 49 is the rule concerning the election of general superintendents (bishops). "The general conference shall elect one or more traveling elders, as general superintendents, to remain in office during the four years following, or until others shall be appointed." The church has two general superintendents at present. They perform all the work of bishops.

On page 52 may be fonnd the rule relating to the election of chairmen (elders who travel districts and hold quarterly meetings). "Traveling chairmen shall be elected by ballot in open conference withont debate. No chairman shall preside over the same district more than four years in succession."

Fourth, on pages 36 and 40 the following rules concerning lay representatives may be found:

"The general conference shall be composed of the superintendents and an equal number of clerical and lay delegates, to be appointed by the annual conferences, at their respective sessions next preceding the session of the general conference." Each annual conference shall be composed of all the traveling and superanuated preachers who have been duly received into full connection within its bounds, and of lay delegates elected by the several circuits as provided for in the section on Society Meetings."

The section on Society Meetings referred to requires that "Each circuit shall have, within three months prior to the session of the annual conference to which it belongs, an annual society meeting. At this meeting the members of the church in full connection on the circuit, shall elect, by ballot, one or more of their members to represent them in the annual conference.

It is seen by the above that this church stands on the identical platform proposed for the new M. E. Church. It only remains for us to see if it is Methodistic in doctrine, &c. This will be readily seen by referring to its "Articles of Religion." But as it would occupy too much space to quote these, I will simply quote briefly from an address published in the front of the book of discipline.

"In doctrine they are Methodists. They believe in the doctrine of the Holy Trinity, in a general atonement, in the necessity of the new birth, in the witness of the Spirit, and in future rewards and punishments. They insist that it is the duty and privilege of every believer to be sanctified wholly, and to be preserved blameless unto the coming of the Lord Jesus Christ. Every one who is received into full connection, either professes to enjoy that perfect love which casts out fear, or promises deligently to seek until he obtains it. They look upon practical godliness as the never failing result of a genuine religious experience. By their fruits ye shall know them. Hence they insist that those who profess to be the disciples of Christ shall come out from unbelievers and be separate, renonncing all vain pomp and glory, adorning themselves in modest apparel, and not in gold, or pearls, or costly array. We have no right to abolish any of the requirements made by Christ and the apostles, or to make obedience to them a matter of small consequence. They endeavor to promote spirituality and simplicity in worship. Congregational singing is nniversal, and performances on musical instruments, and singing by choirs in public worship is prohibited. They do not believe in resorting to worldly policy to sustain the gospel. There is no more virtne in giving to the cause of God, for carnal pleasure than there is in any other purely selfish action. Hence they give no countenance to modern expedients for promoting Christianity, such as selling or renting pews, picnics, Christmas trees, festivals, lotteries, fairs, and donation parties. To say that the church cannot be sustained without these contrivances to beguile the world into its support, is to confess that professing Christians are "lovers of pleasure more than lovers of God." "It is to pronounce Christianity a failure."

You see by this they are not only Methodists in doctrine, but also in practice.

Now, in conclusion, if the proposed Anti-Secret M. E. church is organized on the basis indicated by the notice referred to and retains Methodist doctrines, rules and practice, there will be two churches in the United States identical, with the exception, one would have the name "Anti-Secret M. E. church," and the other "Free Methodist church."

M. L. Vorheis.

The Body of Moses.

Amboy, Ill.

Editor Cynosure: In your paper of the 20th of December is an article on Christmas, by Prof. Adkins. I rejoice at every effort that is made to expose the shams that popery has baptized into the Christian church from the ancient mysteries and pagan idolatrous worship of the sun worshipers. For all the Christmas festivities, frolicing, dancing, worship of Santa Claus and instrumental music all came into the Christian church from pagan idolatry.

But in that article are some remarks about the dispute between Michael and the devil about the body of Moses, which we think do not convey the true idea of that transaction. We are indebted to Rev. J. Dodson for the key to the explanation. He said: "The time of that dispnte was the transfiguration." Let us see what the Scripture says on that subject. "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in the land of Moab, over against Beth-peor; but no man knoweth of his sepulcher unto this day." (Deut. 34). Paul says, (Hebrews 2) that the devil had the power of death. So the body of Moses lay under the hand and seal of the devil (the power of death). Death held dominion over his body. The next we hear of Moses is at the transfiguration. Jude mentions a dispute about the body ot Moses, thus: "Yet Michael, the archangel, when contending with the devil, he disputed about the body of Moses." It reasonable to suppose that this contention was brought about thus: "When Christ was arranging for the transfiguration he chose to represent three classes of the saints. First, those that had died; second, those that were translated; and third, those that should be changed in a moment at Christ's second coming. So he selected Moses to represent the first, Elijah the second, and his own body to represent the third; and sent Michael for the body of Moses, but the devil disputed his right to possession saying: This body is my property, held under my seal, the power of death, till the resurrection, and there is no resurrection to take place now, and comest thou to rob me of my prey before the time? So he refused to surrender it till Michael produced an order from the Lord, thus, "The Lord rebuke thee, Satan," and then he gave it up. Moses had been dead and his body mouldered to dnst hundreds of years ago. Yet Christ finds no difficulty in reproducing it, notwithstanding the opposition of the devil and all the objections and physical impossibilities that scientific infidelity has raised.

We believe this to have been a reality; because Christ had said, "There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." That is, they should see the Son of Man as he should appear when in his kingdom, and also some representatives of that kingdom. Hence it was necessary that Moses should appear in his glorified body, just as he will be in that kingdom. It may be objected that Christ was the first that should rise from the dead. All right; but Christ appeared in his resurrection body, and was immediately changed back to his former state, and so was Moses changed to his former state and Christ was the first to rise. Another lesson from this exhibition: It shows that no matter what the process of this great change may be, the result will be the same. All will be alike glorious.

Hiel Lewis.

Note. — Whether Prof. Adkins uses the correct interpretation of the passages in question or no, the use he makes of it in illustration is perfectly legitimate and very forcible. To show how various are the views held on these passages, we give the following from Krummacher:

We cannot with certainty affirm whether this period ought to be fixed before or after our Lord's resnrrection; but the assertion of the apostle that "Christ is become the firstfruits of them that slept," leads, if not compels us to place the resnrrection of Moses after that of Christ. We read also that, in consequence of the latter, many bodies of departed saints, not merely in the neighborhood of Jerusalem, but also in the promised land generally, rose from their graves reanimated and glorified, and among these was most probably Moses the prophet, with whom God once conversed as a man with his friend. Therefore, that could not have been the resurrection body in which he previously appeared on the holy mount with Elias at our Lord's transfiguration.

Be this as it may, God intended to glorify the body of Moses, on which Satan stepped in and entered his protest against it. "No," said he, "such honor does not belong to the corpse of Moses. Moses, in consequence of his being denied an entrance into the promised land, was marked out as a sinner and transgresser before the whole people; he therefore belongs to me, and I raise legitimate objections to the distinction and glory intended him."

He was opposed by Michael the archangel, who, according to 1 Thess. 4:16, appears chiefly to be employed where the dead are raised, and who begins to contend with the prince of darkness in favor of Moses.

Michael assails the accuser with the weapon of the mediation of the Son of God. He casts into the scale of his client the sacrifice of the Lamb. He places the blood-bought righteousness of the great High Priest as a wall and rampart around him, and says, well knowing that he himself could not mediate for Moses —"The Lord"—that is, Christ, the thorn-crowned Surety — "rebuke thee." And certainly Satan could do nothing further when opposed by the propitiation and the priestly intercession of Christ. He was obliged to be mute and again roll up his accusations. The Almighty then pronounced his creating fiat over the grave of Moses, corruption fled, and that which had been sown in dishonor and weakness rose again in power and glory.

Heads off in Missouri.

In our last article we closed up on the arrest of the parties, who had taken possession of Mr. Orr's pulpit. We will now turn back to the beginning of the struggle, giving the correspondence and documents relating thereto.

Mr. Orr was transferred from the Iowa to the Missouri Conference in the fall of 1874. In the former conference he had rendered constant service for about eighteen years,

where he was known to be opposed to the principles of secret societies. His first charge in Missouri Conference was at Unionville, the county seat of Putnam county. There he opposed it openly from the pulpit, and was strongly opposed by the lodge on the Cainsville circuit, after he had built a new parsonage and moved his family into it. During a discourse preached by him in Cainsville, some time in August, 1876, he spoke on the unscriptural character of secret society obligations. Here the rage of the craft fully set in, and continued to spread throughout the charge.

Some time in October the Rev. A. Taylor from the California Conference, came on to Mr. Orr's circuit to visit his relatives. He being a Mason, the craft set to work to turn the popular tide in favor of Mr. Taylor. After the scheme had been well worked up by the lodge men and the "jack Masons," they opened correspondence with the presiding elder, which correspondence we give with the signature:

ADEL, Mercer Co., Mo., Nov. 9, 1876.

BRO. BOYLE: Learning that you are to be at Goshen City to-day, I write to you in the cause of Christ and the good of our beloved church. As one of the watchmen I give the alarm that the wolf is nigh. Bro. Abner Orr is making a special attack on secret societies, thereby causing strife among the members of the church. Please make investigation and satisfy yourself. I do not know whether you are favorable or not to secret societies. But I do believe you are for the good of the church. Would like to have an interview with you at your earliest convenience. My suggestion is Bro. Orr had better desist or remove. Bro. A. Taylor is in my neighborhood and is far more acceptable, but don't know whether he would serve the remainder of the year. He comes well recommended by Bishop Peck and others. Your brother in Christ,

KIRBY MCGREW.

Now you will see that his worst opposer could offer no greater accusation against Mr. Orr as a reason for his removal than his unprecedented attack on secret societies. They worked hard up to the close of the month when the third quarterly meeting took place, to have him removed. When at the meeting the elder put the usual question: "Are there any complaints?" none dared to answer. Mr. Orr said if he had deviated from the Gospel or Discipline either in preaching or in any other way, he would be happy to make it right with them at any time. Mr. Orr protracted the third quarterly meeting and other meetings up to the 21st of January, 1877, with his secret society brethren throwing everything in the way.

Mr. Orr wrote the following document which he presented to them in person:

CAINSVILLE, Nov. 30, 1876.

Dear brethren of the M. E. church who are members of secret societies: In order that there may be no difference between us I make to you all the following propositions, namely, that we will be governed in all our words and conduct according to the Gospel and our books of discipline. And we furthermore agree to refer all matters of difference between us to arbiters chosen by the parties. Respectfully your pastor,

A. ORR.

They read these Christian propositions, but would not sign them or say what they would do in the case. So matters ran on until the seizure of his pulpit and meeting on the 231 of January, 1877, which terminated in their arrest on the evening of the 24th. Having escaped civil justice, they next went into the press of that county, and as a matter of course said all the bad about Mr. Orr they dared to, and as their written articles will show they make no heavier charge than Mr. Orr's inefficiency and unprecedented attack on secret societies. Their articles were written about the first of February, 1877.

MRS. L. M. ORR.

A SAD STATE OF AFFAIRS.

DEAR CYNOSURE: As one not connected with the incidents of which I am about to write, I wish to express regrets that such things should occur in the Christian church; having their origin in secretism, and confirming the fact that secret societies are evil in their tendency. The history, in brief, of the whole matter is as follows: Over thirty years ago, a society of United Brethren was organized in a certain locality, where the people were then in limited circumstances and not able to build a church; hence they worshiped in a school house several years. But finally a man came in with some means and a good deal of zeal for the church and her principles, and with others resolved on building a house for the Lord, which they did in good style and in a short time. In this house they worshiped and prospered for several years. A few years ago a grange was organized in the same community, and after a time built a hall of considerable size, having the lower part to let for gatherings of various kinds, dances and obscene purposes not excepted.

With this grange two members of the above-mentioned society became connected, and were stockholders in this hall. With this the man mentioned above and some others became dissatisfied and requested their pastor to visit and admonish them to sever their connection with this secret society; also to take their stock out of that hall, and no more be accessory to the immorality practiced therein. To these requests the pastor gave no heed, but passed the year without an effort to get the difficulty settled.

At the commencement of the present year these men renewed their requests, setting forth in writing what they expected their pastor to do, and on condition of compliance on his part pledged to do their part in the payment of his salary. The report has now gone out that very unbecoming and unchristianlike requirements are made in these written requests. Therefore it is due to these brethren that the public should see them for themselves. The request for the pastor to take back what he is reported to have said in honor of the grange hall he once positively denied saying, but has since modified. It is certain that to speak in honor of that hall while prostituted to vile purposes is unbecoming Christian character.

The following is a copy of the requests about which so many things are said. They were written by J. B. Crall and indorsed by Nicholas Michael and Norman Nines. Please publish, by request of

A FRIEND.

TO THE COMMITTEE ON FINANCE.

If the preacher appointed to Berrien circuit for the ensuing conference year is in sentiment agreed or in concord with the time-honored principles of the United Brethren church, and will act the part of a true and loyal man by publicly and privately advocating the principles of the church which he comes to represent, and publicly recant what he publicly affirmed, viz.: that "our law on secrecy should be made a matter of conscience," and also recall the remarks which it is said that he made in reference to the Berrien Center Grange Hall, viz: (pointing to said hall), "There is a building which is an honor to this community and to those who have invested their money in the same." Then, if the above conditions are faithfully and honestly performed or complied with, I stand prepared to pay the said preacher the sum of fifteen dollars for his services during the present conference year; but under no consideration will I submit to contribute of my means for the support of a preacher who would be favorable to so modify our law on secrecy as to admit members of secret societies within the pale of the church.

Yours respectfully, J. B. CRALL.

OUR MAIL.

Joseph H. Markey, Stafford, Monroe Co., Ohio, writes:

"I have been working in the Anti-masonic cause for forty years. I still feel to labor on until the great battle of life is over. * * * * For your encouragement I say you are engaged in a glorious cause. The battle may be heavy at times, yet I say press onward. The crown is at the end of the race."

Charles W. Kohr sends a new subscription for the *Cynosure* and writes:

"I can't bear to see the effort made by the fraternities to circulate its poisonous literature, and decoy men into its lodge without throwing my mite against it. I wish I was able to send the *Cynosure* to thousands. I hail its visits with delight, regarding it more valuable than any other of my five periodicals. I am the only outspoken Anti-mason in this place, but that fact doesn't embarrass me. The truth is the truth for all that, and I hope never to swerve from it.

"The U. B. Church that used to hold up a standard against secretism here, are quieted by the influence of the nullificationists of the Muskingum Conference."

Absalom Housel, Ossian, Wells Co., Ind., writes:

"There are a great many people who are Anti-masons in this neighborhood, but they don't like to take hold and put it down for fear they might get the ill-will of some of the hoodwinked fraternity. My prayers are that this reform may do great good. That Freemasonry and all kindred organizations may be hurled down from whence they came."

Joseph Catterlin, eighty-nine years of age, of Kewanee, Henry Co., Ill., writes to the *Cynosure*:

"I send you a love letter with four dollars in it. I am poor, but always hunt up enough to pay for your paper one year in advance."

He sends a new subscription with his renewal.

Julius M. Howard, Parishville Center, N. Y., sends the following conundrum and answer:

"Why is a Freemason like a Colorado potato-bug? One travels east in search of light, the other in search of potato tops."

A friend residing in Venango Co., Pa., writes:

"The great argument against the so-called secret societies of to-day must be based upon their *false religion* and *morals*. No Christian can at the same moment support two voluntary organic bodies, the one *Christ*, and the other *anti-Christ*. Prove that the lodge is *anti-Christ* and every Christian must get out of it as he would rush from a burning building."

N. Evinger, Sandford, Ind., writes:

"I left the Methodist Episcopal Church and joined the United Brethren Church, because there were so many Free-masons in the former, and so many of the Methodist Episcopal ministers are Masons that the church is virtually governed by Masonry. Every member that goes into the lodge violates his church discipline concerning taking these oaths. I did as I think every other conscientious person should do, come out from among them (the Masons)."

Abner Tuttle, Bristol, Conn., writes:

"While I live I shall work to put down this infernal institution. I am an old man, but shall do what I can."

C. Winter, Gouldsville, Vt., writes:

"Fighting against sin I believe to be a good cause. I hope you will not be obliged to surrender to the enemies of our Saviour and Blessed Master who has done all things well."

James Harrow, Ferndale, Cal., writes:

"Elder Cogswell has been here lecturing in opposition to secret societies. He has sown good seed, no doubt that will bring forth fruit to the honor and glory of God. This county is a stronghold for secretism, but a few are battling on for the right, and we expect ere long to see some of the fruits of our labor."

A friend from Footville, Wis, sends for some Anti-masonic literature, and writes:

"The scales are moving. The Masonic side is growing lighter fast since Mr. Ronayne was here, and I think now is the time to let some light shine in the darkness."

George Bohrer, Bloomington, Ill., renews his subscription, and writes:

"I am now in my 87th year, and I hardly think that I shall live another year. About two months ago I had a stroke of paralysis and have not entirely recovered from it, nor do I scarcely expect to, as I am so old. Hoping that others will rise up to take the work that age compels me to lay down, I subscribe myself, etc."

James A. Clark, Prospect, Pa., writes:

"We have a conference at next meeting of our Presbytery on secret societies."

E. Darling, Paint Creek, Mich., writes:

"I wish some one would collect the facts in regard to the irreligious tendencies of Grangerism, and have them published in your excellent paper."

Can any one send us such an article?

Rev. W. P Caldwell, New Rutland, Ill., writes:

"I am traveling over the large district of thirteen fields of labor. The battle between the two kingdoms is raging here In our State wonderfully, and our church, the United Brethren in Christ, is doing all she can. We need your books."

Mrs. S. A. Proctor, Rutland, Ill., writes:

"I pity the men or women who dare not oppose the hidden works of darkness; who will not come out and show their colors. I feel sad when I see how little interest those who don't believe in Masonry have in opposing it."

Samuel Hawthorne, Volga City, Iowa, writes:

"Secrecy is strong here, although there is a goodly number who are in a measure opposed to the lodge, there are but few who openly oppose it. Three or four, however, can do even that. May the number increase."

J. H. Coleman, Seneca, Nemaha Co., Kansas, writes:

"I have been sailing against wind and tide in this lodge-ridden country for seventeen years, but now see the light dawning and take courage."

Home and Farm.

Make the Most of Winter.

Many farmers look forward to the winter as a season of rest and give themselves up to idleness. This seems to us all wrong, and we hope young farmers especially will lay out their plans to make the most of the opportunity which the long evenings afford for mental culture. An exchange says:

A spur in the head is worth two in the heels. Head work is what we want on the farm. It is brain power that makes things move in this world, and keeps them on the track. Make and lay out the plans for the year. Map out the fields so as to know just where and when to put in the work. The great secret of luck on the farm is to do things at the right time and in the right way. A note book in the pocket is a handy thing. Strict farm accounts —with each lot under its own head —tell a plain and true story. Jot down a new thought on the spot. It saves a heap of time. Hire farm hands early. The best are sure to be snatched up first, and the best are the cheapest in the end, even if they cost a little more by the month. Keep barns and sheds clean, the tools under cover and all in their place. It doesn't improve the carts. the ploughs, the horse rakes or the sleighs, to let the hens roost on them. The buts and stalks of corn ought to be cut short to be fed out to cows. It saves a great deal. All stock ought to be kept clean and in pure air, not too cold. Keep the cellar as clean as wax. Put on a good coat of lime wash, you can do it now as well as in spring. Fill the ice house. A rough cheap ice house is worth ten times its cost. It is best, also, to fill it early in the winter, that is as early as it is possible to cut and lay in a first quality of ice.

Filing Saws.

The great secret of putting any saw in the best possible cutting order consists in filing the teeth at a given angle to cut rapidly and of a uniform length, so that the points will all touch a straight-edged rule without showing a variation of a hundredth part of an inch. Besides this, there should be just enough set in the teeth to cut a kerf as narrow as it can be made, and at the same time allow the blade to work freely without pinching. On the contrary, the kerf must not be so wide as to permit the blade to rattle when in motion. The very points of the teeth do the cutting. If one tooth is a twentieth of an inch longer than two or three on each side of it, the long tooth will be required to do much more cutting than it should. Hence the saw goes jumping along, working hard and cutting slowly. If one tooth is longer than those on either side of it, the short ones do not cut, although the points may be sharp. When putting a cross-cut saw in order, it will pay well to dress the points with an old file, and afterwards sharpen with a fine whetstone. Much mechanical skill is requisite to put a saw in prime order. One careless thrust of a file will shorten the point of a tooth so much that it will be utterly useless, so far as cutting is concerned. The teeth should be set with much care, and the filing should be done with great accuracy. If the teeth are uneven at the points, a large flat file should be secured to a block of wood in such a manner that the very points only may be joined, so that the cutting edge of the same may be in a complete line, or circle. Every tooth should be cut a little as the saw is worked. The teeth of a hand-saw for all sorts of work, should be filed fleaming, or at an angle on the front edge, while the back edges may be filed fleaming, or square across the blade. The best way to file a circular saw for cutting wood across the grain is to dress every fifth tooth square across, and about one-twentieth of an inch shorter than the others, which should be filed fleaming at an angle of about forty degrees.—*Industrial Monthly.*

A farmer who had been accustomed to wear thick boots for more than forty years past, says that, before wearing the boots, give the bottoms a good coating of tallow and coal tar and dry it in; then oil the "uppers" with castor oil, about one tablespoonful to each boot; then oil them twice a week with castor oil, when one teaspoonful will be sufficient. If the weather should be rainy, or you are compelled to work in water during the day, wash your boots clean at night, hold them by the fire until quite warm, and oil them while wet, and you will have no trouble about your boots getting hard and shrinking up so that you cannot get them on. If the leather should become red give a coating of ordinary shoe blacking before oiling. The effect of castor oil is to soften the leather, while it fills the pores and prevents the water from entering. I have stood in mud and water two or three inches deep for ten hours a day for a week, without feeling any dampness or having any difficulty in getting my boots on or off.—*Indiana Farmer.*

How Eyesight Is Injured.

The *Popular Science Monthly* says that eyesight is materially injured by the early use by school children of books, slates and writing paper, or copy books, when blackboards and models would be better. Type and script letters and figures, and their primary combinations, at least, should never be taught from books, but from large and perfectly formed models, printed on cards and hung on the wall. When the eye and the memory are sufficiently trained to easily recognize and name each letter and figure at sight, and when some knowledge has been gained of the power of letters and figures in combination, then the same forms in books will be at once familiar as old acquaintances, and may be studied without straining the sight. To train the hand without straining the sight presents a greater practical difficulty. In the large schools, of course, all the children cannot go to the blackboard. But a considerable practice in drawing large lines and simple objects on good-sized slates, in a sort of free hand style, should precede the formation of letters and figures, and when these are begun they should be made of generous size. A correct position meanwhile should be an imperative requirement, and until it becomes habitual and easy good work should be held to be of secondary importance. Hard slate pencils and greasy slate surfaces should not be permitted; both should be subject to systematic inspection.

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The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 3, 1878.

Illustrated Supplements.

A large number of these supplements, containing the signs, grips, pass-words, etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

The Trial of President Blanchard.

We insert in this number the defense of the senior editor of the *Cynosure* before the Wheaton College church, in response to a prosecution by Rev. J. C. Webster, who was removed from his professorship in the College by the Board of Trustees at their annual meeting in June last.

As the readers of the *Cynosure* are making sacrifices for the overthrow of iniquity, they surely do not wish to sustain, as editor, a man guilty of sin and refusing to repent. It is for this reason we insert this case at large, in the present number of our paper, with such accuracy and brevity as we are able. Here we shall let the matter rest. If any wish extra copies of the trial for themselves or their friends they can get them for a trifling expense by applying at once to the *Cynosure* publishers, E. A. Cook & Co., 13 Wabash avenue, Chicago, Ill.

Following are the charges, verbatim, as given by Mr. Webster one week before the trial:

To Jonathan Blanchard, a member of the First Church of Christ in Wheaton:

Pursuant to the first and second steps already taken by way of discipline, and preliminary to the third, I herewith transmit the charges which I propose to prefer against you and present to the church, for its consideration, at the earliest and most convenient opportunity.

I. I charge you, my brother, with slander.

1. By falsely accusing me of the crime of conspiracy against yourself and the College.

2. By wantonly and dishonestly declaring, to the injury of my reputation, that I am "mentally and morally incompetent to be a guide of our youth."

3. By charging me, before the College Board of Trust, at their last annual meeting, with making utterly and wholly false statements respecting your use of language.

II. I charge you with having done me a great wrong.

1. By using unjustifiable and unscrupulous measures to deprive me of my place in the College and my most important means of living.

2. By aiding and abetting measures by which, under cover of legal technicalities, I am defrauded of my just and equitable pecuniary rights.

Yours, J. C. Webster.

Wheaton, Dec. 18, 1877.

The "Defense" is the answer made to these charges. The trial occurred on Thursday evening, Dec. 27. The night was dark, mud very deep, and quite a number of church members absent; some we noticed on both sides of the controversy. Yet the church meeting was very large, and, to our great joy, calm, dignified, and Christian. For this, under God, we are greatly indebted to Mr. E. B. Thompson, a hardware merchant of Wheaton, a member of the church and also of the Executive Committee of the College, who was deputed to keep out persons not members of the church, and who, with his assistants, did so. The meeting was opened with prayer, Scriptures, singing and reading the church covenant, at 7 o'clock. The case was then called, and Mr. Webster, by himself and counsel, occupied the time till 12 o'clock in presenting the case, allowing time for cross-examinations of witnesses. A number of papers were read as testimony which had been gathered up from persons, mostly young, who are warm partizans of Mr. Webster. This testimony was allowed, though objected to as illegal because the other side had no notice or opportunity of cross-examination when it was taken.

At 12 o'clock President Blanchard was permitted to read his defence, which, with remarks, occupied one hour and twenty minutes. Mr. Webster then replied, occupying the time till 2 o'clock.

Dr. A. H. Hiatt then moved that the charges are not sustained, and President Blanchard is fully acquitted. Carried by 67 for and 26 against.

No witnesses were called or needed on the part of President Blanchard. The witnesses of the prosecution generally testified correctly and truthfully, with a single exception, who perjured himself by testifying that President Blanchard said "all." Mr. Webster's remarks in his two hours' speech last June before the College Board, "were wholly and entirely false." Mr. Webster's son, Frank Webster, told the exact truth on this point. Mr. Webster himself was chief witness. The witnesses were cross-examined in an excellent Christian spirit, and with signal ability, by Prof. C. A. Blanchard, and the case ended in a full acquittal of President Blanchard as above. The difficulties must now soon end and the work of God go on.

Holiness and Secrecy.

"What hast thou to do to declare my statues or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee. When thou sawest a thief thou consentest with him and hast been partaker with adulterers." Ps. 50: 16–18.

This terrible denunciation of wicked teachers has been suggested by reading an editorial in *Highway Papers*, a journal devoted to holiness, in which the editor justifies himself in resisting the discussion of organized secretism in the church by one of our lecturers, on the following considerations. He says:

"First, I do not believe in the feasibility of his plan to accomplish this object."

Now what was this plan in which he did not believe? It was simply the presentation of the truth of God in a kind, candid and Christian spirit. This is God's plan. Paul said to Timothy, "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (2 Tim. 4: 1, 2). This was just what the lecturer proposed to do. Does this brother believe in this?

Again he says: "The fruits of other efforts by men of this kind has worked disastrously in other places to the undoing of God's people."

Now without stopping to inquire as to the exact facts in the cases referred to, did our brother never know the faithful preaching of the truth to be the occasion of envy and strife? Was Paul responsible for the uproar at Ephesus? Has the preaching of holiness never been the occasion of bitter opposition and apostasy on the part of some who professed to be God's people? He knows that this is so and yet he does not forbear to preach; though it is sometimes an occasion "of death unto death."

Again he says: "It seems to me the best method of work is to get a man so fully into the light and power of full salvation that he will not care for these or other associations, that he will have no time for them nor hankering after them. I do not see it needful to fight them, at least with weapons of strife and angry, provoking debate. Holiness will always be *sweet* if it be genuine and what it does will be sweetly and lovingly done."

All true, as far as the practical effect of the Gospel is concerned. It does take away all hankering after these associations. It does make one sweet in his spirit and and what it does it does lovingly.

But how is it that you do not see it needful to fight what is wrong? And if these associations are not wrong they ought not to be forsaken. Did not Paul fight a good fight? Was not Jesus manifested that he might destroy the works of the devil? Are we not to war a good warfare with all the powers of darkness and sin? The question is not what a man will be when he is fully saved, but how to get him saved. Shall we ignore the fact that he is a sinner and leave the impression that he has nothing to repent of or shall we not rather do as the Lord told Isaiah, "Lift up thy voice like a trumpet. Show my people their transgressions." Is. 58: 2.

Suppose that Paul in writing to his Corinthian brethren had wholly ignored the fact that some of their numbers were fornicators and had sought first to get them into the light of full salvation expecting them to repent afterwards. What reason would he have to expect them to be saved? Supposing they did put on the form of godliness and continue in sin. Would that help the matter? Would not the guilt of that sin have rested on him who had failed to reprove them? Has our brother considered the duties of a watchman? (See Ezek. 33: 8.) Freemasonry is a great obstacle to the cause of holiness. True, some men profess holiness and hold on to Masonry, just as those Corinthians professed godliness and practiced fornication, and like them *their profession is a foul blot on the Christian religion.* Paul not only reproved them but he commanded "In the name of our Lord Jesus Christ to deliver such a one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5: 4. 5. Was Paul's method right? If so Brother Reid's method is *entirely wrong.*

But why seek to save men from these associations? Surely there can be no good reason unless they are wrong, and if they are wrong why not say so, and give that as the reason why good men should forsske them. Much may be pardoned because of ignorance, but when men have the light they are responsible for it. Our brother has himself been a Freemason. He has felt the hoodwink and the cable-tow; his mouth has its terrible abominations (he says that he has forsaken it) but he *knows what it is.* He knows that Masonry steals money from our young men by selling them pretended secrets which are no secrets, and secrets of pretended value which are of no value. He knows that it robs them of that simplicity and godly sincerity that constitutes the essential element of Christian character. He knows that it steals the name of Christ out of his Holy Word. He knows that it offers a partial and incomplete morality in the place of the Gospel of Christ and promises men salvation for obedience to its commands. Our brother was told this by the Worshipful Master when he received his working tools as an Entered Aprentice Mason and why is he silent? Surely "none calleth for justice nor any pleadeth for truth." And now to profess to be a teacher of holiness and make no open renunciation of this system of iniquity, to profess to point out the Kings Highway to others, and never indicate that they must not bring this abomination with them, is really, though perhaps unconsciously, to consent to theft and be a partaker in spiritual adultery.

God says to this brother, "Have no fellowship with the unfruitful works of darkness, but rather re-

prove them," and if he turns "away his ear from the hearing of the law even his prayer" shall be an abomination.

—The letter from Bro. Vorheis will claim the attention of brethren in Missouri, and may assist them in their efforts for a purified church. So far as we understand their constitutional peculiarities, the United Brethren in Christ and the Wesleyan Methodists also are not far removed from the ideas presented in the notice referred to. Would it not be reason and economy to affiliate with one of these three bodies, rather than form a new denomination?

—Rev. George Clark, of Oberlin, sends the following correction, which is due to history: "I see two mistakes in my Reminiscences of Morgan, in the *Cynosure* of Nov. 15. In line 18 from top it should have been *two* instead of *four*; and the next sentence should have begun, *Greene* kept the tavern, etc."

—Dr. J. G. Holland, (Timothy *Monthly*, writes to Mr. Chalfant, of Titcomb), editor of *Scribner's* Pennsylvania, in response to the proposition for an Anti-masonic paper in New York, that he is not a Mason nor likely to become one. Freemasonery seems to him "both boyish and harmless," but knows of no one in New York who wishes to invest in a raid on the brotherhood. Probably not if all held no more intelligent views of the lodge, but from Dr. Holland's own record as a public writer, we judge he would contribute a trifle himself to such a raid did he comprehend the genius and spirit of the system.

Religious Intelligence.

—It has been determined by the North church of Springfield (Rev. Washington Gladden, pastor) to adopt the free seat system, depending hereafter upon weekly offerings for support.

—President Porter of Yale said in a recent sermon of Mr. Moody's work: "Had we men by the fifties endued with the same simplicity of purpose, adherence, and devotion, Christianity would make more rapid strides, and the truths of the Christian religion, spread abroad, result in a complete moral revolution, so that the Word of God would be in the mouth of every one.

—The Evangelization of Cities and the adaptation of Presbyterianism thereto was the subject of a recent address by the Rev. John Hall before the Presbyterian Association of Baltimore. It was held by the speaker that the Presbyterian system is especially fitted for reaching the masses by reason of its independence of civil power, its theory of educating the people, its faculties for co-operating with other denominations, and its doctrine of equality.

—The California *Christian Advocate*, published San Francisco, says: "In this city and on this coast there are many scores of Chinese converts who give as good evidence of a change of heart, life and character as the churches require of white communicants. And here, too, more than in the great cities of China, there are difficulties and embarrassments to prevent success. The very name of Christian is made odious to thinking and sensible Chinamen! Suffering brutal outrages at the hands of those who call themselves Christian, how can they embrace the faith?"

—The Rev. Dr. Lyman Abbott, after a visit to Boston, writes about the churches of that city. He says that many of them are burdened with heavy debts, and that the number is far greater than the need. Edward Everett Hale's congregation is small and not increasing. Starr King's old chapel is no longer crowded. James Freeman Clarke has transferred his evening services to a hall. Adirondack Murray's work, "judged by the ordinary standards applied to churches and pulpits, is a failure, and he has little or no church."

News of the Week.

—The Comptroller of the Currency will issue no more notes of five dollars to the First National Bank of Hanover, Pa., nor to the First National Bank of Tamaqua, Pa., dangerous counterfeits of said notes having recently been put in circulation. All persons should refuse five dollar notes on these banks and holders should forward such notes to the redemption agency of the treasury.

A letter strongly condemning the Southern policy of the President was published last week by Wm. E. Chandler, of the Republican National Committee, and is much commented on in Washington. Taken in connection with recent utterances attributed to other prominent Republicans, it has quite generally been accepted as a sign of a speedy and open declaration of war on the part of the radical wing of the Republican party against the policy of President Hayes, and especially against that portion of it relating to the South. It has been generally expected ever since Congress met that General Butler would introduce a resolution calling for an investigation into the methods by which the Louisiana Commission accomplished the work it was dispatched to do. The accusations now made by Mr. Chandler will, it is believed, be used as the basis for moving for such an inquiry.

—A London special says, "Give no credence to rumors of early peace on any terms short of the extinction of the Ottoman power. The indications continue abundant that Russia intends to gain this point even at the risk of war with England herself. That is the meaning of the Czar's call for another quarter of a million men. If Lord Derby, in his attempts at mediation, is able to offer such terms as please Russia, the Czar may possibly yield his purpose to negotiate directly with Turkey, but this is only among the possibilities. The organizing by the Czar of an army of the Baltic indicates his intention to be ready to guard the coast in the event of a war with England. This is significant evidence of the possible contingency he anticipates, and his ulterior purposes and resolution. Meantime private information is that active operations are to be pressed as rapidly as the weather permits. There will be no new campaign, but a prolongation of the present one until Turkey falls irretrievably."

Reform News.

(Continued from 4th page.)

We the members of the Iowa State Christian Association Opposed to Secret Societies do hereby express our gratitude and hearty thanks to the citizens of Washington for the very cordial and ample entertainment they have provided for us during our entire session. We also express our gratitude to Rev. Bishop Wright, Rev. J. P. Stoddard, Prof. C. A. Blanchard, Rev. R. A. McAyeal and Rev. D. McDill for the able and thrilling lectures with which they have entertained us during our sessions.

The Convention adjourned to meet at Chariton on the 2d Tuesday of December, 1878, to continue until the close of the following day. The officers elect with Isaac Kneeland, M. D. and the United Presbyterian minister at Chariton are a committee to make arrangements for the next convention.

After two and one half days of hard work and close attention to business the Iowa State Association closed with singing part of Ps. 72, and the benediction.

C. D. TRUMBULL, *Rec. Sec'y.*

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

"THE SUNRISE NEVER FAILED US YET."

Upon the sadness of the sea
The sunset broods regretfully;
From the far, lonely spaces, slow
Withdraws the wistful afterglow.

So out of life the splendor dies;
So darken all the happy skies;
So gathers twilight, cold and stern,
But overhead the planets burn.

And up the east another day
Shall chase the bitter dark away;
What though our eyes with tears be wet?
The sunrise never failed us yet.

The blush of dawn may yet restore
Our light and hope and joy once more.
Sad soul take comfort, nor forget
That sunrise never failed us yet!

—Scribner.

SIGNS OF SPIRITUAL DECLINE.

1. When we are adverse to religious conversation or the company of heavenly-minded Christians.

2. When, from preference and without necessity, you absent yourself from religious services.

3. When you are more concerned about pacifying conscience than honoring Christ, in performing duty.

4. When you are more afraid of being counted over-strict than of dishonoring Christ.

5. When you trifle with temptation, or think lightly of sin.

6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.

7. When you are impatient and unforgiving toward the faults of others.

8. When you confess, but do not forsake sin; and when you acknowledge, but still neglect, duty.

9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

10. When you shrink from self-examination.

11. When the sorrows and cares of the world follow you farther into the Sabbath than the savor and sanctity of the Sabbath follow you into the week.

12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors.

13. When you associate with men of the world without solicitude about doing good or having your own spiritual life injured.—*Selected.*

MODERN CHURCH BENEVOLENCE.

Mrs. A. was a church member. She thought herself exceedingly benevolent. She gave to almost every cause. We shall see how benevolent she was. She gave six dollars for a pocket handkerchief, and having a dollar left after the purchase, dropped it in the box for "foreign missions." She gave forty dollars for a crape shawl, and two dollars the same day to "domestic missions." She gave ten dollars for a pair of ear rings, and a quarter of a dollar to the "tract society;" three hundred dollars she expended on a fashionable party when her daughter Amelia "came out," and fifty dollars went towards repairing the church and paying the pastor. Her elegant cut velvet hat cost fifteen dollars; she paid fifty cents about the same time towards a new Sabbath school library. She gave three dollars for Eliza Ann's senseless wax doll, and one dollar towards educating a young immortal in Africa. Which weighed the heaviest in her heart, Christ or the fashionable world? Will God be satisfied with the driblets which chance to remain in the Christian's purse, after every elegant taste has been gratified, and that, too, when a heathen world is perishing?—*New Testament Illustrations.*

SURELY I COME QUICKLY.

The Lord did not mean these words to be empty sounds. He meant His Church to listen and give heed to the solemn announcement. They speak to each passing age with deeper tone and more awaking voice. The voice of this trumpet waxes louder and louder as the ages roll away.

"Now is our salvation nearer than when we believed!" Are we, in the eager joy of our hearts, trying to measure the ages and count the few years or days that may lie between us and the Lord? Who can wonder that we should do so? Who would not wonder if we did not?

"His wife hath made herself ready." Are we ready? Is the bridal dress put on, "the fine linen clean and white?" Are we decked for the marriage supper? Are we keeping our garments undefiled? Are we "keeping ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (Jude 21).

And are we warning the ungodly? Are we Noahs in the prospect of that fiery deluge that is coming on the earth? Are we "preachers of righteousness?" Do we "condemn the world?" Are we becoming more and more earnest in urging our message upon sinners, "flee from the wrath to come?"—*Christian Treasury.*

PERSONAL RESPONSIBILITY.—Daniel Webster, when asked what his greatest thought was, looked about on the company at a crowded dinner-table, and asked, "Who are here?" "Only your friends." "The greatest thought that ever entered my mind was that of my personal responsibility to a personal God." He expanded that idea in conversation for ten minutes, and rose and left the table. Men stood and sat in the hushed room, saying to each other, "Did you ever hear anything like that?"

A memory well stored with Scripture and sanctified by grace is the best library.

A CHINESE FUNERAL IN CALIFORNIA.

Chinese religion may be a great improvement on Christianity in some respects we have as yet failed to notice, and the morals of their wonderful book may be an improvement on the morals of the "Old Book" we incline to, but certainly Christianity, civilization or something else has substituted an improvement for the superstitious heartlessness they manifest for their dead. They have, in their own opinions, sufficient reasons for not touching the body of their dead, though they cheerfully place near the corpse a generous supply of mush and chop-sticks. In this instance there was no annoying interference with the dignity of the undertaker. He placed the body in the coffin unaided. But this done, the officiating Chinaman began to scatter strips of red paper covered with Chinese prayers all about the body. The coffin was supplied with smaller bits of paper, on which prayers were also written. These were tickets to the land he had gone to, as the larger papers were prayers which the living donated for the convenience of the dead. Query: Is this the origin of printed prayers for the convenience of the living? Another contribution was also placed in the coffin, viz., about twenty yards of new muslin; this was for the wardrobe of the departed in the other world.

Some twenty Chinese men and women followed the remains to the cemetery. As soon as the funeral cortege started the ceremony of scattering the printed prayers was renewed, accompanied with mumbling utterances. Reaching the cemetery, three piles were made about the grave, of these prayers, with bundles of Josh sticks and small candles. These were lighted, making the funeral pyre of a Chinaman in this far-off land of Bibles. The company then formed in two lines, each side of the grave, and began, in concert, prayerful addresses to Josh, their God, commending their friend to Josh's especial consideration, with such eulogies of the departed as the "time and the occasion" permitted. The body was lowered with its head toward the Celestial Empire, as nearly as they could guess, and it is no easy matter to tell which is the direction from here to anywhere, as the town and vicinity have no respect for the points of the compass. After the grave was filled, a bounteous supply of food was left Yo-Hi-Foo for his long journey. A roasted chicken, broiled bacon, bowls of mush and other articles were left in dishes of fine porcelain. When remonstrated with for such reckless extravagance, they said, No, these had been given to the dead and they were no longer responsible for them. Then they formed in two rows around the grave, and commended their friend to Josh, bidding him farewell as if he were present and fully understood all they said. All grief was left with the grave, and the return had all the joy and humor of a gala day.

This in a Christian land. A pagan funeral in a Christian city of 25,000 people. Here home missions and foreign missions meet. — *The Standard.*

Children's Corner

THE BOOKS OF THE BIBLE.

In Genesis the world is made by God's creative hand;
In Exodus the Hebrews march to gain the promised land;
Leviticus contains the Law, holy, and just, and good;
Numbers records the tribes enrolled, all sons of Abraham's blood.
Moses, in Deuteronomy, records God's mighty deeds;
Brave Joshua into Canaan's land the hosts of Israel leads;
In Judges their rebellion oft provokes the Lord to smite;
But Ruth records the faith of one well pleasing in his sight.
In First and Second Samuel of Jesse's son we read;
Ten tribes in First and Second Kings revolted from his seed;
The First and Second Chronicles see Judah captive made;
But Ezra leads a remnant back by princely Cyrus' aid.
The city walls of Zion Nehemiah builds again,
While Esther saves her people from the plots of wicked men.
In Job we read how faith will live beneath affliction's rod;
And David's Psalms are precious songs to every child of God.
The Proverbs like a goodly string of choicest pearls appear.
Ecclesiastes teaches man how vain are all things here.
The mystic song of Solomon exalts sweet Sharon's Rose;
Whilst Christ, the Saviour and the King, "rapt Isaiah" shows.
The warning Jeremiah apostate Israel scorns:
His plaintive Lamentations their awful downfall mourns.
Ezekiel tells in wondrous words of dazzling mysteries;
Whilst kings and empires yet to come, Daniel in vision sees.
Of Judgment and of mercy Hosea loves to tell;
Joel describes the blessed day when God with man shall dwell.
Among Tekoa's herdsmen Amos received his call;
Whilst Obadiah prophesies of Edom's final fall
Jonah enshrines a wondrous type of Christ our risen Lord;
Micah pronounces Judah lost; lost but again restored.
Nahum declares on Nineveh just judgment shall be poured.
A view of Chaldea's coming down Habakkuk's visions give.
Next Zephaniah warns the Jews to turn, repent, and live.
Haggai wrote to those who saw the temple built again;
And Zechariah prophesies of Christ's triumphant reign.
Malachi was the last who touched the high prophetic chord;
Its final notes sublimely show the coming of the Lord.
Matthew and Mark and Luke and John the holy Gospels wrote;
Describing how the Saviour died, his life, and all he taught.
Acts prove how God the Apostles owned with signs in every place.
St. Paul, in Romans, teaches us how man is saved by grace.
The Apostle in Corinthians instructs, exhorts, reproves.
Galatians shows that faith in Christ alone the Father loves.
Ephesians and Philippians tell what Christians ought to be.
Colossians bids us live to God and for eternity.
In Thessalonians we are taught the Lord will come from heaven.
In Timothy and Titus a Bishop's rule is given.
Philemon marks a Christian's love which only Christians know.
Hebrews reveals the Gospel prefigured by the Law.
James teaches without holiness faith is but vain and dead.
St. Peter points the narrow way in which the saints are led.

John in his three Epistles, on love delights to dwell.
St. Jude gives awful warning of judgment, wrath, and hell.
The Revelation prophesies of that tremendous day,
When Christ, and Christ alone shall be the trembling sinner's stay.

—M. R. in the Christian.

The Rich Man's Son.

In the city of Glasgow once lived a worthy merchant, whose children I knew. As God had blessed him in his buying and selling, he became a rich man. And having a great love for country life, he took his riches and bought some fields on which he had played and gathered flowers when a child, and also the mansion in which the old laird of the place was wont to live. There was just one thing he forgot to do; he forgot to make his will, and say to whom the mansion and fields should go when he died. So by-and-by, when he died no will could be found. Now he left behind his wife, four daughters and an only son. But as no will had been made the mansion, and the fields, and a great part of all his riches, came to this only son. He was in London when the news came that his father had died, and that he was now a rich man. Just at that moment money would have been very useful to him, for he was a young merchant beginning life, and no one would have blamed him if he had said, "The money is welcome, and with it I shall push my new business on." But God had given him a gentle heart. He left London as soon after he got the news as he could get a train. And although it was late in the day when he arrived at his native city, the first thing he did was to go to the house of a friend who draws out deeds. And at his request he made out a deed by which the mansion and the fields were made over to his mother all her days —and all the rest, both land and money which his father had left, was divided share and share alike between her, his sisters and himself. And when that was all fixed, he went to his home and buried his father. Somebody said to him afterwards, "But why did you go that very night and have your deed made out?" He said, "I, that night, saw it was my duty to do it. If I had left it till next day, my duty might not have seemed so clear."—*Sunday Magazine.*

Gladstone and the Poor Boy.—The rector of a London parish one day called on a sick boy. The boy was one of the neglected outcasts of the great city. Accustomed to earn his living by sweeping one of the muddy cross-walks, his face had become familiar to many of the passers-by. The clergyman asked him if any one had called on him during his sickness.

"O, yes!" replied the boy, "Mr. Gladstone came to see me."

"Mr. Gladstone!" exclaimed the rector. "What Mr. Gladstone?"

"Why," said the boy, "the only Mr. Gladstone."

So the great English Premier could find time, amid all the onerous duties of public life, to seek the abode and minister to the wants of a "dirty street sweep." All the attractions of aristocracy and grandeur of royalty did not dispel from his heart the sense of duty to the little outcasts. Nothing in the long, eventful life of the great man seems to us so noble and Christ-like as this simple incident.

Bruno and Don.

A New York paper tells of a venerable judge who used to live on Staten Island, and who rode every day on the back of his old horse, Don, to take the ferry to the city. His big black Newfoundland dog, Bruno, always accompanied him, and led the horse back by the bridle rein to his stable. Mischievous boys tried sometimes to get a ride, but Bruno never allowed it. He would drop the bridle, put his paws on the rash youth's shoulders, usually upsetting him, while Don stood still, waiting for the signal to go on.

One day two boys more daring than the rest determined to mount. The Judge had warned everybody never to attempt this; but Harry Clarkson, the braver spirit of the two, made up his mind that he would cure these beasts of their nonsense; so he got his friend, Charley Simpson, to help him, who undertook to manage Bruno while he was mounting. These boys walked suddenly up to the dog, and ordered him sharply to stop. Bruno's eyes flashed and he growled as audibly as he could with the bridle in his mouth, but kept on. Charley was then cowardly enough to strike him a severe blow with his cane on his mouth, which compelled him to drop the bridle, but the boy had now enough to do to protect himself, while Harry seized the reins and tried to mount. Bruno stopped his onslaught for a moment, after tearing Charley's coat nearly off, and looked Don full in the face, as much as to say, "Surely you will not allow this insult."

Don returned the glance, but stood still, instead of turning around and around, as he usually did when impertinent strangers tried to back him. Bruno was evidently perplexed and mortified at Don's want of spirit, but he kept silent. Harry got into the saddle without trouble, gathered the reins up gingerly, and was just starting off, when Don put his head down suddenly, kicked out furiously, and his rider was in the ditch in a moment. Charley had to run to his friend's rescue and Bruno, waving his long, plumy tail in triumph, sounded one pæan of victory, caught the dangling bridle in his mouth and went quietly home. Harry and Charley tried to do so also, but a crowd had gathered to witness the combat, and the discomforted boys retired amid jeers and laughter, fully resolved for the future to let the old Judge's horse and dog alone.

The Sabbath School.

LESSON II.—Jan. 13, 1878.—ASA FAITHFUL TO HIS GOD.

SCRIPTURE.—2 Chron., 14: 1-11. Memorialize 2-5. Primary verse, 11.

1. So Abijah slept with his fathers, and they buried him in the city of David; and Asa, his son, reigned in his stead. In his days the land was quiet ten years.

2. And Asa did that which was good and right in the eyes of the Lord his God.

3. For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves.

4. And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

5. Also he took away out of the cities of Judah the high places and the images; and the kingdom was quiet before him.

6. And he built fenced cities in Judah; for the land had rest, and he had no war in those years, because the Lord had given him rest.

7. Therefore he said unto Judah, Let us build these cities, and make about them walls and towers, gates and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

8. And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and four score thousand; all these were mighty men of valor.

9. And there came out against them Zerah, the Ethiopian, with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11. And Asa cried unto the Lord his God, and said, Lord it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.

GOLDEN TEXT.—"Lord, it is nothing with thee to help, whether with many or with them that have no power."—11.

TOPIC —"More than conquerors through him that loved us."—Rom. 8: 37.

HOME READINGS.

M.	Judg.	7: 1-25	... Victory with Three Hundred.
T.	1 Sam	14: 1-23	... Victory with Two.
W.	Zech.	4: 1-14	... Victory by the Spirit.
Th.	Rom.	8:26-39	Victory through Christ.
F.	1 Cor.	15:47-58	Victory over the Grave.
S.	Eph.	1: 1-23	... Victory over all Things.
S.	Rev.	12: 1-17	Victory over Satan.

[*National S. S. Teacher.*

NOTES BY REV. H. H. HINMAN.

Asa's work was largely destructive. This is true of the work of every reformer. God's commission to Jeremiah was to do just this work. He said: "See, I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant," Jer., 1: 10. To put away the evil was absolutely essential to establishing the good. Much that Asa did must have been quite offensive to the people. No ruler could take away the altars of the people, break down the images that they worshiped, and cut down their groves, without causing great sorrow and pain to those who sustained this worship. It must have looked to some of them as an interference with their vested rights, as harsh, unwarranted, and vindictive. Doubtless some thought he had a bad spirit, and that he lacked the sweetness and gentleness of true religion. All reformers have suffered under this imputation. Luther and Knox, the anti-slavery and Anti-masonic reformers of the present day, have all felt this power of resistance and opposition. Their warrant was and is the word of God. Jesus was just as truly loving when he drove out the covetous crowd from the temple as when He wept at the grave of Lazarus. True Christian kindness is not in that complacency that fails to rebuke sin, but rather in obedience to the law. "In any wise rebuke thy neighbor and not suffer sin upon him." Lev. 19; 17.

Asa did that which was good and right in the sight of the Lord. It might have been evil in the eyes of the people, but it was not a perverted public sentiment that he was to follow, but the law of God. That law punished false worship with death. Deut. 17: 1-5. This was his warrant, and he had no option in the matter. That "the will of the people constitutes law," or that "the voice of the people is the voice of God," or "that governments owe their just powers to the consent of the governed," are but different statements of a most pernicious fallacy. "Whatsoever is just is always true law, nor can this law of justice be either originated or abrogated by any written enactment." So said Cicero and God says, "There is no power but of God; the powers that be are ordained of God (Rom. 13: 1.); and hence are subject to Him, and not to men. Peter said, "We ought to obey God rather than man." Had Asa adhered to the current political philosophy of the present day, he could never have been the reformer he was.

"And the kingdom was quiet." Quietness comes from trustful obedience. "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in them. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. 25; 3-4.

He prepared for war. He built fenced cities and equipped a great army, 300,000 men in Judah, 280,000 in Benjamin.

There is no reason to think that Asa consciously sinned in this. He lived up to the light that he had. Jesus had not then said, "Resist not evil." Paul had not said, "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink."—Rom. 12: 19, 20. He had not yet learned Christ's method: "Overcome evil with good." But in this, as in every other case, *preparation for war provoked war.* "He that taketh the sword shall perish by the sword." The nations of Europe that have made the greatest preparations for war have suffered most from its burdens and its horrors.

Those nations that have had no great armies in which to trust have suffered least from its desolations. God could have saved Asa just as easily as he saved Samaria from the Syrians when they ran away in terror.—2 Kings 7:6, 7. Or from the Philistines when they came up to Mispeh, and He "thundered in their ears and discomfited them."—1 Sam. 7:10.

"The Lord can save by few as well as by many." No warrant for war should be drawn from the fact that God permitted it to his ancient people. An equal warrant could be drawn for polygamy and slavery. It is not unto the Mosaic, but the Christian system, that we are to yield our hearts and lives. "Asa cried unto the Lord his God and said, Lord, it is nothing for thee to help, whether with many or with them that have no power." There is no record when any of God's people ever cried unto the Lord in sincerity but he heard them. He sometimes suffers his Daniels to be put into the den of lions; but he shuts their mouths so that they do them no harm. Asa was an eminently successful reformer, because he trusted not in his own wisdom and strength, but implicitly obeyed the Lord.

Defense of the Editor of the Cynosure.

READ AT HIS TRIAL BEFORE THE WHEATON CHURCH, DECEMBER 27, 1877.

Brother Moderator and Brethren and Sisters in Christ: As necessary to a right understanding of this case, I wish briefly to explain the nature of our present troubles, and the causes out of which this trial has arisen.

In the first Christian church at Antioch, we read, Acts 15, that "Paul and Barnabas had no small dissension and disputation" with advocates of salvation by rites and ceremonies. They took the question to Jerusalem, and, we read further, there was "much disputing" by "the apostles and elders" concerning it.

Since, then, we see that the Christian church was born and cradled in storm and tempest, our troubles and contentions here in Wheaton, instead of disproving, prove that we are like those first Christians and apostles of God, the highly favored, though frail followers of Christ, "men of whom the world was not worthy!" Thus those who sneer at the troubles and disputes of Christians, know neither the Scriptures nor the power of God.

WHAT, THEN, ARE OUR TROUBLES?

I answer, What troubled Antioch troubles Wheaton, viz.: old, cast-off ceremonies, claiming to send men to heaven.

The proof is this: Three prominent citizens, members of this church, though under testimony to forsake the lodge, still adhere to its oaths und hate to hear it assailed. Two of these are most active promoters of this prosecution of myself. One of them once arose and left our church meeting in anger because Masonry was mentioned in a report. The other forsook our meetings some two years for a like cause. And two prominent outsiders, who have been most active in these troubles, are both part owners, and one of them a member of the Wheaton lodge.

These facts are a full and sufficient answer to all who may say or think that I could have honestly administered the College, in the principles of its Wesleyan founders, who excluded Masons from church membership, without incurring opposition. Against the gentlemen referred to I have no personal animosity; nor do I know of any just cause which they have of animosity against me. Nor am I here now to condemn their Masonry; but I am setting forth these well-known facts to show that our disputes, like those among the first Christians and apostles at Antioch, have arisen from a real conflict of principles and opposite ideas; and to open the eyes of any who have thought the strife "needless" and avoidable, by any means but by silence concerning Freemasonry and the principles of the church and College.

But when once strife has arisen from an honest difference of opinion in a church, immediately ten thousand causes of aggravation and discord rally around and fan the fatal flame. Envy, personal rivalry and self-interest, ambition, hope of preferment, business frauds, grudges and neglects, backed by honest ignorance and love of notoriety, with troops of human frailties, all rush into a quarrel like humors into a gout.

Church discipline is intended to disperse these evils and give peace to Zion; and, as such, I hail this trial; though, after fifty years professing Christ, my hairs more white than gray, I stand, for the first time, accused before a Christian church.

THE CHARGES.

I now address myself to the charges brought against me; and because I wish to be perfectly fair, consider them seriatim in the order in which my accuser has set them down.

1. His first charge runs: "I charge you, my brother, with slander; first, by falsely accusing me of the crime of conspiracy against yourself and the College."

My answer is, Both charges are true. I did charge him, and he did conspire against me, to remove me from office, as probably every one in this house knows. He conspired against me in the court house-meetings of his party, denouncing me to the public as a man "destitute of principle," etc. He conspired with his party, which sent Jesse Wheaton and Elbert Gary, two Methodist owners of our lodge, to Sterling, Ill., last May. Does not every citizen of Du Page county who has attended to this subject know and believe that the object, the avowed object of that deceptive petition was to get me out of the College? And has not Mr. Webster attended and conspired with his party all through these proceedings, from the first? The wonder is that human nature is capable of denying it; much more, charging the saying of it as a crime.

As witness, under oath and dread of the displeasure of God, I give this statement following:

In October, 1830, I was in difficulty with brethren who disliked my pressing Freemasonry, and who by letter defeated my application to the College society in behalf of Mr. Webter's professorship. Though I was in trouble on his account, savagely assailed, his superior officer, and living but a few rods from his door, even when I tentendered my resignation and appealed to my Faculty and Board to vindicate me, Mr., then Prof. Webster, never came to me with a word of sympathy or inquiry even, but was in communication with my assailants, as you have all seen him in this town. And on Saturday, the week before my Faculty met on the question of sustaining me, Mr. Webster was in Chicago in the study of one of the brethren who had acted against me. The witness of this fact was a young lady of great worth, then a member of the Chicago minister's church, and often in his family. She is now Mrs. Dr. Farrar, of Paxton, Ill. Up to that date, I had never had a word amiss with Prof. Webster, but had supposed him my friend, as I knew I had been his.

At the Faculty meeting, Prof. Lumry presented a paper sustaining me, which was carried by one majority. Mr. Webster, being in the chair, attempted to vote against sustaining me, to make the vote a tie, and on that ground declared the vote sustaining me not carried. Prof. Whipple told him a chairman had no right to vote to make a tie. Mr. Webster withdrew his attempt to vote, so I was sustained by a majority of one. Afterward, the Faculty, Executive Committee and Board each unanimously indorsed, signed and published Prof. Lumry's paper declaring me to be "worthy of the sympathy and support of all lovers of truth and Christian education." Mr. Webster signed for publication that same paper with his own hand, which in Faculty he had attempted to defeat, and declared defeated!.

A few days prior to this, Deacon B. A. Bailey came to my house and told me that Prof. Webster and Treasurer Hart were consulting about my leaving the Presidency and about a successor, and said he thought I ought to know it.

The same week, Mr. Hart came to me, under the pines in my yard, and said, "We want you to co-operate with us in electing Prof. Haskell in your place. We think, if you will, "them Chicago fellows will shell out the money," etc., meaning in support of the College. As Mr. Webster and I met every day at the College, and he had never breathed a word to me about my leaving, I asked Mr. Hart whom he meant to include with himself in the word "we." He answered, "Prof. Webster," and named, perhaps, Mr. Brewster.

I went at once to Prof. Webster and asked him if he had been caucussing for my successor? He replied confusedly, "No." "Deacon Bailey says you have," I replied. "Well," said he, "I did say to them, "there are other men in the world beside President Blanchard." This was seven years ago last October. And in February last, you, Mr. Moderator, in company with Mr. Mather, at my house, heard Prof. Webster, admitting this narrative of facts, explain and justify his conduct narrated, by saying these words: "In my judgment, the sooner myself and President Blanchard are out of the college the better for the institution." you will remember, Brother Moderator, asking me, afterward, whether there had ever been any difficulty between Mr. Webster and myself before the above-named facts occurred? And I replied, "None that I ever knew of."

But adding proof to prove his conspiracy against me is merely adding straws to a stack. Many of you heard him argue near two hours before the College Board, in June last, to prove to the Board that I was unfit to be President of the College. In that case he was conspiring with James Claflin and others and certainly against me.

As to the last clause of the specification, I do not remember charging him with conspiring against the College; nevertheless, it is true that, failing to remove me, he has conspired with his party, against the College. Witness their Court-house resolution last July, where they resolved and published to the world that "We cannot, and will not, under its present management, give it (the College) any aid." Witness also Prof. Webster's letter, over his own name, to the Chicago *Tribune*, July 2, last, in which, after nineteen trustees out of twenty had gone for retiring him, and the Board had voted him $1,000 to retire on, he says he is "banished;" and adds, quoting from "Cataline's Conspiracy:"

"What's banished, but set free
From daily contact with the things I loathe?"

If these, and other like acts known to our church members, do not prove that, failing to remove me, he has conspired against the College, one cannot conceive what would be proof. I therefore ask the Church to acquit me of the charge that I have slandered brother Webster in saying that he has conspired against myself and the College.

2d. The second specification under the charge of slander is that I have "wantonly and dishonestly" declared him neither "mentally nor morally competent" for the post he filled in the College.

My answer is: That this specification, like the first, contains no cause of action. If I believed the statement true, and I did, it was not only my right, but my duty, to say it. I said it in Faculty, and never outside till he himself carried it out of the Faculty to Executive Committee, January 10. I said it first several years ago, after he had allowed a most scurrillous piece to be presented to the public in a chapel exhibition. I said it as his superior officer, whose duty it was to have an opinion, and I expressed that opinion in the proper place and for the good of the College. If my act was sinful, deserving church discipline, what was his two hours' endeavor, last June, to convince the Board that I am "mentally and morally incompetent" for my office? If we were honest and sincere in what we said, neither of us sinned in what we said unless we were actuated by malice, which I was not. I ask you, therefore, to set aside this specification as false and frivolous. If I had put my statement in the newspapers, as he and his friends have their's, it might have been "wanton." If I had said it premeditatedly, out of spite and malice, it would have been "dishonest;" but it was neither. This specification, therefore, falls.

3d. His third specification under slander is:

"By charging me before the Board at their last annual meeting with making utterly and wholly false statements respecting your use of language."

Besides again "charging" me with charging him, this specification specifies nothing, as it does not say what particular remarks I characterized as "utterly and wholly false."

When my accuser brings in, in writing, statements of his before the Board; proves that I pronounced them false, and then shows them to be true, there will be some color of support for this specification, and not till then.

I wrote requesting brother Webster to inform me what parts of his last June speech I had said were "utterly and wholly false." He wrote me the six paragraphs already read marked as quotations, adding that he "gave these for substance, if not in exact terms," as my remarks in morning exercise. But men cannot be convicted of slander "for substance." "The exact terms" are requisite to give the meaning of the speaker; and as Mr. Webster does not pretend to give my remarks, but only "for substance," I can only reply to this vague charge of slandering him by denying the truth of what he said in a general way.

I will say, that to the best of my knowledge and belief full one-half of the extravagant or vulgar speeches I have seen or heard of being imputed to me are sheer fabrications. One-half of the remainder were gross exaggerations and perversions, as bad or worse than falsehoods; while in a few instances, three or four in as many years, I have used some vehement expressions which I would recal. Yet no expression ever has escaped my lips which for violence or vulgarity could a moment compare with sentences in Luther and others of his day, or indeed many sayings falsely imputed to Lyman Beecher's early ministry, Rowland Hill, Chas. G. Finney and others. While I was in Knox College a conductor invented a tale that, one Sabbath morning I went up and stood on the track confronting his engine, which he was taking to water, and commanded him in the name of God to go back and put the locomotive up. I need not say that the story, utterly and wholly false, was handed around for years, and many believed it. Every wrong word or saying imputed to me I notice has been represented as spoken in reproof of the wrong conduct of students; and all put together and intensified would not compare with the rebukes of sin and folly contained in the Bible, as "Ye fools and blind, whether is easier?" etc. My morning prelections were long printed in the Galesburgh *Press* until they would fill a respectable volume, and a volume might be filled with commendations of them. Besides such teachings, Scripture and reason allow us to test by results. Yet instead of being disgusted and driven from me by coarseness and vulgarity Mr. Webster's party complain that my children and students adhere to me too strongly, and even our Board and officers of the College church have been habitually and rudely insulted by people every way their inferiors, when their views chanced to agree with mine, as lacking independence. This cry of vulgarity, raised to keep people from hearing me last July, had the opposite effect from that intended; and as Mr. Webster is out of the College and not now suffering by my vulgarity I hope he may soon find other and higher duties than prosecuting me before you on charges so futile as this.

MR. WEBSTER'S DISMISSION.

Mr. Webster's last charge with two specifications, is, that I have done him "a great wrong,"

1. "By using unjustifiable and unscrupulous measures" to "deprive him from his place in the College," and

2. "By aiding and abetting measures by which, under cover of legal technicalities, I am defrauded of my just and equitable pecuniary rights."

To this singularly worded charge I answer: That, as long as it was possible we sustained Mr. Webster on the ground that the College could better carry one inferior teacher than stand the sufferings we now endure. But one year ago last April, one of his friends, whom I never had injured, commenced an open attack on me at a temperance meeting in the Baptist church in Wheaton. I forgave the injury, but the assault continues with a malignity which seems to me maniacal. On the first of last January the Executive Committee borrowed $3,000 (since paid back) from the endowment then occupied by Mr Webster. He then openly charged me with fraudulent taking, and others with downright theft of money which I never saw or handled. Such a state of things in a college faculty being certain ruin, I took the following measures — all the measures I did take to remove him, *viz.*, I requested him to resign when together by ourselves; and he peremptorily refused. When he said to Messrs. Taylor and Mather, in my presence, that in his judgment "the sooner I was out of the College the better for the institution," I laid the matter before the Faculty. All the members then and now here, but one, signed a paper addressed to the Executive Committee expressing their opinion, "That the interests of the College would be promoted by the retiring of Mr. Webster from the Faculty." The one who did not sign the paper yet said that it expressed his opinion. The Executive Committee unanimously requested him to resign. He replied to the sub-committee sent him, "Why don't you request the President to resign?" I here remark that though I told the Board in open meeting that they need give me not two hours' notice if they wanted my resignation and nineteen in a Board of twenty men were present, no member of the Board at the annual meeting said a word of my resigning in public or private, as I ever heard. Mr. Webster's case came up in the report of the Executive Committee containing their request that Mr. Webster should resign. He asked leave of the Board and was heard in a speech of two hours, less five minutes, which speech was a continuous assault on me rather than a defence of himself. The Board seeing no hope of prosperity for the College but in his removal, removed him, without, so far as I heard, a negative vote. For myself, the only share I had in that action of the Board was to put the vote. I made no motion to dismiss him. I did not address the Board in favor of his dismission. Nor could I have told twelve hours before the vote that they would dismiss him. I certainly approved of the Board's dismissing him and I think that God approved of it. Nine thousand dollars have been since paid into the funds, and several thousand more are subscribed contingent on the payment of the entire debt. These are all the measures I used to remove him and if there is anything "unjust" or "unscrupulous" in them I do not know what it is.

THE MONEY.

But I am charged finally with "aiding and abetting measures" by which Mr. Webster is "defrauded of my (his) just and equitable pecuniary rights." If so I am certainly guilty and deserving the censures of the church.

The endowment of Logic and Rhetoric differed in nothing from other endowments in the College only that he was paid $1500 a year and expenses while he was raising it; and he had my help to raise from three to four thousand dollars to complete it; while he has never raised a penny to help any other officer, or for the building beyond his own personal subscription.

The subscription paper on which the endowment was raised bound the undersigned to give the sums set to their names "to endow the Professorship of Logic and Rhetoric and Belles Lettres," in Wheaton College. There is no allusion in the paper as to who should be the incumbent, or how long he should stay. He was elected as the rest of us were, during the mutual satisfaction of College and officers. He came here in April, 1864. June 26, 1866, he reported the endowment complete, with a loose entry of "expenses about $2000;" and he was retired at last annual meeting, June 27, 1877, so that he has been here on salary over thirteen years, and retired with an appropriation of $1000, payable in two years, $500 a year. If he accepts the appropriation he will receive more money this year and next, each year, than the College paid me on my salary as President last year. But I need not perplex or weary you with statistics.

It is claimed that Mr. Webster's Hopkinton friends have a moral though no legal right to control their donations, and that Mr. Webster should have the benefit of them. But they have no more right to control their donations than have other donors; and if the donors have a moral right to control their donations, the Board has moral control of nothing but the gifts of the dead, and there is no College here. I intend before long to see Governor Claflin, who is a high-minded, honorable man, and he never will countenance so absurd a theory as that a College must be controlled by the donors to its funds.

Brother Moderator, and brethren in Christ: I have now set the facts of this unhappy case before you as well and truly as I am capable. If I am guilty in these transactions I hope you will find me so. If not, I hope to be acquitted.

I now respectfully submit that the promoters of this prosecution of me, do not themselves believe me guilty; and this is the proof:

A month or two since Mr. J. Q. Adams and Mr. George Maze called on me to urge a settlement of this case. I asked Mr. Adams, since Mr. Webster had expressed to three trustees, to wit: Mather, Taylor and myself, that the sooner I was out of the College the better, whether he would put him back into the College if he had the power to do so. Mr. Adams replied that if the money question were satisfactorily arranged he thought it could be settled amicably without Mr. Webster's return to the College. And if so, then the sin charged on me of "using unjustifiable and unscrupulous" means to displace him vanishes.

Again, in the second step of labor I asked brethren Barnes and Hazard, what precisely they wanted me to do, and they referred me to Mr. Webster. He replied that if I would pledge myself to bring about a negotiation so that a satisfactory arrangement of the pecuniary claims could he had, he would be satisfied. Brethren Barnes and Hazard were assisting brother Webster in taking the second step of Gospel labor with me. They can bear me witness that I state the matter correctly, that if satisfactory arrangement of his pecuniary claims could be had, and if I would pledge myself to bring it about, he would be satisfied. But money is no atonement for sin; therefore all brother Webster's charges down to the last are fictitious and unreal in his own conviction and belief! And Mr. Adams had before acquitted me of sinful measures to put him out of his professorship.

I have now done. I have no doubt, since my accuser and his friends themselves acquit me of sin in all except aiding and abetting the taking away of his pecuniary rights, and as that was the Board's act, not mine, that you will send me back to my family free from all guilt in this matter.

It is custom and reason to censure as a slanderer or false accuser a brother who fails to substantiate his charges. Permit me to hope you will not, in this case, think it necessary to censure brother Webster. His temptations have been grievous, and he has, in my belief, grievously sinned, but he has suffered grievously also, and I trust will yet repent; and God will, I trust, bring good out of all this great evil and suffering to our College, church and town. To Him be glory now and eternally. Amen.

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TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRISTIAN-EXCLUDING RELIGION"

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AND

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TRACT NO. 9, ILLUSTRATED:

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Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory S. P. R. S.*," 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill.

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TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.

An 8 page Tract, $1 00 per 100. $8 00 per 1000.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.

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Cynosure Tract No. 28.

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This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.

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Two clubs of fourteen subscribers for one year each; one club of eleven; two of ten, one of nine, two of eight, one of five for one year, and one for six months, and one of five for one year each.

The clubs of fourteen were sent by Dr. M. Veenboer, Grand Rapids, Michigan, and Ira Green, Rossville, Ill. Both of these gentlemen expect to add to their clubs. The club of eleven was sent by S. Y. Orr, Morning Sun, Iowa, and the two clubs of ten by J. M. Oxley, New Concord, O., and Wm. Leuty, Ligonier, Ind. Rev. Isaac Bancroft sends a club of eight and writes:

"I expect to add several more new subscribers and some more of the old subscribers in a few days, or at the most, weeks." W. H. Holcomb, Knoxville, Ill., sends a club of eight, and writes: "I have hopes of a few more names and will send them in a few days." S. H. Skinner, Avalon, Mo., sends a club of five for one year and one for six months. W. Northrup, Bloomingdale, Ill., sends a club of one for a year and four for three months each. J. B. Slocum, Castile, N. Y., sends four for a year and one for six months each. Mrs. A. B. Hubbard, Coshocton, N. Y., who, with her husband, (since deceased), aided the Anti-masonic work at the Centennial exposition at Philadelphia, sends a club of four for one year each; "Hoping" she writes, "that they will scatter rays of light till this gigantic foe to God and man is fully exposed here." Benj. Ulsh, Silver Lake, Ind., sends a club of four for one year each, and writes: "I will fill out the club of ten." Richard Green, Wolcottville, Indiana, sends three names and writes: "I have not been able to canvass much for the *Cynosure* on account of the bad roads, but I send you $4.50. I will get renewals and some new subscribers as soon as the roads will permit." Alfred Osgood sends three renewals, and writes: "I think I shall be able to get some new subscribers and some more old ones in the course of a few weeks." Francis H. Ewing, Angola, Ind., sends three renewals. A. Russell sends two for a year and two for six months each.

It is very pleasant to report such an amount of successful work for the *Cynosure*, in our New Year's issue. Who will help the report for next week?

Four hundred subscriptions expire during the present month. If yours is among them please renew promptly.

"Coming events cast their shadows before," as in such letters as the following, of which we receive quite a number:

Harry Lathrup, Galesburg, Ill., writes: "I am trying to get up a club. I think I will succeed before New Years." Jarvis Gage, Green Oak Station, Michigan, writes: "I will retain the subscription paper, and will try and get new subscribers for the paper." Amos Farlow, Hicksville, O., writes: "I am at work making up a club for the *Cynosure*. I hope to send all the names of the old club, and as many new ones as I can."

A young man, Georgetown. Ill., sends one subscriber for three months and writes: "I have spent several days and have at last succeeded in getting one subscriber. I am encouraged and intend to still try to get more."

Are there not other young men who will engage in this work?

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING DEC. 29, 1877, from H Ashley, D Arnold, O C Blanchard, T C Briggs, W Bornlund (?) Mrs. M. Beach, I Bancroft, A Cook, G Cutler, A Carlton, P B Chamberlain, A H Danforth, G Eley, F H Ewing, J Excell, J H Frazee, J M Faris, H Frost, J Gage, R Green, J L Grove, W M Gage, E Grinnell, I Green, A C Gillies, J M Henderson, J Haverfield, W H Holcomb, Mrs A B Hubbard, J Hodgson, H Haywood, J T Hobson, A H Jackson, A Krum, W Leuty, L Lester, C R Morsman, J A Milligan, P Mitchell, S H Morgan, L Mann, L W Matthews, W Northrop, R Northway, C Noe, S Y Orr, A Osgood, J M Oxley, W B Poplin, F Pierce, J Powers, W Reed, R S Reed, A Russel, A Stedman, J B Slocum, S Shroyer, S H Skinner, C W Sterry, P W Tinkham, B Ulsh, T Vickers, D C Vaughan, M Veenboer, J Viall, J Wren.

Books and Tracts sent during The Week ending Dec. 29, 1877:

By Express.

J M Knapp, T C Briggs, H Ashley, W J Leeper, B Wallick, E Grinnell, E Akins, J A Rouser.

By Mail.

C M Seaver, A Merrill, R J Smith, C H Hoffman, P W Tinkham, G L Alden, A L Robinson, W J Patterson, C Collins, F J Smith, H Harrison, C G Lewis, J McKee, C A Daley, W B Paplin, J Leatherman, J N Norris, J Macauley, A E Lightfoot, J M Warner, G W Silver, T J Kirk, W M Hartzell, A J McAboy, L Bathrick, J Wingert, G F Howard, J R Gish, J H Barney, B J Ryan, E McCulloch, W J Black, J A Spangle, W R Hancock, J R Greene, T H Patterson, N W Wood, M Spivy, A J Brown, T G Collins, J H Dunn, R C Miller, T G Stores, G H Sanborn, C M Livesay, E C Russell, J W Drake, M Berberick, T Ausman, E S Cormany, W H Steere, I B Copeland, C H Freeman, J N Norris, G W Thomas, I Bancroft, C Marshall.

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MARKET REPORTS.

Chicago, Dec. 31, 1877.

GRAIN— Wheat— No. 2		1 08¼
" No. 3		1 01¼
" Rejected		87
" Minnesota		1 08¾
Corn—No. 2		42¾
Rejected		34½
Oats—No. 2		24½
Rejected		22
Rye—No. 2		56
Bran per ton		10 75
Flour—Winter	5 50	7 00
Spring	2 75	5 70
Hay—Timothy	8 75	10 25
Prairie	5 00	8 00
Mess Beef	10 00	11 00
Tallow		7½
Lard per cwt		7 87½
Mess pork, per brl		11 50
Butter medium to best	14	20
Cheese	6	12½
Beans	1 00	1 85
Apples per brl	2 00	4 00
Dressed Hogs	5 00	5 25
Poultry—Chickens per doz	2 50	3 50
Turkeys per lb	12	13½
Eggs	14	20
Seeds—Timothy	1 10	1 27
Clover	4 55	4 83
Flax		1 35
Potatoes new per bu	40	50
Broom corn	3	6
Hides green to dry flint	8½	15
Lumber—Clear	30 00	35 75
Common	14 00	15 75
Shingles		2 50
WOOL—Washed	34	42
Unwashed	20	27
LIVE STOCK Cattle Choice	4 70	5 20
Good	4 25	4 60
Medium	3 90	4 10
Common	2 50	3 50
Hogs	4 00	4 20
Sheep	2 75	4 00

New York Market.

Flour	$3 00	9 00
Wheat—Spring	1 32½	1 36
Winter	1 40	1 45
Corn	50	61½
Oats	35	42
Rye	73	74
Lard		8¾
Mess pork		12 87½
Butter	12	21
Cheese	7	12½
Eggs	22	26
Wool	10	57

CHANCERY NOTICE.

State of Illinois, County of Cook } ss.

Circuit Court of Cook County, January Term A. D. 1878.

Hattie A. Murphy vs. John Murphy. In Chancery. Affidavit of the non-residence of John Murphy, defendant above named, having been filed in the office of the Clerk of said Circuit Court of Cook County, notice is hereby given to the said John Murphy that the complainant heretofore filed her bill of complaint in said Court on the Chancery side thereof, and that a summons thereupon issued out of said Court against said defendant returnable at the Court House in the city of Chicago in said County on the third Monday of January next A. D. 1878, as is by law required, which cause is now pending and undetermined in said Court.

JACOB GROSS, Clerk.
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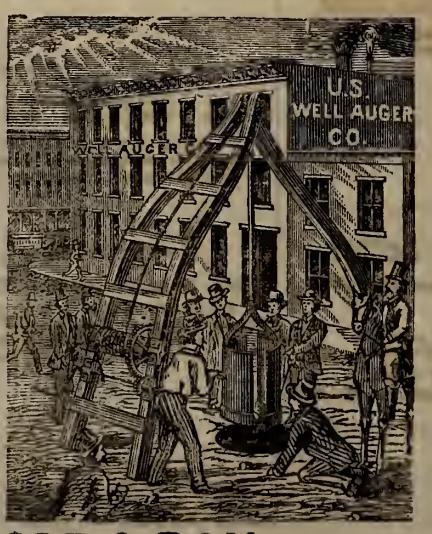

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The following persons have this Auger in operation. Write to them (enclosing a stamp), and see how they like it: Geo. M. Ward, Salem, N. J. (a good old quaker). S. M. Payne, Wilsonville, Shelby Co., Ala. Rev. E. Berry, Gratiot, Licking Co., O. C. F. Walter, Concord, N. C. C. W. Herrand, Lapeer, Mich. Gen. A. L. Clark art Van Buren, Ark. County rights for sale. Every Auger warranted. Send stamp for our large Auger Book, and address,

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Topics of the Time.

Many wonder how so sharp a contention can exist at Wheaton between parties who profess to be opposed to secret societies. The points which divide them are these:

1. A trustee of the College united with three Masons and built Central Block, with a blue lodge and royal arch chapter in the upper story. As the trustees had enacted that no student could be permitted to join those lodges, the trustee who, as part owner, built, furnished and rented them, was requested by the Faculty of ten persons, indorsed by the Board of nineteen men, all except himself, to cease to own and rent the lodge, or resign his trusteeship. He resigned and made war on the Board.

2. The Congregationalists of the country are generally opposed to the secret orders and their worships, but, just after our national movement had begun to alarm the lodge, and after the great struggle at Oberlin, in which Finney and Morgan carried a vote to exclude adhering, unrepentant Masons from fellowship in the First church, the so-called "National Congregational Council" was organized in that same church, on the principle of opening the entire Congregational and evangelical communion to Masons, which they there put in practice by a union evangelical communion season, and by choosing a Freemasons' chaplain for their only permanent officer, to keep their records and conduct their correspondence. This forced the Congregational churches to change their secretary or to dissent from the National Council. Many who secretly hate the lodge idolatry, but dare not openly make the issue Church vs. Lodge, assail the Detroit council, which elected the Masons' chaplain their secretary the third time, on other grounds. It was significant that Dr. Leonard Bacon was not at Detroit, and more significant that the *New Englander* for December contains a strong article against the National Council. This great national issue has come to a head at Wheaton, as it must eventually everywhere. Those who go for Masonic fellowship are against, and those who are for excluding adhering Masons go *for* the present management of the College.

President Hayes visited New York a week or two since, and in communication with his friends left the impression firmly in their minds that he will maintain his advanced position on civil service reform and the Southern question. He will not be in haste to raise another conflict in the Senate, though the Democrats are urging another trial of the rejected nominations in New York, promising to confirm them. It is said to be the President's belief that the spirit of hostility to the South maintained by the Republican party, under the lead of Blaine and Conkling, must cease if the party would continue to exist. It must come into line with live issues, while with the settlement of difficulties in South Carolina and Louisiana last spring the Southern problem was ended. He believes the Republican party will prove true to its traditions as the party of progress, and that it will take the right ground in respect to civil service reform.

The war spirit of England continues to be the leading feature of the Eastern war. Lord Beaconsfield is in favor it is said of resisting, even to the extremity of war, the determination of Russia to settle terms of peace alone with Turkey. The Queen strongly sympathizes, it is said, with his views, being much provoked with her daughter-in-law, the Duchess of Edinburgh and daughter of the Czar. Though the Cabinet is on the point of rupture over the question, warlike preparations are going on with great vigor. There is even conjecture of the dissolution of Parliament in consequence of the hopeless divisions of the Cabinet. The anti-war feeling is strong; though confined mainly to party lines, it is yet sufficient to present a serious check to the ambition of Disraeli. Should it fail, however, there is the immediate and awful prospect of a general war in Europe in which Austria, Italy, Germany and possibly France will share. Such a result seems too dreadful to contemplate among nations who lay claim to enlightenment and above all to Christianity.

Mr. Truesdell, for years at the head of the Chicago Relief and Aid Society, says the applications for aid are fewer this year than last in this city; largely the result no doubt of our open winter, whose winds have been mercifully tempered to those shorn by the savings banks. It is reported that in Canada, England, Scotland and Wales a season of unusual severity is experienced. A hundred unemployed laborers lately called upon the mayor of Toronto, Canada, for work to keep themselves and families from starvation. Scotch farmers have lost forty million dollars through floods and bad weather, and immense numbers of farm servants are seeking employment, which but a small proportion find.

Dr. David Rosenberg of Columbus, Ohio, is moving for a national convention of remarkable character—no less than of all Israelites who have or are now willing to accept Jesus Christ as the promised Messiah. The object of this convention is set forth: 1. To form an alliance of all the converted Jews and Israelites throughout the world, and to appoint a set time to confess the sin of the nation in rejecting Jesus Christ, the Son of God, and crucifying him, thereby bringing the wrath of God upon the nation. 2. To form a basis for the national existence upon the New Testament Scriptures as the statute and law of the nation. 3. To implore the powers of the world to restore Palestine to the people of God; for this is the day of Grace.

In regard to the colored exodus to Liberia the *American Missionary* says: "The enrollment still goes on—65,000 in South Carolina, 69,000 in Louisiana, and large numbers in North Carolina, Alabama, Florida, Arkansas and Mississippi. In South Carolina five commissioners have appointed to visit Liberia and make arrangements for emigration, and a joint stock company has been formed to issue thirty thousand shares at $10 each—two thousand shares already taken. "A more reasonable way of colonizing than going to Liberia has been chosen by a large company of colored people who have built a village in Graham county, Kansas, and expect to begin farming on a large scale in the spring.

The Coming Years.

The glorious coming years,
The strong, victorious years—
Our prophets see them far upon the way:
With timbrel and with song,
Before the doubting throng
They bear the standard of the welcome day.

The grand millenial years,
The fruitful harvest years,
So sure to blossom when we shall not see.
Contented we forego,
If each one seed may sow.
Which in that century shall be a tree.

O, world of want and wrong,
O, world, despairing long!
Our hopes are strong for thee, our hands are full;
Our prayers with labor wrought,
Have golden answers caught—
The promise is so vague and bountiful.

For every hopeful plan,
All help from man to man—
Room, where the hosts of true reform advance;
The names of Right and Good—
Though little understood—
Shall keep their armies safe from sore mischance.

Than every throned Ill,
Our faith sits higher still—
High as the throne where right with God appears.
So lifted over fate,
So strong to work and wait,
Are they who count on the eternal years.

—Carl Spencer

Our Resources.

Before going to war, the wise king must reckon up his forces. The warfare in which we are engaged does not depend upon numbers exactly, but rather upon the quality, the character, the personality of our forces. It is well enough to see what these elements are.

In the first place we may reckon upon the Christian church; for it is impossible that that church should allow itself to remain much longer under the control of Freemasonry. When the jugglery of the lodge is once pointed out to the true Christian, he will loathe it. The pretense set up by Freemasons that the lodge is especially valuable because it opposes Jesuitry, is merely one of those arrogant assumptions that places the lodge above the Protestant church; for has not the Protestant church been engaged for centuries in opposing Jesuitry? And has it failed, that the lodge should so officiously step in to do its work? On the contrary, has not Jesuitry increased in power just in proportion as the lodge has increased?

True Christianity will destroy Jesuitry and the lodge both; and as the United States offers the best possible advantages for a pure Christianity, we may safely regard the church as one of the elements of success in our reform movement.

The next powerful element that we may reckon on is the ladies, real, true ladies, of whom there are very many in the land. It is not the character of women to respect men who resort to sly, underhanded measures; for they have been bitten

by the snake once, and have learned to appreciate the heroic, the open, the fair, and the manly in men's characters. A few women may be caught by the pomp, the show, the fine feathers, the pretty ribbons, the terrible swords and holy pretensions with which Masons seek to cover up their meannesses, as Eve was caught by the pretty, graceful movements and shining folds of the serpent; but when the deception that lurks beneath is once pointed out, every sensible woman will abhor it. No true, real lady, when once accurately informed, concerning the fetid morals and snaky character of the lodge, will ever disgrace her Lord and Saviour by partaking the sacrament at the hands of a Freemason, a man who is sworn to the murder or persecution of a fellow being; a man whose sneaking spirit leads him to hide his deeds, as Adam did his, from the Lord.

[illegible] the war of the Rebellion, or

secret combinations the more will he become enslaved to them. His only sure defence is to vote against them on all occasions. The first question that the American farmer ought to ask concerning any candidate for office is this: Is he a Freemason? Does he support this foreign institution, of which the Prince of Wales is the head, the Masonic lodge? If the answer is yes, or even if the suspicions are strong in that direction, the farmer had better throw his ballot into the ditch than to cast it for such a man. For the ballot, if thrown into the ditch. can do no hurt; but if thrown into the ballot box, under the manipulations of Freemasons, it would surely do hurt to every cause which true men hold dear. If it did good in any particular case it would be only by accident, and not by direction.

As a means of enabling farmers to oppose the printed ballots of the lodge, we have proposed a "Voters' [illegible]ook," about the size of a common [illegible]k, containing blank votes, [illegible] and in quantity to [illegible] that every

on this subject. She was indoctrinating her members and the people in correct principles, and her teaching and influence were being felt. How different now. Alas! she is changed—following in the steps of back-slidden Oberlin.

If worldly men—politicians, those only who have axes to grind—should be thus changeable, resembling straws in the wind, we need not be surprised; but for Christians to be so—how can it be? Are they Christians? "Aye, there's the rub." But let us not be censorious or uncharitable. Poor human nature! how very weak! Much like straws in the wind. "Oh Ephraim, how weak is thine heart!"

Let us be plain; no time for mincing matters. 'Tis the ministers that hold the people back, or lead them astray. True, they can strike hard blows sometimes, especially if in no danger of a rebound. Intemperance can receive vigorous *kicks*. Well done! So of that old dead dog, slavery. But when he lived there were teeth. It was more prudent to coax him. This Anti-masonic [illegible] is unpopular just now, [illegible]nism was twenty

(without the least intimation of repentance) is selected above all the others, to administer the Lord's supper! Look at it! This convicted idolator; this worshiper of heathenism is set up to administer the sacred emblems of the broken body and shed blood of Him whom Christians adore, to His devout friends and followers. Could anything be more shameful? How far is such an act removed from blasphemy? Is it not a burlesque upon the solemn ordinance instituted by Jesus himself?

One delegate and his wife, by refusing to partake from hands so polluted, exhibited the true character of Christian dignity. Did not that Conference know that the one they selected to administer this holy Bible ordinance was at the very time resting under a horrible obligation to an association, whose emphatic teaching is, that "Masonry has nothing to do with the Bible?"

The Congregational church at York may feel herself honored by such a delegate as Bro. Gardner. He was our representative at the Convention recently held at Dayton, and we may well say that such delegates can be trusted, either at home

view. We are tired of following straws, or being held in the leading strings of a bad public sentiment.

Judged by the Same Rule.

BY J. G. MATTOON.

A short time ago I was requested to answer the following questions:

1st. Are you willing other institutions should be judged by the same standard that you do Masonry.

2nd. Are the people of this country necessarily anti-Christian, because the Declaration of Independence leaves out the name of Christ?

3rd. Should the people of this country be classed as atheists, because the Constitution of the United States does not contain the name of God or Christ?

4th. Are the common schools of the state of Michigan nurseries of infidelity, because the law creating these schools says nothing about God or Christ?

5th. Is the Red Ribbon Reform club an infidel concern, because the name of Christ is left out of the pledge? Signed, "*A Seeker after Light.*"

To the first question we would answer, Yes. All institutions should be judged by their standard works, and by their fruits. "By their fruits ye shall know them," says one of the three great lights of Masonry; and so great is this light, that it is reckoned by Masons to be equal to either the compass or square. If we were to judge of the Presbyterian church we would go to her Confession of Faith, her Catechism and the decisions of her highest church courts—her General Assemblies. Their decisions would be considered Presbyterianism: and so of any other church. We would judge political parties by their platforms; nations by their laws: and if a political party, or church, dodged every live issue, we would conclude it was about time they were dead. And just here we would ask our Masonic brethren, Are you willing that Masonry should be judged by the same standard that you do other institutions?

You have your landmarks (that cannot be altered), your monitors, your rituals, your lexicons, your jurisprudence, your Grand Lodges,—Are you willing to be judged by them? Will some Masonic minister please answer? What live issue have you ever dared to touch—temperance, slavery, or anything else? Though we believe one of your great orators, Peter like, did draw his sword and call for an indignation meeting when the Grand Orient of France proposed to make French Masonry atheistic, (for infidel it always was there and everywhere). But when he sheathed his sword, without taking off anybody's ear, we conclude that the L. L. D. upon mature deliberation concluded to alter his mind.

As the rest of the questions are of the same nature we will answer them all at once, No. But if the Declaration of Independence, the Constitution of the United States, the laws of Michigan, or the Red Ribbon club claimed to be a religion; if they claimed that all that the soul required could be found in them; if they claimed to fit a man for that spiritual building, that house not made with hands, eternal in the heavens, with a little wooden mallet; if they claimed that a man, by living in strict conformity to their laws, was free from sin; if they abounded in Scripture quotations, with the "slight but necessary modification" of tearing the Redeemer's name out wherever it occurred; if they abounded in Christless prayers—then most assuredly we would consider them anti-Christian.

Wouldn't you?

The North American Indian.

The President of the United States reminds us that the American savage is not on the verge of evanescence. The three despised races on this continent are now, the Freedmen, the Chinese and the Indians. As the message of the President and the official statements of the Secretary of the Interior have called attention to the savages, it will not be improper for us, having considered the case of the Freedmen and the Chinese, to remember that authentic history teaches that not a drop of Quaker blood was ever shed by an Indian. We spend now about $5,000,000 a year in gifts to the Indians or in the support of soldiers to keep them in order. The question as to the Indian is whether we shall civilize him or fight him. Official government statistics published lately show that the Indian war in Florida cost $50,000,000; the Sioux war in 1852 and 1854, $40,000,000; the Oregon Indian war of 1854 and 1855, $10,900,000; the Cheyenne war of 1864 and 1865, $35,000,000; the Indian war of 1866 with the Sioux, over $10,000 000; the war of 1867 with the Cheyennes, $40,000,000. General Sherman says that the cost of caring for the Indians of New Mexico by the army, from 1846 to 1860, was $100,000,000. Thus the fact stands out beyond all controversy that for the past forty years the military operations of the nation against the Indians have cost on the average $12,000,000 annually.

Which is the wiser, to fight these people or to civilize them? Which is the cheaper, savage butchery used against savages, treachery employed against treachery, Indian agents worse than the savages themselves to match these decimated tribes, or a policy of justice, a style of action now recommended by two Administrations at least, although first inaugurated when William Penn, with a sound heart and wise head, sailed up the Delaware? We have 60,000 Cherokees who are civilized and quiet, and they cost us almost nothing. But we have 10,000 wild Apaches and the government pays the army that takes care of them yearly $2,000,000.

The truth is that the closest observer understands very well that the poor Indian who has been on the point of vanishing, has made up his mind not to vanish! If a just policy could prevail, if the advice given by the honored Executive of this nation to the Indian chiefs a few months ago at the White House could be followed, we should find the figures astounding us ten years hence more than they do now, by indicating an increase of more than ninety per cent. in the number of acres farmed by people who once were savages or half-breeds. There is a popular misapprehension on the point of the decadence of the Indian race. It is true that they are unwilling to cultivate the land. It is certain that they are haughty at the hoe-handle; but when we walk among their wigwams and study them now, as contrasted with their condition ten years ago, a few marvelous facts must fix our attention.

Here is an officer whose language we had better notice *verbatim:* "Two things were noticeable; first, the cleanly appearance of all the Indians. I saw no sights from which to turn with disgust, as upon former visits and I could not but remark this change. Three years ago when I first visited these bands, I found them dirty, ragged and filthy, lazy and ignorant, in a degree beyond anything I had ever imagined. Their blankets clothing and hair were perfectly alive with vermin, and they had the woodlands covered with birch-bark wigwams. To day I found them generally dressed in civilized costume, their hair combed and their faces and clean white shirts showing that some one had taught them the use of soap and water." First chapter of the Gospel! "The absence of the birch-bark wigwam assures me that many have taken advantage of the teachings of Mr. and Mrs. Holt, and built houses in which to live and entertain their friends."

But Mr. and Mrs. Holt wished to institute a manual labor boarding school, and what was their only trouble? There was nothing in their pockets because you put nothing there. They wanted a district school on that agency. The little building they possessed they had to close early in June because of the lack of funds. And all through the Indian reservations we find the desire for little churches and little schools, especially manual labor boarding schools, increasing. "Build us a big cabin for our children, and teach our young people as you do your own," said the chiefs to President Hayes the other day at the White House. "Give us wagons with four wheels." "Send us priests," was their phrase, "and we, little by little, will learn to use the land, now that our hunting grounds are gone." In order to impress their sincerity upon the Executive and this nation, they went away and meditated two days upon the answer they should make, and finally threw off their savage robes, the costume which indicates, with the Indian, the victories he has obtained, a kind of heraldry of which, of course, he is as proud as ever noblemen were of theirs in the Old World: and then these poor savages returned to the White House in civilized costume and before the gaze of the nation made speeches through the mouths of their shrewdest men, clamorous for wagons, school-houses and churches.

We find the better class of the savages desiring these institutions, and the report that comes back in case after case is simply: "Schools shut; no funds." In hurried America, luxurious and plenteous in its products of all sorts, there is not penuriousness, but there is carelessness. It is difficult to get public attention to these themes. If a little opportunity here in the presence of scholars, is given to put the trumpet to the lips, you must pardon me for employing it. There is great need, very great necessity indeed, of following up our governmental aid by private effort. There has been a pride in the Anglo-Saxon race ever since Parliament was founded, in doing things without the support of the king. We are not like the Communists, depending on the government to pay our taxes and protect us at the same time. The government never fleeced us, and we do not ask the government to do everything. We have depended altogether too much on Congress to take care of these savage tribes. Undoubtedly two administrations have done well, but we must supplement all their activity by aiding the great religious agencies of many denominations. I am not speaking for one of them in distinction from any other. Whatever carries the schoolhouse, the agricultural implements, the church, the teacher, to the Indian reservations, ought to have behind it a breath of public sentiment, vigorous as any north or south wind that ever pinched us in winter or blessed us in summer. We must carry to the red men the hearts of Boston and New York, and piece out the hearts of some Indian agents who are not saints.—*Joseph Cook.*

Canada Presbyterianism.

A recent letter to the *United Presbyterian* on the difficulties of introducing the principles of that denomination in Canada, mentions that of the lodge in the following:

My belief is that the worthy Canada Presbyterian church, in common with other churches there, is honeycombed through and through with the abomination to an extent unknown in this country, not excepting the Methodist. Country places are presumably free in good measure. They always are. But the town and city churches are full of it. And as to opposition to those societies, the Canadian ministers that I have met have scarcely heard of such opposition. Not long since, in conversation with an esteemed and intelligent member of that body, when I told him that not only our church, but several other churches in this country opposed these societies, and that scarcely any church did not have an anti-secrecy element, and also that the opposition is growing in this country, he, with all the disdain he could command—and they can command a great deal, especially when in company with "States" people—expressed his contempt for the whole movement as one of the Yankee trifles, and in reply to my venture that the same movement would visit Canada yet, he emphatically answered, "Never: it would tear the church to fragments. Why, lots of the ministers are members."

Another told me that in a certain town he mentioned every minister was an Odd-fellow. Proofs of the same kind have multiplied on my hands in all directions. That it is any better in Scotland I have no reason to believe, when I consider that the nobility are almost universally Masons, and that the more monarchial a government is the more that anti-republican thing (secretism) exists. Is there not, then, in this, something of a hindrance to the growth of our church in Canada?

It is not when life is an enjoyment, it is when it is a burden that it becomes our duty to live.

Notices.

SEPARATION.

We are contemplating the organization of an ANTI-SECRET M. E. CHURCH, and desire to consult the laity and ministers of the Methodist churches in the United States. It is suggested that the offices of bishop and presiding elder be made elective, and that lay and ministerial representation be equal, both in the General and Annual conferences.

Correspondence on this subject will be addressed to Rev. Abner Orr, care *Freeman* office, Albany, Gentry county, Mo.

PAST MASTER RONAYNE has arranged for the following meetings in January:

2d to 4th—in Bedford, O.
6th—Northfield, O.
8th to 10th—Ogden, Mich.
12th to 16th—Yellow Creek, Kosciusko Co., Ind.
16th to 18th—Silver Lake, Ind.
21st to 23d—Roann, Ind.
Jan. 24th to Feb. 1st—Northwood, O.
Feb 4th to 6th—Batavia, N. Y.

Arrangements are also being made for expositions in Syracuse, N. Y., and Hudson, O., during February.

LITERARY NOTICES.

Shibboleth is the name of a new Swedish monthly, edited by Revs. Lindahl and Setterdahl, of Galesburg and Moline. Ill., and is published in this city. Prof. Cervine, of Augustana college, Rock Island, writes: It will, for the Swedish population, lift the veil behind which the secretism of the lodge lies covered; describing the origin and advance of the different orders, exposing their signs, oaths, etc. It will at the same time be a strong opponent of intemperance. The first number, already issued, is of four pages, size of the *Cynosure* pages.

Wide Awake is one of the brightest of little folks' monthlies. Published at $2 a vear, by D. Lothrop & Co., Boston. The same publishers issue a very well gotten up *Lesson Book for Boys and Girls*, by "Pansy," on the International Sabbath School Lessons for the first six months of 1878. The cost is only 10 cents, and it will be of great value to the younger scholars in provoking an interest in the lessons and pointing out the best ways for young minds to profit by them.

The *Health Reformer* begins its fourteenth volume with the January number and is doing a great work for the cause of temperance and hygiene. Its teachings are plain, practical and sensible and will be of inestimable value to any family in which they are adopted. Address, *Health Reformer*, Battle Creek, Mich.

—The fourth edition of the "Hand Book of Freemasonry" will be issued as soon as Mr. Ronayne has sufficient time to attend to it. He intends to bring it out in stiff binding and in a much improved form every way. The retail price will be the same as now.

OBITUARY.

Mr. John Groves Smith, one of our well-known and respected citizens, died at his home on Elliott street, on Monday last, after many months of severe illness. Mr. Smith was an early abolitionist, and the neighborhood where he lived contained quite a number of the same sort; the shoe manufactory of his brother, Capt. Thomas B. Smith, being the headquarters of a pretty positive and plucky set of radicals. The deceased also held other pronounced sentiments on public affairs, and was especially antagonistic to secret societies. He was the father of a large family of twelve children, ten of whom survive. Several of the daughters have been successful teachers, two of them doing special good service among the freedmen, and all having a good record. The deceased was born Sept. 11, 1812, a son of Asa and Abigail Goodridge Smith, a descendant of the patriarchs Hasadiah Smith and Hannah Grover. a daughter of John Grover, sen., and a descendant of many others of our substantial early settlers of the Wood, Hayward, Groves, Elliot, Black, Rayment, Parker, Porter, and Hathorne and others of the old Essex county stock.—*Beverly (Mass.) Citizen.*

Reform News.

THE MICHIGAN STATE CONVENTION.

December 27, 1877.

This body assembled according to appointment, in Union Hall, in Hudson, Lenawee county, Michigan, Dec. 18, 1877.

The first afternoon was devoted to devotional exercises and brief remarks upon subjects lying within the range of the general work of the Association.

Quite a number engaged in these exercises. The forenoon sessions of each day were devoted to miscellaneous business, such as would appropriately come before the Association.

On the afternoon of the second day Rev. J. L. Barlow, now of Canada, but formerly lecturer for this State, delivered a pointed and characteristic address before the convention. Bro. Barlow thoroughly understands his subjects and is a clear and easy speaker and a logical reasoner.

On the afternoon of the third day the association was favored with an address from Rev. J. P. Stoddard, well known to the readers of the *Cynosure*, and one of the hardest laborers to be found in this Anti-masonic campaign. His address was clear and logical, well delivered, and conclusive in argument.

The citizens of Hudson evinced a commendable interest in the work of the convention, as also did those of the surrounding community, many coming several miles to attend its sessions.

The evenings were occupied by Mr. E. Ronayne, of Chicago, who dealt out some severe blows upon the head of the "Old Handmaid," by way of facts and arguments, which produced a telling effect upon the large and attentive audiences which assembled for three successive evenings, to see "how a man is made a Mason." Mr. Ronayne worked the degrees in a masterly manner, interspersing the work with cutting and damaging statements concerning the diabolical system, which were backed up with abundant and conclusive evidence. Openly working the degrees had a thrilling effect in the community, awakening the latent energies of Anti-masonry in many minds, and bringing this system of false worship and its devotees into merited disrepute.

Some members of the Baptist church (the pastor of which is a Mason) were heard to say that they would never again pay a Masonic minister a dollar, nor would they again receive the sacrament at his hands. And thus the good work goes on. And thus the advancing, aggressive army of reform is gaining victories and doing work for God and setting in motion undercurrents of thought and feeling, which shall ceaselessly roll on until the "kingdoms of this world become the kingdoms of our Lord and of His Christ."

Rev. D. P. Rathbun, State Lecturer, has been doing a good work, and was unanimously called to the same work for the present year. He is a hero in this moral war, and by the blessing of God he makes the lodge feel his power wherever he goes.

In consequence of numerous assertions made by the Masons, to the effect that Mr. Ronayne had never been a Mason, he deemed it expedient to read extracts from the officially published reports of the Grand Lodge of Illinois, showing him to have been a Mason and a member of said Grand Lodge.

The next day Mr. D. R. Stroud, Master of one of the lodges of Hudson, came into the hall and borrowed the reports for examination, they being delivered to him by Mr. Ronayne in open convention. Mr. Stroud afterward returned the reports in a gentlemanly manner.

Many important resolutions were reported by the Committee on Resolutions, and ably discussed by different members of the body. It is probably not expedient to embody them in this report, which is already quite lengthy.

The following are the officers of the Association, and their postoffice addresses:

Pres., Rev. H. S. Limbocker, Butler, Branch Co.
Vice Pres., S. Strong, Saranac, Ionia Co.
Rec. Sec., Rev. E. Mathews, Brooklyn, Jackson, Co.
Cor. Sec., Rev. E. W. Bruce, Brighton, Livingston Co.
Treas., Nelson Perkins, Hudson, Lenawee Co.
Lecturer, Rev. D. P. Rathbun, Brighton, Livingston Co.

The Committee on Enrollment reported 80 delegates present. I send you this report by the request of Rev. E. Mathews, the Secretary, whose ill health disqualifies him for the work at present. I have no report of the convention before me, and write from memory, which will account for mistakes and omissions.

JOEL MARTIN.

DODGE COUNTY, MINN.

WASIOJA Minn., Dec. 29, '77.

EDITOR CHRISTIAN CYNOSURE:—DEAR BRO;—I desire, simply, to express our appreciation of the labors among us, at the time of the last annual meeting of our County Christian Association, of Rev. H. H. Hinman. He delivered two excellent lectures at the convention, and otherwise gave spirit to it. He delivered another equally good one in the chapel of the W. M. Seminary; also filled Bro. Shepardson's pulpit Sunday morning and evening, preaching to us two very excellent, practical, *Christian* sermons. (I entertain the idea that some sermons are not Christian.)

We handful of reformers in this county, hope that some plan will be entered upon soon by the National Association, to secure a thorough canvass of Minnesota, and the organization of a State Association. I further think the "lead" will prove both a profitable and an easy one to work. I also think that Dodge Co. Association would have no difficulty in raising at least fifty dollars a year for the support of a State lecturer. Respectfully,

E. G. PAINE.

FATHER SMITH AGAIN FACES THE FOE.

ELK, Decatur Co., Iowa.

FRIEND KELLOGG:—By your permission I will present to the readers of the *Cynosure*, a few of the many telling arguments against Freemasonry by Rev. S. Smith, of the Wesleyan Methodist church; at Elk U. B. church, on the evening of Nov. 21, 1877. His reading from Masonic books showed that Freemasonry rejects Christ, leaves his name out of its quotations of Scripture in which it occurs, and claims to be a soul saving institution, whose trinity is the Worshipful Master, Sen. Warden, and Jun. Warden; and asserts that the power of the W. M. is absolute.

Smith said he had seen the sign of distress given by Masons when on trial for crimes for which they should have died on the gallows, and by this sign they were liberated by their Masonic brethren.

When he read a Masonic oath, S. C. Akers said that the men who published it were perjured, when the joke was turned on him so quickly and with such emphasis and power, that it settled him.

The speaker then explained perjury as being the violation of a legal oath, which the oaths of Freemasonry are not. Another Mason said that he did not think that Freemasonry claimed to save the soul. Mr. Smith then cited him to one of his Masonic books where it reads thus: "Freemasonry is a lamp to the feet, and a light to the pathway of its members to dissipate the gloom of the grave, and to conduct them through the dark valley of the shadow of death." And another quotation, thus: "The gavel is used to divest the heart of all its vices, thereby fitting the soul for that house not made with hands eternal

in the heavens." Our attention was then called to the fact, that all poor men, all young men in nonage, all old men in dotage, and all women, are excluded from this salvation. While Jesus will save all who repent of their sins. Bro. Smith said, that Freemasonry likes to have the influence of ministers, and that Masons had offered to pay his initiation fee.

J. S. Deaver, the U. B. minister said, that he had been solicited to join on the same terms. Although, said Bro. Smith, every one who asks admission must say that he does so unbiased by friends, and uninfluenced by mercenary motives.

Amongst the Masonic books which Bro. Smith uses are Mackey's Lexicon of Freemasonry, Mackey's Text-book of Masonic Jurisprudence Symbolism of Freemasonry, and Chase's Digest of Masonic Law.

The Anti-masons all over southern Iowa should have him to lecture in each neighborhood. I am sure it would result in great good. His address is Westerville, Decatur Co. Iowa.

Some sons of Masons and other boys made considerable disturbance whilst the lecture was progressing, no doubt they were encouraged to do so by the concealing fraternity.

ELZA OSBORN.

REFORM MOVEMENT IN THE INDIANA ELDERSHIP OF THE CHURCH OF GOD.

According to promise I will herewith submit a brief history of the reform movement in the Church of God.

In the early history of the Indiana Eldership it was opposed to secret societies, but later some of the members contrary to the original agreement of the Eldership, became members of secret societies. By the actions of those members who were connected with the Masonic lodge it was obvious that the Eldership would soon be controlled by the Masons.

Some of the members of the Eldership who were opposed to oath-bound secret societies were desirous to ascertain whether the Eldership approved of secret societies, and accordingly prepared the following resolution and read it before the Eldership:

Resolved, That we disapprove of secret societies.

After considerable discussion the resolution was decided in the affirmative.

A Master Mason hastily wrote and read the following:

Resolved, That we will not fellowship any one belonging to secret societies.

This resolution was not carried.

During the next two years nothing special was done against Masonry with the exception of circulating tracts, books and papers, the publications of Ezra A. Cook & Co. By this means many were enlisted in the work of reformation.

Among those thus engaged were Elders J. Martin, J. S. Shock, E. B. Bell, C. Clem, B. F. Bear and I. W. Lowman and many of the laity. At an Eldership held at Thorn Creek Bethel, Whitley county, Indiana, the license of Elder Martin was renewed and then taken from him again and placed in the hands of the standing committee. Those who are acquainted with the circumstances believe that this was done because of Elder Martin's opposition to secret societies.

Soon after this meeting a call was made to all who oppose secrecy to meet in an Anti-masonic convention at Lake Bethel, Kosciusko county. The convention was held, the proceedings of which were published in the *Cynosure*. Other meetings were held during the year which greatly strengthened the reform movement.

Lest our article will be too lengthy we will hasten to the proceedings of the Eldership at Eel River Bethel, Wabash county. At this Eldership Elders J. Martin, J. S. Shock, E. B. Bell, C. Clem and B. F. Bear were dismembered because of their opposition to secret societies. Three of these brethren were asked when they reported, whether they would co-operate with the Eldership, (they never had refused to). They said they would if those brethren belonging to secret societies would leave them and renounce those societies.

After withdrawing from the house as was the custom, a motion to adopt their report and renew their license was made but lost.

The other two were asked by a Mason whether they would co-operate with and fellowship those brethren who belonged to secret societies? They answered that they could not fellowship a Mason. After they withdrew a motion was made to adopt their report and renew their license. This motion was also lost.

Let me ask why the license of those brethren was withheld? Not because of immoral conduct, for there was not a charge preferred against them, hence they were not treated thus because of having done anything immoral. The only perceptible cause for withholding their licenses is their opposition to secret societies.

Before the Eldership adjourned a Mason read the following preamble and resolutions:

WHEREAS, Elders J. Martin, J. S. Shock, C. Clem, E. B. Bell and B. F. Bear have refused to co-operate with the Eldership and are not willing to fellowship certain members of the body who are in good standing, therefore,

Resolved, That while we much regret the irregular and non-co-operative course of these brethren, we cannot but condemn it and consider it revolutionary.

Resolved, That it is the sense of this body that the above named brethren are dismembered and no one to blame for it but themselves.

Adopted.

Thus a final disposition was made of five of the members of the Indiana Eldership.

In conclusion I want to call the attention of the readers to the fact that these brethren were dismembered from the Eldership. The very body that dismembered them, has published them to the world as seceders, when their records show that they were dismembered. More anon. Yours for the truth,

I. W. LOWMAN.

Correspondence.

FROM CENTRAL CALIFORNIA.

The brother who sends the following had one of the last *Cynosure* supplements, containing Freemasonry and Odd-fellowship "at a glance," handsomely framed and hung in a conspicuous place in the postoffice, beside a Masonic chart. He tells us the result:

HOLLISTER, San Benito Co.,
Cal., Dec. 21, 1877.

On receiving the portrait of Bro. Ronayne, I went to the postoffice to place it at the head of my picture, but found it removed from sight, and also the Masonic chart had disappeared. The postmaster told me that he supposed as many as thirty men had been there and complained to him bitterly for his keeping such a thing on exhibition. He claimed that while he held theirs (the Masons') on exhibition, he did right to allow mine by the side of it; but that did not satisfy. The hardship was unendurable, and they said he was a fool to try to help one man to break down four hundred in the community, and if he did not put it away they would never trade with him again. The result was he put them both out of sight, and consoled me with the thought that with mine he had thrust theirs out also. He felt sore under their pressure, so I frankly excused him from my claim and have won his sympathies. I told him they had withdrawn their patronage from our editor and compelled him to shut me out of the paper against his will. They have shut me out from every public position. They fill every pulpit in town and by their combined force have broken down our Congregational church, which was anti-secret, and we have dissolved, though I still own the house. I am now circulating what tracts and papers I can, and studying to prepare to do something lecturing or in some other way. The odds seem heavy against me, but I am not discouraged so long as Elijah's God is with me. In His strength I feel equal to my four hundred opponents.

L. B. LATHROP.

A NEW YEAR'S GIFT.

VIOLA, Ill., Dec. 31, 1877.

As one of my last acts in 1877 I renew for the *Cynosure*, and bid it and all its co-workers a hearty Good New Year and a God speed.

While many of our Anti-masonic friends decline to renew their subscriptions or to subscribe at all for the *Cynosure*, I feel like the true soldier in the battle to "stand in the breach" though it be to stand alone.

The *Cynosure* is worthy of Christian support and Christian prayer—it is God's own trumpet of warning to the American people; the forerunner of some great event in God's movements in our land. Slavery went down among its worshipers, because God had arisen to plead the cause of the oppressed. The Baal worships of the various secret lodges must go down in the same way when their cup of wrath is filled, and God arises in judgment; the tokens of which are looming up all over our land. John the Baptist is now preaching in our wilderness country, in the person of Edmond Ronayne; and the scribes and Pharisees say "he hath a devil."

Political parties are flying to pieces; confidence is being shaken; a real moral earthquake in every department is arousing the sleeping millions of America. "What is the matter?" is now heard from every tongue, and "What the remedy?" is the echo from every hillside. Criminations and recriminations fly back and forth from North to South and from South to North for treason and for treachery; and "policy" instead of right sways the lawgivers and judges of our land, and God is forgotten in his own temples and his priests have forgotten his law; and Baal is worshiped "on every hill and under every green tree." Will not God be avenged on such a nation as this?

Enclosed find a New Year's gift of $10 for the Carpenter fund.

Respectfully,

J. C. GRAHAM.

NOTE.—On the same day friend Preston of Syracuse, N. Y., sent a like amount to help gladden our New Year. With many thanks the Treasurer wishes to say to all the friends, Each do what you can in the same way.

HEADS OFF IN MISSOURI.

Our last two articles gave an account of the struggle from the 9th of November, 1876, to the 24th of January, 1877. We will now give extracts from the printed documents so far as relates to their charges against Mr. Orr.

ADEL, Mercer county Mo.,
January 25, 1877,

EDITOR TELEGRAPH:—I write to vindicate truth and justice and to state facts in regard to a case of attempted "bulldozing" and intimidation at Bethel M. E. church in this neighborhood. Many falsehoods are in circulation calculated to get up sympathy for those that are not entitled to any.

About ten months ago Mr. Abner Orr took charge as pastor of Cainsville circuit, M. E. church. At that time the circuit was in a good condition both religiously and financially. The congregations attentive and orderly. But owing to Mr. Orr's inefficiency and unprecedented zeal in his attack on secret societies, unchristianizing all that belong to them, many quit his ministrations and withheld their sup-

port. On the 9th of November I wrote to the presiding elder, Rev. J. T. Boyle, in regard to the matter, but got no reply; matters grew worse until Thursday the 18th inst., the time set by Mr. Orr to commence a series of meetings at Bethel."

Now all will see that what is charged by Mr. McGrew in his article for the press on the 25th of January, accords with his complaint against the same person given to the presiding elder, Nov. 9, 1877.

Mr. Orr made inquiry at the third quarterly conference, openly, if any one had anything against him other than his opposition to secret societies. This was about the 25th of November, 1876. On the 22nd of January, 1877, when they asked him to leave his pulpit at Bethel he made the same inquiries, and in neither case did they offer anything against his character.

This brings us close on to the 4th quarterly conference, which was to meet at Akron about the 7th of February, 1877. And as two of the men who led in the persecution at Bethel, were licensed exhorters in the church, namely, K. McGrew and J. A. Cavenan, they contrived as the best mode of defence for themselves the following charges against Mr. Orr, which they undertook to read in the quarterly conference:

Charge 1st. We charge Abner Orr with trying to sow dissension and discord among the members of the M. E. church.

Charge 2d. We charge Abner Orr with wicked words and conduct.

Charge 3rd. We charge Abner Orr with wicked and malicious falsehood.

Now as this last charge is the most serious we will give the specifications, which were two:

1st. In saying that he did not vacate his pulpit at Bethel M. E. church.

2nd. That on a collection being taken by his order in the Bethel church on the evening of January 21, 1877, he called the sum collected "a pitiful sum," and publicly offered it back. Then afterwards denied having used any such language.

Just before the sitting of the annual conference where the case should come on its final trial, Mr. Orr went to Bethel and gave notice in the congregation that they would meet in the church the next day to take depositions preparatory to meeting the issue before the proper tribunal. They rushed out of the house while he was making the announcement, and in a consultation among themselves out on the prairie they decided to close the door and not meet their pastor either in the church or conference.

Mr. Orr took depositions in a private house and laid the case before a court of inquiry. No cause of complaint was found. He was appointed to the Albany circuit.

About a month after he reached his new field they send forward the same charges to a member of the lodge in this place, requesting that they be read to the members of this charge; for the purpose, no doubt, of breaking down his influence and support on this charge. But the brethren here had the good sense and propriety to not engage in doing the evil work of malignant persecutors; but came up in a Christian manner to our aid, promptly paying all the claim. We have thus far found many noble men who are members of secret societies, and who we believe are trying to be Christians, and many who have our warmest sympathy and love.

MRS. L. M. ORR.

Why Lecturers are Needed.

SILVER LAKE, Ind.
Dec. 28, 1877.

DEAR BRO. KELLOGG: As Bro. Edmond Ronayne is expected to work the degrees at our place, some of the many readers of the *Cynosure* would like to know why we wish to have him here. One reason is, Freemasons tell us we have not got the true Bible, that the Freemasons have the genuine Bible, which they themselves copied from the tables of stone that Moses wrote with his finger; while our Bible says (Exodus 31 : 18) "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of stone, written with the finger of God."

And then again, Freemasons say that no Christian will say or do anything against secret societies; that there is where the Christians are; that they are the Christians. Freemasons tell us, We can go into our county courts and swear to the truth if we wish to; if not, we can swear to a lie, and we do not criminate ourselves, for there is nothing binding in that oath.

Then some of our (U. B.) preachers tell us that older preachers say, "Shut your mouth; be still; don't say anything" (that is, against secret societies); and this rule is carried out strictly. Now Paul in Gal. 1 : 10 says, "For if I yet pleased men, I should not be the servant of Christ." And Jesus says, "Ye cannot serve two masters." But let Christian ministers stand for the principles of Christ, and God's plan of saving souls, and their licenses are withheld, and they are dismembered from the body (as at the late eldership at Eel River Bethel). But Paul in 1 Cor. 1 : 23, 24 says, "But we preach Christ crucified.... Christ the power of God and the wisdom of God;" and in the 30th verse, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." Now the lodge rejects Christ, and hence throws away our redemption, our sanctification, our righteousness, and as, in the 24th verse, Christ is the power of God and the wisdom of God, if the lodge throws away the power and wisdom of God there is nothing left but the power of man and the wisdom of man, and this power is controlled by lodge power, which evidently is the power of darkness, and Christ, the power of God, is necessarily rejected in order that the Jew, the infidel, the Mormon, the Mohammedan, the profane, and the gamblers, etc., may be received.

God's plan to save the souls of the children of men is through the ark of the new covenant, viz., Christ our Saviour, and according to our Bible, all that reject God's plan will be lost as certainly as those who rejected God's plan in Noah's time, and hence the need of a man to teach the people God's plan of saving them. Jesus says, "Ye are they which have continued with me in my temptations and I appoint unto you a kingdom, as my Father has appointed unto me: that ye may eat and drink at my table in my kingdom. See Luke 22 : 28-30.

Yours for the Bible way to the goodly land, and not the lodge way to their Grand Lodge below.

BENJ. ULSH.

"*What Ails the New York Tribune?*"

WINFIELD, O., Jan. 1, 1878.

While I appreciate friend Chalfant's article in the *Cynosure* of December 6th, I think he failed to mention another fact that ought to be heralded before the people and strongly condemned by every temperance individual of the nation. There is another "power behind the throne" that sways its strong arm in controlling, that,—at one time,—greatest of American newspapers. This potency is not a secret empire, but is an open, law-defying, death-dealing, soul-destroying king that walks boldly all over our land, carrying disease, misery and crime into every hamlet of the nation. This power is King Alcohol. It may not be generally known, even by many supporters of the "great American newspaper," that a gorgeous grog-shop adorns (?) the basement of the *Tribune* building. For over two years has this been so. We are told that on one side of the main entrance of the *Tribune* building is a statue of its founder, the great advocate of freedom for the colored race, and temperance apostle, Horace Greeley; while on the other side is an abominable gin mill and magnificent lager beer saloon. Never was there a greater outrage perpetrated on the memory of a great, good and temperate man. Before me lies a tract entitled "Alcoholic Liquors. Their Essential Nature and Necessary Effects on the Human Constitution. By Horace Greeley." It is a scientific treatise that establishes conclusively the doctrine of total abstinence, and when I compare the principles of temperance, as promulgated by him, with this prolific source of drunkness and debauchery, this venomous serpent coiled under the temple erected to his memory, I wonder what would be his feelings of indignation were he to come to life again, and, on a tour of inspection around his old stand, find a liquor shop dealing out death and damnation—a blemish on the noble character of the paper he founded. Reader, consider the stain, not only on the memory of that good man, but upon American civilzation itself, that right at the fountain of public sentiment there should be found what is a curse, a flagrant dispensation of what is inimical to civilization, progress, morality, purity and religion.

It has been said that the *Tribune* saloon is doing a flourishing business. Often there is a stream of men going out and in as if a fair were inside, and the sidewalk is at times encumbered with beer casks. What a compliment to Whitlaw Reid, its editor-in-chief, who sits above this gin-mill and writes out his brilliant editorials! The fumes of alcohol and the sweet aroma of tobacco, it is presumed, acts as a stimulus toward grinding out deep and sublime thoughts. They, very probably, are the "supporters of vitality" both to body and brain. When the Woman's Christian Temperance Union asked for an interview with him regarding the offence, he refused. The reign of King Alcohol is despotic. There is no appeal from its dogmatic dictates. Horace Greeley tried to have the dram shop removed from the national Capitol while living, but failed.

With these two potent, almost supreme, forces of evil, rum and Freemasonry, operating upon the *Tribune*, its future usefulness is gone. It cannot be the origin of true moral sentiment while subject to these evil influences. Its place is no longer at the head of American journals. It deserves a sure and speedy decline to the low haunts and accursed abode of intemperance and oath-bound secrecy. The two are almost inseparable. The one protects the other. It will be a hard matter to stop the one and let the other exist. The *Tribune* takes particular pains to deride the total abstainers, prohibitionists and praying bands of temperance women, as "fanatics," "ignoramuses," etc. It has been known several times to publish false statements regarding the practical workings of prohibition. In order to do a thriving business in its basement in preparing victims for Satan, it must encourage license and all the legislation favorable to the ungodly rum traffic.

I am glad that temperance is one of the principles of the National Christian Association, and that prohibition is one of the planks of the American platform. I love a society that opposes *every* evil, whether it be popular or not. I trust this society will never relinquish its noble efforts until its high mission avowed in "The object of this Association," is attained, and King Alcohol, with all the other kingdoms of darkness and evil, is forever dethroned.

CHARLES W. KOHR.

Our Mail.

A Russell, Orwell, Ashtabula county, O., writes:

"There has been two funerals here this winter conducted by the Masons and Oddfellows. They looked to me more like child's play than the solemn occasions they really were."

Z T. Petty, Oramel, Wis., writes:

"I am with you in this work against the darkness of the lodge, as also against all works of the devil. The people do not care. The Masons, so far as they can see, are just as good men as others, and Petty don't know anything about Masonry, having never been one, and the books and tracts may not be true, etc. I have scattered the tracts sent me, and send out my papers and thereby try to move some if possible to look into these things. I am thankful that the prospect brightens before you."

P. B. Chamberlain, Walla Walla, Washington Territory, writes:

"I think the good seed which I still keep on sowing a little is growing. There is a quiet opposition to secret societies. It will show itself in time I trust, strong enough to brave all opposition."

Joseph Wren, Sturgis, Michigan, writes:

"Secret societies rule here. I send my papers to others, after reading them myself"

Perley Mitchell, Terre Haute, Indiana, writes:

"I have been living in this city three years and find but very few Anti-masons. There are a great many secret orders here, and those who do not belong to them are afraid to say anything against them."

George Eley, Juda, Wisconsin, writes:

"You can scarcely approach a grown man without running a risk of insulting him; as there is such a network of secretism among our citizens, and there seems to be mutual sympathy running through all grades, and phases of them, from the grange up to the highest degree in Masonry. Please permit the suggestion that, inasmuch as all our success depends upon the blessing of Almighty God, and Christians are encouraged to humbly ask our Heavenly Father's blessing upon our arduous labors in trying to persuade our fellow-beings to desist using such high titles as 'Most Worshipful,' etc., as applied to frail mortal man; that we, dear Christian brothers, cease to apply to ourselves the august title of reverend, as a prefix to the name of the meek and lowly Jesus."

W. B Paplin, Somonauk, Ill., writes:

"Those Supplements are dampers on the lodge."

Home and Farm.

Corns and Warts.—A correspondent of the *Country Gentleman* says: "For more than a year preceding last August I was sorely afflicted with a large corn on the ball of my left foot; so much so that at times I was almost unable to walk, and then only by being terribly tortured by the corn. I had also a large wart right in the palm of my left hand, which was very much in my way and at times very painful. I used various remedies in vain. In August I hit upon a cure for both. It was a simple application of wood (hickory) ashes and strong cider vinegar sufficient to moisten. I kept it on thirty-six hours, when I found all pain had ceased, both being entirely destroyed. I could then wear my boot, and by a small application every night of beef tallow, in one month all the hard substance that had formed around the corn had been removed. There is now no trace left of either corn or wart.

Forget your neighbor's faults.

Preserving Milk.—If milk be introduced into bottles, well corked and put into a pan of cold water and gradually raised to the boiling point, and, after being allowed to cool, be taken out and put in a cool place, the milk may be kept perfectly sweet for a long time.

Preventing Suffocation by Smoke.—A pillow case well saturated with water and having a small hole in to look through, placed loosely over the head, will be found an admirable impromptu respirator in the densest smoke. I am indebted for the idea to Vice Admiral Jerningham, who told me how, when he commanded the Cambridge training ship at Plymouth, he made his first experiment with this pillow case respirator. He had twelve pounds of powder exploded in a confined part of the ship, which, although screened off with fearnaught, emitted so dense a smoke that those outside had to lie down on the deck. A common pillow case, with a small eyehole, was placed over the head of a man, who, with the hose in his hand, went inside and remained ten minutes, when, to assure his friends outside of his safety, he sang a comic song.—*London Times.*

Less Stock in Winter.— Most farmers keep more stock in winter than they can shelter and keep well. It is very poor economy to do so. All stock, in winter as well as summer, should be kept thriving, improving, and increasing in value. If it is kept at a standstill the farmer does not get a penny for the food he gives it. If it loses flesh, he not only loses all the food he gives it, but he loses the flesh the animal had gained the past summer beside. If he keeps the animal improving he gets paid for the hay, straw, corn and corn stalks he feeds it. Instead of losing money, he is making it. Why will not farmers think of this matter? Why will they let their animals become mere skeletons in winter? Why will they let them lose all the flesh they have gained in summer? Did any one ever see worse economy? If the farmer has not an abundance of food for all his stock over winter, he ought by all means to sell some of it or to slaughter the oldest and poorest. The balance will be worth more in the spring than all would be worth improperly wintered.

Shelter should be provided for every head of stock. It is the worst kind of economy to expose stock to the inclemencies of the winter. With all they can eat, they can't keep comfortable and will lose flesh. Half the amount of food, with good, warm, dry shelter, will keep them in far better condition. Erect some kind of shelter, if it be only forked stakes with poles and brush and straw thrown over, to keep off the sleet and rain and snow and cold winds. See that they have dry beds to sleep upon. Keep the stock comfortable and happy, and it will thrive and reward you for all the food and all the care and pains you bestow upon it.—*Colman's Rural World.*

Here is an item that will bear reproduction occasionally:

A market gardener had a very fine cow that was milked week after week by hired men. He observed that the amount of butter he carried to market weighed about a pound more on each alternate week. He watched the men and tried the cow after they had finished milking, but always found that there was no milk left in the teats. He finally asked the Scotch girl who took care of the milk if she could account for the difference. "Why, yes," she says. "When Jim milks he says to the old cow, 'So! my pretty muley, so!' But when Sam milks he hits her on the hip with the edge of the pail and says, 'H'ist you old brute!'"

Masonic Books.

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The Christian Cynosure.

CHICAGO, THURSDAY JANUARY 10, 1878.

Our Paper.

There are probably twenty thousand different persons who have been subscribers to the *Cynosure* since it started in July, 1868, as a small fortnightly paper, and we have yet to learn of one subscriber who has gone back on the national movement which the *Cynosure* represents.

Multitudes have discontinued the paper because they have read it till the novelty is worn off; they are thoroughly opposed to secret orders; they wish success to the cause; but they are opposed to theaters, gambling, and many evils concerning which they do nothing and think little from month to month; but go on attending to the pressing duties of life. These are good men and women, and if a lecturer should come around, they would befriend him, but doing nothing for the cause, their convictions gradually lose their force.

Now when the issue becomes an element in national and local politics; or when the churches of the country which exclude the false worships draw off from those which tolerate them, then those who once took, and who still approve of the *Cynosure*, like the thirty-two thousand who started with Gideon, but stopped in Mount Ephraim, will again join in the movement on the right side and do good service for God and the country.

So was it with the Anti-slavery reform. We had once as high as two thousand Anti-slavery societies registered, but after the era of mobs had passed and we had a recognized and respected existence, there was a lull on the subject; the societies became inactive and the slaveholders and their Northern allies boasted loudly that "Abolitionism had gone down."

In a little while, however, the Freesoil convention was held in Buffalo, (1848). The Republican party soon followed and in 1863, slavery fell.

So with early Christianity. The three thousand who joined the infant church on the day of Pentecost, and the five thousand after the healing of the lame man at the beautiful gate of the temple, with the "many thousands" mentioned by the elders to Paul on his visit to Jerusalem; these all had doubtless known more or less of the miracles of Christ, and many perhaps had marched in the triumphal procession over Mount Olivet and sung "Hozanna to the son of David," but had fallen back into Jewish life as then organized under their rulers, and said little or nothing till the Spirit was poured out.

O, what joy must have thrilled the veterans who followed Christ through from the first, when these once enlisted recruits started anew and fell into line! It was of these veterans that Christ said: "Ye are they who have been with me in my temptation."

Two hundred men like Dr. Hiram B. Marsh, of Elmwood, would give the *Cynosure* a list of ten thousand subscribers; and a force could then be put on the paper which would drive the discussion into every religious journal in the land and establish the worship of Christ against that of Satan so clearly that "That wicked one would speedily be destroyed by the brightness of Christ's coming."

And then, if the Adventists and Mr. Moody divine truly of his premillennial coming in the clouds of heaven, all the better; we shall see Him as He is.

The Wheaton College Church Disbanded.

At a special business meeting in the lesser chapel of the College on Thursday evening, January 3d inst., a paper was presented signed by the pastor, elders, and all the deacons but one, asking an "amicable division" of the church to avoid strife. The paper was signed by members uniting with the officers in this request, amounting in all to eighty-eight names. A paper was presented by the other side, said to be signed by above fifty names, fifty-two or three; asking to refer all matters to a mutual council. The papers were discussed at length.

For the division of the church it was argued that the bands of Abraham and Lot, which were one church or body of worshipers, separated to avoid strife (Gen. 13:7), and that we are commanded to imitate or "follow" Abraham (Heb. 6:12, 13). That Christ withdrew from Pharisees and Herodians who were caucussing to "destroy him" (Mark 5:6, 7), and the revival went on. That Paul separated the disciples from those who "were hardened" and "spake evil of them before the multitude" (Acts 19:8, 9) and that we are to follow Paul (1 Cor. 4:16). And finally, that we are commanded in the name of Christ to "withdraw" ourselves from brethren who walk disorderly (2 Thess. 3:6).

The vote to disband the church stood in favor of disbanding fifty-seven to twenty-three. As the minority claim to be the church, this vote was in literal obedience to the the command of Christ, "From such withdraw yourselves." The minority gave notice of a meeting in a private house on Monday evening, January 7th, and the majority voted to meet in the lesser College chapel at the same hour. Both parties voted to meet together on the following Sabbath, January 6th. The meeting was, on the whole, calm and Christian, and there is a fair prospect of permanent peace. If so "The long agony is over."

Just before the vote to dissolv the church the minority claimed there should first be a vote on the paper asking a council. The business in hand was waived by general consent and a vote was taken, *viva voce*, against a

MUTUAL COUNCIL.

The reasons given against the mutual council were

1st. As Mr. Webster and his friends had offered to waive all other charges if what he considered the injustice done him as to his "pecuniary rights" might be righted, the sole remaining question was a money question, which Christ refused to hear (Luke 12:14) and Paul said should be judged by the "least esteemed in the church." It was argued that this money question is not proper to be submitted to a 'council" of Christ's body, which is the church, but only religious questions like that of circumcision, etc.

2d. It was argued that removing Mr. Webster was done by the College Board; and that a council cannot try that Board; but law courts can; and only they.

3d. If we had voted a mutual council, it must come into the College chapel and obstruct and distract the studies and recitations of between one and two hundred students maintained here by their parents at large expense. Therefore, to admit such a council into the College would be fraud and injustice to a great population.

4th. It was argued that this whole case had been gone over by the Executive Committee; by the College Board in sittings extending to twenty-two hours; and now by the church in three long meetings. And now to go over the same thing in a mutual council, which can only give advice, and then go over the whole thing in the church on the question whether we will accept that advice, would be to destroy the peace of the church for a year at least, when every one was convinced we must separate at last. Almost all the minority were convinced by these arguments, and several voted to dissolve the church.

An ex-parte council can now be called, and if such a council is called it must meet away from the College. And if I am requested to attend such a council, and allowed proper time to do so, I shall attend and assist the council by giving them a true insight into this case by presenting in evidence the church standing, history, and life of the parties who are making this trouble.

As the minority claim to be the First Church of Christ, they are the only body whom an ex-parte council can *advise;* and they have no power or jurisdiction over the majority.

In conclusion I observe, and wish all to note:

Messrs. Webster and Cobb have both intimated, and Mr. Cobb declared in open church meeting that our *testimonies* against secret societies are to be omitted from the new manual they intend to form! This in the face of their loud anti-secret professions! Further, it is known that the minority wish to be, not the "First Church of Christ," but the "First *Congregational* Church of Wheaton." As we have no quarrel about property, they retain the name of the "First Church of Christ" to fight us. May God behold and forgive their sin and grant us peace.

The Grange Expose.

A brother from Michigan writes that the correctness of the grange expose is called in question by "candid and pious" members of the order at his place, especially the signs and grips, as given in the *Cynosure* supplement. It is possible and even highly probable that these have undergone some slight changes, as the whole structure is loose-jointed and designed to supply any condition necessary to catch its victims. It is of modern birth, and unlike the long-established and (professedly) unchangeable order of Masonry, it may and does adopt the methods of the woman spoken of in Proverbs 5, of whom it is said, "Her ways are moveable, that thou canst not know them." That the signs, grips, etc., were correct when first published there can be no doubt; but when in Fulton county, Ohio, in November last, we had some intimations that changes had been made, and others were contemplated. The signs and grips are, however, mere incidents to the system, and however often they may be changed the system itself loses none of its anti-social, anti-republican and anti-Christian character. Any one desiring a correct delineation of this offshoot of the "Image of the Beast" may find it in Acts 13:10, and for definite information concerning signs, grips, pass words, etc., they are referred to T. K. Bufkin, Lynnville, Iowa, or Theron Palmeter, Clear Lake, Cerro Gordo county, Iowa, both of whom have been masters of granges, and will take pleasure in giving information to those desiring it.

—Rev. H. H. Hinman, after a pleasant fortnight with his family in Wheaton, started for Wisconsin on Friday evening last. He stops first in Baraboo, and will probably visit the western part of the State.

—The General Agent has been engaged for a fortnight in office work in Chicago. He preached on Sabbath last in Carpenter Hall, at the Gospel meeting held by the Chicago Association, and gave an address at the monthly meeting of the same society on Tuesday evening. He expects to take the lecture field again this week or early next.

—Elder Rathbun has been visiting the northern part of his district in Michigan. He was in Ionia county about January 1, planning a

brief campaign in company with Rev A. H. Springsteiu, of Saranac. Both having known Masonry to the third degree, and being able in an eminent degree to display its character in public, the lodges of that vicinity will feel the power of truth to shatter their walls as never before. God grant that many imprisoned consciences in these dungeons of despair and death may be set free in Christ.

—Dr. D. A. Wallace, has resigned the presidency of Monmouth College, the resignation taking effect January 1st. Continued ill health, such as to seriously interfere with his official duties, has led to this painful breaking up of a relation that has existed for twenty-two years, since the beginning of the institution, and was never more cordial than now. In a letter to the *United Presbyterian*, Dr. Wallace intimates that he will return to pastoral labors. The church at Wooster, Ohio, gave him an urgent call some time ago. The cause of Christian education will lose by this retirement, but the interests of the United Presbyterian church will gain by the change.

—The New Bedford *Evening Standard* of the 28th ult., notices that Rev. Alonzo H. Quint, D.D., of that city has been re-appointed one of the Grand Chaplains of the Masonic Grand Lodge of Massachusetts. The Congregational ministers who elected him to the most important office in their national organization with such great unanimity, should take notice.

—Mr. Rawson, who champions the lodge against Elder A. L. Post, in the discussion which still continues in the columns of the *Advocate*, of New York, has in his last article the following notice of General J. W. Phelps, which, under the circumstances, must be regarded as complimentary to his efforts against Freemasonry:

"We are frequently treated to an attack on Masonry, and we may expect them periodically so long as a certain General Phelps, of Vermont, is alive and in good health and enjoys that method of disposing of his spare time and cash balances. It amuses him and don't hurt the order; so why should any one complain? It is so much likely to interest the public if a smart writer attacks a person who has been somebody in the world, and the chances for notoriety, or for fame, if you please, are so much better if an ancient and honorable institution can be laid hold of. How many men of a critical turn of mind have made fame out of their attacks on the Christian theory and literature; and many others have chosen Freemasonry as their shining mark."

—Mr. Stanley has used such potent arguments with the Sultan of Zanzibar, that that potentate has agreed to discharge his officials in the interior who have been favoring the slave trade. As Great Britain and other civilized powers will back up these representations, it may be hoped that the fearful traffic will be abated. It is now pretty effectually suppressed along a great part of the east coast, and wholly on the west.

A Word to the Free Methodists of Michigan.

Dear Brethren:—There exists in this country an institution called Freemasonry. There is among us also a movement called Anti-masonry.

I do not say this to inform you. I call your attention to the fact for a purpose. Masonry claims to be a saving religion; the Gospel denies that there is any saving agency outside of itself. Consequently these two, Masonry and Anti-masonry, are counter moral elements.

Now what shall be our position in relation to this agitation? Shall we become openly Masonic? Yes, if we would be forsaken of God and all good men. No, if we would preserve faith and a good conscience, and help perishing sinners to Christ. Shall we become neutral,or shall we persevere in a godly oposition to secretism? The Annual Conference continues to pass resolutions, pledging fidelity in this awful contest between God and the devil. That is all well, but are those vows faithfully kept?

Now let me say, we have come to a turn in the lane where this matter must be settled. Many of our people do not stand where they once did on this question. Were they then too zealous; or are they now too timid? Many among us are afraid to make open war on secretism. You will say it is because they are not qualified to do so. I know, but they are afraid to have it done by these who are capable of doing it well. I have abundant proof of all I say, though I will mention but one or two items in evidence.

When I came to Saranac a chairman strongly advised me to say nothing about secret societies till I established myself in the friendship of the people. After preaching on the street in a certain town last summer, a chairman used his best zeal to dissuade me from touching the lodge in my first speeches here. I was not much acquainted. He afterwards admitted that I was right, and he was wrong. When I told him that we were dying, spiritually, on account of our fear of the lodgemen, he assented and said. "I know it is so. Stick to it and the Lord bless you."

One of our preachers told me at Conference last fall that the time had come for a change, and the Anti-masonic lecturers must all be excluded from our churches. Quite a number of preachers were present, and besides myself not one objected. I ask that this change must be made.

The answer always is, it creates such a disturbance, that our work is hindered. Our work! What is our work? Do you know that there is a difference between the agitation the devil originates and that caused by the truth through the Spirit? Remember the timid, wavering Erasmus of the 16th. century. He feared to stand by the result of his own action. After being largely instrumental in bringing about the reformation, his timid prudence overcame him when courage was most needed. Do not forget that while guilt produces fear, fear produces guilt—and defeat.

Bro. Rathbun is in Michigan, doing all he can in building up Bible truth and righteousness. Will you stand by him? Have you good reason for withholding your friendship and support? Perhaps some of you do not like all of the movements of the Association. If so, does that argue that you should stand aloof from a man fully your equal in piety and faithfulness? Some of you hardly know what course to pursue. Yes, I know. You do not like to go too far either way.

I feel like asking you to look this affair over prayerfully and see if we are as consistent and as radical as God would have us be.

A. S. Springsteun.

Dec. 31, 1877.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

How Little we Know of Each Other.

How little we know of each other,
As we pass through the journey of life,
With its struggles, its fears and temptations—
Its heart-breaking cares and its strife.
We can only see things on the surface,
For few people glory in sin;
And an unruffled face is no index
To the tumult that rages within.

How little we know of each other!
The man who to-day passes by,
Blessed with fortune and honor and titles,
And holding his proud head on high,
May carry a dread secret with him,
Which makes of his bosom a hell;
And he, sooner or later, a felon,
May writhe in the prisoner's cell.

How little we know of each other!
That woman of fashion who sneers
At the poor girl betrayed and abandoned,
And left to her sighs and her tears,
May, ere the sun rises to-morrow,
Have the mask rudely torn from her face,
And sink from the height of her glory
To the dark shades of shame and disgrace.

How little we know of each other!
Of ourselves too little we know!
We are all weak when under temptation,
All subject to error and woe.
Then let blessed charity rule us,
Let us put away envy and spite—
Or the skeleton grim in our closet
May some day be brought to the light.

—Selected.

The Martyr's Last Hymn.

Of all the innocent blood shed in the "Cawnpore Massacre" by the brutal Nana Sahib, none cried more loudly to heaven than that of the eight Christian missionaries and two little children, who had fled for safety from Futtighur down the Ganges.

On the fifth day of their flight, after passing through fearful peril, and even receiving bullet wounds from Sepoy enemies on the shore, the little party became wearied out by the difficulties of a shallow current, and moored their boats under an island six miles above their destination. There they learned to their horror, that the English fort at Cawnpore, where they had expected to find refuge, was surrounded by an army of traitors, and all hope of reaching their friends was cut off.

Soon after they were fired upon by a gang of Sepoy rebels, and driven from their boats, to seek shelter on the island. The trees and the long grass concealed them but only for a little while.

Distressed with heat and thirst, and spent with continual alarm, they believed their last day had come, for they knew the bloodthirsty Sepoys would pursue them to the death. They could only look up to God for strength to meet their fate with martyr resignation. Earth was fading now, and heaven was near.

Who but the believer in Christ can understand what lifts the soul, in terror's supreme moment, above all the powers of them that kill the body? The oldest missionary read some tender text from his pocket Bible, and then all joined in singing a hymn.

"Ah whither could we flee for aid
When tempted, desolate, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no mercy seat?
There, there, on eagle wings we soar,
And sin and sense molest no more:
And heaven comes down our souls to greet,
While glory crowns the mercy seat."

Then they spoke together of Jesus and the riches of his grace, and prayed to the dear Friend whom now they expected so soon to see. The party were at prayer when the Sepoys seized them and dragged them from their hiding place. They were tied with cords, and taken away to Nana Sahib, at Cawnpore.

One of the children, little Willie Campbell, asked in a frightened voice, "Pa, what be these men going to to do with you and ma and sister, and the rest of us?"

The innocent question made tears flow from the sufferer's eyes. They were confined over night in a dismal prison, and in the morning were marched out by Nana's orders to the parade-ground, the parents holding their children in their arms. The death-signal was given, and the martyrs fell, pierced with bullets from the Sepoys' muskets.

These missionaries were all Americans. They were Rev. Albert O. Johnson and wife. Rev. John E. Freeman and wife, David E. Campbell and wife, and their two little ones, Fannie and Willie, and Mr. and Mrs. McMullin. They died as their Master died, praying for their murderers. They were more to be envied than those whose bloody hands set free their souls,

——"On eagle wings to soar,
Where sin and sense molest no more."

—*Selected.*

Cleaning a Meeting House.

Dr. H., one of the skillful physicians of old-time Philadelphia, was a member of the society of Friends, though not always strictly obedient to their rules. He was called on at one time by a committee of the "meeting," who expostulated with him upon his want of conformity in some respects. He heard them patiently and in silence, and then said:

"Friends, I have had a dream which I would like to tell you."

They agreed to hear him, and the old gentleman proceeded:

"I dreamed that the whole society of Friends were collecting in our great meeting house and attending to the business of the church. The subject under discussion was the filthy condition of the meeting house and the means of cleansing it. Many plans were proposed and discussed by the prominent members, who sat in the upper seats, but none seemed likely to answer the purpose until one little man, who occupied a seat on the floor of the house, and had not taken part in the discussion, got up and said:

"'Friends, I think that if each one of us would take a broom and sweep immediately around his own seat the meeting house would be cleaned.'"

A good lesson for every one. Improvement may go abroad, but should begin at home. Let each man improve himself and he will be better fitted to improve others.—*Ex.*

A Night Spent at Minot Ledge Lighthouse.

It had been a dull and threatening afternoon, the sun, going down in a mass of black, portentous clouds. We were advised to slip on our rubber coats and go out on the balcony on the lee side. We did so, and, on looking up, were rewarded by a most beautiful sight. The rain, borne on the stiff southwest breese, swept over our heads at an angle of about forty degrees, and as it passed through the plane of light each drop became a diamond, sparkling and dancing like a thing of life. Different birds and insects flitted to and fro, now in, now out the plane of light, and they became living, moving gems and minute particles of living fire. Lightning played from several clouds low down on the horizon, and occasionally the rumble of the distant thunder fell on the ear. At our feet the restless Atlantic, breaking at the base of the tower, surging round it, and tumbling over the half-uncovered ledges (it was nearly low tide), was highly phosphorescent, and revealed with startling distinctness every rock, the base of the light, the buoy and the ropes extending to it. from the ends of the bronze boat-davits on the balcony streamed electric flames, blue, weird and unearthly. the rain was of short duration, and before one o'clock a light fog rolled in. Then a different phenomenon, no less surprising than that of the rain, took place. The lantern is partly secured by twelve bronze braces, extending from its top to the upper balcony. The light cast a shadow of each one on the fog, and the effect was to lead us to suppose that we were in the apex of the dome of some vast building of glass and iron, the shadows being the rafters stretching far away into the gloom. casting our glance on the water, and following it to where it met the horizon, it seemed to assume the shape of a huge bowl, ourselves being in the center, and the extreme circumference rising to about a level with the eye. After an hour or so the fog disappeared, and the dismal tones of the fog bell, which has rung out its warning to mariners so many hundred times during the past seventeen years, were hushed. Here let me say this bell (which is a goodly-sized church bell) is rung by automatic machinery, propelled by com pressed air. Five minutes labor at the air pump suffices to keep it in operation an hour, giving a stroke every twenty seconds.

Ascending to the "lantern-deck" and going out upon the balcony surrounding it, we were rewarded by the sight of the most beautiful solar spectrums. Broad bands of the seven primary colors, from two to seven inches in width, appeared in all parts of the lens, and every movement of the head showed them in new and unexpected places. For an hour we remained outside, witnessing their beauty, and viewing them from every available point.

We had hoped to see the sun rise, but were disappointed. Thick clouds shrouded the eastern sky, and the only notice we had of the advent of the day was the gradual change from the black of the night to the gray of a dull morning. A few minutes past five—it being then light enough to distinguish the shore, distant some two miles—the light was extinguished, having been lit at 6:53, burning about ten hours and twenty minutes, and consuming one gallon and one pint of oil. A careful record of the time of lighting up and extinguishing is kept in a book, furnished for that purpose. The length of the days, or rather the nights, can be easily traced from the amount of oil consumed, varying from one gallon and one gill in the summer to considerably above two gallons in the winter.—*Boston Gazette.*

Children's Corner

Sweet Things.

All the sweet and pleasant things
Let us each remember,
Lovely May her mantle flings
Over bleak December.
Morning breaketh fresh and bright,
Bringing back the sunbeams,
Blotting out all trace of night,
Chasing all its sad dreams.
Loving words and acts will we
Ever fondly cherish,
All that's harsh and ill to see
Should from memory perish.

Little by Little.

"Uncle," said Tom one day, "it seems to me your things don't look as well as they might." They were in the garden, and "the things" the boy had his eyes on were the currant bushes.

"I don't expect they do," replied his uncle; "I'm no great hand at a garden. Well, sir, what can you improve?"

"I can try on the currants," said Tom. "They want to be trimmed out and the wood cut off and the right suckers trained. Don't you ever dig around them and put ashes on the roots?"

His uncle had never done these things; did not know that they ought to be done. He thought, he said, "currants took care of themselves."

"But they can be cared for," said Tom, "and do all the better."

"Suppose you try, boy," said his uncle.

His uncle did not believe much would come of it, but he had reason to change his mind. Much did come of it. All at once, it seemed to him, for time goes fast to an old man, his bushes were loaded with fruit, fine large currants, such as his garden had not seen for many a day, if ever before. People, when they walked into the garden, exclaimed, "What splendid currants you have!"

"That boy knows how to take care of his gold dust," said his uncle to himself, and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly. That boy, I tell you, knows how to take care of his gold dust."

"Gold dust!" Where did he get gold dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get gold dust? Ah! he has seconds and minutes, and these are the gold dust of time; specks and particles of time, which boys and girls and grown up people are apt to waste and throw away. Tom knew their value. His father, a minister, had taught him that every speck and particle of time was worth its weight in gold; and his son took care of them as if they were. He never spent them foolishly, but only in good bargains: "For value received" was stamped on all he passed away. Take care of your gold dust.

"Little by little" is the true secret ot gaining knowledge.

A very busy man, who had very little time for reading or study, was asked by a friend how it happened that he knew so much more than other people. "O," said he, "I never had time to lay in a regular stock of learning, so I save all the bits that come in my way, and they count up in the course of a year."

One sometimes observes an intelligent boy who is always on the lookout to learn what he can. While waiting in a newspaper office for a package he will notice how a mailing machine is made to do its work, and if he is sent to the florist's he will be able to tell you many things which he noticed there. In these and a hundred other ways such lads are educating themselves.

The same rule of "little by little" is equally true in the accumulation of a fortune. Rome was built of single bricks piled up one by one. The little coral insect seems too small and weak to accomplish much, and yet it labors on and at last rears those great reefs which serve as breakwaters against the mighty ocean.

Not only are all good things secured to us "little by little," but people accomplish their ruin in the same way. It is by small concessions to evil and slight indulgences that the final destruction of life is accomplished.—*N. Y. Observer.*

Signaling at Sea.

You've all heard of vessels signaling, but I don't believe you've any idea what a long conversation one ship can carry on with another.

Let us start with the flags from which all the signals are made; namely, the pendant, the square, and the Burgee.

Now, while there are only three shapes to the flags, there are in reality eighteen signals, because these flags are made up in different colored designs.

They are represented by these eighteen letters: B, C, D, F, G, H, J, K, L, M, N, P, Q, R, S, T, V and W.

The letters are not on the flags, but are all down in a book which the captain has. This book contains a page of colored plates representing these eighteen flags.

A ship never puts up more than four flags at any one hoist, and how many combinations (each meaning a sentence—asking or answering a question) do you suppose can be made from these eighteen signals?

Seventy-eight thousand! What do you think of that?

Now let's see how they go to work.

Supposing one ship wants to signal another, she runs up a white pendant with a red ball in it. The captain of the other vessel looks through his telescope (for the ships are sometimes a long distance apart), and then, if he didn't know already, he would look in his book and find that the picture of this signal has a "C" before it. So "C" is the name of that flag. Then he looks in the "Conversation" part of the book (or index) and finds that "C," when raised alone, means "Can you signal?" Then he raises a pendant like the one on the other ship, only this is blue and has a white ball. in the colored plate he finds this is marked "B" and in the index after the letter "B" are the words "I can."

But now the signal on the first ship has been hauled down, and another is running up There are three flags this time—fastened to the halyard, one above another.

Let us look at the colored plates in the book. The top one is "B," the second one "R" and the lower one "S." So we have the combination "B," "R," "S." In the index we find against this combination of letters the sentence:

"Will you take a letter for me?"

Now, you see, before we answer we must look in the index under the head "Boat," for they must send us one for the letter. We find a great many sentences such as "our boat is stove;" "We've lost our boat;" but at last the very thing we want is found—"Send a boat."

Against this sentence are the letters "J," "B," "T." Looking at the colored plate again, we can pick out the three flags, and up they go to the masthead.

Did you ever know how much talking could be done without saying a word?

But there's something else that you have not thought about perhaps.

Every nation uses the same book, only the index of sentences is translated into the language of the people using it, while the flags are just exactly the same. So there's one language on every ocean and sea in the world.

If an American ship meets a French vessel and runs up signals, the French captain looks in his book and finds against the letters which the flags represent the very sentence the American wants him to, only this sentence is in French, while in the American captain's book it's in English. So one nation can talk with another whether the spoken language is understood or not.

The square and burgee (or swallow tail), flags are in the proportion of 6x8 feet and the pendant of 5x15 feet, although they look like little bits of things away up at the masthead.

All this kind of signaling takes place during the daytime, of course.

At night the signal code is not nearly so extensive. They use lanterns and rockets then, but, as a general thing, only in cases of danger, or when a pilot is wanted after sundown, as a vessel approaches a port. —*Christian Union.*

The Sabbath School.

LESSON III.—Jan. 20, 1878.—THE COVENANT RENEWED.

SCRIPTURE. — 2 Chron. 15: 8–15. Memorize 10–12; Primary verse 12.

8. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord.

9. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw the Lord his God was with him.

10. So they gathered themselves together at Jerusalem in the third month in the fifteenth year of the reign of Asa.

11. And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

12. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul;

13. That whosoever would not seek the Lord God of Israel should be put to death whether small or great, whether man or woman.

14. And they sware unto the Lord with a loud voice, and with shouting and with trumpets and with cornets.

15. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

GOLDEN TEXT.—"Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded."—7.

TOPIC.—"Holy and without blemish."

HOME READINGS.

M.	Eph	5 : 1-27	Without Spot.
T.	Eph.	1 : 1-28....	Without Blame.
W.	Col.	1 : 1-23	Unreprovable.
Th.	1 Th.	3 : 1-13....	Unblameable.
F.	1 Th.	5 : 1-24	Preserved Blameless.
S	2 Pet.	3 : 1-18	Found Blameless.
S.	Jude	1-25.	..Present you Faultless.

NOTES BY REV. H H. HINMAN.

"And when Asa heard these words and the prophecy of Oded." These words were faithful words of admonition and encouragement. He had been greatly prospered, but he was in danger of trusting in that prosperity and forgetting God. He had achieved a great victory, but he was in danger of feeling that it was his power instead of God's that had gained it

"The Lord is with you while ye be with Him, and if ye seek Him He will be found of you, but if ye forsake him he will forsake you." — 2 Chron. 15:2. Successful rulers and military chieftains have often forgotten God in their prosperity. It was true of Jeroboam, of Jehu, and of Solomon. There can be no true reform that is not based on the fear of the Lord. Even Asa in after years would not endure reproof, for when he was reproved for making a league with the Syrians, instead of trusting in the Lord, "Asa was wroth with the seer and put him in a prison house, for he was in a rage with him because of this thing; and Asa oppressed some of the people the same time."—2 Chron. 16:10.

"He took courage and put away the abominable idols out of all the land." It required courage to put away the idols of the people, "for that which is highly esteemed among men is an abomination in the sight of God."—Luke 16:15. It is only in deep religious awakenings that people can discover their idolatries and have courage to put them away. We need all to say, with David, "Who can understand his errors? Cleanse thou me from secret faults." —Ps. 19:12.

9. "And he gathered all Judah and Benjamin, and the strangers with them, out of Ephraim and Manasseh and out of Simeon; for they fell to him out of Israel in abundance when they saw that the Lord his God was with him." There is nothing secures popularity like success in the work of reform. Every reform has three periods: 1. That of obloquy. 2. Of toleration. 3. Of triumph. Many reformers never live beyond the first period. Their triumph is in heaven and in the grateful recollections of their survivors. We continually do just what the Lord charged on the scribes and Pharisees: "Ye build the tombs of the prophets and garnish the sepulchers of the righteous and say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them that killed the prophets."—Matt. 23:27–31.

12. "They entered into covenant to seek the Lord God of their fathers with all their heart and with all their soul." This was a noble covenant. It committed the nation to the exclusive service of God. In like manner, all church covenants bind all the members of the church to seek and serve the Lord with all their heart and with all their soul. Every one who professes to keep his covenant really professes to love the Lord with all his heart, and that he is saved from all conscious sin. No church covenant leaves room for any sin. To tell people that they must necessarily fall short of perfect love to God is to tell them that they are not expected to keep their covenants.

"That whosoever would not seek the Lord God of Israel should be put to death." This was Divine law. False worship was punished with death. — Deut. 7:2–6. No greater crime against society can be committed than to introduce a false worship. This results from the nature of worship. It always assimilates the character of the worship to the object worshiped. The worship of the impure gods of the heathen greatly corrupted the worshipers. Nothing but the worship of a holy God can ever reform men and make them truly moral. It was for this reason God made it his first command, "Thou shalt have no other gods before me." False worship is a crime against society now as truly as in the days of Asa. Any worship that does not recognize Christ is both spurious and criminal. We have not the authority to put men to death for it. The Lord has showed us "a more excellent way."

14. And they swear unto the Lord with a loud voice and with shoutings and with trumpets and cornets." There was intense excitement connected with this revival. Nevertheless it was genuine. All genuine revivals have more or less of excitement; often loud shouting. This does not indeed prove that it is a Divine work, but surely it does not disprove it.

15. "And Judah rejoiced at the oath, for they had sworn with all their heart and sought him with their whole desire, and he was found of them, and the Lord gave them rest round about." True consecration to God always brings joy. None can find the Lord unless he seeks Him with all the heart, and when we do thus seek Him we find rest in Him. "There remaineth therefore a rest for the people of God." "Great peace have they that keep thy law and nothing shall offend them." The security of every nation is not in its armaments, but in its obedience to God. "The nation that will not serve Thee shall perish."

There is not a man in whose soul schemes and purposes of a nobler life than he now liveth in the flesh are not ever budding, or, rather, I should say, thoughts and ideas of a better life, which, if fostered, would form the rudiments of schemes, which schemes, being perfected, would constitute a virtuous and pious man of one who is herding with the vilest of the people.—*Edward Irving.*

Religious Intelligence

—The United Brethren in Christ report, for this year, 148,763 members; 4,067 churches; 2,059 ministers; 2,897 Sunday schools, and 169,530 officers, teachers, and scholars.

—The Central South Congregational Conference, which is composed of colored Congregational churches in Tennessee, Georgia, Alabama and Mississippi, was held at Atlanta recently. Twenty-one churches were represented and were reported to be in a flourishing condition.

—A New Orleans paper says that a religious wave has lately passed over Louisana, some half a dozen towns in the State having refused to allow a drop of liquor to be sold; and a dozen or more parishes have ranged themselves under the Sunday law banner and and prohibit work of any kind upon the Sabbath.

—The Queen of Madagascar, according to a statement made by Mr. Price, of the Betsiloe Province, supports twelve native preachers in that province and has ordered government laborers to asssist in the erection of some churches that have been built. The people are compelled to attend public worship by the police and government overseers.

—The New York City Mission and Tract Society held its fifty-first anniversary Sunday evening, December 16th, in the Brick church. The society reaches, by personal visitation of its missionaries, 20,000 families, and instructs and cares for, in its Sunday school, 1,500 almost destitute children. Its annual expenditure is not more than $50,000.

—The only Congregational church in Indian Territory was dedicated Sunday, December 2d, in the town of Caddo. Having been begun in the year 1876, it is known as the "Centennial church." In the dedication services the Rev. Allen Wright, a full-blooded Choctaw Indian, and a graduate of Union College and Theological Seminary, N. Y., took part. An interesting feature of the occasion was the participation of ex-chaplains of both the Union and Confederate armies, and the presence in the audience of both whites and Indians who had fought upon opposite sides in the civil war. The building accommodates two hundred persons, and when finished will have cost $1,000. Thus far the church is out of debt.

– Edward Hungerford, pastor of the Centre church, Meriden, Conn., having proposed to give up his salary and receive instead, the voluntary offerings of the people, after necessary expenses have been paid, provided that the free-seat system is returned to at the end of the current year and the floating debt paid, the plan has been accepted by the church and society.

—The Adventists have engaged Carpenter Hall of the N. C. Association for Sabbath services. The first meeting was held last Sabbath, Elder J. M. Stephenson preaching.

—The week of prayer is being observed in the Farwell Hall Noon Prayer meetings in Chicago by special services conducted by several ministers of the city.

—The Bible Reading and Prayer Alliance of this city has for its general aim the promotion of general reading of the Bible by Christians, and, as far as possible, to induce all to read the same chapters on a given day, and in joint prayer to apply to God for illumination to come into the minds of readers.

—The Baptists in the State of Nebraska have 104 churches in the associations, besides seven unassociated churches. The number of clergymen with pastorates is eighty-four. The membership of the associated churches is 2,938, and the total membership is 3,351. The increase in membership in the year as shown by the minutes has been 354, an average of a little more than forty-four to each association.

– A series of religious meetings preparatory to Mr. Moody's February campaign in Springfield, Mass., began January 7th—the first day of the week of prayer. The services were held until December 22d with undiminished interest. At one of the last meetings 150 rose for prayer. The Evangelists are now at Hartford, Conn.

—The American Board of Commissioners for Foreign Missions have in the various parts of the Turkish Empire (European and Asiatic) 255 stations and out-stations, 94 churches. 5,335 church members and 11,786 pupils in their schools. Many of the churches have efficient and useful native pastors.

—Revs. C. Greenfell and W. Comber, who have been laboring some time among the Cameroons in Africa, have been placed by the Baptists of England at the head of an expedition to organize a mission on the line of the recent discoveries of Stanley, on the Congo. They will go to the interior by the way of San Salvador—a route by which he assures them they can reach a larger number of people than by any other.

—The Emperor of Russia has lately presented to the Baptist pastors and churches that are located along the shores of the Black Sea and in the central provinces thanks for their loyalty and patriotism. These churches have, during the last four years, received about two thousand persons into their communion.

—In Italy the Wesleyan Methodists from England have 1,300 communicants who, not long since, were Roman Catholics. The American Methodists have, in different places, nine congregations, made up of former Romanists, In Montreal, the Rev. George B. Tanguay, who was formerly a French Canadian priest, has left the Romish church, and is now studying in the Presbyterian college.

N. C. A. Receipts for Dec., 1877.

PUBLISHING HOUSE FUND:

E S. Harvey, St. Charles, Minn., by H. H. Hinman	$10 00
John Kitchen El Paso, Ill.	8 00
C. W. Sterry, Rowe, Ill. (note)	5 00
Collected by General Agent, J. W. Hoobler, $10, J. A. Rouser, $5	15 00

ILLINOIS FUND.

H. W. Marsh, Elmwood, Ill.	5 00
Ezra A. Cook, Chicago	20 00

INTEREST.

On note No. 27, J. F. Padelford	2 00
" 99, P. Smith	2 00
" 106, D. H. Seamans	8 00
" 8, J. Blanchard	3 60
" 88 and 89 by John Milner	2 40
" 101, H. W. Marsh	70
" 234, C. W. Sterry	75
Rent	90.65
Total	$163.10

H. L. Kellogg, Treas.

News of the Week.

– A colliery at Summit Hill near Pottsville, Pa., was set on fire last week by incendiaries, and a large district is endangered. As the coal burns the ground caves in endangering life and property. On Saturday the breaker and other buildings of the Ellangowan colliery were burned at a loss of $100,000, throwing 300 men out of work.

—The Woman's Rights National Convention is being held this week in Washington. The convention advocates a sixteenth amendment to the Constitution.

—A South American steamer went to pieces on a rock off the Chilian coast, Dec. 20th. Only 30 persons were saved from 124 on board.

—With a view to obtaining an additional safeguard against the fraudulent practice of "washing" cancelled postage stamps, the Postmaster-General has directed specimens of the one, two and three cent denominations to be prepared with enclosed borders of white around the rest of the designs. The adoption of these new styles will probably be officially ordered at an early day.

—Since the first of last January the American Society for the Prevention of Cruelty to Animals has prosecuted 525 cases of cruelty in New York and Brooklyn. Of these 487 resulted in the conviction and punishment of the offenders. Special agents or street patrol turned out of harness 1,961 horses that were lame and sick. The agents humanely destroyed 1,202 horses and 460 small animals.

—The customs returns at New York show a large increase in the imports of Japanese goods, the trade between the United States and Japan having grown nearly three hundred per cent. since the Centennial Exhibition.

—Minister Waddington has notified the foreign governments that the French Cabinet will, in the event ot a conclave, conform to the understanding subsisting among the four Catholic powers as regards the internal ecclesiastical policy of France. It will defend the public worship estimates from those wishing to assail them, but will protect secular society from clerical encroachments. In regard to the Eastern question, M. Waddington thinks France may preserve a purely expectant attitude until the belligerents have opened negotiations, and when her opinion is asked she will give it with the candor authorized by such an attitude.

London, Jan. 7.—A Bucharest correspondent says: An officer from the Czarowitch's headquarters states that General Radetzky has crossed the Balkans through Schipka Pass, the Turks having abandoned their positions previously because of the severe cold.

St. Petersburgh, Jan. 6.—An official telegram shows that Sofia was entered on the 3rd inst., after a skirmish, in which the Russians lost only twenty-four men.

A telegram from General Gourkha announces that a desperate engagement occurred Jan. 2 near Bogrov. The Turks attempted to surround five battallions of Russian infantry and a brigade of cavalry, but were defeated. leaving 1,000 dead on the field. The Russians lost 200.

The Russian detachment under General Dandeville, which supported General Gourkha in his movement over the Balkans, had fifty-three men frozen to death in one night, and 820 were frost-bitten.

An official dispatch states that the Russian loss in crossing the Balkans, however, was not so great as at first supposed. The Turks suffered enormously, and immense numbers of sick and wounded were found in their positions. On Dec. 31 the whole plain of Kamarli was strewn with Turkish corpses.

—An exchange says: "Accounts from Plevna are to the effect that the sufferings there during the siege were almost without precedent or parallel. The wounded and dead lay together in heaps, and carted off in indiscriminate inhumanity, were thrown aside to waste and decay. Birds, dogs and other scavengers preyed upon the dead and often upon the helpless living, filling the air also with their horrid howls and shrieks. Of prisoners taken by the Turks, none were treated in any other way than cruelly, and suffering from wounds, sickness, exposure and want, they presented a spectacle appealing for pity even from a Turk. Indeed, since the days of Libby and Andersonville, we have heard of nothing approaching this Turkish barbarity in recklessness of all that is humane and compassionate. The Turkish name is further blackened by the awful atrocity. As for Osman Pasha, whose bravery was so much admired and who was receiving the sympathy of many who appreciated his daring, he cannot henceforth be regarded with any other feeling than that of disgust. It was in his power to alleviate the miseries which he could not entirely relieve, but instead of this, he saw them unmoved and rather gave them the sanction of his authority."

—The Shah of Persia has reduced the taxes of his subjects by one-half for the next fourteen years, because of the large amount of gold taken from the recently discovered mines of Ahmedabad, near Tahidj, and of the prospect of further large receipts.

MARKET REPORTS.

Chicago, Jan. 7, 1878.

GRAIN—Wheat—No. 2		1 08½
" No. 3		1 01½
" Rejected	89	89½
" Minnesota	1 09	1 14
Corn—No. 2	43	43½
Rejected		35
Oats—No. 2		24¾
Rejected		22
Rye—No. 2		66½
Bran per ton		11 50
Flour—Winter	5 50	7 00
Spring	2 75	5 70
Hay—Timothy	8 75	10 25
Prairie	5 00	8 00
Mess Beef	9 50	11 00
Tallow		7½
Lard per cwt		7 37½
Mess pork, per bbl		11 25
Butter medium to best	14	30
Cheese	6	12½
Beans	1 00	1 85
Apples per bbl	3 00	4 00
Dressed Hogs	4 50	4 75
Poultry—Chickens per doz	2 00	2 50
Turkeys per lb	7	9½
Eggs	18	20
Seeds—Timothy		1 31
Clover	4 70	4 80
Flax		1 33
Potatoes per bu	40	50
Broomcorn	3	6
Hides green todry flint	8½	15
Lumber—Clear	30 00	35 75
Common	14 00	15 75
Shingles		2 50
WOOL—Washed	34	43
Unwashed	20	27
LIVESTOCK Cattle Choice	4 70	5 20
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New York Market.

Flour	$3 00	6 00
Wheat—Spring	1 20	1 23½
Winter		1 42½
Corn	58½	60
Oats	35	43
Rye	71	74
Lard		8
Mess pork		12 60
Butter	9	23
Cheese	7	12½
Eggs	23	26
Wool	10	58

[From the Glen's Falls (N. Y.) Messenger.]

Ode or Hymn to Masonry.

Mr. Editor: The following ode which I offer for your columns I found in a small volume of one hundred pages, entitled, "Key to the first Chart of the Masonic Mirror; for the Use of the Fraternity of Free and Accepted Masons, on the First Seven Degrees." This work was copyrighted by Henry Parmele as author, in 1819, in the eastern district of Pennsylvania, and published by S. Converse at New Haven in 1825. It was dedicated as a complete pocket companion to the "Officers of the General Grand Chapter, the Grand Chapters, and Grand Lodges; Subordinate Chapters and Lodges, and the Fraternity of Free and Accepted Masons throughout North America," etc., by the author.

This little book came into my hands as a present from a bookseller in 1855, given me as an old and useless thing on his shelves; and so I have studied it occasionally for the *antiquities* and *pretensions* it sets forth for the said order before the Morgan exposure in 1826. Many curious things might be brought out of it for the entertainment of of your readers, but at this time I will only ask you to publish the ode, as a gem of Masonic devotion, adding a few queries by way of comment or inquiry. Please insert it and oblige.

Hail, Masonry divine!
Glory of ages shine,
Long may'st thou reign!
Where'er thy lodges stand
May they have great command
And always grace the land,
Thou art divine.

Great fabrics still arise,
And grace the azure skies—
Great are thy schemes.
Thy noble orders are
Matchless beyond compare;
No art with thee can share,
Thou art divine!

Hiram the architect
Did all the craft direct,
How they should build;
Solomon, great Israel's king,
Did mighty blessings bring,
And left us room to sing,
Hail, royal art!

Queries.—If Masonry is divine, as this song claims, why should not all Christians—male and female—yes, *all men* of all classes, embrace and promote it? Let it be promoted by a system of efforts as religion is diffused, so that all may know and accept it for their guidance and salvation; for it has often been claimed, that if its principles were lived out it would be a good enough religion, and even better than that of our Christian churches.

But really, to be serious in this matter, is there not some buncombe in this ode, as well as in the pretensions of this so-called divine system of Masonry? What does this line mean?

"Great are thy schemes;"

and these two?

"Where'er thy lodges stand,
May they have great command."

Is there any undue assumption here? any unholy ambition in the Most Excellent General Grand High Priest of the General Grand Chapter of the United States? any reaching for power in the

"Great are thy schemes"

of the Deputy General Grand High Priest, or of the Grand King of the Grand Chapters of any of the States?

Plain American citizens are beginning to be a little suspicious such high sounding titles and the possibilities they may cover. Let the light shine for all.

American.

Glen's Falls, N. Y., July, 1877.

Oxford University is one thousand years old, and has an annual income of one million dollars. It has a library of five hundred and twenty thousand volumes.

In 1861 there were in the United States 239 colleges, with 28 000 students. In 1875 there were 355 colleges, 26,000 students, and 2,100 graduates. Besides these there were in preparatory classical schools 26,000 more students, and in the 222 women's colleges, 17,000 students and 490 graduates. There were also 74 scientific schools, with 7,000 students.

In General.

—A correspondent states that the rock at North Elba, beside which John Brown is buried, and which bears his name carved in large letters on the solid rock, is now much defaced by other inscriptions made by chance visitors, for whose use a hatchet or chisel is kept conveniently near the foot of the rock.

—John Taylor Innes has an article in the *Popular Science Monthly* on the trial of Jesus Christ before Pontius Pilate. He subjects it to a searching analysis in the light of what is known of Hebrew and Roman criminal jurisprudence, and concludes that the proceedings were irregular and illegal from beginning to end.

—A new Pompeii has been discovered in Italy. At the foot of Mount Gargano a buried town has been laid bare, the houses being twenty feet below the surface. A temple of Diana was first brought to light, then a portico composed of columns without capitals, and, finally, a necropolis covering nearly four acres. The Italian government has taken measures to continue the excavations on a large scale, and has already discovered a monument erected in honor of Pompey after his victory over the pirates. The town is the ancient Sipontum, of which Strabo and Livy speak, and which was buried by an earthquake.

—The amount of sugar annually consumed in Great Britain is 900,000 tons, being about sixty pounds for every one of the population. Raw sugar, when imported, contains from 2 to 3 per cent. of impurities. As much as three tons of stones have been found in a single cargo. According to experiments made, as many as 100,000 mites are sometimes found in a pound of raw sugar. A case was lately before the circuit court, Glasgow, which showed that arsenic was mixed with sugar. A captain was charged with causing the death of several seamen by serving out putrid pork to them, but, on the sugar being analyzed by Dr. Maclagan of Edinburgh, it was found to contain sufficient arsenic to cause death. This sugar was supplied to the ship at Callao.

—Cyrus H. McCormick has won a suit against the Pennsylvania railroad, which will be of considerable interest to travelers. The ground of the suit was, in brief, that after Mr. McCormick's baggage had been placed on a train at Philadelphia, and his demand for its return had been refused, on the ground that its removal would prevent the starting of the train at the proper time, the baggage was carried to Chicago, stored and destroyed by fire. Mr. McCormick recovers its value, with interest—in all more than $15,000—the court holding that the road, having taken his baggage without his consent, was responsible for it. The decision seems eminently just, and may afford the traveling public something of that protection against the baggage-carriers and baggage-smashers of which it is often in need. They made a mistake when they selected "reaper McCormick" as their victim. He is a man who means to deal fairly by others, and to spend his last cent rather than have others deal unfairly by him.

—News has been received of the success of the oil tests in progress in the Cumberland Mountains in Kentucky and Tennessee. There is a general belief that the region is even richer in oil than that of Pennsylvania. One or two wells are already turning out considerable quantities of oil, but not at accessible points. Recently Pennsylvania parties have been engaged in sinking wells near McKinney's, a small town on the road at the foot of the Cumberland Mountains. Despatches say that they have struck oil, and that in large quantities, and that it is being brought up by the sand-pump. Excitement is already beginning to run high at Cincinnati, and investors are eagerly making inquiries into the matter. One company of Cincinnatians now own 400,000 acres of land in the new oil regions. It is estimated that 20,000 oil wells have thus far been dug in Pennsylvania and West Virginia, at an aggregate cost of $192,000,000. They have yielded about 88,000,000 barrels of oil, valued at the wells at $3200,000,000 or $400,000,000 at the seaboard.

The Rev. Dwight Temple, of Chattanooga, Tenn., states the following fact of the Fisk University for colored students in Nashville: "Out of 246 students there are not more than a dozen who are not Christians. The reason for this large proportion is that our young people do not often have an ambition to become educated until they become Christians."

Temperance Items.

—It is announced from Washington that the Secretary of War has ordered all employees of his department, except General Sherman and staff, "to abstain from intoxicating beverages between 9 A. M. and 4 P. M." If intoxicating beverages are harmful and tend to interfere with the proper discharge of official and clerical duties on the part of subordinate employees, it may fairly be queried whether the abstaining rule ought not to be applied also to the heads of military and civil service. And if abstaining from intoxicating liquors is in itself a good thing, and deemed essential to the proper performrnce of public duties from 9 A. M. to 4 P. M., would it not be a judicious rule of individual conduct for all at all other hours as well?—*National Christian Advocate.*

—The more thoughtful among the Murphy workers are becoming convinced of the necessity of legislative action to complete the succcess which has been so far achieved in the temperance reform. They are beginning to see, as never before, that such action is an absolute necessity, and they are getting away from the proposition that we must not bring the temperance question into politics. The anti-temperance men have already introduced it, making a square issue with the advocates of the cause. The Delaware *Signal* says truly: "If party shackles were removed, so that men could see clearly, the people would be ripe for prohibitory legislation to the fullest extent." It must come to that at last; and the sooner temperance men, and all lovers of their country, whether identified with the temperance movement or not, become awake to the fact, the sooner the work will be accomplished. Legislation must be progressive. It ought to advance with the progress of public opinion. But the objective point is the entire elimination of the traffic in liquors.

—From trustworthy figures just compiled regarding the liquor traffic, it appears that there are nearly twice as many drinking saloons in New York as in any other State. The exact number is 23,854. Illinois follows with 16,548, Pennsylvania with 16,105, Ohio with 14,248 and California with 8,408. In Massachusetts there are only 6,386 saloons, while in the comparatively insignificant District of Columbia, the seat of National Government, there are no less than 1,105. North Carolina heads the list with 1,025 distilleries, while New York has only 111 distilleries. In addition to these, however, there are 379 beer breweries in the State. On an average there are in the Union one drinking saloon for every 280 inhabitants. Considering the proportion of the population, most of the whisky is consumed by our brethren in the South, while nearly all the beer is drank by the people of the West and North.—*New York Times.*

The manner in which the oath is administered in the majority of our courts is shocking to Christians, irreverent to God and simply a mockery. It may be answered that the abuse of a thing does not make it wrong in itself. Suppose that its use is wrong, its abuse cannot make it right. But grant for a moment that it is right in itself. Does not the fact that it is abused in the majority of cases so that its effects are evil, prove that its use is wrong? The manner in which the oath is now administered is abusive to God and all upright men. While this abuse continues its effects are evil. It will continue until the majority of petty politicians who run our courts become men of true Christian character. To bring about this change, if we may judge from present circumstances, will require ages. Hence the only mode of remedying the evil at present is to lay aside the oath.

We believe that if the oath were thrown aside altogether and the penalty for false testimony retained as it is, the testimony given in our courts would be just as reliable as it now is. If any one doubts that this would be the case, we would refer him to the evidence given by those persons who, believing the oath to be wrong, testify upon affirmation, in comparison with that given under oath. And upon examination, he will find that the ratio of false witnesses to the true is less among the former than among the latter. Or, if he thinks these persons are more conscientious than the rest of mankind, we would refer him to the evidence given before committees of the House of Lords and that before committees of the House of Commons. In the former it is given under oath, and in the latter only on affirmation. A careful examination of the evidence given before each has been made and upon comparison it is found that the ratio of true to false testimony before the two houses does not materially differ.—*Wheaton College Record.*

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NO. 29.

Secret Societies.

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[illegible]ther and is just the [illegible]vertisement page 15.

Chicago, Ill.

Publishers' Department.

We wish ALL the readers of the *Cynosure* a Happy New Year—a year spent in the service of Christ and in practical communion with him.

We have been made glad for the last ten days by the great number of *renewals* that have come in for the *Cynosure*. We prize them more highly even than new subscriptions.

Dr. H. W. Marsh, Elmwood, Ill., sends a club of forty-eight, and writes: "I have done what I could up to this time, but I can assure you that I shall not relax my efforts, and that at my family altar, night and morning, I will not forget you, and our noble reform. You will see that while the majority are renewals yet I am sending some new names. Hoping and praying that the time will soon come when the secret conspiracies that now seem so popular may be estimated by the people at their true value, I remain your brother in Christ."

Jos. Graham, Birmingham, Iowa, sends a club of fifteen for one year each, and writes: "I think we will be able to increase the list to at least twenty or more. The leaven is working wonderfully."

G. J. Shoemaker sends a club of fourteen, for one year each, and writes: "There are several more who wish the paper."

Mrs. E. Jenks, Cheshire, Mass., sends us a club of thirteen, for a year each, and writes: "I have a little hope of adding to the club. I will try."

Jos. A. Laird, Wayne, Iowa, sends a club of twelve, for one year each, and writes: "Most of these have been readers of the *Cynosure* for the year that has just past, and believe that its teaching is true. All think it is doing a good work."

Wm. Worth, Starksboro, Vt., and W. K. Morley, Brush Creek, Iowa, sends a club of eleven for a year each.

Calvin Marshall, sends nine for a year and two for six months each.

Amos Foslow, Hicksville, Ohio, sends eight for one year each, and writes: "I'll try and send more soon."

N. Bourne, Cedar Rapids, Iowa, sends six for a year each.

Hiram Summy, Pleasantville, Ia., sends a club of four for one year, three for four months and four for three months.

J. W. Suidter, Sharon, Wis., Gideon Preston, Seymour, N. Y., and Jos. Craig, Lima, Ind., send clubs of five for one year each.

John A. Gordon, Roseville, Ill., James Auten, Galion, Ohio, and Messrs. Warren & Eastman, Warren's Corners, send clubs of four subscriptions for one year each.

J. C. Lukens, Deersville, Ohio, sends three for a year and one for six months.

Warren Parker, Cornton, Vt., sends three for a year each.

Rev. J. S. Rice, North Pownal, Me., sends two for a year each, one for six months, and one for three months.

Aaron Phipps, Eagle Harbor, N. Y., although sick sends his renewal for a year and three for three months each, and writes: "While lying here on my back, I tackle every one who comes to my beside to promote the cause."

Several others have sent in one or two subscriptions. The harvest weeks are passing. The above report shows that some are improving them. Harvesting is hard work, but its claims are pressing and brook no delay. It is also joyful work.

Hear the call from two of the harvesters, "Brethren all over the land, let us take hold of this matter with a *will*, and sow the *Cynosure broadcast*, and in 1878 a glorious army of zealous opposers to secret orders will take their places with the advancing hosts of God, to battle for a free government, and a religion that has a Christ in it."

G. N. LeFevre, Lewisburg, Union county, Pa., sends two new names and writes: "If money was in free circulation, it would not be hard to make up a club of ten * * Light is what is needed and the *Cynosure* is giving it."

Preston Allen, West Newton, Ind., writes: "Almost everybody wants the paper, but no money is the cry."

J. H. Austin, Burlington, Iowa, writes: "I expect to send more subscriptions to the *Cynosure* in a few days. The mud has blockaded the travel here."

Albert Holt, Carthage, N. Y., writes: "I have been trying to get subscribers for some time back, and I mean to keep on trying."

Asa Warren and A. Eastman, Warren's Corners, N. Y., send four renewals, and write: "This is the commencement of the united efforts of two uncompromising Antimasons, who are willing to put in their best efforts, free of charge, for the success of your excellent paper and the glorious cause it represents. We now give this timely notice to all who took the *Cynosure* in our club last year, that we are anxious to receive and forward your subscriptions for 1878. Our club numbered 29 last year. This year it ought to be twice that number, and can be just as well as not, if each one will lend a helping hand. Brethren what do you say? Will you help spread the *Cynosure* in Niagara county? That paper ought to be a permanent fixture in every family in the land."

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING JAN. 5, 1878, from J Augustine, H Archer, J S Amidon, J H Austin, A Acker, W W Ames, J Auten, N Bourne (2). D Booth, B Bohrer, J V Baker, O Brooks J F Bourne, W W Blanchard, E Bascom, W Barney, G Clark F Christian, A Calhoun, G Crook, H M Cushman, H W Clark, A W Curtis, J Chapin, J Craig, H Cheyney, Mrs. C Church, W P Clark, J J Deen, A Eastman, D S Faris, J Foreman, A Foslow, F F French, E C Guild, H Gaines, G Goodell, J C Graham, J Graham, B Gaddis, J Gordon, A S Hammond, A O Howell, H H Hinman, A Holt, M Harmon, J Hodgson, J Henderson, J M Howard, O C Harrington, Mrs A Hull, A Honeywell, Mrs E Jenks, J C King, J A Laird, J C Lukens, G N LeFevre, H W Marsh, M N Mills, J Master, R A McAyeal, T McClurkin, W K Morley, C Marshall, P Minton, P Nicklas & Bro, Mrs P Prince, G Preston, A Phipps, W Parker, W Quine, H I Rhode, J S Rice, S H Spencer, R Stratton, J P Shattuck, B Smith, S H Summy, S G Stewart, J W Suidter, R L Smith, G J Shoemaker, A C Staples, C W Sherman, C Stegner, G Trott, F R Tobias, J Viall, D Varney, M Veenboer, W Wendt, E A Washburn, S Ward, W Worth, F H Waugh, A Warren A W Wheeler, J P Yocum, S C Young.

Books and Tracts sent during the Week ending Jan. 5, 1878:

By Express.

A Ellithorp, A Bazer, J M Nodreift, Dr H W Marsh.

By Mail.

Rev W L Potter, T C Fielding, E C Jones, S H Fuller, I Kauffman, R Wheeler, J T Fee, C W Yost, G Herr, J V Baker, C Morris, G W McKee, T J Crawford, E P Wentworth, J M Jones, W A Torrey, C O Porter, J E Bayden, A Fales, L Marshall, S M Kean, H Eaton, M B Mead, J M Webster, J W Eaton, D W Gates, J E King, J F Clymer, Mrs A E Jenks, D Bucklin, Dr Cole, Rev Fish, Rev Evans, Rev Gordon, Rev Scott, Rev G Pentecost, E Best, Mrs J Cadwell, O P Gifford, Rev Price, W Flunket, A C Osborn, C Richmond, W P Bennett, D Shepardson, C E Van Allen, R F Alyer, W Bliss, J Walker, Mrs. R Loomis, D J Dean, M C Glathery, J Pratt, P Kane, Dr W G Cox, J P Yocum, H E Washburn, D D Woods, B O Spaulding, J Funk, J W Massie, C E Walters, G F Goodbut, H I Rohde, J M Jordan, L Estes, A J Grosvenor, W Worth, E Bascom, P Woodring, M Leonard, W Schrage, C J Hutchinson, J Trump, S Wittenberg, H V Dudley, W F York, F Cressman, H J Keller, P Minton, M C Mahan, F M Gideon, A Acker, E K Parmelee, J Willan, C D Edgerton, O C Harrington, T Falls, R Shaw, S Turman, A Phipps, J Gipple, Rev S C Kimball, W J Speer, M Cole, Rev C W Sherman, A J Bounds, W A Erwin, W J Ellis, W A Pratt, D G L Smith, P Allen, H H Blanchard, L L Walton, W E Stanly, G L Whitaker, S W Baugher. J G Kingsbury.

Donations to the Tract Fund.

H Wendt, 50c; Mrs A E Jenks, $2.00.

ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words, etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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CHICAGO, THURSDAY, JAN. 17, 1878.

VOL. X., No. 16.—WHOLE NO. 408. WEEKLY (post paid) $2.20 A YEAR.

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Notice.

The General Agent has arranged for a lecture trip in Illinois, beginning at Lanark, Carroll county, Jan. 17 and 18, thence southward as far as Sparta, in Randolph county. Parties wishing lectures along the line of the Illinois Central or Alton and St. Louis railroad will please address him as follows:

Jan. 17, 18, Lanark.
Jan. 21, 22, Lostant.
Jan. 23, 24, Wenona.
Jan. 25, 26, Bloomington.

PAST MASTER RONAYNE'S APPOINTMENTS.

OGDEN CENTER, Mich., Jan. 10, 1878.

Yellow Creek, Ind, Jan. 13, 14, 15, inst.
Silver Lake, Ind., 17, 18, 19.
Roann, Ind., 21, 22, 23.
Senecaville, Ohio, 28, 29, 30.
Stafford, Ohio, Feb. 4, 5, 6.
Huntsville, Ohio, 11, 12, 13.
Rushylvania, Ohio, 14, 15, 16.
Northwood, Ohio, 19, 20, 21.
———, 22 to 27.
Batavia, March 4, 5, 6.

From Batavia he goes to New England if satisfactory arrangements are concluded. Bro. R. has written several times to N. Lebanon, Pa., in answer to a call, but getting no reply, there may have been some miscarriage in the mails. From Feb. 22 to 27 he will be unengaged, and can speak near Northwood, Ohio, or in Pennsylvania.

Topics of the Time.

The central figure of the Eastern war at length is the angel of peace. The shocks of war that have cleared the way that both parties might behold her are these: In Armenia the successful closing in of the Russian forces about Erzeroum, from which the Turks are not likely to get away only as prisoners. In Bulgaria Plevna has been followed up with vigor and strategy. A strong force pushing west, turned the Balkan range and occupied Sophia without resistance, turning eastward through the warm, rich valleys of Roumelia toward Sulieman Pasha. Another force, co-operating with Gen. Radetzky, who held Schipka pass, crossed the Balkans amid the greatest hardships and reached the rear of the Turkish army at the south entrance to the pass, who fell an easy prey, surrendering some twenty thousand men. The Russians to the east and west of him, Sulieman withdrew his army, and the victors are striking for Adrianople from whence to dictate their terms of peace. The Servians are also victorious and nothing is left of the Turkish army but a few garrisons on the Danube and the Black Sea and a mob hurrying toward Constantinople. The question of settlement comes next. England's war fever having subsided for the moment, she will say nothing until the final agreement, when the freedom of the Black Sea and the Dardanelles will have a part. Germany and Italy have protested to the Porte that the English fleet must not come to Constantinople unless they are permitted also. Bismarck is determined that England shall make no demonstration except as an avowed ally of the Turk. The importance of this movement cannot be exaggerated, and will serve as a reasonable check to the ambition and bluster of Beaconsfield. Before the close of another week the war will doubtless be over and the preliminary arrangements for a new treaty be made by the European powers.

Mr. Moody has given another important and striking application of the Scripture teaching on *separation* to the so-called sacred concerts. In one of his lately printed discourses occurs this stirring passage: "A Christian should not be 'unequally yoked together with unbelievers,' and therefore should keep out of secret societies. A Christian young lady should not marry a Christless young man. I used to think the hour of death the most solemn of all. But now I believe the hour of marriage is yet more solemn. More misery results from unhappy marriages than from any other cause. There is an excursion going to Boston to-day to a 'sacred' concert. God help the nation if we are to go on in this way. Just put in the word 'sacred,' and away goes our Sabbath. And how can a church hope to prosper when turned into a theater, with its own members for amateur actors? Or how prosper by getting up fairs, oyster suppers, with grab boxes and such things, or perhaps the sale of the privilege to kiss the handsomest woman in the room, or some such iniquity? This is done to induce the worldly to help the church. But the church don't want such help. You lose by mixing up with the worldly. A lady allowed her canary bird to fly out among English sparrows. As a result, the singer lost all his notes, and very soon he could only 'chirp, chirp.' So Christians mix up with the worldly, and soon they lose their voice, and when they get up in meeting they can only 'chirp, chirp.'"

The trade union riots of last summer benefited the community in two ways: it was seen by all that the secret lodges were behind all the disturbance, and the violence and lawlessness of the time was seen to come legitimately from their teachings; the reaction is killing out the lodges most active in the strike. The Brotherhood of Locomotive Engineers, which was the best organized and most powerful of the railroad unions, is now nearly dead. On some roads the order to prohibit the future employment of members of the order was made by the companies at the request of the men themselves who wanted an excuse for giving up their lodge charters. Since September 1st about one thousand men have left the Brotherhood, or have been expelled for non-payment of dues. A loss of two hundred and fifty members was caused by the action of the Pennsylvania and New York Canal and Railroad Company, compelling all members to leave the order or their employ. The Atlantic & Great Western has for years been the reliance of the Brotherhood, but now its engineers have accepted a reduction of wages and have withdrawn from the order. A year ago when the strike began on the Boston and Maine road, Chief Arthur could boast of an almost invincible organization. It had been uniformly successful in a number of strikes. The first check it ever received of any moment was from the prompt action of the Massachusetts Legislative Committee under the lead of Charles Francis Adams, Jr. The history of its downfall is premonitory. Other secret orders are no more immortal than the Brotherhood of Engineers.

The Pope has outlived his old enemy, Victor Emmanuel, the first king of united Italy, and is showing great vigor for an old man so often reported at death's door. At a private consistory on the last day of 1877, he conferred the red hat upon Cardinal Manning of England, and four others, and announced eleven new bishoprics, nine of them in this country. Cardinal Manning has been authorized to negotiate for the removal of any difficulties that may arise to prevent the introduction of Romanism into Scotland; and at the same time, he, with other leading Romanists of England are admonished to cease writing for the reviews in defense of their belief against the pens of Gladstone and other Protestants, since they would thus assist the sale of heretical journals. Thus, like Freemasonry, Rome hides behind a subterfuge when she can no longer successfully defend herself before intelligent men, and retreats into silence.

THE ORDERS OF THE CRUSADES AND THE ORDERS OF MASONRY.

BY FREDERIC GREGORY FORSYTH.

Masonry sets her claim back to the very dimmest shades of antiquity. The mysterious signs that were known to David and Jonathan she counts as her's.

Secret societies have always been with men. And probably the very letters which we use in daily life, in the court, in the church and in the counting-house, were once the symbolic emblems of ancient secret societies.

When the Christian religion began to be extended in the world by teachers and by pilgrims, philosophy held converse with its tenets, embracing some which were mistily known to it before, and building up new sects upon its new ideas. These new sects were neither entirely religious nor entirely philosophic, but were limited in both, and therefore bigoted. Mysticism, among these, held an important place. This especial belief commenced with an acknowledgment of the union of the flesh with the spirit, which had happened since the fall of man. This fall was that of the spirit into the flesh, from the highest to the lowest stage of the creation; for nothing can be lower than matter. As these two were recognized to be united, or rather, as the spirit was felt to be in the bonds of the flesh, the Mystics did everything in their power to weaken the earthly ties which bound the soul.

So far they went in religion. In their philosophic views they decided that man had a chief end, a desire in life that was good. And, no matter how much he labored and prayed he could never realize that good. Therefore man's destiny remained unaccomplished at his death. Man must then, they argued, live again, in order to finish this object, the essence of his being, which could not be fulfilled here. This renewed existence must, they thought, be purely a spiritual one, as man's course was ever prompted to spiritual good.

Why they so readily accepted the belief in an after life, was, not only on account of their desire to credit it, but also because they saw that everything in the world hastened to its maturity of perfection while man was a long way from his. And it was contrary to that philosophy

which they mingled with their religion, to declare that man's end, the highest in the creation, should miss its destiny while all the lower forms accomplished theirs.

Then, as they recognized the spiritual being as the true life of man, and the body as the constant burden, the chain to earth and the hindrance to perfected desires, they sought in their lives here to weaken the links of the chain, to punish and and lacerate the body, and to unburden the soul, so that when the last moment would arrive, its flight would be joyously taken toward everlasting perfection, the consummation of its desires. It was in the carrying out of this work that many opposing powers arose, which shaped their courses in all directions of the mental horizon.

One result of their declaration concerning this life was that no matter what man might do, he never could reach good and that all exercise was, on this account worthless, there was no good to be attained, and no bad to be sought after. They, therefore, became hermits and monks, living in the dens of the wilderness and in the cells of the monastery. All physical and mental action was prohibited. But the mind overcame the will, and though they could not think they had to contemplate. Every energy seeking an outlet centered in this. And their dreams soon became more real than their very wide awake realities. All their denied affections and longings were brought to life in these dreams. They became, to their clouded minds revelations from heaven, communications with the Deity. That which they saw in their dreams of heaven entered into their daily lives as symbols of the higher existence. It was from the interpretation of these supposed revelations, that the end of the world was preached, and the Crusades excited to gain the Holy Sepulcher from the hands of the Infidel.

The Crusades themselves might have been more completely failures, if it had not been for an other order, which was brought into life by the existence of wrong and misery on the earth, and which had in it the desire of aiding and benefiting mankind, but more especially those who joined its ranks of exalted members in the purity of enthusiasm for its holy laws.

Chivalry appeared before the Crusades were preached. It was formed by a company of noble barons in the land of France, to protect themselves from the encroachments of their more powerful neighbors. It was not a secret society. It was open to any eligible person. And the things which were required were nobility of birth and of nature. Its laws were to maintain honor and to recognize magnanimity and courtesy, to speak the truth, to succor the weak and oppressed, and never to turn the back on the foe. But when the Crusades came and the followers of the Cross hastened to the Holy Land from every part of Europe the many foreign interests were opposed to unity of action. A king was therefore chosen in Jerusalem, to whom all were to give obedience. But as none were his natural subjects there were many factions and cabals, yes, and even independent powers.

At Amalfi some pilgrims founded the religious orders of St. Mary and St. John the Almoner. These were only to relieve pilgrims and Christian travelers on the road. And their members were to devote their lives to the good service of humanity. They had peculiar vows and wore black robes with a white cross of eight points thereon. Princes, as soon as they heard of their organization and intentions, in their zeal for religion which the times inspired, conferred lands and benefices upon them, until their growth was felt in Europe.

Raymond Dupuy, a crusading knight, being elected to the head of the St. John order thought he would turn its wealth and its powers to the benefit of the state. This order became military in the reign of Baldwin du Bourg. It was divided into three classes, knights, clergy and serving brethren. The knights were noble, and commanded in peace and in war. Above all this was not a secret society. Its object was war against the Infidels, and protection and comfort to Christians. Their reward they were taught to expect from on high. But distinctions, unless natural, are fallacious. And the Bishop of Acre said that in his time (1228) they were buying castles and towns, conquering territories, and living like princes of the earth.

Another order, called the Red Cross or Templar, originated differently, but with the same object to pursue. Some knights, animated by religious and military frenzy, entered into a solemn engagement to aid pilgrims and travelers and to fight against the enemies of the Cross. They took the rule of St. Augustine, and bound themselves by oath to obey the commands of their Grand Master. They were called Templar because their headquarters were in a palace near to the Temple. As they grew in numbers and in power they assumed a white robe with a red cross, for distinction, and bore to battle a banner which they named Beauseant. This order was also divided into three classes, servants at arms, esquires and knights. Soon after they took another flag to war, of black and white stripes, sig-signifying love for friends and eternal hatred for foes. Every member, at the time of his initiation, was called upon to resign his individuality, property, thoughts and all, to the higher diction of the Grand Master.

Both orders expanded. And, through gifts and privileges, became powerful, but in different ways. The St. John order was composed of men who were not so bound as those of the Templar. The result was that one was great in its parts while the other was only great as a whole. From the one members retired into the ranks of the nobility and gentry. But from the other there was no retirement. The order of the Temple became a strong despotism in the midst of Europe. The Grand Master considered kings as beneath him and treated one of them with contempt. But Philip the Fair was a king, and he would rule. Much more, he would punish his enemies, and rid Europe of a curse. The order of the Temple was full of crimes and misdemeanors. He brought accusers against it and made it odious to appearance in the earth. He bound a cardinal, who was anxious for the papal throne, to grant him one thing if he would use his influence to gain for him the tiara. And on his election as Pope he told him that the thing was the destruction of the order of Knights Templar. It was granted. And, under the benediction of the church the king of France overthrew those temples of iniquity, burning some, torturing others and pardoning a few. Nearly every land discarded the order. And their benefices and possessions were given to the St. John order of the Hospital. But a few years and this too, not having that servile submission to one man's will which characterized the Templar, became reduced in numbers, through losses at Malta, until this the good went to keep company with the good in the hearts of true men.

We hear no more of the names of these societies until they were resurrected by the trowel and hoe of Masonry. The Masons have as much right to assume the name and past purposes of these orders as one man has to sign another man's name. These orders were raised by fanatic superstition into action. And when the cause was executed its destiny was completed and it was buried with the bodies of its last disciples. The Knights Templar, the Knights of St. John and the Knights of Malta are not themselves but Masons disguised.

In old times these orders were open to the noble and worthy alone. Now, any low villain, if he is a Mason, can belong. But the Masons claim to be an offshoot of these. If this is really so they must have sprung from the degenerate order of Templar, that Philip the Fair had to destroy in France. On the whole, I think it likely that they are a continuation of the Knights Templar, in some respects. For this, when the object of the Crusades was removed, being under the despotic rule of one chief, turned to politics as the next highest thing to advance the potency of the order. Secrets now might, and most likely did, creep into it. Secrets for its own unimpaired growth and maintenance in power. From a good it began to be an evil. It sought, through its leaders, to govern independent of government. It would rule kings. It would advance the interests of its members, right or wrong. This was why it had to have secrets. No wonder it carried the black and white striped banner to battle. It was kind to its friends, contemptuous and merciless to its foes. And who were its foes? The whole outside world, every government, and every other association.

Why the Knights of St. John did not continue is easily explained. Every member had free use of his own will. Many entered it, not only out of admiration for its principles, but also to receive that honor and possible wealth which membership then entailed. As soon as this was accomplished their activity in it ceased, although they bore the name of Knights of St. John. When its object was removed

> It faded away like a late flower,
> Born but to perfume the summer hour.

For there was none of sufficiently delegated power to hold the members together.

This, then, is what Masonry boasts of, to continue the orders of the Crusades. But they are not the orders of the Crusades, they are the orders of Masonry. And when we behold them in all the insignia of nobility and chivalry we must remember who and what they are, and consider it a grand masquerade.

"*Better than the Christian Religion.*"

A good Mason must be a very good man, say the craft. Hence Masonry must be very good; equal to the Christian religion and even better, think some.

Of course, if Masonry is as good as Christianity, then all kinds of lying, thieving, and coveting are permissible; and are religious virtues.

Heretofore the impostors of the world who sought to supercede Christ and Moses, have been individual men; but it has taken a modern democracy to set up a secret club of men as better moral teachers than Christ. Democratic men are less disposed to dispute the pretensions of a club than they are of an individual; and it is an idea as charming as it is novel, that a man, by devotion to a club, may get office, have corrupt friends, thrive in Wall street and still be better than a Christian. Hence modern imposition thrives better than it did formerly, when the impostor had to stand or fall on his own merits, in the face of people and kings.

We have before us a list of twenty four impostors, rivals of Moses or of our Saviour, who flourished at different periods between the years 434 and 1682. Most of these impostors brought calamities upon their people; but nearly all of them perished in their folly or were finally executed by the reigning powers of the various countries where they made their appearance. These

countries were generally under governments of the most despotic kind, which could make short work with killing a mere individual impostor.

But this democratic idea of setting up an entire secret organization as the rival of our Saviour in the moral government of the world, is as safe from punishment and death as it is ingenious. No one can kill the Masonic lodge, the members think: it is better than the church; more practical; better suited to business men and men of pleasure; the gates of hell can never prevail against its ancient land-marks, etc., etc.

We can see no difference, however, in a moral point of view, between one single impostor, like Mahomet, for instance, and a whole set of impostors like those who make up the Masonic lodge. They equally teach false doctrines to the injury of mankind; and the motives seem to be equally selfish and criminal in both cases. No true Christian could ever eat of the fruit presented by either of them. And in our opinion the following saying of our Saviour applies to the one as well as to the other, viz.: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; [or even better than Christ] and shall deceive many."

HISTORICUS.

A Picture of War.

The prospect that England will become involved in the present Russo-Turkish war calls to mind this pen picture of Carlyle, which shows how kings and ministers may fight all their battles with the treasure, the blood and the agony of others:

What is the net purport and upshot of war? To my knowledge, for example, there dwell and toil in the British village of Dumdrudge usually some five hundred souls. From these, by certain natural enemies of the French, there are successively selected, during the French war, say thirty able bodied men. Dumdrudge, at her own expense, has suckled and nursed them. She has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest of them can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected, all dressed in red, and shipped away, at public charges, two thousand miles; or say only to the south of Spain, and fed there till wanted. And now, to that same spot in the south of Spain, are thirty similar French artisans, from a French Dumdrudge, in like manner, wending; till at length, after infinite effort, the two parties come into actual juxtaposition; and thirty stand fronting thirty, each with his gun in hand. Straightway the word "fire" is given, and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the slightest! They lived far enough apart, were the entirest strangers, nay, in so wide a universe, there was even unconsciously, by commerce, some mutual helpfulness between them. How then?

Simpletons! Their governors had fallen out, and, instead of shooting each other, had the cunning to make these poor blockheads shoot. Alas! so it is in Deutschland and hitherto in all other lands; still, as of old, "What deviltry soever kings do, the Greeks must pay the piper."

Charles Francis Adams.

The Washington *Chronicle* says of Charles Francis Adams, that he is "not very near the people of the present day; that he has no pulse that beats in unison with the masses, warmly and responsively, and that the nation could never draw near him sympathetically were he placed in the presidential chair." This is as much as to say that Mr. Adams has never cultivated the arts of the demagogue, and declines to adopt fawning and sycophancy in exchange for votes. Eminent ability is conceded to him on all hands, as well as unimpeachable integrity and patriotism. It was fortunate for the country that he, instead of some one of our many small politicians, represented our country at the court of England during the perplexities and complications growing out of the rebellion. He carried us, by his ability and skill as a diplomatist and statesman, through many threatening and imminent crises, and, while averting the danger of our becoming involved in a European war, preserved the national honor and dignity. In all his career as a public man he has shown a devotedness to the interests of his country never excelled.

The criticism upon Mr. Adams as not being "near the people of the present day" involves, in our judgment, a principle in our politics of no little importance. It involves the general distinction between the statesman and the demagogue. Different estimates are put upon the people. Some approach them with fawning and flattery, and profess to be able to wheedle them into the support of themselves for any position to which they aspire. They rely upon the ignorance of the people and pay court to their supposed weaknesses, and through them expect to accomplish their purposes. They appeal to the lowest class of motives and instincts, and, we regret to say, too often succeed in what they undertake. But such a way of getting near the people—the periodical spasm of affability and hand-shaking on the approach of an election—is so transparent that it ought to be seen through, but, unfortunately, is not always, and so the process is continually repeated. Such men would debauch the people and keep them in a condition to be made tools of.

On the other hand, the true statesman, like Mr. Adams, pays the people the highest possible compliment by relying upon their intelligence and patriotism—their ability to discriminate between men and measures, and to act independently and without being driven by the party lash or led in party leading-strings. He does not believe in the necessity of using the low appliances of the politician, or pulling the well-adjusted wires which are laid to make the people move like puppets in any given direction desired by the aspirants for power and place. The true statesman has not the simulated sympathy of the professional politician for the masses; his love of the "dear people" may not be continually upon his lips; but, in a much nobler sense, he has a hearty sympathy with the highest interests and best good of the whole, regardless of personal consequences to himself.

It would be well for our people to exercise watchfulness against those who are so loud and so pertinacious in their professions of regard and sympathy. There is always something which will not bear scrutiny behind; some selfish purpose of ambition or gain. But when a man appears upon the public stage who will not stoop to low and mean devices to secure popular favor; who insists upon maintaining his own dignity and a respect for the honesty and intelligence of the people, it were well to secure him for service in those important positions under the government which demand the brains and the acquirements of the statesman, instead of the tricks and devices of the mere politician.—*The Standard.*

Separatists.

In the history of the Christian church, there have been two classes of men who have separated themselves from established ecclesiastical organizations. The one does so for greater purity; the other, to be less pure. The latter class often claim to be reformers. They are retrograders—ecclesiastical backsliders. The former class have a noble record; the latter, always an ignoble ons. The latter generally fail, perishing of their own principles, or being swallowed up by the world, or by some ecclesiastical organization quite earthly in its spirit and affiliations.

Among those who have separated for purity's sake, the Vaudois are an example. Their testimony to pure doctrine and pure faith and life is a treasure in the history of the Christian church. The same is true of other Italian reformers, as also of the Swiss. The Huguenots are a noble example, shining in France, as Papacy and infidelity have there only cast shadows. The Lutherans struck, also, for greater purity, and made a noble record. So the Reformed church of Holland.

The Presbyterian church of Scotland and the Episcopal church of England are examples of striking for greater purity than before possessed; the Quakers and Puritans likewise. All these have made noble records. The Wesleyans struck for greater purity, and their record is no longer in dispute. The United Brethren in Christ organized for greater purity, and it stands as one of the churches of the Lord's planting. So did the American Wesleyan Connection, and exerted a powerful influence by its testimony against the cruelty, fornication and robbery of American slavery.

But there have been separatists whose principles and proclivities have been adverse to purity. They have generally been failures—many of them ignominiously such. Among these, the Methodist Episcopal church South, the Southern Associate Reformed church, and the Southern Protestant Methodist church may be instanced as the most honorable and successful of those which have gone off as anti-puritan separatists. Baptizing slaveholding, slave breeding, with its concubinage and its sham marriages; its slave trading, with its auction blocks, coffles, slave pens, and slave hunting, does not constitute a glorious record for churches. Neither do the inciting of a rebellion to overthrow a free government and establish one based on the corner stone of human bondage, and preaching and praying for the success of the rebellion, add to the glory of these anti-puritan separatists. Neither does their glory sparkle to-day in the whippings, mutilations, rapes and murders which Southern pulpits ignore, or cry, "It is naught."

The Evangelical Christian Union, which came in counter to the struggle to put down the slaveholders' rebellion, and to comfort sympathizers with the Southern Confederacy, has not been either glorious or successful as an organization; but now "its shade still stalks on some dread coast," etc. And descending to notice separatists of less magnitude, the "Republican United Brethren church," which was organized in Indiana about the year 1853, on the corner-stone of toleration of slavery and secret societies, has proved to be far from a heaven-ordained church. A similar organization in Pennsylvania has in success and enviable history, nothing more to boast. A similar anti-puritan separatist movement in eastern Indiana, in 1869, culminating in the organization of the "Old United Brethren Church," the holding of an annual conference, the election of presiding elders to go out with gifted helpers to evangelize the world—and especially the United Brethren church—on the basis of toleration of Freemasonry and other secret societies, had neither laurels, success, nor long life; and its surviving friends desire no chronicler of its achievements. As in the case of a similar movement in West Virginia years ago, (nipped in the bud, though it actually attained to the possession of newspaper organ,) those then connected with it little boast of their relation to it, though some connected with the incipiency in the mountains of the then "Old Dominion," now call, like revolutionists, for their followers to get their *ultimatum* ready.

When men labor for anti-puritan reforms or as anti-puritan separatists claiming to be reformers, they do but ignore all the lessons of ecclesiastical history. They attempt what Christ would not authorize, and what Satan has never accomplished except by lulling the church into slumber or beguiling it, as Balaam taught Moab and Midian to overcome Israel by stealthful temptation instead of violence. There is a singular uniformity in the history of the anti-puritan separatists and "reformers" of all ages. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."—*Bishop Wright.*

A church to be worth anything must make itself felt upon the world around it. If it reprove no sin, rebuke no vice, discountenance no impropriety, and if it cultivate no new life and stimulate no growth of virtue, it is not worth the room it occupies. In order to do this it must have the blessing of the Spirit sent down from heaven, impelling it to thorough conviction and pronounced declaration of the truth. Nothing else can give it the power that will justify its existence.—*United Presbyterian.*

What Harm in Masonry?

BY A. OLDFIELD.

If it were not for the frequency of the question: What harm did Masonry ever do you? it would be a perfect insult. Place a dead carcass in the highway before my door, and before every man's door, and then ask, What harm is this to you? The fact is Freemasonry is a nuisance and a stench in the nostrils of every honest man and woman who will take pains to investigate the question.

Give the people of the United States an honest republican government which will secure to all equal rights and immunities, and at all times open to the inspection of an enlightened public; with this we believe every honest man would be satisfied. But when it becomes unmistakably evident that there is among the people a secretly organized oligarchy, exercising the functions of a despotic power, and going about with its secret agents, establishing in every hamlet and village and city in the land, its petty courts of judicature, and by its own secret power, independent of all other governments, claiming a right to administer horrid oaths and inflict savage death penalties upon its own willing dupes, if they should ever be so "unwise" as to reveal to the outside world any of the secrets of its power; then, under such circumstances, we hold there is just cause of alarm to every loyal citizen of this Republic. Such is Masonry. Then ask, will you, What harm in Masonry? The question is preposterous.

Again, no titles whatever of nobility or royalty are allowed to be conferred upon persons holding offices of profit or trust in the government of the United States. (See Constitution, Art. 1, Sec. 9.) Yet it is now no secret that in every department of our government a large majority of our officeholders are today also sworn members of another government, viz.: Masonry, which is despotic in its nature and character; and are now wearing its titles of nobility and its emblems of royalty affixed to their persons. Please look at a few of these titles: Sovereign Grand Master, Deputy Grand Sovereign of Sovereigns, Right Worshipful Deputy Grand Master, Most Excellent Grand King, Worshipful Grand Captain General, and beside, they have their princes and their knights too numerous to mention. No harm in Masonry! What say you, Republicans?

Look at the question from a Christian standpoint. Christians believe that "All men should honor the Son, even as they honor the Father," and that "He that honoreth not the Son honoreth not the Father who sent him;" and also that whatsoever men do, in word or deed, all shall be done in the "name of the Lord Jesus, giving thanks to God and the Father by Him." But Masons, as such, have no Christ; His name is not allowed to be used in the lodges or in their public lectures. From their prayers and from their Scripture lessons, read in the lodges, the name of Christ is excluded and carefully expunged, because, they say, it is "unmasonic." John says, "Whosoever denieth the Son, the same hath not the Father." This is clear proof then that Masons have neither Father nor Son. What kind of a god then do Masons worship? The fact is, it is a system of heathen idolatry. Odd-fellows are in the same boat. Then ask, what harm in Masonry, eh! It is a question of impudence that knows no shame.

Again, it is evident to me that Masonry is not only a system of idolatry, but is also a system of blasphemy that would be hard to excel even in Pandemonium. It is evident to me that Masons do worship the square and compass, because they swear by them. As proof of this, Paul says: "Men verily swear by the greater—that is, greater than themselves—and an oath for confirmation is to them an end of all strife;" and "Because God could swear by no greater, He sware by Himself."

Masons worship the lodge, they worship the trowel, the gavel, the apron, the twenty-four inch gauge, and the triangle. They also worship men. They have their Worshipful Master, Right Worshipful Deputy Grand Master, Most Worshipful Grand Master, and Worshipful General Grand Master. They have also many kinds of Knights, two or three of which I will name: Knights of Crihst, Knights of the Mother of Christ, and Knights of the Holy Ghost. Now look at these blasphemous titles, dear reader, and then compare them with this express command of the Saviour: "Call no man Master, for one is your Master, even Christ;" yet *this* Master can find no place in the secret chambers of a Masonic or Odd-fellow's lodge. Then again notice that, Masons worship a piece of wood or some other material in the shape of a triangle, in one of the encampment degrees, may be proved by referring to Webb's Monitor, page 290, in these words: "I now have the pleasure of investing you with the Triple Triangle, a beautiful emblem of the Eternal Jehovah." God says, "Thou shalt not make unto thee any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them, nor serve them." Do Masons honestly believe that a three cornered, or a nine cornered piece of wood, resembles the Infinite Jehovah? Is not this beautiful?

But again, please look at the boasted charity and benevolence of Freemasonry and Odd-fellowship. By the laws of these orders, no person is allowed to become a member, and receive the benefits of their respective craft, unless he be a free white male citizen over twenty-one, and under sixty years of age, and they all having some visible means of support, and not likely to need the benefits of the lodge. Now, this of itself, is enough to stamp all those orders calling themselves "*charitable and benevolent*" with everlasting disgrace. Observe, this rule excludes from the "benefits" of their benevolence more than 99-100 of the whole human family: the colored population of the whole world; the widow and fatherless; the deaf, dumb, and blind; and every person who may be a real object of charity is excluded, unless he can give the sign of distress. Does this look like that charity which the Gospel inspires, reaching as it does to every individual of our race on God's green earth? Then ask what harm in Masonry will you, can you? O, shame, shame, where is thy blush!

Bay City, Mich.

Book Notices.

MODERN ORGANIC CHEMISTRY—by C. Gilbert Wheeler, Professor of Chemistry in the University of Chicago, and in the Hahnemann Medical College. Colleges which adopt the theory that a little of everything should be crowded into their four years' course will find this a valuable text-book. The author has endeavored in about 200 pages to collect and condense enough of the almost inexhaustable store of ascertained facts, to give the student some connected idea regarding the subject of Organic Chemistry. From a somewhat hasty examination of the book, he seems to have succeeded. He premises some knowledge of Inorganic Chemistry, and takes up his subject as a continuation, so to speak, of the latter subject. For this reason students who have no such previous preparation will neither be interested nor profited much by the work. Still the author makes a number of useful applications of Organic Chemistry to the ordinary affairs of life. The book is printed on good paper, in clear, bold type, and comes to us in a neat holiday dress. S. G. WHEELER, Publisher, Chicago, Ill.

HUMAN NATURE AND PHYSIOGNOMY is a phrenological treatise by Prof. A. E. Willis of this city. The work is unique in its character, and no reader will fail to be interested and instructed by the character study to which it introduces. The illustrations of the human eye, nose and mouth, rspresenting the different classes in society are a great assistance in the study of the art of reading character. The book is entertaining, as well as instructive, in its applications of a thousand familiar incidents which usually pass unnoticed to the determination of character; the thief and the honest man, dissipation, chastity and morality, are known by the mobile features more surely than by any language. The last part of the work is devoted to modern Christianity and religious character, and discusses in a practical way many of the abuses that have crept into the Christian church. The writer looks upon these from a Christian as well as a phrenological standpoint. The book contains 300 pages, is well printed, illustrated and bound. For sale by A. E. Willis, 84 Lake St., Chicago.

Reform News.

The Bedford, Ohio, Meetings—Remarkable Renunciation.

Be of good courage and let us play the men for our people and for the cities of our God, and the Lord do that which seemeth to him good. 2 Samuel 10 12.

FRIEND K.—On leaving the little town of Hudson in Lenawee county, Michigan, on the evening of the 21st of December, and turning my face toward home I felt that my labors for the memorable year of 1877 were concluded and I experienced a sense of quiet contentment and rest when I reflected as the train plowed its snorting way along over the iron track how very merciful God had been to me and mine during the year just closing, and how in so many ways he manifested his love toward me and gave me so many signal victories over Baal at the very times when to my short-sighted vision everything seemed dark, unpromising and full of danger and trouble. During the short time permitted me to rest at home I perfected arrangements for my present extended tour, and it was definitely arranged that I should come here to Bedford on January 3d, and work the three degrees of Masonry. As the time drew near for my departure I felt more and more reluctant to leave my little family. I did not at all experience that buoyancy of spirit and that energetic exuberance which I usually feel in setting out to do battle against that monstrous system of idolatry. I could not but realize that my life was constantly threatened by a most malignant and secret foe; that every calumny and foul slander would be heaped upon me during the year to come; that I would be assailed in every conceivable manner by my relentless enemies, and I felt a sense of loneliness and dejection creep over me which I endeavored in vain to shake off and overcome.

Wednesday afternoon, January 2d at last arrived. Everything was ready packed for my journey. The wagon was waiting at the door to convey my baggage to the depot, and now at last I must say good bye. My wife and myself sat down to a late dinner as I was about to take the 5:15 train on the Lake Shore road and with a full heart I committed myself and all I loved to the merciful protection of Him who has declared that even a sparrow (such a little bird) shall not fall to the ground without His knowledge. I prayed God to watch over and bless my loved ones in my absence and to bring me home once more in peace and safety, but if not then to teach us by his Divine Spirit so to live that we may be all re-united in that heavenly mansion in that day when Jesus the King shall make up his

jewels. And now we must part at last. My wife and myself stood together on the floor, and for the first time since I started to do battle for the right and against a great wrong I noticed tears rolling down her cheeks. My heart was wrung and I struggled hard to suppress the deep emotions welling up in my soul. I once more committed her to the care and protection of our loving heavenly Father assumed, a gaiety which I was far from feeling, wrung her hand, said the last farewell, and the next instant I was off for the depot. Such were the feelings under which I left home for my first appointment on this my present tour, and I mention it to the readers of the *Cynosure* in order that they may understand my feelings this morning as I write this letter, and that they may join with me in praising the Lord for his goodness and for his unspeakable mercy.

I came to Bedford and on Thursday night, January 3d, worked and explained the first degree in the town hall. On Friday night I continued my explanations of Masonry and worked the second or Fellow Craft degree and on Saturday night I exemplified and explained the third or sublime degree of Master Mason. My old friends from Northfield, where I lectured a short time ago, came up to see me and when I saw once more the kind familiar faces of Rev. Mr. Logue of the U. P. Church and of Rev. Dr. Hamilton of the O. S. Presbyterian I could fully realize how Paul felt when on meeting his loved and trusted friends he "thanked God and took courage." The hall was crowded every night and there was the deepest interest manifested throughout. On the last night (Saturday) the Rev. Mr. Brown, minister of the Disciple church, and his amiable and accomplished wife, were among my auditors, but I had no introduction to him, as I suppose there was no time for it, and further perhaps my friends forget all about it.

On Sunday morning I felt tired; my throat was a little sore and I thought I felt as if I ought not to go out in the cold air. Mr. Rinear, however, with whom I was staying in Bedford, was getting ready for church, and he quietly suggested to me that perhaps I would go with him. He is a most excellent man and a member of the Disciple church. I accompanied him to church, and although I never listen to a Masonic minister if I can help it, yet as I heard that Mr. Brown had taken only one degree in Masonry I did not have very many scruples in sitting in his church and listening to the message he would bring me from God. It was Communion Sunday. The church was crowded and Mr. Rinear and myself being somewhat late most of the services were over before we entered. I did not look for nor expect anything unusual. I was there I felt more as a matter of duty than from any choice of my own, and I did not feel any stronger emotions than those which always arise when we feel that God has blessed our labors and we desire to render thanks for his many mercies.

After singing the last hymn and taking up the usual offering the Rev. Mr. Brown gave out his text (1 Cor. 15:58), "Be ye therefore steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." He addressed his congregation very feelingly and very lovingly. He recounted the many mercies and favors they had received at the hand of their Heavenly Father during the past year, both as a church and as individual members of Christ's body, and he pointed out to them in very beautiful and glowing terms how God would continue to bless them in the days to come if they would only serve him with all their hearts and glorify their living Head, the Lord Jesus Christ. He alluded to his own weighty responsibilities as a minister of the Lord, and declared that he could not on that first Lord's day of the new year take the emblems of his Redeemer's death between his hands and enter into renewed covenant with him without breaking off the covenants he had formed with sin and with the sinful institution of Freemasonry. He then went on to recount his connection with the institution, his struggles for freedom, the noble part which his beloved wife took in the deep distress and agony of his soul; and at last before that large and respectable congregation with his left hand on the book of God and his right extended toward heaven he publicly renounced the accursed system and all its obligations and false idolatrous worship forever.

I shall never forget that hour. The 6th of January, 1878, in Bedford, Ohio, and the Disciple church there will be ever fresh and green in my memory. May the rich blessings of God abundantly descend upon the Rev. S. W. Brown and his family. He went on in a most eloquent and fervent strain to point out their duty to his brethren in the church and especially to those who were his brethren in the Masonic fraternity, and turning toward where I sat with Mr. Rinear he lifted his hand once more toward heaven and pointing to me exclaimed in tones I shall never forget, "I thank my God this morning for such a man as Edmond Ronayne."

I felt at that moment as if I would like to stand up and exclaim, "Praise the Lord, O my soul, and all that is within me praise his holy name." During the past two years I have endured almost every species of wicked and malicious persecution. I have been mobbed and pelted and slandered and calumniated. Fierce, vicious, malignant men have gnashed upon me with their teeth. I have been threatened and maltreated; I have been often dejected and cast down and there have been times when I felt as if I would like to pass away and be at rest; but I would gladly go over the same thing again and pass through the same fiery trials, aye, and these fires heated seven times, for one more such scene as I witnessed yesterday in that church in Bedford, and for one more such man as the Rev. S. W. Brown and the noble testimony he bore to the truth. I felt that God was showing me that "It is not by might nor by power but by my Spirit saith the Lord," and that he was able to bring glorious magnificent strength out of my weakness. I felt and do feel very humble. I have often repined. I shall do so no more. I have sometimes said I wished I never had said anything publicly against Masonry. But by the grace of God I shall never feel that way again. I have learned a lesson of wisdom I trust from my experience of yesterday morning, and I know I have learned to trust my Father more and put myself more humbly in his hands. I have made many mistakes during the past year. I have spoken hastily many times during 1877, and I acted sometimes with but very little of charity toward those whom I thought acted in a manner which I did not fully approve. I acted even hastily toward and spoke hastily and wickedly of my old friend and co-laborer Bro. Stoddard, and I take this public means of acknowledging my fault in that regard and begging his forgiveness. In view of the great and glorious work in which we are all of us engaged we should allow no petty differences to arise that would mar that happiness, harmony and love which ought to cement and which does cement the children of the same Almighty Parent, reconciled to him through the Lord Jesus Christ.

Let us therefore, "be of good courage and let us play the men for our people and for the cities of our God, and the Lord do that which seemeth to him good."

The readers of the *Cynosure* will hear reports of our meetings here from other friends, but my heart is so full of thanks and praise this morning that I thought I would just write you this. May God help us all to keep very near the Cross and to trust in our Father's love more and more.

P. S. Mr. Brown was a Master Mason, initiated at Bethany, West Virginia. He is a young man, very determined, very active and very good. EDMOND RONAYNE.

ANOTHER ACCOUNT OF THE BEDFORD EXPOSITIONS.

BEDFORD, O., Jan. 7, 1878.

EDITOR CHRISTIAN CYNOSURE:—This community has just been aroused by a course of lectures on the subject of Freemasonry by Edmond Ronayne. He worked the first three degrees of Masonry before the assembled people. He argued his subject from a Christian stand-point and showed that in their quotations from Scripture they had stricken out the name of the Lord Jesus Christ. He charged that even in their dates they had rejected him by substituting "Anno Lucis" for "Anno Domini." He said that no Christian could take the name of Jesus with him to the lodge and use it in his prayers, unless he smuggled it there. He spoke of the minister of the Gospel who would suffer himself to be unequally yoked together with unbelievers, who would pretend to serve Christ after bowing the knee to Baal, who would have one kind of fellowship with one part of his brethren and another with the rest and then set himself before the people as their leader and their guide. In short he made no statement that he did not back up with infallible proofs, either from the Bible or their own standard works.

The Masons here were confounded and stood speechless. Their influence here before he came, was such that but few dared even to speak against it. The committee who had charge of procuring the lecturer found little sympathy in their work even from those who in their hearts opposed the institution. They were visited at various times by Masons, who used in turn entreaty, ridicule and threats to induce them to desist. They were told that they would be ruined in their reputation and injured in their business by vindictive Masons. The hoodwink was truly upon the eyes of the people. They did not want to be enlightened. Some good men even kept away from the lectures, persistently closing their eyes and their ears, "lest they should see with their eyes and hear with their ears and understand with their hearts, and should be converted." Many, however, who had been blinded, when Ronayne tore the mask from Masonry and the hoodwink from their own eyes were enabled to see it as it is. Others still in doubt—for they did not want it to be true—said: "Is it possible that such is Masonry? We cannot believe it, although we have seen him work it before our eyes, and heard him challenge the Masons, who stood around in breathless silence, to deny even in one point that he did it to the very letter; yet we want more proof."

God in his providence furnishes the proof. The very next day after the lectures, on Sunday the 6th inst., S. W. Brown, Pastor of the Church of Christ at Bedford, who had been a Mason, publicly renounces it from the pulpit, and "thanks God for such a man as Edmond Ronayne, who in the face of all opposition dares to speak the truth." Those who listen are convinced, those who won't hear, cannot be reached.

It was a grand triumph for the cause of truth, and well may Ronayne be proud of his work in Bedford. We bid him God speed; and and our prayers go with him in his glorious work, beset as he is by perils on every hand. May he ever be strong in the Lord and the power of his might. And should the Masons here ever succeed in collecting any of their scattered sand, and grow defiant and overbearing as before, we shall in all probability send for him again.

R. J. HATHAWAY.

Correspondence.

Heads off in Missouri.

THE LEAVEN STILL AT WORK.

In our last articles we have shown the nature of the conflict from the correspondence of Mr. Orr's enemies with the presiding elder and through the press of their own county. The character of the ringleader of this persecution can best be understood when we state that he gave to Mr. Orr a guarantee in open conference, at Bethel, in August, 1876, that he should have every dollar of his support from that class. This promise was no doubt made to keep Mr. Orr quiet on the subject ot secretism. But because he would speak they chose to rob him and his family of about two hundred dollars. He further stated, in Cainsville church, that Bethel class had paid Mr. Orr eight dollars for every sermon preached by him in the Bethel church, while the records of the circuit, which stand undisputed, only foot up about one-half that amount. Another brother exhorter in the same class, not a Mason, but one of that kind known in Missouri as a "jack," when he learned that Mr. Orr had been set upon and beaten on his horse in the neighborhood as he was going to his appointment shouted to his brethren who were with him at church, "Good! good! I'll plead his case for nothing, and if fined will pay that also." Sure enough, he did. So outrage upon outrage was perpetrated, until prompted by fear, I besought him never to go into the neighborhood again.

Thus they protracted devices, evading the conference trial, then, by forging additional frivolous specifications, such as they hoped to sustain by his enemies at Bethel, and we are thankful that they did not sustain anything outside of that clique, while the members of his circuit gave Mr. Orr a defence to conference in the following words:

We, the members and friends of Rev. A. Orr's circuit, certify that we have heard him, both in public and private, express his opinion on almost every subject, as also on secret societies. While he claims it to be his duty to assail sin everywhere, yet he has opposed, by precept and practice, anything like personal reflections upon any of his members or the Methodist Episcopal church, only where reference was had in self-defence. And, furthermore, he has always offered everything in his power to give satisfaction between him and those with whom he has had differences. We furthermore believe his opposition to secret societies to be the sole cause of all his difficulties here. We believe him to be a man of truth and veracity.

Then follow near fifty names, including a local preacher's, stewards', leaders', trustees', &c.

Thus we escaped, as we supposed, safely the hounds of persecution on this field of labor; but lo! only a few months passed before the loud baying of the same fierce persecutors are heard on our track. New charges are made out and specifications multiplied and sent forward to the new field of labor, with a request that they be read to his people. Support is refused to the new preacher sent to them and to their presiding elder, unless Mr. Orr be called back for a new hearing. It was done, and Mr. Orr's tongue has been tied. One of those ministers who was called in to hear the case, who is always pleading the cause of the lodge, went home to his charge and told a friend of his: "I have helped to tie one man's mouth, and there are a dozen more that ought to be tied."

So now the work of slaughter begins on his friends. The Rev. E. G. Cooper, State lecturer for the Christian Association of Missouri, who was a dear and fast friend of Mr. Orr, denounced the outrageous persecutions as truly Masonic. They wait for the district conference to roll its round, and as, one by one, the names of its members are called, their characters pass. No difference whether they have preached a sermon during the whole year, or saved a single soul, so they have worshiped at the shrine of "Baal" and proclaimed, "Great is Diana of the Ephesians." They will pass. Now Bro. Cooper's name is called, a man of God, abundant in labors, constantly at work, having a zeal for God according to knowledge. He must be silenced, for he also "speaketh against this our craft, whom we of" America "and all the world worshipeth." So they pass his character, but fail to renew his license. So another tongue is tied and another head off.

But never before in Missouri was there such an uprising among the people against the encroachments of the "Beast" and its worshipers as at this time. The people here will no longer support "hoodwinked and cable-towed" preachers.

MRS. L. M. ORR.

Not A Seceder.

ALBION, Iowa, Jan. 5, '78.

EDITOR CYNOSURE:—In your last number but one, in the list of seceders I noticed the name of Rev. Mr. Graves, the evangelist, who held meetings in this place during the last of Oct. and first of Nov., There are five ministers that hold meetings in this place; four of them are Freemasons, the other an Anti-mason or who thought he was and expressed at one time his decided oposition to Masonry, for which he was published by one of the Masonic clergy as a "bulldozer," and Rev Mr. Hinman of Illinois, who had spoken here against secret lodges, was published by said clergyman as an "old tramp." The investigation here of secret lodges, especially Freemasonry, has caused some discord in churches conducted by Masonic ministers. Several of the most prominent members refused to hear the Masons preach or contribute for their support. Mr. Graves was sent for by a Masonic Methodist minister to hold meetings in Albion. When he came he said there must be a union of the churches; so the clergy all united, holding evenings at the Methodist church and day meetings at the Presbyterian so-called Anti-masonic church. He was silent on secretism till he was directly questioned on Masonry, when he said, he knew "by experience that Masonry is a sin; there is no Christ in it." He also said, if he "preached against Masonry there would be no union here," so he compromised with Satan that they might unite. Mr. Graves is not truly a seceder, he never has renounced publicly and denounced the institution.

The effect of his preaching here was not so much for converts to Christianity as to reconcile Christians to Freemasonry. One result of his meetings here was to quiet and neutralize those Anti-masons who were taking the *Cynosure*, and induce their wives to oppose the paper, which is the only true Christian paper that comes to this office. The club of 34 taken here is reduced to less than half, as your books will show. I have written this for truth's sake. Mr. Graves is recognized by the fraternity as a Mason. There is no device but they will resort to, to deceive the people.

Yours for the cause,

A. C. MOFFATT.

Rings and Secret Societies.

Many unreflecting persons who believe secret societies to be very good institutions appear to understand that rings are below par as far as morality is concerned. Many men who belong to the Masonic order and who wear the Masonic trinkets or participate in the parades would be afraid to acknowledge in any manner that they were members of any organization known to the public as a ring. And yet as far as principle is considered a ring and a secret organization are one and the same thing.

The belief entertained by many persons that secret societies are sometimes benevolent or patriotic or in favor of temperance reform is a mistake. The truth is that all reforms are most successful when they are supported by a fair, free and public discussion. History proves this to be true. True benevolence is ever open and impartial. The genuine poor association that warms, feeds and clothes the needy has ever been an open organization without a grip, a wink or a skeleton. All truly patriotic organizations have ever acted openly. The American Revolution was successful because it was open and based upon the well known principles of morality. All French Revolutions have failed because they were secretly organized, which fact shows that the leaders lacked the moral courage of a Washington or a Luther. And the history of the world proves that secret political organizations have always been the foes of freedom.

All secret societies are secretly operated by cunning men because their true character needs to be concealed from the public. From their very nature they are compelled to be dishonest, hypocritical and deceptive. And the writer knows of many cases where young men were ensnared by Masons by first putting them through the so-called temperance and benevolent orders. In some instances the young dupes became Masonic drunkards and even rum sellers.

It must be remembered too, that every secretist gives a moral support to every thieving ring-man in the nation; for the various secret associations are all feeders of Masonry, while every thieving ring in the land rests upon Masonry as a foundation. And Tweed cannot be expelled from the Masonic fraternity because he helped to steal more than thirteen millions of dollars from the taxpayers of the city and State of New York. He could only be expelled for unmasonic conduct; and it is not unmasonic to steal from the uninitiated.

The taxpayers of Pennsylvania are being plundered by a State ring similar to the Tammany Ring; and each county, city, and county-town has a thieving ring. The York county ring is led by Masons of both parties. They burnt some of the county books and papers, to conceal some Masonic secrets relating to the hundreds of thousands of dollars stolen from the county treasury.

All anti-secret people who have a little Tweed ring in their town or county or State will do well to circulate Gen. Phelps' book. New Yorkers and Pennsylvanians especially should do so at once.

E. J. CHALFANT.

York, Pa.

Our Mail.

A friend residing in Shortville, N. Y., writes:

"I live with my brother, D. Booth, and read his *Cynosure*. I am an old man, sick and feeble, but my soul abhors anti-Christ in all its forms and movements. When I was a boy I was at a religious meeting which was disturbed by a Royal Arch Mason. A gentleman present, after several requests that he desist, threatened him with a complaint to the grand jury. When the meeting was closed the Mason went to a tavern near by to vent his rage. Soon he took from his pocket his pocket-book, and from it he took some metallic substance in the form of a triangle, in one corner of which was a hole with a black ribbon through it, and holding it up before all present, remarked, 'I'd risk being indicted before the grand jury as long as I carry that.' I have always remembered that, and so clearly is secretism of the devil, that it seems almost a waste of time to prove it. Masons have accepted the challenge and it is no hard matter to tell what will be the fate of the great Goliath. Let men of truth be seen to stand with David's God and the victory is the Lord's."

A. B. Lipp, Marti town, Mo., writes:

"I believe that clandestination is the cause of much unnecessary taxation, and when the laboring masses of voters ca

see it they will act accordingly. I want the Seceders' Convention to be held. We surely need their united testimony against the God dishonoring, humanity-degrading and Christ rejecting paganism, Freemasonry, and all its tributaries. Its conduct towards those who are able to expose it is evidence absolute that it is opposed to free speech and every principle of Godliness."

J. F. Browne, Strafford Bow Lake, N. H., writes:

"On the 17th of December, Bro. Kimball and I went to Carroll county on a a short lecturing tour. On the 17th and 18th I spoke at Cottenborough. Several at that place, it is hoped, have been saved from the lodge by the lectures. On the 19th I spoke at Moultonborough. Although the evening was somewhat stormy a good audience gathered and we had a profitable time."

Rev. George Clark, Oberlin, O., writes:

"I think the *Cynosure* improves in weight and value every year."

Mary Barney, Geneseo, Livingstone county, N. Y., writes:

"While I live I cannot forget Freemasonry's bloody deeds. My parents only lived twenty miles from Batavia when they took poor Morgan and sank him in the Niagara river. There is blood on her hands still and will be until the sea gives up her dead, and she stands before the great white throne to give an account of all her foul doings. The Lord speed on the good work is my prayer, until this and all kindred evils shall be numbered among the things that were and truth and righteousness shall cover the earth as the waters cover the deep."

Rev. J. S. Amidon, Corry, Pa., writes:

"I received the supplements, to the *Cynosure* and thought it was not a crime to distribute them among my neighbors. But some of the dark brotherhood seem to think differently. I was informed that to distribute Anti-masonic literature would be a great injury to me both in business and character. I think we have fallen on strange times when American citizens cannot discuss any topic in which the public are interested, without having the rod of terrorism held over their heads. Thank God the day is passed when threats and mobs can drive good and true men from the principles of right. Corry is badly lodge-ridden. There are very few who have any interest in the Anti-masonic reform. I would be glad to see some of our agents or lecturers here in our city. We will do the best we can for them if they come. We certainly need help in this part of Western Pennsylvania. Remember us."

Rev. A. W. Curtis, Jackson, Mich., writes:

"I rejoice with confident hope that as the reign of Christ advances, the foundations of the secret empire will continue to crumble until the great abomination will become completely demolished. May God, in mercy, hasten its entire overthrow."

G. Crook, Concord, Pa., writes:

"I am in a nest of Masons, Odd-fellows, grangers and Good Templars. My heart is set against all secret societies. I wish you God speed in the good cause. I will be seventy-eight years old in a few days and quite feeble at that."

F. H. Waugh, East Monroe, Highland county, Ohio, writes:

"I live in the hot-bed of secretism of all grades. I have to fight alone. The Lord being my helper I expect to fight on against these ungodly institutions."

Rev. J. S. Rice, North Pownal, Maine, writes:

The *Cynosure* is the truest, the best and the only paper that I know of that speaks out the whole truth, regardless of friends or foes. It is just the paper for me. It is a paper that I am not ashamed to recommend to any and every one. In my opinion, if every clergyman in the land would read it candidly and unprejudiced, Free-Masonry would soon be among the things of the past."

A. O. Howell, Champaign, Ill., writes:

"I am more and more confident that the doctrines of the National Christian Association are the only true measures that will save us as a church, or as a guilty nation. It is my lot to stand almost alone here, and be but an object of ridicule and persecution and contempt. My only hope is in patient, consistent and importunate prayer for God's saving mercy and grace. The enemy triumphs and God's people (?) love to have it so. May the Lord save his truth and cause at Wheaton and give us all wisdom to know how, when and where to do our duty."

Home and Farm.

Stay on the Farm.

This is the advice I would give every one who has lived for any considerable length of time on a farm. There seems to be a great disposition among farmers to leave their farms and move to town when they and their wives begin to get old, and work begins to go hard with them. Farmers get the impression that it is much easier to live in town than in the country. This is a great mistake as far as the wife is concerned. It is nearly as much work to keep house in town as it is in the country. If the men will milk the cows and make the garden on the farm, which they should do, and make things as convenient about the farm house as they generally are in town, which may be done at a trifling expense, the wife will find the difference very small. The farmer will also find it much cheaper to make garden and do the milking than to buy the vegetables, butter and milk. He will also find a great difference between having marketing to sell and having everything to buy. This is much more noticeable to persons who come from the country to town than it is to persons who were raised in town. If you have children you would much better raise them on the farm than in town—more especially boys.

Country people, while living on their farms, only see the sunny side of town life. When they come to town and see persons in the street, they generally see them well-dressed, especially the ladies; but it is often very different if you were to see them in their poorly supplied kitchens, butteries, etc.

If you sell your farm you will get your money scattered among your friends; it is difficult to get the interest when due, and very often you lose both interest and principal. You will also be taxed heavily on your money, much more than in the country. Real estate is appraised low, and you will pay tax for every dollar you have. If you live in town, you must help pay town expenses, which are high and numerous. You will help pay for keeping up a police force, cleaning streets, gas and lighting street lamps, fire engines and a fire department; and many other things which will cost you nothing while you are on your farm. If you have a farm and rent it, the rent will not pay you five per cent. on the investment, and it will soon run down, as all rented farms do, and depreciate in value, which will annoy you if you have been a good farmer. If you are a well-to-do farmer, your family will want to live in a house that will cost you not less than three thousand or four thousand dollars, which you can put out at ten per cent. interest and it will bring you three hundred or four hundred yearly, which will pay a good share of the hired help on the farm.

If you and your wife are no longer able to do your work, which I would not advise any one to try to do when they are old, and you have no children that will take charge of the farm and run it, I would advise you to build one or two tenant houses and have your hired help board themselves and let them work the farm on shares. It may be annoying, but not more so than it would be to leave your farm and move to town. I know many persons who have sold their farms and gone into business in town and in a very short time lost all they had; so I would advise you to stay on the farm.—*Practical Farmer.*

Coughs and Foul Air.

The reader will allow me to recite the case of a patient of mine. A year ago, during his honeymoon, I congratulated him and told him that a dry cough with which he was troubled was curable, provided he took care to live in the open air as much as possible, inuring himself to cold, sleeping in well ventilated chambers, free from dust, etc. But this advice was hardly relished by the young pair. In October they hired rooms in a house that had just been built; its "dampness" they remedied by keeping up fires steadily; the windows were hardly ever opened, as the house stood on a windy corner, and the husband was growing more and more sensitive to cold; for this reason, too, he seldom went out of doors. In November he took to the bed, was again about, but he gradually declined, to the last, hoping to recover.

Different was the course followed by Mr. H—, who, emaciated and troubled with a cough, had a hemorrhage after contracting a "severe cold." He went into the country, took as much exercise as he could in the open air and returned home with only a slight cough. At home he every morning took a warm bath with affusions of cold water, avoided rooms with bad air, etc. In six months he was free from his cough, appeared to be well nourished and no longer had any fear of taking cold.

If the reader will dispassionately compare these two cases, he will agree with me that the first patient who had never had hemorrhage, fell a victim to the action of foul air, while H —— used to say, "I must give to my diseased lungs, above all things, fresh air, as the prime necessity of life." Animals never take cold, even in winter; therefore among men it must be a result of wrong habits if air does any harm. We know that gold fishes quickly perish when fresh water is not provided for them; and when we were boys we used to consider it cruelty to animals if we made no openings for ventilation in the boxes in which we kept cockchafers.—*Popular Science Monthly.*

To Take Dents out of Furniture.—If the dent is not too deep, it may be removed in the following manner:

Wet the part with warm water; then take five or six folds of brown paper, well soaked, and lay upon the dented place, and upon this hold a hot flat-iron till all the moisture is evaporated. Should this not entirely remove the dent, repeat the process once or twice. It will require but one or two applications to raise the dented spot level with the surface. Or, if the dent be very small, merely soak it with warm water, and apply a red-hot poker very near the surface; keep it constantly wet and in a few minutes the dent will disappear.

Cure for a Felon.— Bore a hole in an egg sufficiently large to admit the finger. Insert the finger and let it remain several hours and a cure is effected.

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CHICAGO, THURSDAY, JANUARY 17, 1878.

Discussions about Hell.

H. W. Beecher and his imitators in Chicago have inaugurated a discussion of the above subject, into which the secular press has plunged with a glee and avidity stimulated by the increased popular attention and sale of their papers on the streets and in the cars, which resembles a frolic of lunatics broke loose from Bedlam. One would suppose that if anything should make a man grave and deliberate in his reasonings, it should be the subject of the condition of men after death. But these prints crack jokes about the "pit," "fire and brimstone," and "keeping cool" by "turning the damper on hell" with a glee and broad-grin merriment seen sometimes in conscience-seared convicts on their way to the gallows. It reminds one of the solemn asseveration: "Madness is in their hearts while they live, and after that they go to the dead."

We shall endeavor to keep our readers advised of the aspects of this outburst of human lava, as of whatever else concerns the kingdom of Christ.

Beecher, as usual, caricatures the Bible teachings, names them "this nightmare of mediæval theology," and denounces the Christian doctrine of future endless punishment of the wicked in the following characteristic strain:

If, now, you tell me that this great mass of men, because they had not the knowledge of God, went to heaven, I say that the inroad of such a vast amount of mud swept into heaven would be destructive of its purity; and I cannot accept that view. If, on the other hand, you say that they went to hell, then you make an infidel of me; for I do swear by the Lord Jesus Christ, by His groans, by His tears, and by the wounds in His hands and in His side, that I will never let go of the truth that the nature of God is to suffer for others rather than to make them suffer. If I lose everything else, I'll stand on the sovereign idea that God so loved the world that He gave His own Son to die for it rather than it should die. Tell me that back of Christ there is a God who, for unnumbered centuries, has gone on creating men and sweeping them, like dead flies—nay, like living ones—into hell, is to ask me to worship a being as much worse than the conception of any mediæval devil as can be imagined; but I will not worship the devil, though he should come dressed in royal robes and sit on the throne of Jehovah. I will not worship cruelty.

Now Jesus Christ said, Matt. 7: 13, "Wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat," "Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Now it must be apparent to the feeblest apprehension that if the loss of a majority of the people, at any one time, or in any "centuries" of human history, sustains Mr. Beecher's charge of cruelty against God, the indictment lies against the Saviour who uttered the above plain statements of fact, which would seem to be verified by history as well. The profanity, therefore, in the above extract, and which all the reports of his discourse contain, is literally

SWEARING AT CHRIST!

The cool hardihood of this blasphemy is aggravated by the cunning which follows it. The presiding elder of the Chicago district of the Methodist Episcopal church says of one of the copyists and imitators of Mr. Beecher, "You think he is going to say something heterodox, but he just misses it. He can drive along a precipice with half the width of the tire over the edge and be perfectly safe." But what are we to think of the man who drives his gospel chariot, freighted with souls, "with half the width of the tire over the edge?" Is he the clown of his own church circus, or is he a minister of Christ seeking to save souls?

But when Mr. Beecher has taught rank, bald Universalism, as he has again and again done, he instantly throws in something which contradicts it. Then those who wish to remain in the great family of evangelical churches accept this false proof that their pastor is sound, while the crowds of infidels and semi-infidels who throng his ministry are fed and their malignant hatred of Christ satisfied by his daring indictments of God.

We give below the very next paragraph following the ribald blasphemy quoted above:

But has not God justice also? And is he not of purer eyes than to behold iniquity? Yes. And the distinctions between right and wrong are as eternal as God himself. The relation between sin and retribution belongs not to the mere temporal condition of things; it inheres in the divine constitution, and is for all eternity. The prospect for any man who goes out of this life resolute in sin may well make him tremble for himself, and may well make us tremble for him.

But if retribution for sin is eternal, then punishment is eternal; for retribution for sin is not the reward of virtue, which is bliss, but woe. So that if Mr. Beecher had meant what he said, he was swearing at himself in the above paragraph, as well as at the "medieval nightmare of theology." For that "nightmare" would be his as well as ours. But see how this cunning declaimer breaks what little force there might be in his seeming concession to truth and the Bible. This he does by limiting his "retribution for all eternity" to those who "go out of this life resolute in sin," and as no wretch intends to die "resolute in sin," but in the words of one of Shakespeare's East-Cheap characters, hopes to leave off vice, and "patch up the old body for heaven." The loudest amens to this "eternal retribution of Mr. Beecher, would resound from the representatives of the Five Points or their successors.

We notice that the *Advance*, whose tone we think improving, while censuring Mr. Beecher's Universalism, concedes to him high claims as a philanthropist, especially an anti-slavery philanthropist. What are the facts?

While settled at Lawrenceburgh, where I assisted at his ordination, he was orator for the Colonization Society, which at Amherst, Massachusetts, he had condemned in a set speech awhile before. When called to Indianapolis, he said, in answer to the leading elder of that church, Mr. Merrill, President of the State Bank of Indiana: "*I shall have no association with Abolitionists;*" and he kept his word. When the *Watchman of the Valley* was started, the only Presbyterian paper which opposed slavery, one of his (Mr. Beecher's) members, who held three slaves in Kentucky, complained to him of a moderate anti-slavery article written by Rankin, and he wrote a letter to his father, then in Cincinnati, denouncing the paper, and induced the old gentleman to take back his endorsement of the paper, then owned and conducted by Dr. J. B. Walker.

True, when the national tide was turning he turned with it; and was not ashamed in England to wear abolition laurels, wet with the blood of Lovejoy, Torrey, and the host of martyrs who laid down their lives, weltered in prisons, or took joyfully the spoiling of their goods, whom in life he had shunned, and associated with their persecutors. But let these facts go. They would not be mentioned were it not that he is now trifling with and trafficing in souls as he then did in the rights of men. With the talents of an angel he is doing the work of an angel fallen. With a genius that might have emulated that of Shakespeare, he

"Leads to bewilder and dazzles to blind."

And whether or not "the god of this world" has proffered to him its glory, as he did to Christ, he has certainly complied with the conditions as the Saviour did not. He has sold the holy Sabbath to worldly enterprises. He has profaned marriage by taking it out of the law of Christ. He has denied the Father by declaring him a "mere effluence;" the Son by denying his proper humanity, and the Holy Ghost by joking with his inspiration. And now when we are nearing the final "falling away" which precedes the awful day of Christ, he falls like the Apocalyptic "star from heaven, burning as it were a lamp." "And the name of that star is called Wormwood; and a third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Rev. 8:10, 11.

—We have in hand to appear soon the renunciation of a Baptist clergyman of Vermont—a most interesting history.

Sun Worship in the Bible.

Dr. A. G. Mackey, in his Masonic Ritualist, page 114, says: "The number twelve was celebrated as a mystical number in the ancient systems of sun worship, of which it has already been said that Masonry is a philosophical development." Again, on page 113, he says: "The idea of the legend (of the third degree) was undoubtedly borrowed from the ancient mysteries, which were always a system of sun worship."

Now it is remarkable how often this form of paganism is alluded to in the Scriptures. As the sun was the most remarkable and mysterious object, it was that which first inspired worship. The ancients regarded it as the source of life, or the male generative principle; while the moon represented the female principle in nature. "The point within a circle," which represents both these principles united, is common alike to the ancient sun worship, to the present pagan worship of India, and to Freemasonry.

Now what does the Word of God say of this system thus philosophically developed? "Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you out of Horeb, lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female, and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, shouldst be driven to worship them."—Deut. 4: 15, 16, 19. This was the law. Now what was the penalty? "If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God in transgressing his covenant, and hath gone and served other gods and worshiped them, either sun or moon, or any of the host of heaven, and it be told thee, and thou hast heard and inquired diligently, and behold it be true and the thing certain that such abomination is practiced in Israel; then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto the gates, even that man or that woman, and stone them with stones till they die."—Deut. 17:2–5. What did good men think about it? Job says, "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge; for I should have denied the God that is above."—Job 31:25–28. How did God feel when his people fell in this iniquity? Ezekiel says: "And he said, Hast thou seen this, O, son of man? Turn thee yet again and thou shalt see greater abominations than these. And he brought me

into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east. Then said he unto me, Hast thou seen this, O, son of man? Is it a light thing to the house of Judah that they commit the abominations that they commit here? For they have filled the land with violence and returned to provoke me to anger."—Ezek. 8:15-17.

Now if God so abhorred that ancient system of sun worship, what does he think of its modern philosophical development? How much difference is there between those twenty-five men who worshiped the sun in the east and twenty-five Masons who behold their Worshipful Master in the east? He, together with his wardens, represents the sun in the morning, noon and night. They stand for Brahma, Vishnu and Siva, the triune god of India, which is the sun, and who also, in the Hindoo mysteries, represent Wisdom, Strength and Beauty; for which, in like manner, the Master and his Wardens stand in the lodge. The Baal Peor by which Baalim made Israel to sin, and the idol that Maacha made, and for which Asa removed her from being the queen, was manifestly no other than the abominable worship which the Masons symbolize by "the point within a circle."—(See Clark's Commentaries.)

From the Agent and Secretary.

In brother Ronayne's very interesting communication in this issue appears a personal allusion to myself. It gives me great pleasure to say that, freely and from a full heart, I grant all that my brother asks, and add that I am conscious of many weaknesses and mistakes, which lead to the commission of acts I often regret; and wherein I have done my brother injustice in word or deed I ask his forgiveness, and pray God to teach us our frailties, help us to escape them, and make us better men, better Christians, and more charitable to the erring and serviceable in the work of our Divine Master.

Respectfully, in Christian love,

J. P. Stoddard.

—The Illinois Grand Lodge report for 1877 puts down the net decrease in the fraternity at 578! Last year the increase was 380; so the total relative falling off was 958—nearly a thousand. Popular discussion is proving too severe a test for the principles of Freemasonry, and it must go down before the power of of the truth.

—The letter of Past Master Ronayne, on another page, will be read with intense interest. The renunciation he describes was truly a wonderful exhibition of Divine grace, and the scene was one of a life time. Let it be the prayer of every Christian heart that Bro. Ronayne may have many more such experiences of joy as the reward of his arduous and dangerous labors.

—The Agent and Secretary, after attending a Directors' meeting, Jan. 15, started for Lanark, Ill., proposing to travel down through Illinois, to Randolph and St. Clair counties, near St Louis, and expecting to be gone until late in February.

—Bro. Hinman is yet in western Wisconsin. Viroqua was the point at which he was to speak at last report.

—A brother in New York, writing for a ritual of Good Templarism, which we believe is not published, says that during the last two or three years this order has changed its formulas by inserting the name of Christ; and that in his vicinity its members deny that the name was ever rejected by them. If any of our readers have any reliable information on the subject we shall be glad to print it.

—In the last number of the *Christian Republic*, Dec. 27, Bro. P. S. Feemster announces that the paper is for sale, and that the number is the last to be issued by himself as proprietor. Although no intimation is given in the *Republic* to that effect, we hope Prof. Feemster has found an opening for Christian labor in his visit to Mississippi worthy of his talents and zeal.

—The Illinois Good Templars held their State meeting at Abingdon about the middle of September last. On the first day they were invited to visit Hedding College located there. They were welcomed by the College authorities, and the students entertained by having introduced to them a mighty personage known as a *Grand Worthy Chief Templar*. The ambitious embryo Presidents in that institution will now turn their energies in a new direction and strive for the bigger name

The Chicago Association.

The regular meeting of the Chicago Christian Association occurred at 221 Madison St., Jan. 8 Owing to the special services during the week of prayer in the churches to which some of our members belong, and on account of sickness in the families of others, the attendance was not as large as it would otherwise have been. The exercises began promptly at eight o'clock with singing, prayer by Rev. E. S. Cook and a Scripture reading. The Secretary of the Association, Mr. A. J. Laird, gave a very excellent and appropriate recitation which was received with hearty applause. Mr. Burke, of Chicago Avenue church, presiding at the organ, sang "Rocked in the cradle of the deep," which received a hearty response from the appreciative audience. J. P. Stoddard then delivered a prepared address on "Sworn Secretism and the Family; or the Effect of Freemasonry on the Social and Marital Relations of Society." The address being lengthy and the hour late the Association adjourned with the benediction, omitting some items of business which would otherwise have received attention. Among these was an appropriate recognition of the donation of a beautiful eight-day clock for the use of our Hall and Reading Room, by Mr. Nordahl, whose generous gift is appreciated and will doubtless be duly acknowledged at the regular meeting, Feb. 12, 1878. The Association is taking measures to give more prominence to this feature of our work in the city, and a good time may be expected at the next regular meeting, to which all are invited.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

"SHOW ME THY FACE."

Show me Thy face—
  One transient gleam
Of loveliness divine,
  And I shall never think or dream
Of other love save Thine.
  All lesser light will darken quite,
All lower glories wane,—
  The beautiful of earth will scarce
Seem beautiful again!

Show me Thy face—
  My faith and love
Shall henceforth fixed be,
  And nothing here have the power to move
My soul's serenity.
  My life shall seem a trance, a dream,
And all I feel and see
  Illusive, visionary—Thou
The one reality!

Show my Thy face;
  I shall forget
The weary days of yore;
  The fretting ghosts of vain regret
Shall haunt my soul no more;
  All doubts and fears for future years
In quiet rest subside,
  And nought but blest content and calm
Within my breast reside.

Show me Thy face—
  The heaviest cross
Will then seem light to bear;
  There will be gain in every loss,
And peace with every care.
  With such light feet
  The years will fleet,
Life seem as brief as blest,
Till I have laid my burden down,
And entered into rest.

Show me Thy face
  And I shall be
In heart and mind renewed,
  With wisdom, grace and energy
To work Thy work endued.
  Shine clear, though pale,
  Behind the veil
Until the veil removed,
  In perfect glory I behold
The face that I have loved!

—Selected.

ABOUT A BIBLE IN A HOTEL.

A small party of friends gathered about a cosy tea-table were discussing the propriety of the Bible Society placing copies of the Holy Scriptures in railroad cars, steamers, hotels and other places of public resort.

One or two of this party raised the objection to the practice that in such public places the Bible often received rude and careless treatment at the hands of irreverent and irreligious persons.

After all the rest had expressed an opinion, a woman, the sweet graces of whose Christian character gave her a wide-reaching influence in the village, related this touching incident of personal experience:

It seems that two or three years after her conversion and union with the church, troubles came upon her and her family. Instead of bearing her trials with patience and submission, she lost faith in the goodness of God, in his ever-watchful care, doubted the genuineness of her conversion, ceased to pray, to read her Bible, or to even think of seeking Divine guidance.

While in this pitiable state circumstances made it imperative for her to visit the city of New York on a very painful matter of business. She was of a retiring disposition, unused to traveling, and had never been in a large city.

While on her journey, in the cars, a slight act of courtesy led her to make the acquaintance of a gentleman and his wife who took her under their protection, and after their arrival in the city went out of their way to leave her at the entrance of a respectable hotel.

She ascended the stairs oppressed with an almost overwhelming sense of loneliness mingled with the consciousness of an utter inability to perform the errand she had in hand. On being ushered into the capacious and elegantly-furnished parlors she walked mechanically to a centre-table, and opening the single Book which lay on the marble top, her eye fell upon these words: "I will never leave thee nor forsake thee."

An emotion of tenderness born of her old-time love of God and trust in his promises suddenly stole into her heart. Still bending over the precious book, the gathering tears beginning to dim her eyes, she read farther on: "Jesus Christ, the same yesterday, to-day and forever." The comfort which these passages of Scripture brought to her it was impossible to describe. The black clouds of unbelief and doubt sullenly but quickly rolled away. The glorious sunlight of Divine love and protection shone in upon her soul, and the bow of promise seemed to span the arch through which she looked toward the beneficent days that were near at hand. She was no longer *alone;* and this assurance came to her heart like a balm and a blessing. Her perturbed and distracted mind was at rest now; the by-gone joy, peace and trust sat again upon the throne of her heart and held more potent, loving sway than ever. "*Jesus Christ, the same yesterday, to-day and forever!*" she kept saying to herself over and over.

Quieted and perfectly self-poised now, she gave her orders with the assurance of an experienced traveler. She ate a hearty supper, went to her room, and in time to her bed with as great a sense of security as if she had been in her own house. She slept peacefully, and awoke at her usual time in the morning thoroughly refreshed.

Unexpected facilities for transacting her trying business opened up on all sides. She was uniformly treated with respect. Her questions were promptly answered. She was marvelously aided in her quest, and her mission proved successful.

Had it not been for that copy of the Bible found so opportunely in her pathway she was sure she would have taken the next return train to her distant home without making an effort even toward the accomplishment of her mission. The Bible in the hotel was in the right place.—*Mrs. Annie A. Preston in American Messenger.*

As soon as a true thought has entered our minds, it gives a light which makes us see a crowd of other objects which we have never perceived before.

INFLUENCE OF CHRISTIANITY ON COMMERCE.

From the day when Paul was carried in a corn ship from Melita to Puteoli commerce and Christianity have been mutual helpers. Sometimes the trader has gone before the missionary and been the means of introducing him to the district; but wherever the missionary has settled and succeeded he has by his very success given an impulse to commerce. Not only has he made it safe for the mariner to visit coasts where formerly every stranger would have been treacherously slain, but every Christianized heathen becomes a customer in the markets of our civilization. Thus the Christianization of the Sandwich Islands created a commerce which for the year 1871 amounted to $4,406,426, which, reckoning the profit at ten per cent, would leave a gain to those engaged in it of $440,642.60, an amount about equal to the receipts of the American Board last year.

It has been calculated that for every pound sterling England expends in missions she receives ten in trade; and the same ratio holds good in the United States. But that is a low and selfish view to take of the subject. Think of the effect which these commercial dealings must have on the communities among whom they are carried on! There is an elevating and a widening influence in buying and selling; and though it is doubtless true that civilization carries its vices as well as its benefits in its train, yet wherever it is the result of missionary activity the effects are of the happiest sort. The preachers of the cross create an atmosphere around them which influences even those who are not converted by their agency; and the testimony borne by the Indian government in the report laid before the House of Commons in 1873 would be confirmed in every mission field on the surface of the earth. It is to this effect: "The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of these six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."— *Dr. Taylor.*

JUSTICE METED OUT BY A HINDOO JUDGE.

The following was translated from the original Tamil by Dr. H. M. Scudder:

Four men, partners in business, bought some cotton bales. That the rats might not destroy the cotton they purchased a cat. They agreed that each of the four should own a particular leg of the cat; and each adorned with beads and other ornaments the leg thus apportioned to him. The cat, by an accident, injured one of its legs. The owner of that member wound about it a rag soaked in oil. The cat, going too near the fire, set this rag on fire, and being in great pain, rushed in among the cotton bales, where she was accustomed to hunt rats. The cotton thereby took fire and was burned up. It was a total loss. The three other partners brought a suit to recover the value of the cotton against the fourth partner, who owned this particular leg of the cat. The judge examined the case and decided thus: "The leg that had the oil rag on it was hurt; the cat could not use that leg; in fact, it held up that leg and ran with the other three legs. The three unhurt legs therefore carried the fire to the cotton and are alone culpable. The injured leg is not to be blamed. The three partners who owned the three legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was the proprietor of the injured leg."—*Aonian.*

Children's Corner

LITTLE CHILDREN.

Keep a guard on your words, my darlings.
  For words are wonderful things;
They are sweet, like the bee's fresh honey,
  Like the bees they have terrible stings.
They can bless like the warm glad sunshine,
  And brighten a lonely life,
They can cut in the strife of anger,
  Like an open, two-edged knife.

Let them pass through your lips unchallenged
  If their errand is true and kind;
If they come to support the weary,
  To comfort and help the blind.
If a bitter revengeful spirit
  Prompts the words, let them be unsaid;
They may flash through a brain like lightning,
  Or fall on a heart like lead.

Keep them back if they're cold and cruel,
  Under bar, and lock and seal;
The wounds they make, my darlings,
  Are always slow to heal.
May peace guard your lives and ever,
  From this time of your early youth,
May the words that you daily utter
  Be the beautiful words of truth.

—Southern Churchman.

A LITTLE EVERY DAY.

The longest life is made up of simple days, few or many; but the days grow into years, and give the measures of our lives at last.

The life is at last what the days have been. Let the children therefore look after the days,—one day at a time,—and put into each one something that will last—something worth imitating by those who follow us.

1. Every day a little knowledge. One fact in a day. How small a thing is one fact! One by one! Ten years pass by. Three thousand six hundred and fifty facts are no small thing.

2. Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for his grace, seeks every day to practice the grace he prays for!

3. Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthrophy that the only bless-

ing is found, In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, on the playground, we shall find opportunity every day for usefulness.—*Shelby Times.*

Little Sins.

In a California forest of a thousand acres, you can scarcely find a tree that is not dead and crumbling to decay. No fire has swept over it, no lightning scathed those naked, bleaching pines. This ruin was wrought by a little insect's larvae, not larger than a grain of rice. What a hundred axemen could not accomplish by years of hard labor, this seemingly insignificant insect sent its feeble offspring to perform. One alone could have feeble power, it is true; but millions were marshalled, and all the skill of man could not stay their course. Such is the power of little sins. Performing the same act for even two or three times in succession, the habit is formed.—"*Young People's Helper.*"

The Boating Bear.

Once there were two hunters away out West, who spent their time fishing and trapping minks and beavers and chasing deer, and wild-cats and other "varmints" as they called them One day they were boating up the river, and half a mile or so off they saw a big black bear coming down to the edge of the water to get his breakfast off from the body of a deer that had got stuck fast in the mud while he was licking up salty water—which the deer like very much—and died there.

They tried every way to get near enough to the bear to have a shot at him, but the old fellow was too cunning for them. If they tried to row the boat up to where he was, he would trot off into the dark woods before they got anywhere near close enough to shoot. Or if they left the boat and tried to creep up along the shore, he would smell the powder in their guns long before he could hear them, and would give a mad kind of a growl, and run away.

The hunters pretty soon got tired of this sort of fooling. and thought they'd try another game on him. So they took what was left of the deer and threw it into the river, and it floated out into the stream. Then they took an old boat that they hadn't used in a long time, and put on the seat in the middle a big cake of honey they had got out of a bee-tree a few days before. They drew the boat up on the sand at the water's edge, and laid the rope down and covered it with sand and stones —just heavy enough to keep it from floating off, but not enough to anchor it very tight. Every bit of the work they did standing in the water, or in their own boat, so as not to leave any tracks or scent to scare away the bear.

Then they rowed across the river, half a mile or more away, and got ready to watch with their spy-glass.

Along about sundown the old bear came trotting down out of the woods to get another "venison steak, rare, with salt-water sauce." Before he got there he smelled the honey, and began to lick his chops, as much as to say, "Good enough!—wild honey for dessert." But in a minute he found that his venison was gone, and made a great fuss, flying around and growling, at a great rate. But as the deer was gone, and he was hungry, he started to smell out the honey. Pretty soon he found the boat, and saw the big cake of honey on the seat. He started back scared at first, but as there were no guns, nor oars, nor any sign or smell of man, he came back and began to peck around.

Bears are a good deal like boys in such things. They love to play: they have a sweet tooth; they are cross when they are hungry; and they are very curious. So this old fellow, whose mouth fairly watered for the honey, looked all around, like a mischievous yonker going for his mamma's preserves, and then jumped into the boat. But in less than a jiffy he wished he hadn't. For his weight loosened the rope, and his jump into the boat sent it out into the stream, and as the current was real swift there, Mr. Bear was soon floating down the river. He couldn't swim, and was too much afraid of the water to jump in, and too scared to eat his honey. So he did again just what a boy would do.

"What's that?"

"Why, he howled."

The hunters had seen everything he did, and they jumped into their boat and began to pull for him lively. One of 'em sat in the middle and rowed, and the other sat in the bow with his rifle. As soon as they got near enough the first hunter began to laugh and talk at the bear:

"Where are you driftin' to, you old contraband?" he called out—"and what'r ye runnin' off with my boat for? Why don't ye lay down and paddle with yer four paws, and steer with that air stub tail as a rudder? An' how do ye like honey, anyhow?"

When the bear heard the hunter's voice he turned his head, and was as mad as he had been scared before. He showed all his great savage teeth, and growled enough to make your hair stand on end. But the hunters weren't afraid, and rowed up quite close,

"You don't seem a bit glad to see us," said the other one, "though I dare say you'd hug us if you had a chance. Are you a-fishin', or just boatin' for pleasure?"—and with that he flirted some water toward the bear with his oar, and the old fellow came near tipping the boat over, he was so mad. The hunter with the gun was afraid he would get into the water and be lost, and so he took aim and fired a ball right into the bear's head right back of his ear, and another right between his eyes, and killed him dead, And then they towed him ashore, and took off his skin for an overcoat, and hung up the meat to cut steaks off from.

And this is the first time I ever knew a boat to be used as a bear-trap, though they often serve as traps for men and boys who don't know how to sail or row.—*Golden Rule.*

Puzzle Drawer.

Tonica Illinois, Dec, 29, '77.

Mr. Editor:—As I have not seen any enigmas in the *Cynosure* for a long time I thought I would send one.

I am composed of twelve letters.

My 1, 11, 12, 4, is a musical instrument.

My 10, 2, 12, is a member of the body.

My 5, 7, 8, is a kind of tree.

My 12, 7, 2, 3, is to obtain.

My 6, 10, 8, is not old.

My 9, 2, 8, 6, is to gape.

My whole is a wish for the *Cynosure.*

Minnie Gurney.

The Sabbath School.

LESSON IV.—Jan. 27, 1878.—JEHOSHAPHAT'S PROSPERITY.

SCRIPTURE.—2 Chron. 17: 1-10. Memorize 3-6. Primary verse 6.

1. And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David and sought not unto Baalim;

4 But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel.

5. Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance.

6. And his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah.

7. Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8. And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9. And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

GOLDEN TEXT.—"And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."—9.

TOPIC.—"The Lord established the kingdom."—5.

HOME READINGS.

M. 2 Sam 7 : 1-29....I will Establish the Throne.
T. 1 K. 9 : 1- 9....I will Establish the Throne.
W. Ps. 127 : 1- 5....Except the Lord Build.
Th. Ps. 132 : 1-18....Make Horn of David Bud.
F. Zech. 10 : 1-12... I will Strengthen the House.
S. Ps. 40 : 1-17....Set my feet upon a Rock.
S. Heb. 13 : 1-21....Established with Grace.
—*Nat'l S. S. Teacher.*

NOTES BY REV. H. H. HINMAN.

1. "And Jehoshaphat, his son, reigned in his stead and he strengthened himself against Israel." While Israel and Judah both worshiped the Lord they were at peace, but when Israel had relapsed into false worship she became the enemy of her sister. Common fealty to Christ unites all who love him; but sin and Satan divide them.

2. "And he placed forces in all the fenced cities of Judah and set garrisons in the land of Judah and in the cities of Ephraim." He prepared for war. This was in accordance with the light which the world then enjoyed. War and preparations for war absorbed most of the energies of the people. It was a grievous burden then, and it *is now,* when Christian nations expend three-fourths of their income in war with each other or in preparations for war. We ought to protect ourselves by every legitimate means, but war is not one of these. "The weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds."—2 Cor. 10:4. Even Jehoshaphat found no occasion for war when he had carefully instructed his people in the word of God. "Then the fear of the Lord fell on all the kingdoms of the land that were round about Judah, so that they made no war with Jehoshaphat."—10th verse.

3. "And the Lord was with Jehoshaphat because he walked in the first ways of his father David, and sought not unto Baalim." The Lord is always faithful to those that trust in him. Men turn aside unto Baalim when they put their trust in the secret, benevolent (so called) organizations. They can not expect God to be with them.

4. "But he sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel." His seeking of the Lord was in earnest. David said, "With my whole heart have I sought Thee." He walked in His commandments. He was not spasmodic in his religion. David says; "Blessed are the undefiled in the way, who walk in the Law of the Lord. Blessed are they that keep His testimonies and that seek Him with the whole heart. They also do no iniquity."—Ps. 119:1-3." This was true of Jehoshaphat.

6. "And his heart was lifted up in the ways of the Lord; moreover he took away the high places and the groves out of Judah." This lifting up of his heart fitted him to complete the reformation that his father had commenced. The high places and the groves were the places of idolatrous worship. The prophet Jeremiah (Jer. 2:20) complained that they worshiped idols "on every high hill and under every green tree." Dr. Mackey, in his Masonic Ritual, page 48, says: "Our ancient brethren met on the highest hills and in the lowest valleys." Now who these ancient brethren were we shall see by turning to page 114 of the same author, where he says: "The number 12 was celebrated as a mystical number in the ancient systems of sun worship, of which it has already been said, Masonry is a philosophical development." We have our modern high places, but they are not on the hills. They are rather like the secret chamber that Ezekiel saw when he was shown "the hole in the wall," and went in and saw the abominations that they did there, even the ancients of the house of Israel. (See Ezek. 8:7-17.)

Would that some modern Jehoshaphat could break up the high places of these modern brethren as Judah's king did those of his day. A true revival of religion will enable us to do it as truly as he did.

7-10. "It was not enough to remove the idolatrous worship. This was indispensable, but it would have been labor in vain unless he had given them something better. People cannot be reformed by force; God's truth alone can do that. Every true and permanent reformation must secure the convictions and sympathies of the people. The war of the rebellion liberated the slaves, but it did not reform society in the South. Slavery still lives in spirit in the hearts of many of the people, and nothing but true religion will remove it. Jehoshaphat caused all the people to be diligently instructed in the word of God. That was the true remedy against all false religions and all external foes. It is not strange that fear fell on all the nations round about. An intelligent, virtuous people are always secure. This is just what we need as a nation: First, to put away the false worships and the secret abominations out of the land, and then the way will be made ready for the spread of God's word.

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An Anti-Slavery Review.

In the first century of its existence our nation has twice been washed in blood; and to-day we draw nigh to that anniversary on which, through an extent of territory broader than Cæsar ever ruled over, you will decorate uncounted graves, a great proportion of which are filled by men of my generation. Look on the marbles which before this month closes you will cover with spring flowers, and you will find that a very large part of those who laid down their lives in the civil war were men between twenty-five and thirty-five years of age. My generation in America is and always will be a remnant. Such of us as are left must be excused if we remember that it is not long, at the longest, from now to the roll call after the battle, and that very soon we shall see those who have already laid down their lives that the dolorous and accursed ages might a little change their course. Assembled at the very tombstones we are about to decorate, will you not allow me to say that if the church had done its whole duty in the fifty years preceding the time in which our land was bathed in blood, my generation might not have been a fragment, for that moral apathy in the North, which allowed the South to hope for a divided North, would not have existed; and had the South not had that hope, who knows that she would have dared to have assailed the Union in arms? Had every pulpit in the land done what a few pulpits did, and what all would have done had they not lost the Master's whip of small cords, twice knotted up in the Temple of old, but almost forgotten in a luxurious age, there might have been no need at last for Almighty Providence to seize the North by the nape of the neck and throw it across a chasm filled with corpses to the firm land of justice.

It was Almighty God who abolished slavery; and the church to-day at the edge of these martyrs' graves, must beware of two things—pride in what God has accomplished, and a tendency to self excuse for not having used her Master's whip of small cords. That whip will be needed yet in America. It must not go out of fashion on this continent. There is a long, crowded, seething future before us in this land. Having twice been washed in blood against our anticipation, is it fit for us, now that we are at peace again, and now that the subtle sorcery of luxury has come to us once more out of the death of our martyrs, to forget them, and to forget God, and make unfashionable even yet our Lord's example of purging the Temple? Why, you could excuse me better for being too severe here to-day than for being an apologist for public immorality! We want as our leader not some soft person brought up in kings' palaces, and afraid of the shaking of a reed. We want Him who twice, with indignation upon which men dared not look, purged the Temple, saying, as he said lately to America, in accents with which the awe-struck air ought to be made permanently alive, and as he will have occasion to say again and again, before another thousand years shall have wheeled and burned above our good and evil: "Take these things hence!" On the side of that Eternal Power, not ourselves, which makes for righteousness, America was not a unit; and, therefore, she fell for awhile beneath those high and flaming chariot wheels which move evermore in universal history whithersoever Justice wills.

There is a prospect that America may not be a unit in time to come in loving what that Power loves, and in hating what it hates; and, therefore, there is reason for remembering our past, and sowing in the fat, ploughed field of our bitter days, and in all the great and yet smoking furrows of our chastisement, abundant seed of conscience. This is a good time to speak a solemn word, that may take root and bring forth fruit in politics, in trade, and in every man's secret moral sense.

What could the church have done against slavery that it did not do?

1. It could have made slaveholding a bar to church membership.

One great denomination did that—great in quality, not in quantity—the Quakers. It was their good fortune to have established a right precedent as to slavery before the cave of Æolus was opened, and the winds of all divisions began to blow upon us from unoccupied territory covered by the slave power.

Eli Whitney, in 1794, invented the cotton-gin. The British fleet in 1803 hovered off the mouth of the Mississippi, and Napoleon Bonaparte sold to us Louisiana. With that purchase the cave of Æolus, who imprisons tempests within his bellowing mountains, was opened. When the winds had blown out of it until it was substantially vacant, unexpectedly in the depths of the cave opened another Æolus cave—Texas. After the winds blowing out of that had tossed our whole ocean into yeasting, yellow foam, suddenly in the rear of that Æolus cave opened another—California and the Mexican war. Then came a yet more huge enlargement of the cave, in the repeal of the Missouri Compromise, and the Kansas and Nebraska struggle. We saw the gleaming of the western sea through the last opening of the cavern. God be thanked that the bowels of the mountains were exhausted at last, and that we had no more unoccupied territory! To this fully opened colossal prison-house of winds we found no door that could be bolted except one made of corpses. We had to block it up at last, the whole mouth of our unmeasured Æolus cavern, by the dead bodies of North and South. It is blocked to this day by that immoveable and costly mound.

Now, before this Æolus cave was opened, before the cotton-gin had begun to lift the value of a slave hand to a thousand dollars, and of a black infant at birth to one hundred dollars, we find the Quaker sect putting itself right by assuming that a man cannot be a church member of the genuine kind if he owns slaves. George Fox visited the Barbadoes in 1671, and thereafter bore earnest testimony against slavery. In 1776 the Philadelphia meeting of Quakers took a decisive step by directing—this was their language—"that the owners of slaves, who refuse to execute the proper instruments for giving them their freedom, be disowned," that is disfellowshiped in the church. In 1783, it was officially ascertained that no slaves were owned by Quakers inside the domain of that Philadelphia assembly. But the New York and Rhode Island and Virginia yearly meetings of the Friends attained slowly the same results. In 1800, before we purchased Louisiana, slavery and Quakerism were fully divided. What cut them asunder? Simply the righteous rule of a spiritual church membership; the rule to which we have been drifting, I hope more and more in America, in all our sad experience since 1631.

Wordsworth, in spite of the intensity of his early sympathy with republicanism, used to say that America never can have a class pure enough and weighty enough to keep up a high standard of manners and morals, for here we have no aristocracy. Stewart Mill thought it our great fault that we have no leisured and propertied class. God forbid that we should have a law of primogeniture, giving all the lands in a family to the eldest born! God forbid that we should have an aristocracy built on hereditary descent merely, or on artificial rather than a natural rank! But unless there is in this land a spiritual church membership, or an aristocracy appointed of Almighty God, who knows but that Wordsworth was right in saying that our standard of manners and morals may become of the earth, earthy, and lead to the pit? "Men never so much need to be theocratic," said De Tocqueville, "as when they are the most democratic." I hold that it is more important to maintain a spiritual church membership than to maintain the written Constitution. The unwritten Constitution of America is more important than its written, and the first article in the unwritten ought to be one that makes a distinction between a true church and its opposite. What is the average type of a counterfeit church? A hammock, attached on one side to the Cross, and on the other held and swung to and fro by the forefingers of Mammon, its freight of nominal Christians elegantly moaning meanwhile over the evils of the times, and not at ease unless fanned by eloquence and music, and sprinkled by social adulations into perfumed, unheroic slumber.

There is a distinction between a church and a Sunday club—the distinction which Whitefield and Edwards drew on the mind of New England, and which the remissness of many churches and the faithfulness of others in our civil war ought to engrave yet deeper on the slowly solidifying rock of American social custom. Let that distinction stand as the first article of your unwritten Constitution, if you would make sure that a day will not come when an average population of two hundred to the square mile may take your written Constitution and chop it in pieces in the name of greed and fraud, and of great cities. You do not in any case anticipate that? Your trouble is that you are Anglo-Saxon, and always think there is no danger until you are burned to the bone. We said there was no danger in the war cloud of slavery but really it amounted to more than a shower!

Now the Quaker sect put itself right by honoring this first article. They executed it. They made a distinction between church membership that held slaves and church membership that did not; and if you ask me what the church at large could have done, I say it could little by little have done everywhere what it did in several places. Toward the close of the last century England, under distinctive Christian leadership, determined unalterably her position as to slavery. It was the supreme misfortune of America that she did not keep step with Wilberforce and Clarkson and the father of Macaulay. When the Quakers established their suggestive precedent, we might have done the same had not many of our fathers been asleep. Why they were off their guard you will understand by a glance at what the demoralizations of war and of French infidelity were doing for us in 1795. The cotton-gin came when we were weak from Parisian poison. The Æolus cave of coveted territory was opened when we were feeble from a long course of unfortunate experiences beginning in 1631. But even after temptation grew fierce, who, with the history of subsequent American heroism before him, can say that we could not have taken up our cross instead of trampling upon it? We could have stood on the proposition that church membership is inconsistent with man-stealing; and, indeed, there is where the Presbyterian Assembly stood in 1793.—*Lecture by Joseph Cook.*

[*Continued next week.*]

News of the Week.

—Victor Emmanuel, King of Italy died on the afternoon of the 9th instant. He had been for some time sick and death was not unexpected yet when publicly announced the greatest demonstrations of grief were shown. Prince Humbert succeeds. The funeral occurs on Thursday of this week, and will be conducted with full ecclesiastical solemnity, the order of the Pope having removed all difficulties. The remains of Italy's great king will be deposited in the Pantheon, the splendid pagan temple erected by Agrippa in the year 27 B. C., and by him dedicated to Jupiter the "father of all gods," and which, having been given by the Emperor Phocas to Pope Boniface IV. in 609, was by the latter converted into a Christian church, and by Pope Gregory IV. in 830 was dedicated "to all the saints."

London, Jan. 13.—The Baroness Burdett-Coutts, as representative of the contributions to the Turkish relief fund, has received the following telegram from Layard, British ambassador at Constantinople: "The distress is increasing terribly. Fugitives are arriving by thousands. Nine trains are expected to-day (Saturday) from Adrianople, bringing ten thousand fugitives, mostly women and children, who will make the journey in open trucks during a heavy snow-fall. A large number of other fugitives will arrive shortly. I have engaged a house near the station to receive the most destitute and provide for the distribution of food. Twelve hundred sufferers were lodged and relieved to-day. Funds are urgently required. The Turkish government is doing its best, but its action is almost paralyzed by the overwhelming magnitude of the misery it has to deal with." A Pera correspondent says the suffering of fugitives from cold and hunger are beyond description. Five children were taken dead from a single train.

—Russia's demand that a peace basis should be determined before an armistice would be granted has been finally conceded by Turkey, and yesterday Server Pasha, Foreign Minister and Namyk Pasha, were appointed to negotiate, with full powers, for a peace and an armistice together. Great ill-feeling exists against England in Constantinople, and appearances now are that Turkey will make peace without regard to British interests. The Grand Duke Nicholas has informed the Turkish commander that he cannot treat for an armistice until a special messenger arrives from St. Petersburg, which will probably delay all negotiations several days. It is reported that Russia's intention is to hold back her terms until after the British Parliament meets, while another view is that no truce will be made until the Russian armies are in Adrianople. Gen. Gourko has captured Samarkovo and Ikiman, and is rapidly advancing on Tatar Bazardjik, while Skobeloff, from the North, is pushing on toward Philipoppolis and Radetzky is hurrying from Schipka pass to Adrianople. It is quite possible that the Russian troops will cut off or capture Sulieman Pasha's army west of Philipoppolis in the same manner as the army in Schipka pass, which would leave Adrianople practically undefended. Turkey may be unable to offer any resistance to the hardest terms before England makes even a diplomatic remonstrance. Active interference in her behalf must come at once, or be worse than useless.

—The report of the Commissioner of Internal Revenue shows that the total number of licensed saloons or drinking places in the country is 164,598, or one to every 280 persons. Of all the States, Illinois is fourth in the number of saloons, having 10,548, the three which take precedence being New York, Pennsylvania and Ohio. North Carolina has the greatest number of distilleries, 1,025, and New York the most breweries, 379.

Religious Intelligence

—The Earl of Mulgrave has been very successfully engaged in holding religious meetings among the fishermen on the Essex coast, in England.

—Professor Dubs, of Zurich, Switzerland, has adopted the American idea of a complete separation of church and state, and has publicly declared for the principle. As he is well known and is an able writer, his influence may be powerfully felt.

—The venerable City Road Chapel of London, the center of Wesleyan Methodism in England, is about to have its centenary commemoration. Its corner-stone was laid by John Wesley, April 21, 1777; it was opened for worship November 1, 1778. Of the first of these events the founder of Methodism made this memorandum: "The rain befriended us much by keeping away thousands who purposed to be there; there were still such multitudes that it was with great difficulty I got through them to lay the first stone." In the rear of the church Wesley is buried, and near him lie many of his eminent associates and followers. It is expected that a trust debt of £2500 upon the chapel will be paid by November 1, 1878, when the centenary celebration will take place.

—The Austrian Minister of Education and Worship has issued an order acknowledging Old Catholic congregations within the Austrian Empire. The Old Catholics applied for legal recognition years ago, but the government steadily refused it except on condition that they acknowledge themselves seceders from the Roman Catholic church. The Old Catholics have now complied with the condition. There are 25,000 in Bohemia, 7,000 in Vienna and vicinity and 3,000 more on the Bavarian border—in all, upward of 35,000

—The Emperor Alexander of Russia, has signalized his reign by directing the preparation of a translation of the Bible into the modern Russ language. Such has been the progress of popular education in the empire during recent years, that the demand for copies of the new version has been very great, and continually increases. The agents of the British and Foreign Bible Society have distributed thousands of copies among the soldiers of the Russian army, and have been surprised to find so many capable of reading for themselves. The Rev. Dr. W. H. Bidwell of New York who has been traveling in Russia, reports that the circulation of Bibles and Testaments in 1876 in the northern part of the empire was 264,227; in 1877 thus far it has been 247,656. The number issued from St. Petersburg in 1877 has been 58,283 copies, from Moscow, 83,955; there were sold this year at Nijni-Novgorod, during the great fair, 8,697 copies.

—The Methodist Almanac for 1878 gives a complete list of Methodist organizations in the United States, with the number of members belonging to each. They are as follows: Methodist Episcopal church, 1,673,287 members; Methodist Episcopal church South, 722,342 members; Colored Methodist Episcopal church, 80,000; African M. E. church, 214,806; African M. E. Zion church, 200,000; Evangelical Association (Albrights), 105,013; United Brethren in Christ, 143,841; Union American M. E. church (colored), 2,550; Methodist Protestant church, 113,405; American Weleyans, 25,000: Free Methodist, 19,232; Primitive Methodists, 3,320; Independent Methodists, 12,500. The total number of members in the United States is over 3,315,000; in Canada the Methodists number 161,172; in Great Britain and her colonies, 907,404. The aggregate of Methodist church members in all the world is stated to be 4,383,888. The total net increase of lay members for 1877, throughout the world is given as 211,309.

— In the Associate Reformed church (South) there are 108 churches, 2,450 families, 6,252 communicants, 63 Sabbath schools, 375 Sabbath school teachers, and 2,314 Sabbath school scholars. There were during the last year 361 accessions, 233 losses, 282 infant and 45 adult baptisms. This church has also one synod, several presbyteries, and about ninety ministers. It has also excellent educational institutions at Due West, S. C.—Erskine College, under the presidency of the Rev. W. M. Greer, D. D.; the Theological Seminary, with the Rev. Dr. James Boyce and Prof. Patton in its chairs of instruction, and the Female College, under the care of Rev. J. I. Bonner, D. D.

—At a general meeting of the Dunkers, held at Myersdale, Pa., recently, they organized the Brethren's Church Extension Union, the first society of the kind the denomination has ever had. The purpose of the Union is to organize and extend the home mission work of the denomination by sending out missionaries and ministers. The secretary is to be a salaried officer, which is an innovation.

—The present population of Virginia is 1,022,163, and the Baptists of the State, colored and white, number 173,960 church members, who worship in 1,170 churches, and are watched over by 498 ordained ministers. So that one person in every nine of the population is a Baptist. The Disciples or Campbellites, another Baptist sect, number 125 churches and 12,500 members in the State.

Temperance.

—The adulteration of wine is exciting much attention and inquiry in France. M. Paul Massot, member for the Eastern Pyrenees Department, has brought a mass of evidence on the subject before the Government. The most serious feature in the adulteration is that the coloring matter employed is in many instances extremely deleterious.

—The Massachusetts Christian Temperance Union have during the past two years held from forty to fifty conventions, and on every one of these occasions have introduced and discussed resolutions condemning the use of fermented wine "at the communion tables of our churches." From the beginning of the organization it has been recognized as a part of the regular duty of each local union to labor with the churches in its vicinity for the banishment of alcohol from the table of the Lord. So faithful and conscientiously has the work been performed that two-thirds of the churches of the State have already discontinued the use of alcoholic wine at their communion table.

—A Methodist clergyman mentioned to the Rev. M. R. Barnitz, an earnest anti-tobacco missionary, one member of his church who last year gave $1 for missions, who admitted that he paid, during the year, at least $100 for tobacco, and another member who gave $3 for Bible, tract, and mission purposes, whose tobacco bill for the year was $200! Mr. Barnitz has made a careful computation from the best available statistics, which shows that the professing Christians of America expend at least $25,000,000 annually for tobacco, while the total of all their contributions for the support of churches, Sunday schools, mission, Bible, and tract societies is less than $7,000,000! Tobacco is the twin of strong drink in waste of substance, as a destroyer of health, and as a hindrance to Christian work.—*National Temperance Advocate.*

—Judge Grow, of Orange county, N. Y., speaking before the American Temperance Union, in Cooper Institute, said that Dr. Young, of the Bureau of Statistics, estimated that $600,000.000 was spent annually in the production and consumption of intoxicating liquor, while Dr. Hengman, a careful writer, puts it at $735,000,000 in 1872. There is destroyed annually in this country, 40,000,000 bushels of grain, or a bushel for every man, woman and child in the land. In addition to this loss, the people were called on to support the paupers and criminals created by the consumption of liquor. If the liquor traffic could be stopped, in one year money enough might be saved to pay the national debt. The costly government of New York is owing to the liquor traffic. There would be no need of five police justices and 1,500 police officers, he said, if it were not for the rum shops and the criminals made by them.

MARKET REPORTS.

CHICAGO, Jan. 14, 1878.

GRAIN—Wheat—No. 2	1 06¼	1 06½
" No. 3		1 00
" Rejected		87½
" Minnesota	1 08½	1 15
Corn—No. 2	41	42¼
Rejected		30
Oats—No. 2		24½
Rejected		22
Rye—No. 2		55½
Bran per ton		11 25
Flour—Winter	5 00	7 00
Spring	2 75	5 75
Hay—Timothy	8 75	10 25
Prairie	5 00	8 00
Mess Beef	9 50	11 00
Tallow		7½
Lard per cwt		7 22½
Mess pork, per brl		10 75
Butter medium to best	14	35
Cheese	6	12½
Beans	1 00	1 35
Apples per brl	2 50	5 00
Dressed Hogs	4 10	4 25
Poultry—Chickens per doz	1 75	2 25
Turkeys per lb	5	7
Eggs	16	17
Seeds—Timothy		1 21
Clover		4 65
Flax		1 35
Potatoes per bu	40	50
Broomcorn	3	6
Hides green to dry flint	8½	15
Lumber—Clear	30 00	35 75
Common	14 00	15 75
Shingles		3 50
WOOL—Washed	34	42
Unwashed	20	27
LIVE STOCK Cattle Choice	4 70	5 20
Good	4 25	4 60
Medium	3 90	4 10
Common	2 80	3 50
Hogs	4 05	4 35
Sheep	3 00	4 75

New York Market.

Flour	$3 75	9 00
Wheat—Spring	1 27	1 33½
Winter		1 46
Corn	58½	60
Oats	35	43
Rye	71	74
Lard		7¾
Mess pork		12 40
Butter	8	23
Cheese	7	12½
Eggs	15	20
Wool	10	55

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TRACT NO. 25.

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ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

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TRACT NO. 26.

FREEMASONRY A RELIGION.

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TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.

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Cynosure Tract No. 28.

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By Mail.

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Donations to the Tract Fund.

T Frazier, $5.00; May Good, $4.75; H Holbrook, $1.00; C Quick 25 cts.

OBITUARY.

MARY BALDWIN— Died at her home in Grant county, Ind., 12th month, 28th, 1877, after forty-eight hours' sickness, congestion of the liver and brain, Mary, wife of Thomas Baldwin, in the fifty-ninth year of her age. Mary Davis, daughter of Harvey and Maria Davis, was born in Pasquotank county, N. C., 7th month, 29th, 1819; at the age of 11, moved, with her parents, to Indiana, where she has lived since that time; was married in 1837 to Thomas Baldwin; some years after united with the Friends' church. She always lived a devoted Christian life, and for many years was a zealous worker in the anti-secret reform.

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VOL. X., No. 17.—WHOLE NO. 409. WEEKLY (post paid) $2.20 A YEAR.

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Notices

A change has been made in the programme for expositions next month by Past Master Ronayne. They will be as follows:

Senecaville, Ohio, Jan. 28th, 29th and 30th.

Northwood and vicinity from Feb. 4th to 21st, inclusive.

Batavia, N Y., 25th, 26th and 27th.

Hudson, Ohio, March 6th, 7th, and 8th.

Topics of the Time.

The lesson to be studied in our Sabbath schools next Lord's day is of great importance and interest in the present agitation on the Bible-in-schools question. The Judean king was a reformer, and with a wise statesmanship he foresaw the necessity of education if his wise regulations would be made permanent in the fickle-hearted nation. He thus anticipated by twenty-eight hundred years the ideas of our time, that in an educated people only is there hope of permanent prosperity and usefulness. But wiser even than the philosophers, statesmen and—must it be said—than many teachers of religion even, he saw that a proper education should include not only instruction in common law, which he sent princes to teach, but also in a thorough indoctrination of the principles of religion; in short, of the Bible so far as it was then written. Happy results were sure to follow. His little kingdom was respected, just as an intelligent family whose principles are fixed on the Word of God will be esteemed in any community.

One of the most marked departures from the sound principles that actuated this king is found in the recent action of the New Haven school board, looking to the final exclusion of the Bible from their public schools. Of this action the New York *Tribune* says: "It is regarded also as a remarkable fact, and one perhaps not without some significance, that New Haven, the seat of Yale College, and in some sort a Puritan headquarters and stronghold, should be the first New England town to take such action, one of the professors of Yale being a member of the Board of Education, and voting for the measure. It is said, moreover, that while some members of the College faculty are very strenuous in their opposition to the innovation, there are several, and among them ex-President Woolsey and President Porter, who, if not in sympathy with the disestablishment movement, are very far from active hostility to it." Considerable dissatisfaction was manifested, and there is a strong public pressure in this old New England center of intelligence and piety, for the restoration of the Bible to its former place in the opening exercises of the schools.

The war is over. Thank God for peace! The Russian armies were beaten; in the race for Adrianople the messengers of the armistice came first. The dispatches of Saturday brought the news of the application of the Turkish commissioners to Grand Duke Nicholas, and his reply that terms of peace would be given at Adrianople, and the evacuation of that city was immediately ordered. Before the close of the week the terms of settlement will probably be made known so far as Russia and Turkey can settle them. The conquered nation is so entirely at the mercy of the Czar that further resistance is folly, yet it is believed that the demands of Russia will not be so severe as to cause serious disagreement. It is also said that since no help is to be looked for from other nations Turkey will make her own settlement, leaving it for any of the powers that may be aggrieved to arrange for themselves with Russia. The latter has intimated to England that in the final adjustment her claims as well as those of other powers ought to have a proper attention. Whatever international questions of commerce may be left for a future conference there is little doubt that a large portion of Armenia will fall to Russia and the independency of Roumania and Montinegro will be secured, together with a liberal government for Servia, Bulgaria and possibly for Bosnia. Greece, Thessally and Crete have delayed too long to have much regard given to their claims. If, however, the northern border of Greece should be extended to its natural limit, Turkey in Europe will be contracted in our next geography to one half its former size. To secure this state of independence for the Christian provinces Russia has expended 420,000,000 roubles (about $315,000,000) and buried over 80,000 of her people, beside the hundreds of thousands maimed or diseased for life. Roumania has also lost heavily in the siege of Plevna, and the Turkish losses must largely exceed these figures. The acquisition of territory and the obliteration of the disgrace of defeat at the hands of the Turks for more than a century are small return for so great a loss. Only by a magnanimous disposition of the new provincial governments can the Czar feel that his efforts have been rewarded.

Amid the abundance which blesses our American homes it is difficult to realize the miseries that millions may to-day be suffering from famine in China. A missionary, writing from Peking, in October, says: "A great calamity is falling upon China. A famine of vast proportions is now inevitable. The provinces of Shansi and Honan will suffer most severely. Next come the southern parts of Chili, large parts of Shantung and of Shansi. For three years the usual crops have failed in Shansi. Many have perished there from starvation during the last ten months, and now the autumn brings no relief. There is not more than one-tenth of a harvest through a large part of the province. In some places the ground yields nothing. Great efforts are making by the Chinese government to relieve distress, but what with the wide extent of the famine, the immense numbers who need help, and the corruption of the government officials who administer its charities, they can overtake only a very little of the suffering. Last year European residents in the East gave something like $50,000 for sufferers in Shantung. This year an appeal has been sent to the United States and to England for aid.

Mohammed once said: "When a man dies men inquire what he has left behind him; angels inquire what he has sent before him."

THROUGH TRIALS.

Through night to light. And though to mortal eyes
Creation's face the pall of horror wear,
Good cheer, good cheer! the gloom of midnight flies;
There shall a sunshine follow mild and fair.

Through storm to calm. And though his thunder car
The rumbling tempest drives through earth and sky,
Good cheer, good cheer! The elemental war
Tells that a blessed healing hour is nigh.

Through frost to spring. And though the biting blast
Of Boreas stiffen nature's juicy veins,
Good cheer, good cheer! When winter's wrath is past,
Soft murmuring spring breathes sweetly o'er the plains.

Through strife to peace. And though with bristling front,
A thousand frightful deaths encompass thee
Good cheer, good cheer! Brave thou the battle's brunt,
For the peace march and song of victory.

Through cross to crown. And though the spirit's life
Trials untold assail with giant strength,
Good cheer, good cheer! Soon ends the bitter strife,
And thou shalt reign in peace with Christ at length.

Through death to life. And through this vale of tears,
And through this thistle-field of life, ascend
To the great supper, in that world whose years
Of bliss unfading, cloudless, know no end.

—Selected.

THE NECESSITY OF SUFFERING.

BY REV. HENRY T. CHEEVER.

It is God's will and way to make his children perfect through suffering. Even the great Captain of our salvation had to be sealed with the sacred seal of suffering. In the language of the grand old hymn, so full of genuine religious feeling,

"Christ leads me through no darker way
Than he went through before;
He that into God's kingdom comes
Must enter by that door."

"Why should I complain of want or distress,
Temptation or pain; He told me no less;
The heirs of salvation, I know by His word,
Through much tribulation must follow their Lord."

"You have entered the ship with Christ," said Luther to his friend John of Hesse, "You have entered the ship with Christ. What do you look for? Fine weather? Rather expect winds, tempests and waves to cover the vessel till she begins to sink. This is the baptism with which you must first be baptized. And then the calm will follow upon your awakening with Christ and imploring his help; for sometimes he will appear to sleep for a season."

Suffering is intended to prepare and make room in our hearts for the grace of Christ, because the tendency of the human heart, if left to itself is to pride and self-dependence;

and if suffered to go our own way we almost inevitably make shipwreck of our souls. He who has infinite wisdom knows what ballast of suffering we want, as well as what fair wind to swell our sails. And his love will undertake both for the one and the other. He will so temper them together that we may not be stranded on the heavy sands of adversity, nor be drawn off out of our reckoning by the flattering gales of apparent prosperity.

Henry Ward Beecher says: "The law of the universe is *suffering*. There is no mother who does not suffer for her child. There is no child that has a good send-off in this world without being made to suffer. No man can accomplish that which benefits the ages and not suffer. Discoverers do not reap the fruit of what they discover. Reformers are pelted and beaten. Men who think in advance of their time are persecuted. Men who would lead the flock must fight the wolf."

Let us adore our Heavenly Father for his wise dispensations and pray with sincerity of heart that he will neither give us those possessions that would in any wise draw our hearts aside from him, nor withhold that suffering which is designed to drive us to him, until it has wrought the intended effect; and that he will not suffer our ears to become heavy or dull under his teachings. That is a striking word of Jeremiah, true alas, of very many, "I spake unto thee in thy prosperity, and thou saidst, I will not hear." How often is it so; a man's ear wanton and ungoverned, or quite deaf to expostulation, and to the voice even of God himself, and the heart obdurate as marble, till the deaf ear is pierced and the hard heart made tender by suffering.

"'Tis sorrow teaches us the truth of things,
Which have been hid beneath the crown of flowers
That gladness wears."

Far better to be chosen in the furnace of suffering than in the soft lap of ease and prosperity, and far more likely to hold on his way and wax stronger and stronger is the child of God caught out of the flames of trial, than one nursed at the bosom of wealth, neither plagued nor in trouble like other men. A sapling will be all the hardier oak for being assailed early and shaken long by the rude blasts, than if left to grow without any rocking by the impetuous wind. So in the religious life, it is better to be exposed early to the heat of the furnace, and to be blown upon by the wintry blasts of adversity, and even to feel all God's waves and billows going over one, than to live always in pleasant sunshine, or grateful shade—than to feel only the genial warmth of worldly prosperity, or to be gliding along upon quiet seas. In the soul's navigation for eternity a storm is better than a calm; and it is safer scudding before a tempest, if it only be toward the port of peace, than lying-to in the calm of earthly favor and applause that will blow us anywhere than to heaven.

"The rougher our way, the shorter our stay;
The fiercer the blast, the sooner 'tis past,
The tempests that rise
Shall gloriously hurry our souls to the skies.
The troubles that come, shall hasten us home;
The sweeter our peace when storms shall all cease."

A Glance at the Past.

In 1852 Mr. Pierce, a New Hampshire man, was offered the Presidency by the slave power. This Mr. Pierce was then in the possession of what was considered very great virtues, to wit.: He was of the Puritan stock, a descendant of Revolutionary sires, a hero of the Mexican war, a Senator of the United States, and, above all, a "sound" Democrat.

The agent of the slave power offered him the Presidency if he would sacrifice all these virtues to the interests of slavery, and the offer was accepted.

The bargain was peculiarly a Masonic one; for all the parties to the agreement were devoted followers of the Masonic lodge. According to Masonic ideas, the many virtues of Mr. Pierce would give the cause of slavery great weight in the estimation of the people; for, if a good man like Mr. Pierce, a Democrat, a New Englander, and a military hero, would support slavery, then, of course, slavery must be very good. This is Masonic reasoning, and thus were the American people sold in a bargain between Masonic tricksters.

The Democracy, the foreign voters, the slave power and the Masonic lodge all brought their forces to bear at the election, and Mr. Pierce was elected. The noble old hero, General Scott, who, like a true patriot, had withstood the pressure and the foul allurements of the slave power and the Masonic lodge all his life, was set aside in favor of a man who betrayed the interests of the country for an office.

That the Masonic lodge was the power by which this bargain was managed and by which the election was achieved was only too manifest, and in an evil hour the defeated party, the respectable old Whig party, under a baneful influence from New England, resolved to make use of the same power in order to break up and defeat the compact masses of their adversaries. They too resorted to the use of Freemasonry, and organized the Know-nothing movement.

Know-nothingism secretly appealed to native American spirit and pride to arouse and throw off the control of the hordes of European carpet baggers which, under the management of the lodge, in behalf of democracy and slavery, were ruling and ruining the country. Nothing could seem more reasonable than that the man who was born here and had identified himself with the country from his birth, had labored for it and learned how to serve it, should have precedence over the man who came among us but yesterday and knew nothing of the country or its institutions. The idea was a good one, and appealed to the sense of justice of every right-thinking man; but the secret means resorted to in order to carry out the idea were puerile and contemptible. We have never heard greater disgust manifested at anything than we have heard at the baseness of Know-nothingism, by members of that party themselves. The end was good; but the means used to attain it were despicable.

Did Know-nothingism, or, in other words, Freemasonry, or, still otherwise, Jesuitry, attain the good end proposed? Did it serve the cause of Americanism? Not at all. It served only the cause of itself. It brought the Masonic lodge more thoroughly into power and has installed the "Secret Empire" in the place of the constitution of the United States. It was the American spirit, American patriotism, that defeated the slave power in spite of the lodge to the contrary. But while American patriotism was contending against the slave power, the Masonic lodge was at work hindering the war, deadening its force upon Southern Masons, getting office and contracts, and establishing itself behind the throne as the ruling power of the country. We have got rid of our half a million of slave rulers only to fall a prey to an equal number of Freemasons, whose rule is more dangerous to republican government than ever was slavery itself.

Let us see how this principle of serving a good end by base means works. Know-nothingism, alias Freemasonry, alias Jesuitry, pretended that it would give the American some political advantage over a foreigner, and by this pretence deceived many. For the foreigner who now comes among us, if he belongs to this foreign institution, the Masonic lodge, is received and favored by the lodge, gets all its favors, all its grips, signs, winks, nods, and other passports to the favor of the secret empire, while the true American patriot who does not and can not (being a patriot) belong to the lodge, receives its disfavor, its persecution, its outrages. Such is the character of Freemasonry at all times and in all its dealings. It does just the contrary of what it pretends to do.

And yet, probably more than half the American clergy sustain such a lying institution. The religious press (so called) of the country generally sustains Freemasonry by remaining silent under its fearful aggressions. It is a pagan rival of Christianity, is overshadowing the land with its temples, and still the press either remains silent or gives its approval! We have evidence before us that one of the leading Episcopal papers of the country, the *Churchman*, deliberately rejects discussion upon the subject, though numerous articles are offered by its supporters. The voice of those good men who are scandalized and outraged by the alliance of the "Bride of Christ" with this strumpet Freemasonry, at which bishops officiate, is thus hushed into silence while the desecration goes on. The church is thus betrayed, turned over to vile party uses, by the very sentinels that should give the American people alarm.

The question arises how the American people are to resist this grasp of a foreign institution upon their liberties. How are we to throw off this "Secret Empire" that is thus fastened upon us by the pulpit and the press? We know of no other way than for every true American to withhold his money and his votes from every preacher, every stump speaker, and every press that sustains Freemasonry.

For my own part, I respect the office of bishop, for I find it in the Bible. I desire to respect the man who fills the office of bishop, and even the robes that he wears; but if, under those robes, he slyly hides the gods of Freemasonry, I should entertain for his ministrations nothing but utter aversion; for he lacks the first essential element of the Christian religion, which is "the leaven of sincerity and truth" and freedom from all "ways that are dark and tricks that are vain."

The ten year labors of our Association have at last reached that point where the eyes of good men and women have become turned upon the evil communications of bishops who sustain the temples of Freemasonry. The silence of the press has been broken, a reforming press is beginning to be felt in its opposition to a corrupt press, the recesses of the lodge no longer hide clergymen from popular view, and let us hope that ere long the American clergyman will do his good deeds "in the sight of all men," as well as in the sight of God.

AMERICAN.

Breakers Ahead.

Extract from an oration delivered in Avalon Academy, Mo., by J. W. Geeslin.

The late Senator Morton truly said during the recent political campaign "That our country is so honey-combed with secret societies that justice is a meaningless word." Can we suppose that the Senator meant any harm by this? We can but suppose that he was becoming awakened to the dangerous nature of this element, so injurious to his country. Why must we surrender our rights, liberties and country into the hands of institutions that are not only arch enemies of freedom, but wrong in the sight of God? Although we are yet a free people, thank God! and have just celebrated the centennial of our nation as a Republic, are not these breakers ahead, and should we not be on the alert. With some, patriotism knows

no bounds, and in their hours of rejoicing they call upon the God of nations to still maintain and uphold our glorious Union. This is all right. * * * But of late years I have seen a different way of celebrating the Fourth; different from the good old simple-hearted patriotic way. A privileged few, with high-sounding titles, foreign regalia and secret nods, seem to dictate how we shall celebrate. This has set me to thinking and the following facts have dawned upon my mind: Freemasonry is a wheel within a wheel, a box within a box, or in other words, a government within a government; and it considers its laws paramount to the laws of our land. If there are any Masons here they will say that he knows nothing about what he is saying or that he has no business with it. "What! no business with an organized conspiracy against church and state, a system that strikes its most malignant blows at the first principles of moral and civil government; in a word a system which aims at the destruction of all that is dear to manhood and good in the sight of God! No business with the midnight assassin or with men who commit all sorts of crime and set at defiance all righteous laws, both human and divine!" How often are witnesses sent off! These oath-bound secrecy men will even swear falsely when by extraordinary vigilance they have been brought before the courts. Also criminals are sent off after giving bonds, or are taken from the officers of justice after they were seized in their hiding places. The best I can do is to give them the words of John Quincy Adams: "Sirs, go to the record of the courts and you will find witnesses refusing to testify on the express grounds that they consider their Masonic obligations paramount to the civil oath. * * *

Summing up the whole subject of secrecy, we do not hesitate to brand it as Wesley branded slavery, as "the sum of all villanies:" and I might safely say or brand it as a "generation of vipers," with its many kindred orders. A great deal more could be said upon the subject, but time will not admit of it. Whether we have or have not solved any of the principles of Masonry, we beg that it may be remembered that the facts in the case remain the same. Men high in position in both church and state are Masons, and their souls are laden with horrible oaths and death penalties, obligations which bind them to do what is thoroughly anti-Christian, thoroughly bad.

The only real and true Christian way of purity is to live in the open world and not be of it, and keep the soul unspotted from it. There are no fires that will melt out our drossy and corrupt particles like God's refining fire of duty and trial—living, as he sends us to live, in the open field of the world's sins and sorrows, its plausibilities and lies, its persecution, animosities, and fears, its eager delights and bitter wants.—*Bushnell.*

Odd-Fellow Regeneration.

Rev. A. B. Grosh, in his "Manual," while discoursing on the subject of "Initiations in General," says: "In one word, what regeneration by the word of truth is in religion, initiation is in Odd-fellowship." Many persons reading this are led to believe that Odd-fellowship professes to regenerate men by its initiatory ceremony. Accordingly, I have been sometimes asked if it be really true that such is the case. With your permission, Mr. Editor, I will give your readers a portion of the initiatory ceremony, and they can then decide the matter for themselves.

First in order, the candidate is blindfolded; then bound with a chain; then led around while the conductor assures him that he is in "darkness and chains," and that this "is the condition of millions of our race, who are void of wisdom, though they know it not." Then he is shown a skeleton or "plaster of paris corpse," which is intended to teach him that he must die. Having received this rare bit of information he is conducted to the chair of the Venerable Warden, who informs him that a wise man has said: "I have been young, but now am old, yet have I not seen the righteous forsaken or his seed begging bread," and then proceeds to say (upon his own responsibility) "that in practice, friendship, love and truth will be found the best safeguards against the ills of life."

Now he is ready for the Vice Grand, who requires him to promise to keep secrets when he is restored to "light and liberty," which consists in taking off the blindfold and the chain. Having taken the obligation and received the charge of the Vice Grand, he is conducted to the "principal chair" and introduced to the Noble Grand, who instructs him "in the signs peculiar to a working lodge." Also explains to him the "deep significance" of the forms of initiation by which he was admitted in the following language: "You were blindfolded to represent the darkness and doubt through which man gropes his way to a knowledge of himself, his duty and his destiny; a darkness, not only of reason, but of moral nature. And you were encompassed with chains to illustrate that slavery of soul to sense, that subjection to things outward and perishable, into which man is brought by his own passions. You were then led to a scene where an emblem of mortality was exhibited. * * * After this representation, intended to reach your conscience and touch your heart, you have been restored to light and liberty." Here, then, Mr. Editor, we have it. First taught the darkness of his moral nature and the slavery of his soul to his sensual passions by the blindfold and chains. Here the unregenerate condition of every candidate is plainly taught. No matter if he be a minister of the gospel of Jesus Christ. No matter if he professes holiness, he must "play" that he is in an unregenerate condition. Well, how he is to be brought out of this condition is the next question. Must he "repent and believe on the Lord Jesus Christ?" And is the work accomplished by the power of the Holy Ghost? O, no! He is led about blindfolded and a chain about his neck and arms (representing depravity); receives charges from the officers of the lodge, who may all be infidels. He is shown a skeleton (if the lodge can afford it), or a pluster of paris figure representing a dead man in grave clothes, lying in a coffin, which is intended to "reach his conscience and touch his heart;" or, to deepen his conviction; and having promised not to tell any of these things, viz., signs, grips, pass words, etc., he is restored to life and liberty. That he is now considered a regenerate man is evident from the following language, found in the Noble Grand's charge:

"One of these acts is emblematical of that liberty which the virtuous enjoy, when conscious of being disenthralled from sensuality and passion; the other is emblematical of the light of that truth which reveals to us Love, as the grand remedy for all social evils, as it is indeed the foundation of all good toward God and man." But do you need further evidence that the candidate is now in the enjoyment of this blessed light and liberty? Hear the Noble Grand go on: "In this light we trust you will ever walk: this liberty we hope you will ever maintain." Then again, in the Past Grand's charge, the same doctrine is "rubbed in," in the following language: "Within the walls of a lodge-room we meet for manual counsel, the relief of distress, and the elevation of human character. With pure hearts and clean hands must we come to such offices." Where did the candidate get his heart purified? Where do those clean hands come from? If he has them, the ceremony of initiation has furnished them to him; for but a few minutes before he was assured that his soul was in slavery and his moral nature in darkness. Now he stands free and enlightened. Slavery is "wiped out," and the darkness of the moral nature is dispelled. And that the man is now fit for heaven is evident from the following ode, which is sometimes sung at the closing of the farce:

"Depart in peace! for knowledge here
Has shed abroad her radiant light,
The heart to warm, the mind to cheer,
Through slumbers of the peaceful night.
And when to-morrow's sun shall rise,
O, be that truth to practice given,
'Till life shall end, then hear the voice,
Depart in peace, from earth to heaven."

Now let us for a moment consider this thing. We have in our midst an institution which takes a man in his natural depraved condition, and by "putting him through" a ceremony of initiation, proclaims him fitted for heaven. Is not this a rival religion? It certainly is not Christianity, for it has no Christ in it. What is it, then? It is nothing short of sacrilege and downright blasphemy! How long, O how long will professors of the religion of Jesus Christ countenance these things!—*American Freeman.*

Priest-Ridden Spain.

What sort of reconstruction Spain has undergone since the war may be inferred from the fact that the so-called higher priesthood are the virtual rulers of the land. Their influence is omnipotent with the ruling classes, and in matters ever so slightly connected with their ministry no prefect or civil governor dare contradict an order of the bishop or religious governor. the following incident, for which I can vouch, lately occurred: A young priest was going through the motions of saying mass, when, on coming to the prayers for the pope, bishop, king, etc., he unintentionally and probably owing to the Latin's being too many for him, omitted the bishop's name. Up jumped the latter gentleman (?), who happened to be present, and in a voice of thunder exclaimed, "I want you to know, sir, that I am before the king—yes, I am before the king, sir." The poor priest at that moment felt like vanishing into his boots.

The public schools and teachers are entirely under priestly control, though supported by the city funds. I have known Protestant children of blameless conduct dismissed from the school by the bishop's written order. Excuse, that they might contaminate the rest of the scholars. Of course they boss the cemeteries, though they are likewise city property. I can instance the case of a Catholic gentleman, a former resident of New Orleans, who had spent some $500 in a mausoleum for himself and family. He soon died, and his body was refused sepulture therein, because he had been a Freemason and had refused to see the priest when on his sick-bed. He was buried in a Protestant cemetery against the tears and protests of his family, who could not bear to see their father's remains so treated. The bishop was appealed to in vain. The alcalde, the prefect, were all appealed to, but they dare not countermand the order of the omnipotent bishop. As a last resort the coffin was enclosed in a metallic case, that danger to the public health might not be alleged against its removal, and the case appealed to Madrid. The highest legal counsel was employed, the case was favorably decided on by the supreme tribunal, the leading Freemasons and most prominent politicians in Madrid took the matter in hand, but all in vain. The metallic coffin of the Catholic subject rests tranquilly in the Protestant burial-ground (by far a pleasanter place than the gloomy cemetery of mother church, by the way), and the all-powerful bishop struts about the streets as big as life. And yet Spanish conservatives are horrified at such demagogues as Gambetta and Castelar, Jules Simon and Ruis Zorilla.—*Cor. Springfield Republican.*

Some can not yet believe, they say, that Masonry will shield the guilty. Hear what C. J. Wright, a prominent man, says in his letter to the Cincinnati Commercial:

"I recollect, in New Orleans, that the great friend of Mr. Chase and Mr. Lincoln, the United States treasurer, had, as the cash of his office, a check for a large sum—I think a hundred thousand dollars, with no funds behind it, in the national bank organized to please Mr. Chase by the office-holders of that city. One treasurer resigned and handed the check over to his successor, and he took and carried it as cash, in direct violation of law. The time came when the bank broke—an inspector found the check as cash and worthless. The last treasurer was indicted, and he told me his only way of escape was by packing the jury, by means of the marshal, with Masons, of whom he was a dignitary, as with his friends; and though the guilt was as clear as sunlight, and known everywhere, the jury under Durrell returned not guilty. The real, chief offender was not tried. In such a case as this we see shadowed other as clear cases, all down the line to recent ones in St. Louis."—*Ex.*

Reform News.

The Ohio State Meeting.

The Ohio delegates at the National Convention at Dayton appointed their next State meeting at New Concord in March. The following note from Dr. McClurkin shows that the friends there are getting ready:

JAN. 17, 1878.

MR. EDITOR: Please correct a mistake made by the reporter from Dayton in regard to the committee of arrangements for the Ohio State Convention in March next. The persons on said committee are Revs. S. McArthur of New Concord and J. P. Lytle of Sago, with Wilson Stewart of New Concord. These persons will go to work to arrange for that Convention as soon as the executive committee appoints the time. We are very anxious to have a successful Convention or none at all. Some of our local papers will advertise for us. I think we will he able to entertain free all the friends who may come to help on with this glorious cause. May the Lord be present.

H. P. McCLURKIN.

Ronayne in Bedford and Northfield, O.

NORTHFIELD, Ohio, Jan. 7, '78.

EDITOR CHRISTIAN CYNOSURE:—E. Ronayne has held his expose of Freemasonry in Bedford, Ohio, beginning on the 3rd and ending on the evening of the 5th inst., and I think the meetings were a success. The weather was cold but there was a good attendance. I was present only on the last evening, having seen him work the three degrees of Entered Apprentice Fellow Craft and Master Mason in our town (Northfield) in October last, but Bedford is a place in which Masonry is stronger in numbers than Northfield; yet I think these meetings are having a salutary effect. They are leading many to think more on the subject than they did before or probably ever would. I believe E. Ronayne is an honest Christian man laboring for the good of his fellow-man, striving to show up the iniquity of Freemasonry and its kindred societies, showing their variance from the teachings of the Bible, and proving to all candid, intelligent inquirers after truth that Freemasonry is a religious institution, anti-Christian however, and is really a sort of modern heathenism constructed somewhat after the pattern of the ancient sun worship spiced with perverted and missapplied portions of Scripture passages, all arranged and used in such a manner as to gradually lead the inquirer after truth by degrees away farther and farther from the truth until he comes to reject all the great and precious truths of divine inspiration, and instead of loving the truth as it is in Christ he hates and detests everything that belongs to the Christian religion. Such is Masonry.

Past Master Ronayne while working the degrees of Masonry in Bedford showed the meaning and the nature and tendency of the obligations or oaths taken by Masons to the life, and by his stirring appeals to all men, but especially to Christians, he roused the minds of many to a more serious and thoughtful consideration of the pernicious influence of this modern Baal worship on its own votaries and on the whole community in which it is tolerated; yes, upon the whole nation. He stated that on raising Hiram Abiff the impure odor was so strong that it was stifling even to those who attempted to raise the body; so much so that they held forth their hands and turned away their faces and vainly attempted to blow away the bad smell from their immediate vicinity. Just so is Masonry. It stinks. It renders the moral atmosphere around it impure and has its effect on all who live in or breathe the atmosphere so contaminated.

After working the degrees in B. Mr. Ronayne came to Northfield on the 6th inst. to speak in the evening on Romanism. At the close of this lecture Mr. Ronayne stated that on Sabbath morning feeling tired he about concluded not to attend church. Mr. Rinear with whom he was stopping about to go to church excused himself for leaving Mr. Ronayne alone, hoped he would make himself comfortable till he (Mr. Rinear) returned from church and passed out, but in a few minutes returned and said. "Perhaps Mr. Ronayne you would go with me to church," when he immediately made up his mind that he would and he did. After they had arrived and were seated in church Mr. Brown the pastor of the Disciple church in Bedford, arose and selected his text and then formally renounced Masonry (he being a Mason of the third degree) and thanked God for such a man as E. Ronayne, and then again after he had finished his discourse and was about to dispense the sacrament he again said he could not pass this opportunity without again renouncing his connection with the lodge. This incident rejoiced Mr. Ronayne's very heart and inmost soul.

At the close of the third lecture in Bedford, one man said, "Well, if that is anything like Masonry I don't want to have anything to do with it." Another says, "Well, how do you know whether it is or not. You have no proof that it is, and you can't have. Now I am no Mason, and I don't know, neither do you. What do you know about this man, this thing may be all a hoax." We constantly hear a great many such remarks on all sides, but the circumstance herein related of Brown's renouncing Masonry because Ronayne convinced him of its bad character and tendencies, proves that Masonry's true character was shown by Ronayne's working the degrees and by his accompanying remarks and quotations. If this thing had been all a hoax, would this Mason of three degrees have come out and renounced it? If Masonry were only caricatured and misrepresented every Mason would know it and not a man of them could be induced in that way to renounce it. But when you make a true representation of the doings and teachings and tendencies of Masonry and by so doing show a Mason that he cannot be a good Mason as the word is and a Christian too; that Masonry excludes Christ in all his offices and sets up another religion in the place of Christianity; that it is a sort of modern paganism or devil worship, and convince an intelligent Mason like Rev. Mr. Brown of all this so thoroughly that on the next day he comes out before his people in his pulpit and renounces Masonry forever, then we have positive proof that the representation in this case is correct, we can rely on it. Yours,

A. G. RICHEY.

The Bedford Expositions.

MR. EDITOR: I presume you have already received a report of the Anti-masonic meetings in Bedford, Ohio, on the evenings of the third, fourth and fifth of January. But perhaps, from the importance of these meetings (all things considered), a second account will not be deemed superfluous. The ground, so far as any public opposition to Masonry is concerned, was entirely new. Probably no lecture on this subject had ever been given in the county; certainly none in that place. There were a few intelligent men in each of the churches opposed to it, but no concerted action had ever been taken. Indeed, there was little encouragement to do so, for their ministers were all members of this secret order, and quite a number of their fellow professors. Add to this, there was a strong Masonic lodge in town, with a spacious meeting place over the new town hall. Under all these circumstances, an Anti-masonic meeting in Bedford did not seem very promising. Indeed, it might have appeared to some almost hazardous. But the good men who were interested in it, trusting in God and the goodness of their cause, invited Mr. E. Ronayne to come and deliver one of his telling courses of lectures in their place. The time fixed upon happened to be the dark of the moon, and the roads, up to the day of his first lecture, were quite bad. This seemed to render the prospect of a successful meeting less hopeful; but on the day of his first lecture a slight snow fell, which obviated the difficulty in both these respects, and when the evening came it was found that a large number of people had assembled; enough to fill the spacious town hall in which they met. The same was true of each of the succeeding evenings. A Sabbath school convention was being held in a church immediately adjoining, at which a number of ministers from abroad were present. What their audiences were I do not know, but the crowded house, composed of the intelligent men of the town and vicinity, that attended on Mr. Ronayne's lectures each evening, showed that his audiences, at least, were not seriously diminished by it. The best of order prevailed throughout the entire meetings, owing partly to the intelligence of the community, which would not allow a speaker to be interrupted while he conducted himself with propriety, and partly to the skillful management of the chairman, who, though he confessed a leaning toward Masonry, declared his determination to preserve good order. His conduct in this respect was worthy of all commendation. He has since (as I learn) declared himself fully *satisfied* with Masonry.

Mr. Ronayne, during his course of lectures here, seemed to excel himself, especially on the last evening, in which his lecture and exposure of Masonry was an effort of eloquence and logic which it is hard to see how any one could resist. Without valueing less the able men engaged in this work, some of them long before him, Mr. Ronayne may, we think, be termed the John Knox of this reformation. Like Knox, he came out from the evil which he is now warring against, and like him, he "does not seem to fear the face of man." He has turned the public sentiment in Bedford against the lodge, not to be counteracted (I think) in this generation; and much before *it* is closed we hope the lodge will have ceased to exist, there or anywhere else in this free, enlightened, republican, Christian land. May the "stone cut out of the mountain without hands soon smite this part of the image, and may it become as the chaff of the summer threshing floor, and no place be found for it." But one of the chief results of the lectures remains to be mentioned. None of the ministers of Bedford attended until the last evening, when Mr. Brown, the Disciple minister, was present. Mr. Brown is pastor of one of the oldest and largest churches in the place, comprising over three hundred members. Being a conscientious man, the night following the lecture (Saturday night) was to him a restless one, and the next day, in his sermon, he renounced Masonry before his congregation, and again, when dispensing the communion, he declared he could not take into his hands the sacred symbols without once more renouncing this un-Christian system. Thus the work progresses. God speed its final triumph.

J. W. LOGUE.

Pastor United Presbyterian Church, Northfield, Ohio.

Rathbun in Northwestern O.

Editor Cynosure: Rev. D. P. Rathbun of Michigan, visited us a few weeks ago and gave us four lectures, and preached several times in the neighborhood. The evenings were dark and the roads very muddy. On Thursday evening, December 5th, he lectured in the Methodist Episcopal church at Pulaski. There had never been a lecture there on the subject of Masonry and notwithstanding the mud and darkness he had a fair audience, and a few secretists. Here he met Rev. Mr. Skinner of the Reformed church, who like himself has taken three degrees in Masonry, and seems to be pretty well acquainted with the "old handmaid." He opened the meeting with prayer. The lecture was on the religion and ceremonies of the lodge. A good old brother told the lecturer that he was a fool for submitting to such things, to which Bro. R. in his good-humored way plead guilty. He spoke at some length of the charity of the order, of which but few have had more experience than Bro. Rathbun. Here we had excellent order. After the meeting several asked Bro. Skinner if that was Masonry, and were told that it was. Thus the good work goes on; one by one the better class are dropping out and giving their testimony against the lodge, leaving others to sing "Hail Masonry Divine."

If the people would only be as fair with our lecturer as the Bereans were with Paul, we would have but little trouble with Masonry. Acts 17:11. "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." They did not seem willing to take Paul's word; but searched the Scriptures whether these things were so. Paul was appealing to the Scriptures to prove what he said. Rathbun appeals to Masonic works to prove what he says, and I would like to say to all Christians at least, Be as honest as the Bereans, and search their books and see whether these things are so. But instead of this a great many run to their preacher—sworn perhaps "ever to conceal and never reveal"—and after talking very confidentially with him for an hour or two they leave with the impression that Masonry is is a pretty good thing, having learned just about as much about it as they would about what happiness is by consulting the following lines from Pope:

"Who thus define it, say they more or less
Than this, that happiness is happiness?"

But to the lectures. The next night he lectured at Pleasant Grove U. B. church. The night was very stormy, still there were considerable many to hear him, mostly young folks, and some of the craft; and we could not describe them better than to borrow a line from a Hoosier poet:

"The smiles came lenghtwise on their faces."

The next night he lectured at Fountain M. E. chapel. Quite a number of the members of this church are opposed to secret societies but their pastor is a Mason. As I was acting as Bro. Rathbun's presiding elder, I requested him to lecture on the religion of Masonry, which he did to more than the satisfaction of some present. On Friday evening he spoke in West Unity. This was one of his general lectures, where the blows come so fast that there is no chance for dodging. I learned yesterday that some of the craft were anxious to have a discussion on the subject. If I am not mistaken Stoddard and Levington offered to discuss the question when they were here. Bro. Stoddard made the offer the first time he was here, four years ago last fall. I also learned yesterday that there would be a lecture delivered at the M. E. church soon in favor of the craft. Yours, etc., J. G. Mattoon.

Past Master Ronayne in Lenawee County, Mich.

Ogden Center, Mich.,
Jan. 14, 1878.

The working of the first three degrees of Masonry came off on the 8th, 9th and 10th of January. The roads were very rough, but the church was filled to its utmost capacity at an early hour, and as the speaker made his appearance the house was soon called to order. At his introductory remarks, the audience was very much surprised at the stand he took for justice and fair dealing, aiming blows at the system; not at the Masons. but at the cause they were carrying out. The meeting opened by singing a familiar hymn, and Elder Crossland led in prayer. The working of the first degree was a master piece; it cannot be excelled, and gave satisfaction to the hearers. Quite a number of the craft was on hand, and they showed all kinds of feelings, but not a word came from them.

The second degree was opened by the speaker making a comparison of the lodge and Romanism. He spoke for nearly an hour before he took up the work of the degree, and made some of the best arguments against the two systems we ever heard. The congregation gave the best of attention as he showed their deception and wickedness. A hymn was then sung, and Rev. Klatz led in prayer. During the working of the second degree he gave a short but very direct blow at Odd-fellowship. It made some of the eyes flash, but not a word was spoken. I heard a young stripling of an Odd-fellow say he hoped to God he would see the day when secret societies would rule the United States. I think, if he don't see it to-day he never will. The degree was finished and the people got their eyes pretty well opened.

The third evening the weather was rather unpleasant and rainy, but the house was filled until there was no room to sit or stand. The remarks were upon the difference between the law of the lodge and the law of God, which was made so plain that no one need err therein. Mr. Ronayne spoke five hours and had the closest of attention. Christ says: "He that climbeth up another way is a thief and a robber," and the people have a good idea now of the business capacity of the lodge. I have not half done my duty to the champion of reform, but I must close by giving my best wishes to the reform and its success.

D. B. Heckert.

Correspondence.

The Gospel in Baraboo, Wis.

"Thus saith the Lord of hosts: Hearken not unto the prophets that prophesy unto you: they make you vain; they speak a vision of their own heart and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said ye shall have peace, and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. I have not sent these prophets, yet they ran. I have not spoken unto them, yet they prophesied. But if they had stood in my counsel and had caused my people to hear my words, then they should have turned them from their evil way and from the evil of their doings." Jer. 23: 16, 17, 21, 22.

The recent State Convention at Baraboo made a profound impression. The thinking Christian people were convinced of the wickedness of Freemasonry and even the boys have been playing Mason in the streets.

Never could have been a more favorable opportunity for the churches and the ministry to have borne a faithful testimony against secretism. But all of the churches are struggling for existence. Secretism, pride and worldliness have brought them very low. All welcome Masons, and hence all are under bonds to keep the peace with Masonry. One of the pastors, who is both a Mason and an Odd-fellow, recently received a liberal donation from the Masons and publicly thanked God that he belonged to the Masonic order. All these pastors are in intimate fraternal relationship, though two of them say privately that they are opposed to Masonry. The churches all voted to separately observe the week of prayer, and on the evening of the 6th I listened to the opening sermon, by the pastor of the Methodist Episcopal church, which is the largest in the place. It was written and delivered with marked ability, and listened to with profound attention by a large audience. But alas! It was not an exhortation to repentance and humility, but a eulogy on, and glorification of America. It would have been quite appropriate if it had been a Fourth of July oration, given by some godless politician. Under the circumstances nothing could have been better calculated to dissipate all serious reflection. Nothing could be better calculated to make people self-satisfied and vain. It doubtless gave glory to the orator, but none to Christ, and seemed well calculated to "strengthen the hands of evil doers that none might return from his wickedness."

The spiritually minded people of Baraboo are sighing over the desolations of Zion, and are beginning to feel that the great want is a man to stand in the gap and make up the hedge. I know of no place where fearless faithfulness is more demanded and in less supply than in Baraboo. Yours for the Lord,

H. H. Hinman.

The Right Votes in the Right Place.

Eau Claire, Wis.,
Jan. 14, 1878.

This is the hotbed of secretism. The orders have all things their way, and hold dances until daylight, patronized by professing Christians. We need a lecturer very much, but there are but two of us to bear the expense, and we are poor. I have been trying to get subscribers for the *Cynosure*, but people rather read the *Christian Statesman* (of Milwaukee), that advertises novels and stories, or the *Eau Claire Free Press*, that will puff dances, horse races and almost every vile thing. If there is a better reform paper than the *Cynosure* I would like to read it.

I have been reading "Alpha Beta," and claim the privilege of differing from him. Some thirty years ago, in the little town of Fairlee, the two political parties nominated two farmers to represent the town; one might be called a fair man, but he kept a barrel of rum in his granary to sell to those who wanted, and the other also kept a barrel of rum in his granary to sell, and did not regard man nor believe in any God. There were two of us who could not choose the least of two evils, and our two votes prevented a choice. After balloting until they were tired, a motion was made and carried not to send a representative.

I thought then we two had gained a victory in the name of the Lord.

Josiah Shaw.

The Young Men's List.

St. Charles, Iowa.

Editor Cynosure: When I read, in your paper of Nov. 22, the communication of W. W. Templeton, suggesting that the young men have short hand correspondence circles, I thought the suggestion a good one (except the "under twenty-five years" clause), and as the editor recommends to use Takigrafi, I hoped that ere this quite a list would be obtained.

If something of the kind could be started it ought to be entertaining and instructive, and doubtless save young men from the snare of Masonry,—and they are to it as to almost all other organizations, the life. In regard to the kind of short hand, there might be circles in either or all, but of takigrafi I have a limited knowledge, and was afraid to lead out or give my name for first on the list, but it seems that all are waiting to be last, so here's my name for the list, to be used in any legal and lawful way for the downfall of secretism, the greatest curse of America.

J. S. Martin.

Pulpit Ostracism.

[The following letter of Rev. R. Faurot, late of Kendallville, Ind., to a brother minister of the Disciple church, explains itself. Though men may forsake those who are firm for the truth, God will never:]

Lansing, Mich., Dec. 12, '77.

Bro. Shepherd:—On my way I have thought much on our last conversation. I claim to have some knowledge of the methods of thought, and efforts to maintain "freedom of speech and of thought," by our fathers in the Reformation. I was among the *free born*, and was never in bondage to any man; and am certain our work and success as a people depends upon maintaining these traits. Many of our pioneers have looked with deep concern upon the tendency of our preachers to seek popularity by entering dark (or secret) leagues, and taking the oath or "covenant with death" until one-sixth or more of our young preachers are Masons or Odd-fellows, and in hearty accord with our enemies and infidels, unblushingly joining in efforts to silence or crush every man who will not either join them, or seal his lips in everlasting silence in reference to one of the most bold, iniquitous and deadly "conspiracies" to overthrow true religion that was ever conceived outside of a Jesuit inquisition; and to say they are ignorant of the designs of the authors of Masonry, does not mend their case.

No man, who has not read one author in ten of such as have and are giving Masonry to the world; not only authors who have renounced and refused longer to keep the horrible secrets, but also those still in highest rank, knowledge and standing, such as Mackey, Webb, Sickles, Rob. Morris, Dr. Oliver, Duncan, Richardson, Robertson, etc., whose writings are within reach of every one,—no such man need tell me that these lodges are not turned inside out; and those who have read will not presume to deny it.

I can remember when Bro. Campbell opposed and exposed these things in the *Harbinger* and all our preachers said, amen! No one thought of taking him aside and saying, "Now you are just breaking your own head and you had better keep entirely still on these points. You can find enough else to talk about." I say it rather with regret and shame at my neglect, than because I have ventured to say a little during all these years. No one ever heard me utter a sentence in my pulpit ministrations upon these subjects until within the last few years; and only then in too few lectures, specially advertised; while Masonic orators, preachers and editors have been bold to speak, print and circulate their fulsome and deceptive appeals in their behalf and no one has presumed to say, "Why do ye so?" or hint that they were 'breaking their own heads."

Your kindly interest in my behalf, informing me that "outsiders said I was a good man, an able minister, etc., but had unfortunately *broken my head*, speaking against Masonry and thus drove myself from Kendallville," while it was no news to me yet has added fearfully to the pain already in my heart. Masons began it, boldly pushing their claims from our newspaper and from Kendallville pulpits, and when by dint of begging and special pleading, I obtained permission to use about two columns to answer sixteen or eighteen columns, with repeated low, vulgar, malicious flings by the editor, who accused me as the wolf did the lamb of riling the water, although it flowed from the wolf to the lamb, and then devoured it for innocently refusing to shoulder the wolf's acts.

So to see my own church getting down and licking the dust at the feet of this dark and bloody Moloch into whose burning sides the church is thus unconsciously casting her children, and then telling me (notwithstanding I may be "irreproachable as a minister," though at an expense of hundreds of dollars) that for this one crime of daring to speak against the lodge, I must leave, has given me a pain I never before experienced.

And now, for you and others of my ministerial brethren, who have had your eyes hoodwinked and necks wonted to the rope halter, to tell me (I believe, sincerely thinking to do me a kindness) that it would be wiser and better to close my mouth forever on the subject, because the lodge is great and strong, seems to me, as I thought it over while riding in the cars to-day, a picture so cowardly and degrading for our cause of boasted reformation and ministry, it gave me a sense of degradation bitter as wormwood to my soul. And has it indeed come to this! that no man can get a pulpit among us or a piece of bread and butter unless he fawns before the lodge and asks to be allowed to crouch along in utter silence of its dark and bloody footprints, and the stealthy and rapid progress with which it is absorbing the church and ministry — ours among them—and also every civil office, driving out good men and delivering criminals from the hand of justice and putting them in their stead? Is the action, or rather, lack of action of the church at K. (for they simply remained confounded before the hue and cry of the Masons, who, of course, heaped all the blame of creating disturbance and agitating the subject upon me, because I dared to reply) an exception or a general rule? I fear the latter, for I don't believe, as a general thing, any man, however pious or qualified, can maintain his standing in any pulpit if he dares oppose the lodge, however conscientiously. And you, instead of seeing the inconsistency and danger of this, will lie supinely and suffer to be bound hand and foot, and ask the only one I have found who dares to protest to join the prostrate ranks and allow this "Mogul" to tramp his horse hoofs upon our quivering bodies without flinching! And all for the privilege of preaching the gospel and eating our crust in peace! And is such the race of ministers we are furnishing the church and world? If so, I know not what others may say, but as for me, I say it with sadness inexpressible, Count me out. If my tenure of the pulpit, after thirty-three years' toil, is now to be purchased at such a price, I will go forth like Abraham of old, leaving my country and kindred, and trust in God for the future.

Yours for Christian liberty,

R. Faurot.

Let the Women Co-operate.

Schuylkill, Pa.

Ed. Cynosure:—Why are not the ladies invited to participate in the annual conventions of the National Christian Association? They participated with us in the Anti-slavery and temperance movements, with great benefit to those causes, and they have a deep stake in the anti-secret movement. The secretists stepped in and absorbed our best material in the Sons of Temperance and the Templars, at least, the body of our workers, and left a few, who could not affiliate, out in the cold. They blocked our efforts, which previously had been steadily progressive; and since the inauguration of those societies all efforts for temperance are spasmodic.

In every move we make, if any interest is created these societies absorb the working material gained and then their connection with the older and higher orders of secrecy, where rum seller, distiller, and brother Templars and Sons meet, their locks are shorn.

I would add that here in Phœnixville we have eight or ten secret societies, all more or less affiliated, and we are powerless, especially since brother Jones and brother Garrett have gone home.

Phœnixville is divided into North and South. Those secret associations are in the South ward, where you once lectured in Masonic Hall, and all the North nearly are Catholic (one solid body of secretists), and the few people here who formerly did sympathize with us have been gobbled up by the Grangers,—men, women and children. May the good Lord help us. Bro. Banks is almost alone in Phœnixville, and the only way we can work is in adjacent neighborhoods, to get up interest and work on the lever principle. O, for a good fulcrum in the uninitiated. May the Lord bless your College, the *Cynosure* and all who love holiness. I. Price.

A suggestive Spanish proverb—"The road By-and-by leads to the town of Never."

Our Mail.

Alvin Calhoun, Constantine, Mich., writes:

"I have been a member of the M. E. church forty-eight years. I have been an Anti-mason since the year 1826. But alas! what can we do! Masonry rules everything here. Our M. E. minister is a Mason and rules with a rod of iron."

John Chapin, Palmyra, Wis., writes:

"Freemasonry and Romanism both claim to hold universal empire. Consequently their adherents are not entitled to the elective franchise. I have entered upon the winter of my eighty-third year."

E. Bascom, Greenburgh, Trumbull Co., Ohio, writes:

"We have made arrangements to get the Rev. C. F. Hawley here to lecture. We hope for better times. Often the darkest hour is just before the dawn."

Joseph Hodgson, Rose Creek City, Neb, writes:

"Be of good cheer. The Lord is upon your side. Whichever side the Lord is on is always the bright side. Let us have courage then to persevere. * * One hundred thousand decrease in the Masonic ranks by desertion, withdrawal, suspension, etc., etc., is what we may surely expect when the leaven begins to work all through the nation this new and next ensuing year."

Sanfred Ward, Adams, Jefferson Co., N. Y., writes:

"I cannot afford to do without your valuable paper. I am glad to hear of the success that is given those who are laboring in this noble cause, and the victories that are being gained. It would be a pleasure to me to do something to help on this good work. My means are limited, but I can pray that God will give victory to the right. Some of the Masons say if Ronayne should come here he would not get away alive."

J. P. Shattuck, East Deering, Maine, writes:

"We had a Freemason board with us this fall. He kept his jewel. But in the presence of a brother Freemason upon being questioned if he had not learned more about Masonry since he had been with us replied laughingly, that he 'never knew anything about Masonry until he came to Portland.'"

Wm. J. Spear, Elk, Mich, writes:

"I received by mail last week six copies of the *Cynosure*, which I have been reading with great interest. Sometimes I am almost lead to say, Are these things true? These papers were sent to me by my father who is a subscriber to the *Cynosure*."

Fathers may do great good to their sons by taking a similar course.

S. Macy, Pleasant Plain, Iowa, writes:

"The Masons in this county measursbly rule politics. Some time ago they undertook to defame my character in a mean, sneaking way. I got hold of the rotten, slack-twisted string, and it began to untwist, it seemed to me, much faster than it was twisted. I went with a double-quick for them and they saw that it would be to their credit to retrace their steps and undo what they thought they could do in the dark. They did it and since are as mute as little kittens. * * God proposes having a pure people according to his original plan and the means are ample for the end."

Wm. K. Morley, Brush Creek, Fayette Co, Iowa, writes:

"Although this county is largely represented by the United Brethren church not one of them supported the Anti-masonic cause at the last fall election. There were but two Anti-masonic votes polled in this county. I myself cast one and I know who cast the other. It looks rather discouraging. * * I have done supporting Freemasons for high official positions."

S. P. Poole, Bellevue, Eaton Co., Mich., writes:

"We have some true and tried friends whom we always know where to find and they are a comfort to every true man that meets them."

Chester Williams, Waterport, Orleans Co., N. Y, writes:

"I have taken the *Cynosure* for five or six years and shall continue to do so, for I am opposed to secret societies of all kinds. I have been trying to get some new subscribers but without success. But

I shall keep trying. I shall scatter light wherever I can."

Mary Good, Millersburgh, Pa., writes:

"My prayer is that God may remember our nation for the good."

Sally M. Stockwell, Lyndonville, Orleans Co., N. Y., writes:

"The Masons have a hall at Lyndonville. I have not forgotten the day when Morgan was carried by father's house on the ridge road. This lodge is within eight miles of where Morgan was found."

Isaac Batton, Westfield, Ill., writes:

"I endorse the American party and vote for no candidate connected with secret societies if I know it. I have voted for President twice on the American ticket, and for all officers I vote the anti-secrecy ticket. I regard secret organizations as the most dangerous enemy of our free institutions and of republican government."

Home and Farm.

The Strength of the Horse.

We are so completely in the habit of regarding the horse as a docile slave, expected to minister to our necessities with uncomplaining complaisance, — unresisting generally under ill treatment, often half killing himself by struggling to drag loads beyond his power, that we are apt to forget the tremendous strength he can exert if he pleases to put it forth.

I saw lately a small pony running away with a little carriage, in which were two large strong men; one sat in his place dragging at the reins with all his might, the other was on his knees, adding his utmost power nearer the head, but in vain. They were just able to give some sort of direction to their course, so as to avoid the carts and carriages, which fortunately were not many, and in turning several sharp corners, but they could not moderate the pace in the least, till it pleased the pony to stop at the door of his own stable. They set their strength against his, and on the tenderest point, the mouth, and the pony won.

The great dray-horses of a London brewery are almost like elephants in weight and power, yet are so good tempered that they can be guided by a child. The strength of the neck, of the heels, of the teeth of such a beast, is fearful indeed, if it were used against, instead of for, the service of man, and it may help us to treat him with greater respect to hear how powerful, and at times how savage an animal a horse can be. We have much to learn in our treatment of him. An Arab will make his mare go far longer distances without suffering than we can our horses. In South America, the "topping merchant" of Santiago used always to have at hand horses which could be ridden to Valparaiso, some ninety odd miles, and back next day, with no food but hay and a little chopped straw. The Hanoverian troopers in the Peninsular war were able to keep their chargers in good condition, while those of many of the English cavalry regiments were dying by wholesale. The Germans were more kindly anxious for the welfare of their rough ugly beasts than the English "horse-subduers," as they count themselves, were of their far superior animals. We shut them up in stifling stables, with no fresh air, and with abominable smells, while they are by nature hardy creatures belonging to temperate climates, and used to exposure. It has been found that the mortality in some of the great cavalry stables in London has been diminished very greatly by admitting more air and light.

The courage which horses will show in a charge during a battle; the temper, when in a mob (the good-natured giants of the House-Brigade back their horses, so as to disperse a crowd by mere force of the terror of their heels, or the switching of their tails, without doing any harm to man, woman, or child); the intelligence with which a horse, who is set to move whole lines of trucks and carriages at a railway station, understands the complicated commands made to him by word and sign, all show powers and qualities of which at present we make but very indifferent use.

Some Useful Information.

One thousand laths will cover seventy yards of surface, and eleven pounds of nails will put them on.

A cord of stone, three bushels of lime, and a cubic yard of sand will lay one hundred cubic feet of wall.

Eight bushels of good lime, sixteen bushels of sand, and one bushel of hair will make enough good mortar to plaster one hundred square yards.

One thousand shingles, laid four inches to the weather, will cover one hundred square feet of surface, and five pounds of shingle nails will fasten them on.

One-fifth more siding and flooring is needed than the number of square feet of surface to be covered, because of the lap in the siding and and matching of the floor.

Five courses of brick will lay one foot in height on a chimney; six bricks in a course will make a flue four inches wide and twelve inches long, and eight bricks in a course will make a flue eight inches wide and sixteen inches long.—*Breakwater Light.*

To Cure Bunions.—Bind a fine linen band tightly around the foot and over the bunion, sew it on it necessary, and wear it day and night; bathe the feet frequently in strong borax water, using a teaspoonful of pulverized borax to a basin of water.

Hoarseness, or Tickling in the Throat.—Take a small quantity of dry, powdered borax; place it on the tongue; let it slowly dissolve and run down the throat moist at night, and it will prevent coughing.

A Cure for Croup.—Croup can be cured in one minute, and the remedy is simply alum and sugar. The way to accomplish the deed is to take a knife or grater, and shave off in small particles about a teaspoonful of alum; then mix it with twice its quantity of sugar, to make it palatable, and administer it as quickly as possible. Almost instantaneous relief will follow.

Cold in the Head.—A cold in the head can be cured at once if taken care of in the very beginning. Dissolve a tablespoonful of borax in a pint of hot water, let it stand until it becomes tepid; snuff some up the nostrils two or three times during the day, or use the dry, powdered borax like snuff, taking a pinch as often as required. At night have a handkerchief saturated with spirits of camphor, and place it near the nostrils, so as to inhale the fumes while sleeping.

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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 24, 1878.

The Locusts of the Apocalypse.

The angel-photograph likeness of "things coming on the earth" in the 9th chapter of Revelation, is this: A star falls from heaven to whom is given the key of the bottomless pit. He opens it and a smoke arose so that "The sun and the air were darkened." This in religion can mean only that Christ and truth and salvation are hidden in the dark uncertainty of error prevailing by the agency of man but proceeding from hell.

Take the following specimen, an editorial in the *Alliance*, Professor Swing's paper, for Dec. 20th ult We read:

"Unless something is done for Mr. Swing by those who have definite information about things beyond the cold river (death), he will probably plod along in great vagueness of language. Definite language should come only as rapidly as definite information comes. If Dr. Ryder (Universalist) has positive information about these matters he is justified in announcing a positive faith; but if he has only such proof as has long been accessible to other men, any boasting over fixed views would seem premature. No man has a right to fixed views before he has found fixed evidence."

Will our readers ponder well the above. Here is a professed ambassador of Christ (Prof. Swing) boasting to a Universalist preacher that he (Swing) does not know what the King whose word and government he represents, will do with unrepentant rebels! A blind leader of blind men boasting of his blindness! Nothing but the futuity and madness of sinners could save such a man from utter contempt.

Now the Hebrew prophets were accustomed to state the future doom of wicked men in various language but always conveying ideas like this: "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings."—Isa. 33:4. The teachings of Christ on the same topic are familiar: "It is better to enter into life maimed than having two hands to go into hell, into the fire that shall never be quenched. Where their worm dieth not and their fire is not quenched."—Mark 9:43. Now if these dreadful figures of speech contain and convey as dreadful facts; if the "life" into which one class go is no more everlasting than the woe of the other, then these "blind guides" are Apocalyptic locusts whose smoke darkens the sun and air of Christ's religion. Swing was sloughed off from the Presbyterians. A Methodist, Dr. Thomas, who was last year crowded out of Chicago by Presiding Elder Jutkins, and around whom the Universalists of Aurora rallied to learn that Moses found the model of the "Ark of the Covenant," not in Sinai, as he said he did, but in Egypt,—this Thomas is brought back into Chicago, by the lodge where he is an officer, to darken God's Bible by what smoke he can raise. "They shall deceive if it were possible the very elect." But Christ will surely put these enemies under his feet.

Christ's Second Advent.

Our readers have had little from from us on this subject; but as that day draws near; as Advent papers multiply; as the Moody movement, which is now considerable on both continents, has a strong tinge of pre-millenial Adventism,—these added to the vast personal and practical importance of the subject to every one on earth makes it proper and necessary that we should deal with our readers on that grave theme. The following things may safely be said:

1st. The "day and hour" of his coming are hid to all but God; so that he will come unexpectedly, as you wake up in the night and find a thief in your house.

2d. The "signs" of his coming are as plain as the fig-tree blossoms betoken coming summer. These are Christ's explicit teachings.

3d. The duty of Christians is to be living in lively expectation of his coming, as servants waiting for the return of their master; waiting, watching, listening for his wheels and his hand on the latch, so as not to be found asleep and unprepared like the foolish virgins.

4th. Those who are not prepared to meet and welcome him will be shut out of heaven, the home of the Bridegroom.

There can be no dispute among receivers of the Bible on the above points; and they cover the case as a practical matter.

Nothing can be meaner and more disgusting than, on the one hand, to discuss this theme in the spirit of a conjurer; or, on the other to try to blink or blear the matter so as to put religious worldlings at their ease. The discussions of Christ's Advent, at Sterling, Illinois, last May by the Congregational ministry, and afterward by the Chicago ministers, instead of rousing and stimulating Christians to be "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved" (2 Pet .3:12) had precisely the opposite effect, whether intended or not. The whole tenor and spirit of the discussion was: "Where is the promise of his coming? For since the fathers fell asleep all things continue as they were."

We recommend our readers to study the 24th chapter of Matthew, 2 Thess. 2d chapter, and the 9th chapter of Revelation.

As the same Scripture "hath many fulfillings," to borrow the words of Matthew Henry, other comings beside His great coming are adverted to in these Scriptures, especially in Matthew 24th; but they are all analagous to each other, and preceded and attended by like tokens. Each of his comings is preceded by darkness and followed by disasters. May God prepare us all for that day.

AFFAIRS IN WHEATON are in a very encouraging state. The week of prayer was observed by the church in the College, and meetings continued into the next week. On Thursday evening, Jan. 16, fifteen students, who had requested prayers during the meeting, came forward, professing a purpose to commence a religious life; and there are a number more seriously considering their eternal state. Besides those who came forward, fifteen others have applied for membership in the College church, and others are expecting to come forward before the next communion. The meetings are of one accord and full of joy and of the Holy Ghost. No unkind references are made to those who have hitherto made trouble, and negotiations to adjust all pecuniary claims with the minority are going on by committees, and they will no doubt be settled satisfactorily. The good effects of the separation are manifest in many ways. Contrary to the intimation of Mr. Webster, that the testimonies against secret societies "had been made so unpopular by the Blanchard party" that they might be omitted, and the declaration of Mr. Cobb in open meeting that they would be, the pastor of the minority now declares, in the Wheaton paper, that *they will be retained.*

—In filling his engagements for this month, Past Master Ronayne has returned to Indiana, spending ten days or more in Wabash and Kosciusko counties. He speaks in Roann the first part of this week, and in Senecaville, O., the first part of next, Jan. 28 to 30. Not having heard from Stafford, he has slightly changed the programme of meetings, as will be seen in the "Notices" on another page. The meetings in Kosciusko county, Ind., last week were proceeding with great power and success.

—Bro. H. H. Hinman, after leaving Baraboo, Wis., lectured several times, the last on Monday evening, the 14th, at Ontario, in Vernon county, west of Elroy. The next day he reached Viroqua, the county seat of Vernon county, after traveling thirty miles over the rough country roads, after leaving the railway. He had a large and inspiring meeting in the Christian church on Wednesday evening, and an appointment for Thursday, and enough work in the vicinity for all the time he could spare. An excellent impression seemed to be made in Viroqua, though the Methodist and Congregational pastors were, one an Odd-fellow, the other a Freemason. Bro. Hinman expects to go on to Minnesota and spend some weeks there, a State organization being in contemplation.

—The General Agent and Secretary went to Lanark, Carroll county, Illinois, last week Thursday, expecting to spend about a month in this State from north to south. Arrangements have been made by Rev. D. S. Faris, pastor of the Reformed Presbyterian church at Sparta, Randolph county, for a series of lectures in that place and a number of towns in the vicinity, lasting some two weeks. At Sparta and in the neighborhood are nine United and eight Reformed Presbyterian congregations, the latter equally divided between Old and New School. The community is thus well indoctrinated in the principles of this and other Christian reforms.

—A correspondent asks what Elder Bernard meant in his paper read to the National Convention at Syracuse, when he says he took forty-eight degrees in Masonry. As is explained in the same paragraph, he took eighteen in the lodge as a Mason, and the rest he received from another person in manuscript. It is probably meant that these degrees are not all the same rite. Mackey gives seventeen different rites, each of which has few or many degrees; as, the Scotch rite has thirty-three; the American, nine.

—Every reader will regret to learn that Mr. Carpenter is quite unwell from a rheumatic attack and is confined to his bed. Also that Rev. A. Wait, of this city, who has so long been identified with the reform, and is a member of the present Board of Directors of the National Association, is lying very low, having fallen a fortnight ago and suffered the dislocation of his shoulder. The shock and pain have told severely on his constitution, weakened by extreme age, and it is feared he may not recover.

The Tract Work.

The importance of the Tract work can scarcely be over estimated. By the distribution of these little leaflets, thousands receive their first information concerning our reform, and by them many a young man has been saved from the degradation of the lodge. During the year 1877

FREE TRACTS

amounting to 415,000 pages were sent out from the *Cynosure* office. For every dollar sent in to this fund 2000 pages of Free Tracts are sent out.

We are glad to report unusually liberal contributions to this fund during the present month and hope that orders for Free Tracts will come in as liberally.

Send all orders and contributions to Ezra A. Cook & Co.

Acknowledgements of donations to this fund will be found each week on the 16th page.

Illustrated Supplements.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

Separation.

The correspondence on this subject is becoming brisk. We are grateful to those brethren of the United Brethren, Wesleyan and Free Methodist churches for copies of disciplines, as, also, for late copies of official papers. The correspondence from several brethren of the different Methodist churches is in substance thus: "Our church is anti-secret, and has in substance that form of church government proposed by those who contemplate an anti-secret M. E. church. Why not come to us? while others from the same churches, as, also, members of the M. E. churches think that the great empire of darkness would sooner be broken under the name and form of government proposed by those who contemplate a new church, under the title, Anti-secret M. E. church. Would it not be wise to hold a grand council composed of the anti-secret Methodist churches, with the anti-secret element of the Methodist Episcopal churches, looking to the unification of this entire element, fixing on Chicago as the place, and the fourth of July, 1878, as the time with the greatest regard and strongest attachment for those noble churches who have borne their testimony against the greatest humbug that has existed in any age. It is my opinion that God demands at the hands of the Christian churches a more vigorous prosecution of this work. The great mass of the anti-secret element of the Methodist churches will be found in the Methodist Episcopal churches when the light is properly disseminated among them. They can best be acted on under the name and popular form of government suggested under the title, "Separation."

Abner Orr.

Book Notices.

Animal Analysis.— Prof. Elliot Whipple, whose enthusiasm in natural sciences will be remembered by many old students of Wheaton, and more lately of Westfield Colleges, has prepared a work on Zoology, with an appendix containing directions for forming a school cabinet, which will prove one of the most popular books on the subject for the school room, as well as the private student. It is not a text book in the science, but is intended to induce the student to take up eagerly the study of nature itself. The plan of the work is commended by Prof. Marsh, of Yale; President Clark, of the Massachusetts Agricultural College, and others. Jansen, McClurg & Co., publishers, Chicago. Price, 75 cents.

The *National Sunday School Teacher* for February has an abundance of such helps as the teacher generally looks for, and much that some do not look for, but surely need. The "class outline" is a new and useful feature. The *Scholars' Weekly*, accompanying the magazine, is deservedly popular. Adams, Blackmer & Lyon Pub. Co., Chicago.

The *Proceedings* of the Christian Convention, held Nov. 13. 1877, near Chambersburg, to counteract the spirit of nullification in the United Brethren church, are published in neat form, and for sale at 10 cents each, by Rev. B. G. Huber, New Cumberland. Pa. Let this pamphlet go to every minister and family of the United Brethren in Christ.

Religious Intelligence.

—Rev. L. S. Hand a Wheaton alumnus, has lately closed a six years pastorate for the Congregational church at Polk City, Iowa, and begun in a new field at Ogden. Eight persons were received, seven on profession, at the close of his pastorate at Polk City.

—Messrs. Moody and Sankey began a course of revival meetings at Hartford, January 6th, in the Rink with three meetings. The building seats three thousand, and was filled in the afternoon and evening. Two or three thousand were unable to gain admission in the evening, and an overflowing meeting was held in the neighboring church. The inauguration was unexpectedly successful.

—Thirty-seven years ago, there were only three native Christians in all China, in connection with Protestant mission. Now, there are at least twelve or thirteen thousand. A larger proportion has applied for baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character.

—The unusual circumstances attending the Sabbath services in the College church at Wheaton, January 13th, made it a day of great interest, of gratitude and of prayer. President Blanchard preached in the morning from the words "Wherefore he is able also to save them to the uttermost that come unto God by him."—Heb 7 : 25. Both the morning service and the conference meeting in the evening were seasons of great tenderness accompanied with deep spiritual power. The revival meetings protracted nearly through the week are to be continued this week also, and efforts will be made in the hope of bringing all the students under the power of Divine grace and extending the good work among the families of the community. This happy manifestation of the Divine Spirit has been prayed for, and expected by many in Wheaton to follow the work of separation in the College church. Dr. J. B. Walker is preaching for the Wesleyan church in Wheaton until the spring conferences. He preached an earnest discourse to young people in the College chapel on Sabbath morning last.

—The First Congregational church of Natick, Mass., has 425 members. It was founded in 1660 by John Elliott, the "apostle to the Indians," and was the first Indian church in America.

—Some 130 persons have joined the Congregational church of Rutland, Vt., as a result of the labors of Major D. W. Whittle there.

—The seven years' term of the International Sunday-school Lessons will end in 1879. Sabbath workers, who look ahead, are beginning to ask, "What next?" An International Convention is to meet at Atlanta, Ga., on the 17th of April next, and may answer the question. If the system of instruction for the younger children could be made more nearly like the teaching at mother's knee it would be more useful.

—The will of Henry Gordon (colored Methodist), of Philadelphia, gives the Wilberforce Unviersity $2,000, and a total of $12,000 to the charities of the African M. E. Church.

—The Chicago Christian Association have arranged with Mr. Lonergan, a reformed drinker and prize fighter, to conduct meetings in Carpenter Hall for two weeks. Mr. Lonergan is one who has been saved from the depths of sin. He has been a trainer for Heenan and other prize fighters, but has now begun the good fight of faith, with zeal for the rescue of men from sin.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle

Giving and Taking.

[Mr. Whittier contributes to the Old South Fair newspaper the following versification of a poem by Tinnevaluva, a Hindoo poet of the third century of our era, who, he says, was "a hater of idolatry, and had an almost Christian conception of God and duty."]

Who gives and hides the giving hand,
Nor counts on favor, fame or praise,
S all fi d his smallest gift outweighs
The burden of the sea and land.

Who gives to whom h th nought been given,
His gift in need, though small, indeed,
As is the g ass-blade's wind blown seed,
Is large as earth and rich as heaven.

Forget it not, O man, to whom
A gift shall fall, while yet on earth;
Yea, even to thy seven-fold birth,
Recall it in the lives to come.

Who broods above a wrong in thought
Sins much, but greater sin is his
Who, fed and clothed with kindnesses,
Shall count the holy alms as nought.

W: o dares to curse the hands that bless
Shall know of sin the deadliest cost;
The patience of the heaven is lost
Beholding man's unthankfulness.

For he who breaks all laws may still
In Sivam's mercy be forgiven;
But none can save in earth or heaven,
The wretch who answers good w.th ill.

"*The Shout of a King.*"

During the Peninsular war, the body of the French army once bore down on a handful of British soldiers on the plains of Pampeluna. Suddenly a shout was heard, "There's the Duke, God bless him! I'd rather see his face than a whole brigade;" a shout echoed by voice after voice along the line. The British general, hearing of the danger, had hastened forward almost almost alone to join his little band, and the shout which announced his presence is most instructive. The French marshal drew back his forces. "These men," he exclaimed, "are indomitable at present." The presence of the Duke of Wellington was worth five thousand men, because it never entered into the minds of the soldiers that he could be defeated, and they were therefore indomitable when they saw him beside them.

Israel's eye was upon the hand of Moses as they fought against Amalek. The rod in the hand of their unconquered leader had always been the signal of victory and triumph; it had turned the Nile into blood; it had smitten Egypt with pestilence; it had drowned Pharaoh and his host in the Red Sea. Israel now saw him lift it in the battle; and "Surely," they said, "he has not lifted it for the first time in vain." Animated, therefore, by the sight, they fought and conquered.

As in natural things, so in spiritual, and hence the strength of "looking unto Jesus." The only relation which our Leader has ever borne to the enemy has been that of a triumphant Conqueror. He is the Captain of his people, and it may be said of them, in a much higher sense than of a literal Israel, "**The shout of a king is among them.**"—Num. 33:21. This is not the shout a king gives, but the shout of a people which announces a leader's presence which they feel to be protection, safety, and a certain pledge of victory. Faith makes us conscious of this presence, and it is only when this faith fails that the Christian can be overthrown. Let it abide unshaken and it renders him indomitable.—*Times of Refreshing.*

The Indian's Conversion.

A poor Indian, who had been a very wicked man, but who had become pious, was desired to give some account of his conversion—to tell how it was that he had been led to his hope in Christ. He described it in this way, taking his figures from his way of life, as he had been accustomed to chase the deer and the bear over mountains and through morasses. "I was in the mud," said he; "I tried to get out, and I could not. I tried the harder, and the harder I tried the faster I sank. I found I must put forth all my strength; but I went down deeper, and deeper, and deeper. I found I was going all over in the mire; I gave the death yell, and found myself in the arms of Jesus."

Very much like this was the experience of David, the Psalmist. He, too, had sank down into the horrible pit, and had struggled in the miry clay. And he had cried to God with all the agony of utter helplessness and need, and God heard and helped him. "He inclined unto me, and heard my cry. He brought me up also out of the horrible pit and out of the miry clay." It was not struggling nor climbing that saved the Psalmist, it was the hand of God reached down to him, in answer to his earnest prayer. How slow we are in learning that all personal and human expedients to extricate ourselves are vain! but no sooner is this discovery made than the arms of Jesus are open to us. There is but one step out of self into Christ. As soon as, "O, wretched man that I am! who will deliver me?" bursts from the convicted and anguished soul, and the eye of faith is fixed upon Christ, the cry of deepest distress is immediately changed into "Thanks be unto God, through Jesus Christ our Lord."—*Ex.*

Stolen Secrets.

A manufacturer in these our days holds his own against competition by force of capital, knowledge of science, and skill of workmen. He has no secret beyond that of producing the best article at the lowest price. One hundred years ago the case was different. What a man discovered in the arts he concealed. Workmen were put upon their oath, in the name of God, never to reveal the processes used by their employers. Doors were kept closed, artisans going out were searched, visitors were rigorously excluded from admission, and false operations blinded the workmen themselves. The mysteries of every craft were hedged in by quickset fences of empirical pretension and judicial affirmation.

The royal manufactories of porcelain, for example, were long carried on in Europe with a spirit of jealous exclusiveness. His Majesty of Saxony was especially circumspect. Not content with the oath of secrecy imposed upon his work-people, he would not abate his kingly suspicion in favor of a brother monarch. Neither king nor king's delegate might enter within the tabooed walls of Meissen. What is erroneously called the "Dresden" porcelain—that exquisite pottery of which the world has never seen the like—was produced for two hundred years by a process so secret that neither the bribery of princes nor the garrulity of operatives ever revealed it.

There use to be close by Temple Bar, in London, an old chemist's shop. The proprietor of it, in days gone by, enjoyed the monopoly of making citric acid. More favorably circumstanced than other secret manufacturers, his was a process that required no assistance. He employed no workmen. Experts came to sample and assort and bottle his products. They never entered the laboratory. The mystic operations by which he grew rich were confined to himself.

One day, having locked the doors and blinded the windows, sure, as usual, of the safety of his secret, our chemist went home to dinner. A chimney-sweep, or a boy disguised as such, wide awake in chemistry, was on the watch. Following the secret-keeper so far on his way to Charing Cross as to be sure he would not return that day, the sooty philosopher hied rapidly back to Temple Bar, ascended the low building, dropped down the flue, saw all he wanted, and returned carrying with him the mystery of making citric acid. The monopoly of the inventor was gone, a few months after, and the price of the article was reduced four-fifths. The poor man was heart-broken, and died shortly afterward, ignorant of the trick by which he had been victimized. Like Miss Tabitha Bramble, when informed that the thunder had spoiled two barrels of beer in her cellar, he might have said, "How the thunder should get in there, when the cellar was double locked, I can't comprehend."

The history of cast steel presents a curious instance of a manufacturing secret stealthily obtained under the cloak of an appeal to philanthropy. The main distinction between iron and steel, as every body knows, is that the latter contains carbon. The one is converted into the other by being heated for a considerable time in contact with powdered charcoal in an iron box. Now steel thus made is unequal. The middle of a bar is more carbonized than the ends, and the surface more than the center. It is, therefore, unreliable. Uniform work can not be made out of it. For many purposes it will answer, but where accuracy is required it fails. Nevertheless, before the invention of cast steel there was nothing better.

In 1760 there lived at Attercliffe, near Sheffield, a watchmaker named Huntsman. He became dissatisfied with the watch springs in use, and set himself to the task of making them homogeneous.

"If," thought he, "I can melt a piece of steel and cast it into an ingot, its composition should be the same throughout."

He succeeded. His steel became famous. Huntsman's ingots for fine work were in universal demand. He did not call them cast steel. That was his secret. About 1770 a large manufactory of this peculiar steel was established at Attercliffe. The process was wrapped in secrecy by every means within reach—true and faithful men hired, the work divided and subdivided, large wages paid, and stringent oaths administered. It did not answer. One midwinter night, as the tall chimneys of the Attercliffe steel works belched forth their smoke, a traveler knocked at the gate. It was bitterly cold; the snow fell fast, and the wind howled across the moor. The stranger, apparently a ploughman or agricultural laborer seeking shelter from the storm, awakened no suspicion. Scanning the wayfarer closely, and moved by motives of humanity, the foreman granted his request, and let him in.

Feigning to be worn out with cold and fatigue, the poor fellow sank upon the floor and soon appeared to be asleep. That, however, was far from being his intention. He closed his eyes apparently only. He saw workmen cut bars of steel into bits, place them in crucibles, and thrust the crucibles into a furnace. The fire was urged to its extreme power, until the steel was melted. Clothed in wet rags, to protect themselves from the heat, the workmen drew out the glowing crucibles, and poured the contents into a mould. Mr. Huntsman's factory had nothing more to disclose. The secret of making cast steel had been found.—*Harper's Weekly.*

Children's Corner

Laura's Text.

BY EMILY HUNTINGTON MILLER.

Laura was learning her text for Sunday school. It was missionary day, and Laura had been chosen by her class to carry up the money and recite a verse. She was the very youngest girl in the class, and she felt quite proud of the honor, especially when her teacher said:

"I have chosen a long text for you, Laura, but I am sure you can learn it in a week, and you recite your verses so distinctly that the school will be sure to hear it.

Laura ran home with the little

slip of paper in her hand, on which was written: "2 Peter, chapter i. verses 5, 6, 7." She always went into grandma's room to find her texts: somehow it seemed so much easier to remember the words from the great clear type of grandma's Bible, that had a little sloping stand all to itself, with just room above the top of the book for grandma's spectacles. She could draw the little stand close up to her arm-chair, and then swing the top around so that the book lay exactly in front of her, just far enough away from her dim old eyes. She was reading when Laura came in, but she turned over the leaves and found the text, and they read it together.

"How funny!" said Laura. "It's easy enough, though: 'Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.'"

"That is a sum in addition; the very hardest sum I ever saw," said grandma.

"Only eight things," said Laura, rattling through the verses with her nimble tongue. "We do harder sums than that in our school; there's just one thing for each finger, and leave out the thumbs. See, grandma, Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity.

Laura spread her white fingers upon the open page, and went over and over the list of words, and then she slowly repeated the verse without a single mistake.

Grandma stroked the bright little face, and asked gently:

"And when you have added these things all up, what does it make, Laura?"

Laura looked puzzled.

"Oh! I don't know about that," she said. It isn't truly a sum, that has an answer to it; is it grandma?"

"Certainly it is, and the answer is right there in the next verse: 'For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' Now, let me see your hands again: I shall count thumbs and all. First, here is a little girl who sets out to be a Christian. She must begin by having faith; she must believe on the Lord Jesus Christ and trust him to save her. Then she must have not only faith, but virtue: she must obey all his commands, and try to be like him. Then she must have knowledge: she must study her book and be ready to listen to the teachings of others. Then she must be temperate—"

"That means the Cold Water Army, I s'pose," said Laura. But I didn't know they had those things in the Bible."

"Temperance means moderation," explained grandma, "not excess in anything; not too much eating, or drinking, or sleeping, or playing, or wearing fine clothes; not too much of anything."

"Patience comes next," said Laura, sticking up her forefinger. "I know what that means as well as anything; but it is *dreadful* hard to do. I don't guess Second Peter 'spected little girls to do all those long words."

"Peter did not expect any one would succeed in adding up this sum unless she began right and set faith first. Patience is very hard to add in; but if you put faith first you will remember how patient Jesus is with you, and that will help you to be patient with other people. You'll remember how much he suffered for you, and your little troubles will hardly seem worth minding."

Laura looked at her middle finger and scowled a little.

"Let's skip godliness, grandma, it sounds so sober; I guess that's for when you get to be an old lady."

"Oh no, dear! you must put it right in its place; you can't afford to wait until you are old before putting it in. The Bible says godliness is a good thing in every way, for this life and that which is to come. Godliness means all the rest of your verses, Laura—to fear God, to love God, and to serve God. It means to be happy and contented always; because you know your kind Father will take care of you, and give you just what is best for you."

"Brotherly kindness is to give up things to Freddie, and let him choose the plays, and not get cross at him when he spoils my things."

"Yes, and you are to show the same kindness to every one you associate with, because the Bible says we are all brethren, since Christ died for us all."

"Only one finger left and that is charity. That means missionary money, and giving things to poor people. I can understand charity and I like that the best of all."

"I think Peter must have liked it best of all," said grandma, "for he put it into his list to crown the whole. And Paul said it was greater than faith or hope; but he tells us that it means something more than giving money or goods to the poor. Let me read you what kind of a thing charity is.

"'Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.'"

Laura looked at grandma and drew a long breath.

"Is it all that, grandma? I should call that brotherly kindness, and patience, and love, and everything else. I should think people had better try to do charity, and let all the rest of it go."

"Now," said grandma taking both the little hands in hers, "let us see about the answer to this sum. Add up all these things—faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity—and it makes a fruit-bearing Christian; one that is 'neither barren nor unfruitful in the knowledge of our Lord Jesus Christ;' one that has learned about Jesus and brings forth fruit to him. This is what I want my Laura to be—a little fruit-bearing Christian."

Laura laid her hands on grandma's knee and looked very thoughtful, as she softly repeated her text. Then she said: "I'll try to do all the words, grandma; but if I forget what the rest mean I shall be sure to remember charity; and I don't s'pose even a minister could be better than charity."—*Sunday School Times.*

The Sabbath School

LESSON V.—Feb. 8, 1878.—JEHOSHAPHAT REPROVED.

SCRIPTURE—2 Chron. 9: 1-9. Commit to memory verses 1-3.

1. And Jehoshaphat the King of Judah returned to his house in peace to Jerusalem.

2. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

3. Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4. And Jehoshaphat dwelt at Jerusalem; and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5. And he set judges in the land throughout all the fenced cities of Judah, city by city.

6. And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

7. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

8. Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

GOLDEN TEXT.—There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.—7.

HOME READINGS.

M.	2 Chron.	19: 1-9....God's Fatherly Care.
T.	Heb.	12: 1-11....God's Faithful Rebukes.
W.	Psa.	86: 1-17....God's Tender Mercy.
Th.	Psa.	103: 1-22... God's Gracious Pity.
F.	Matt.	10:16 31....God's Watchful Providence.
S.	2 Peter	1: 1-11... God's Precious Promises.
S.	1 John	3: 1-10 .... God's Abounding Love.

Connection with the last lesson.—Jehoshaphat became very great, and his men of war numbered 1,160 000 (2 Chron. 17: 13-18). His son Jehoram married Athaliah, daughter of Ahab and Jezebel (2 Kings 8: 18, 26); and later Jehoshaphat formed an alliance with Ahab against the Syrians (2 Chron. 18: 3) A great battle was fought at Ramoth Gilead. Ahab was killed; but Jehoshaphat returned unhurt to Jerusalem, where he was reproved by Jehu, as we learn in the lesson.—*S. S. Times Quarterly.*

Vs. 1-4. *Jehoshaphat returned to his home in peace.*—Not long after he had resumed the ordinary functions of royalty in Jerusalem, he was one day disturbed by an unexpected and ominous visit from a prophet of the Lord. This was Jehu, of whose father a notice had occurred (Ch. 16: 7). He himself had been called to discharge the prophetic office in Israel; but, probably for his bold rebuke to Baasha (1 Ki. 16: 1), had been driven by that arbitrary monarch within the territory of Judah, where we now find him with the privileged license of his order, taking the same religious supervision of Jehoshaphat's proceedings, as he had formerly done of Baasha's. At the interview here described, he condemned in the strongest terms the king of Judah's imprudent and incongruous league with Ahab—God's open enemy(1 Ki. 22:2,)—as an unholy alliance that would be conducive neither to the honor or comfort of his house nor to the best interests of his kingdom; and he apprized Jehoshaphat that, on account of that grave offense "wrath was upon him from before the Lord;" a judgment that was inflicted soon after (see ch. 20). The prophet's rebuke, however, was administered in a mingled strain of severity and mildness; for he interposed a "nevertheless" which implied that the threatened storm would be averted, in token of the Divine approval of his public efforts for the promotion of the true religion, as well as of the sincere piety of his personal character and life.

He went out again through the people.—This means his reappointing the commissioners of public instruction (Ch. 17: 7-9), perhaps with new powers and a larger staff of assistants to oversee every part of the land. The complement of teachers required for that purpose would be easily obtained from the whole tribe of Levites being now concentrated within the kingdom of Judah.

Vs. 5-7. *He set judges in the land.*—There had been judicial courts established at an early period, but Jehoshaphat was the first king who modified these institutions according to the circumstances of the now fragmentary kingdom of Judah. He fixed local courts in each of the fortified cities, these being the provincial capitals of every district (see Deut. 16: 18-20).

Vs. 8-11. *Set of the Levites.... priests and chief of the fathers.*—A certain number of these three classes constituted a supreme court, which sat in Jerusalem to review appellate cases from the inferior courts. It consisted of two divisions: the first of which had jurisdiction in ecclesiastical matters, the second, in civil, fiscal and criminal cases. According to others, the two divisions of the supreme court adjudicated, the one according to the law contained in the sacred books, the other to the law of custom and equity, as in Eastern countries at the present day the written and unwritten law are objects of separate jurisdiction.—*Notes of Jameson, Faussett and Brown.*

PRACTICAL THOUGHTS.

V. 1. *Sin Reproved*—Jehoshaphat was not slain with Ahab (ch. 18: 31-33), but was suffered to return, for reasons mentioned in v. 3. See also 1 Ki. 14:13; Gen. 18:24, and ch. 12:12. God cares for the good and preserves them, though they be fallen in with evil men; yet he brings them out often, as was Lot, with their worldly possessions all gone. He takes away the dross from the silver.

V. 2. Separation! *Separation!* was this prophet's cry, which Mr. Moody says should be shouted over the land. "Come ye out from among them." Ahab was not only an idolater, but God was punishing him by means of the king of Syria. We must love the soul of the sinner, but hate his sin. Read Ps. 1:1-3; 10:3; 97:10; 119:136 158; 139:21, 22; Ez. 9:4; Num. 10:35; Pr. 8:13; Mic. 3:2; Mat. 5:44; Luke 16:13; John 7:7; 15:18, 24, 25; 17:14; Heb. 1:9; 1 John 3:13

V. 3. *Good Commended.*—The Lord is not unmindful if the heart is prepared to serve him. Pr. 16:1; 2 Ch. 30:19; 1 Ch. 29:18; Job 11:13; Ps. 10:17; Ez. 7:10; 2 Ch. 12:14. Notice in the letters to the seven churches in Revelations the same idea.

V. 4. *Uprightness Restored.*—In this bringing back Jehoshaphat shows himself a model ruler. Deut. 30:2-10; 1 Ki. 8:48; Is: 55:7; Ho. 6:1.

Vs. 5-7. If, instead of the heathen symbol of justice, a blindfold goddess with balances and sword, these 6th and 7th verses were placed upon the walls of our courts of justice and heeded, how wonderful would be the change, and how would our laws and courts be redeemed from the stigma placed upon them! Deu. 32: 4; Rom. 9:14; Job 34:19; Ac. 10:34; Rom. 2:11; Gal. 2:6; 1 Pe. 1:17; Deu. 16:18; 2 Ch. 17:18.

Vs. 8, 9. In like manner are officers of the church and rulers of the nation admonished in these verses of their duty. No man should accept office if he cannot conscientiously perform its functions in the spirit of this command of Jehoshaphat. 2 Sam. 23:3.

An Anti-Slavery Review.

LECTURE BY JOSEPH COOK.

[*Concluded.*]

2. We could have acted on the fixed plan, not of adapting Christianity to slavery, but of adapting slavery to Christianity.

Say that the rule adopted by the Friends was too radical a measure; say that we could not have strained up the North to this point; one hardly knows what prolonged, multiplex, conscientious discussion can do in a free nation. My feeling is that the Quaker ideal was not too high for the most of us to have reached by effort in 1800. It is farther back to 1850 than it is back to 1800 in the history of slavery. Even in the era of compromises we could at least have settled on the principle that, when Christianity comes into collision with wrong, evil and not Christianity is to compromise. There will be a time in America when the expedients of our fathers in regard to slavery will not look well, and it will not be remembered with pleasure that the Presbyterian General Assembly, although in 1794 it denounced slaveholding as manstealing, erased that denunciation in the General Assembly of 1816. I know that Methodist discipline could with great difficulty be reconciled with slavery, and that it was never made clear to any Methodist scholar that bishops could be permitted to hold slaves. Macaulay said that John Wesley's genius for government was not inferior to that of Richelieu. But, in spite of the excellence of the Methodist organization, slavery produced the secession of the Methodist Church South—a great evil, and yet an honor to the North. But the church South was part of the church; and when I speak of the delinquency of the church, of course I have an outlook extending to the Gulf. I am not here to-day to blame the Northern church exclusively. The Southern church was a part of God's house, and its action before and during the war has helped to make skeptics. It is a cruel and terrible thing to force educated young men to raise the question whether the manliness inside of the church is of a purer quality than that outside. There are forms of skepticism about the first and second epistle of Clement, and the letter by Diognetus to the Pamphilians, and I do not care greatly about this kind of mental unrest. But when the question arises whether manliness is to be found inside or outside of God's house, remember that the first duty of the church is to be despised by no man! And if we so acted that many a young man, full of that enthusiasm that afterwards led him to the front at Gettysburg and Richmond, did not know by any light on our countenances whether we were more manly than our critics or not; if we so acted that some were sickened and turned aside, it was because we compromised.

It was my fortune but a few days ago to hear the poet Whittier say, in that sea-blown city of Newburyport yonder, where the roof yet stands under which William Lloyd Garrison was born, that Mr. Garrison himself, in his earlier career, was a friend of ministers, and might have been called, perhaps, a Calvinist of the strict type. He believed too much in ministers; he made them idols; and when his sympathies were penetratingly enlisted in one of the greatest of modern reforms, and he found that many ministers were not on his side, the instant and surprised recoil was of that intense sort which comes when we fall into anger with those we love. Again and again a similar amazement was the source of the vigor and the breadth of the recoil from accredited Christianity in many of the anti-slavery men. Henry C. Wright was a Congregational minister; there were subsidiary men, and some of them, I think, were deformers as well as reformers, Parker Pillsbury and S. S. Foster and others. I have been lately honored with attention from Mr. Pillsbury. He said: "Do not attack, Mr. Cook. You cannot strike the ding out of a cow-bell." It is not on that account that I mention him as a deformer; but he was once a Congregational minister, and the recoil from his old position to that talk about the cow-bell shows how greatly he once loved ministers! Within the circle of a hundred miles' radius from Boston, you can find hundreds of influential citizens, and at least a score of divided or weakened churches, whose difficulties with the ministers began as Garrison's did, by the operation of that principle which Coleridge describes in his "Christabel":

> "Alas! they had been friends in youth,
> But whispering tongues can poison truth,
> And constancy lives in realms above,
> And life is thorny and youth is vain,
> And to be wroth with one we love
> Doth work like madness on the brain."

3. In the South, the church could have refused to justify, and in the North to apologize, for slavery.

4. In the South, it could have refused to uphold secession and the attempt to found an empire on human chattelhood.

5. In the North, by discussion and united action, it could have prevented that moral and political apathy which encouraged the South to hope for a divided North in the event of war.

6. It could have taken away power from deformers by putting itself on the side of reformers.

So much, my friends, must we not and do we not all admit, when we say that the Northern church, as well as the Southern church, or the American church at large, did not do its whole duty in the conflict with slavery?

Are there any excuses for the crime of the North? I will make none for that of the South, and I am not at ease in mentioning any for the North. These are no excuses; they are hardly explanations.

1. Daniel Webster was the archbishop of the Northern church.

2. Among anti-slavery men, deformers were sadly mingled with reformers. About 1839 Mr. Garrison, for a considerable period, united anti church and anti-Sabbath with his anti-slavery discussions. Some of the more radical abolitionists were avowedly secessionists; but it was political abolition which triumphed.

3. Political abolition in the North had no right to apply to slavery in the States, except as an extreme measure. Almost unanimously the Northern church resisted the extension of slavery into the Territories.

4. A conflict of political and commercial interests and duties on the one hand with religious interests and duties on the other, strained the voluntary system of the American churches across its weakest part.

Evil exceedingly, my friends, is that day in any nation when political and religious interests run in opposite channels. These opposing currents make the whirlpool that impales faith on the tusks of the sea. When Chevalier Bunsen lay dying he said: "God he thanked that Italy is free. Now 30,000,000 of people can believe that God governs the world." The average German peasant twenty years ago regarded his master as merely an agent of the government, and spoke contemptuously of police Christianity, because the State church in the fatherland was, until within a few years, very frequently an ally of absolutism. In the United States, while the compromise measures were under debate, political ideas ran in one direction and religious duties in another. The immense interests of commerce often held the pulpit, as well as the press, in bondage. The payment of Southern debts! Have you ever heard that theme discussed in whispers? Webster had his eyes constantly on Wall Street. Wendell Phillips would stand here in Boston with his eyes on the conscience of the nation, a very different barometer, and he would say: "There is a storm singing already in all the winds. We shall escape from slavery only by civil war." Webster would reply, looking at the citations in Wall Street: "There has not yet been any large fluctuation in prices. Gentlemen are not serious when they talk of secession. Let us repress agitation, and tide through the crisis without war." Both the moral and the financial barometer must be kept in view by any eyes that would read the signs of modern times. In the rising price of slave property we had a thermometer of threatening aspect, on which the North cast a too careless gaze—a hundred dollars for a black infant, ten dollars a pound for a black boy, a thousand or fifteen hundred dollars for a good field hand—and still this thermometer and the wailing breeze arose; and the winds out of the Æolus cave resounded more and more loudly; the murky threat of coming war hung above all business and bosoms; and yet, so were we filled with Anglo-Saxon pride, so little foresight did we have, that Wall Street was hardly troubled up to the very hour when we could no longer doubt that there was to be a deluge of blood.

Webster hoped we should pass through the crisis without civil war, and could hardly have made more gigantic efforts to have averted the contest had he foreseen what was to come, as probably he did, far better than some have thought. I know with what silence I should sit in this assembly were any one of five hundred scholars here the speaker. I should be quiet in this presence; but it is my good or ill fortune here to be responsible to nobody, as no one is to me; and therefore let me say that my personal feeling is that Webster from first to last, was honest, and that he ventured much because he had great foresight. I believe that man anticipated, with a fullness we can but poorly understand from any of his public expressions, the terrors of our civil war. Judge Nesmith, on the Merrimack yonder, at Franklin, who conversed over and over with Webster in his last years on his speech of March 7th, and who is often quoted in Curtis's life of Webster as final authority, said to me the other day: "Once at Elms farm I was returning home in the sunset with Webster, and he turned upon me suddenly, and in his deepest, supernatural voice said: 'You may regard me as extravagant, but I have had some experience with both Northern and Southern men. I probably shall not live to see the Potomac run red with blood but I think you will.'" That was within six months of the time when on the shore of the sea at Marshfield yonder, that man went hence. No doubt he was ambitious, but he was too great a man to be supremely ambitious. In secret as well as in public he prayed that when his eyes should be turned to behold for the last time the sun in heaven, they might not see him shining on the broken and dishonored fragments of a once glorious Union, on States dissevered, discordant, belligerent. He foresaw what this land would look like, drenched in Gettysburgs and Richmonds. But he was taken hence before he had time to right himself in the public estimation. No doubt he went to extremes. He was a statesman. He probably had not a sufficiently active perception of the moral issues in the whole discussion of his time. Who was it that wrote to Andover to ask Moses Stuart to publish a pamphlet to befog the conscience of the North? Daniel Webster. (See Stuart, Conscience and the Constitution, p. 18.) Did Moses Stuart do this? Yes; so far as to defend vigorously the speech of March 7th. He wrote some other things, however, which we hope will counteract the ill effect of this pamphlet. To whom else did Webster afford an opportunity to befog the conscience of the North? To that other professor, who to day is perhaps the tallest theologian visible in America, when you look back hither from the other side of the Atlantic. Did he agree to do what Webster asked? He refused with foresight. Professor Park had opportunity to do what Moses Stuart did, and at that time was ready to defy the archbishop of the Northern church. That fact never has been made public until this hour; but it lies here before me in writing, not from any professor, but from a man whose authority is equal on that point to any professor's. (Letter from Rev. Dr C. Cushing of Boston.) Professor Edwards at Andover had opportunity to do what Moses Stuart did, and refused.

But how did Boston stand in that hour? Why, in Music Hall yonder was the tallest anti-slavery pulpit this side of Brooklyn. What made that pulpit tall, anti-Christianity or anti-slavery? Let Charles Sumner answer. Here is a short strategic correspondence which throws light on the inmost history of Boston. In 1854 Theodore Parker was arrested for resisting the Fugitive Slave Law, and came near being thrown into jail, as did Wendell Phillips. Charles Sumner wrote to Mr. Parker, Dec. 12, 1854: "Upon the whole I regard your indictment as a call to a new parish, with R. B. Curtis and B. F. Hallet as deacons, and a pulpit higher than the Strashurg steeple." Theodore Parker replied, Dec. 15th: "In 1845 my friends passed a resolution that Theodore Parker should have a chance to be heard in Boston. The two brothers *in-law*, Benjamin C. and Benjamin H, now second the resolution. A chance to be heard!" (Weiss Life of Parker, vol. II., p. 144.)

You say I have not given Theodore Parker all the credit he deserves as a religious reformer? You think I have underrated him as a philosopher? If you please, I give you his own estimate of himself. "Last year," he wrote in 1851, "I laid out much but how little of it I did! The wicked Fugitive Slave Law came and hindered all my work. It may be so again. Suppose I could have given all the attention to theology that I have been forced to pay to politics and slavery, how much I might have done! I was meant for a philosopher, but the times call for a stump orator." (Weiss Life of Parker, vol. II., p. 115.)

What made that pulpit busy, anti-slavery or anti-Christianity? In the year 1851 a publishing firm, to whom Theodore Parker had offered two volumes of speeches, asked him if they would contain any discussions relating to slavery. He replied: "By all means; they are the principal things. I wish to go down to posterity, as far as I shall go at all, with the anti-slavery sermons and speeches in my right hand!" (Ibid., p. 115.) Boston sends Theodore Parker to posterity with his anti-slavery speeches in his right hand, and no hurricane of criticism shall ever blow them out of his manly grasp; but in his left hand anti-Christianity was clutched loosely, and already the winds have torn these leaves away, and the hand is nearly empty, and will yet be emptier.

This biography says that Mr. Parker thought, in the early stage of his discussions of religious science, that he could complete in ten years a projected book on this theme! Compared with average German work in the same field, the outlines of this volume (Ibid., pp. 49–67,) are fragmentary and careless, and are plainly what Parker called them only a "provisional scheme." Did he ever fill up these outlines? Mr. Weiss admits that he was too preoccupied to do so. "Time," says this candid biographer, "diminished rapidly, and all scientific and literary pursuits were rudely thrust aside by the domination of slavery in the thoughts and affairs of the nation." (Ibid., p. 67.) It needs to be frequently stated that Theodore Parker's Absolute Religion was a system of thought which he arranged before he came to Boston. It was a West Roxbury creed. Boston need not be so proud of it! It was not built here. If it had been, no doubt it would have lasted.

What was happening when Theodore Parker came to Boston and in the twelve years he passed here? Why, he

reached this city in 1846, and what year was that? The year after Texas had been aequired and the winds were howling fo the Mexican war. We remember these great events so poorly, that it is necessary to call your attention to the fact, that in 1845 Henry Clay was defeated, and his competitor, Mr. Polk—whose name I had almost forgotten; I have it written here, but I could not see it well it is so small—began to defend Texas against Mexico. In 1846 came the Mexican war. How could a man think of anything but public affairs? In 1846 Fremont captured California. In 1848 the treaty of Guadalupe Hidalgo gave New Mexico and California to the United States. In 1850 came the compromise measures, including the law for the rendition of fugitive slaves. In 1852 Mrs. Stowe's Uncle Tom's Cabin appeared in March, and the Duchess of Sutherland, in November, sends to the women of America an address signed by 576,000 English women. In 1854 Anthony Burns was kidnapped in Boston. In 1855 election riots are occurring in Kansas. In 1856, on the 2d of May, Charles Sumner is smitten down in the Senate of the nation for speaking against slavery. In 1856 Fremont is nominated and Buchanan elected. In 1857 we are listening to the Dred Scott decision. In 1858 John Brown is plotting the deeds which brought him to the scaffold in Virginia.

During all these years the grandson of that soldier who captured the first British gun at Lexington, stood in a pulpit which anti-slavery, rather than anti-Christianity, had made higher than the Strasburg steeple. Who agreed with him? Except a few harsh expressions, almost everybody who had conscience, so far as his anti-slavery opinions were concerned. Did every one who agreed with Theodore Parker in his anti-slavery career agree with him in his anti-Christian discussions? Here is an answer in a letter to Mr. Parker from him who afterwards was our great Chief Justice, Salmon P. Chase. "Shall I not say to you frankly how much I regret that on the great question of the Divine origin of the Bible, and the Divine nature of Christ, your views are so little in harmony with the views of almost all who labor with you in the great cause of human enfranchisement and progress, and that I could not help wishing that in this sermon on the Nebraska question your distinctive opinions had not been brought forward" (Weiss, Life of Parker, vol. II., p. 517.) This is very interesting and unimpeachable historic testimony.

What made this anti-slavery pulpit high? The lowness of other pulpits. Why were not other pulpits high in Boston? Some of them faced the South. Let me not be unjust to any man; but I suppose the undistorted truth to be, that Orthodoxy lacked anti-slavery leaders. Its ranks and files, at least so far as the ministry was concerned, were substantially right in their feeling toward slavery. You doubt that? I have been at great pains to examine facts and contemporary evidence, and I find it incontrovertible, though I cannot here go into detail, that in the year 1837 nearly one half of the evangelical ministers in Massachusetts were members of anti-slavery societies. Of the Orthodox Congregational ministry of Massachusetts, more than one-third were members of anti-slavery societies in 1837. It was true in this year that only one in eight of the unevangelical ministers in Massachusetts were in such societies. Such was the elaborate calculation made and published at the time by Amos A. Phelps, whom, as the foremost Christian abolitionist of that vexed day, Massachusetts does well to honor. (See Phelps, Rev. A. A., The True History of the late Division in the Anti-Slavery Societies. Compare the careful statistics given by Dr. Cushing in the Congregational Quarterly, October, 1876, pp. 550, 554.) I do not forget that the crowned martyrs, Lovejoy and Torrey, the latter of whom was buried from this Temple, were Congregational ministers. Under Nathaniel Colver, the Baptist, whose church met in this hall, slaveholding was made a bar to church membership. But, during the larger part of that period when, in the pulpits of eastern Massachusetts, Channing and Parker and one or two other very able men represented prominently the anti-slavery thought of the time, there was no evangelical anti-slavery pulpit of equal prominence this side of Brooklyn.

Nevertheless, I do not admit that, even with Daniel Webster and Moses Stuart for our archbishops, the mass of the Orthodox ministry went as far any further than others, for in 1837 nearly one-half of them were members of anti-slavery societies.

What, then, was the trouble? Simply the weak spot in our voluntary system. You cannot feed a man unless he is popular with the people to whom he preaches. Families must be supported; opportunity of usefulness must not be thrown away. Many lost their places. "I began between 1830 and 1840," says the poet Whittier, "the business of interviewing. I went to minister after minister, and was disappointed in case after case, but the general feeling," he affirms, "was right. It was only a regard for families, and a desire not to produce schism in the church, that held back many a good man." That sound heart in Amesbury yonder, in sight of the sea; that soul which often led us in our dark days as a pillar of Hebrew fire; that entranced poet and reformer never broke with the church, because he was in a part of it that had adopted God's rule of excluding from church membership those who held slaves. His testimony to-day is other than sour. It has in it no sub-acidity in any sense He says, calmly: "The trouble was usually that men feared that they would lose their places." Who brought that fear upon public teachers? I am a layman, and my feeling is that laymen had some responsibility in this matter. Our reluctance to allow free discussion arose from commercial causes. More than one merchant here in Boston may have heard something about Southern debts that might never be paid, and of churches which laymen would surely rend asunder, if slavery were discussed from the pulpit too much. As to slavery, what prevented the full education of the public heart? The average public heart itself. Some ministers here may have looked from their pulpits and remembered what merchants were in the congregation and been silent against their choice. It is possible that industrial, commercial and social considerations were so powerfully discussed among our laymen as to gag the pulpit a little. Were we one in three in anti-slavery societies? The pulpit behind the times! Where were the pews?

But, gentlemen, I believe that even that archbishop of the North, had he lived as long as Everett did, would have taken as easily as Everett took a new position as to slavery and the Union. Had Daniel Webster lived to hear the first gun fired against Fort Sumter, and its echoes rolling across belligerent commonwealths, and reverberated from the Alleghanies to the Rocky mountains, he would have stamped his foot down in behalf of the Constitution with an emphasis that would have shaken both those ridges; and, to have called forth millions of armed men in defence of the Union, there would have been needed no other drum-beat.

News of the Week.

— A serious railroad accident happened on the Connecticut Western Railroad, just beyond Tariffville, about ten miles from Hartford, at 10 o'clock Jan. 15th. An excursion train, returning from the Moody and Sankey meeting at Hartford, fell through a trestle-bridge into the Farmington River. Two engines, one baggage and three passenger cars went down. The first passenger car was whirled around, and sank to the bottom of the river, lying nearly parellel with the stream. The second passenger car went down end foremost upon the first car, smashing the largest portion into kindling-wood, the rear end resting upon the bridge. The next car occupied a similar position, but swerved to the left, and did not rest upon the car in front. None of the remaining coaches left the track. Nearly all the dead were in the first car, which is almost a complete wreck, although one body was taken from the second car this evening, where it was caught under a broken seat. Five young men from New Hartford, among the killed, were of a party of six who were on the rear platform of the car, enjoying a moonlight ride and whistling in chorus. The only survivor of the six was inside at the time. Fourteen were killed and twenty-seven wounded. The bridge was a Howe truss, with two spans, each span being 163 feet long. There seems to have been nothing wrong with the structure. The timbers, where they were broken off and splintered, are sound. The spans were long, but some of the most experienced railroad men agree that the accident was wholly caused by the tremendous weight of two engines passing over it at the same time.

—Samuel Bowles, editor of the Springfield, Mass., *Republican*, died on Wednesday night of last week. He was acknowledged to be among the very first of his profession in this country.

—Dr. H. A. Reynolds, the leader of the Red-Ribbon temperance movement, has begun his work in the southern part of Chicago. He is a reformed man who has been at work for the salvation of drunkards for three years. His work has been in Maine, Massachusetts and Michigan, in which States respectively 73,000, 90,000 and 100,000 have taken the pledge under his efforts. He has been at work in Illinois under the State organization of the Woman's Christian Temperance Union, and has had marked success in Freeport. His creed is unsectarian, unpolitical, nonlegal. He places the signing of the pledge before the work of salvation by Christ, although his pledge invokes the help of God in keeping it.

—Mr. Walter S. Harley, of South Carolina, who accepted a challenge to fight a duel with his brother-in-law, Mr. Robert Fishburne, died in a short time from his wounds. The dead man when facing his maddened relative on the field, fired in the air, and, as a consequence, the murderer lives.

—Dispatches from Turkey on the 18th state that the Turkish delegates met the Grand Duke Nicholas at Tirnova-Semenli, and preliminary notes were exchanged. The Grand Duke then announced that he had decided to treat only at Adrianople, which should be immediately evacuated The delegates having assented, orders were telegraphed to evacuate Adrianople. Djemil Pasha then prepared to retire upon the fortified lines of Adrianople, where reinforcements are now concentrating. The Russians will probably arrive at Adrianople in two days, Tirnova-Semenli being thirty-five kilometres distant therefrom. Negotiations will then begin. It is generally thought here that the wisest policy is for Turkey to make peace at once. On the 21st it was reported that the Russian forces occupied Adrianople, and that peace negotiations had probably commenced.

—It is stated that the Turkish plenipotentiaries have been instructed that they may offer to make Batoum a free port, cede territory on the Asian frontier nearly as far as Kars, and dismantle the fortifications of Kars and Ezeroum. They may also propose the following programme for discussion by the European conference: The Balkans to be considered the southern limit of Bulgaria; Roumania to be independent; the Dardanelles to be open to the men-of-war of all nations, and the settlement of Montenegrin and Servian questions to be temporarily deferred. Difficulties have already arisen. It is reported that Russia has demanded that Adrianople be included in Bulgaria, also the cession of Batoum, and the opening of the Dardanelles to the Russian and Turkish men-of-war only.

London, Jan. 19.—The London *Times*' Bucharest correspondent, who has gone to Giurgevo to try and cross the Danube at that place into Bulgaria, telegraphs from Giurgevo as follows: "The mortality among the Turkish prisoners at Fratiesh is fearful. The station of Frateshti is becoming a terror to travelers between Bucharest and the Danube. Even if there is nothing worse than ordinary typhus, the mortality evidenced by the numerous graves in the plain surrounding the prisoners' camp justifies the apprehensions of travelers. I saw Russian soldiers digging huge graves, and near them fifty Turkish corpses lying in confused heaps as they were emptied from dead-carts. Their ragged half-clothed forms, and the frost-bites visible on their naked limbs, gave evidence of the hardships they had suffered on their dreadful march from Nikopolis."

A Russian official dispatch announces that General Skobeloff entered Philippopolis on the 16th, and extinguished the flames in Bulgarian dwellings, fired by the retreating Turks.

MARKET REPORTS.

CHICAGO, Jan. 21, 1878.

Hard Spring Wheat—A moderate local milling demand existed for Minnesota wheat, and sales of No. 1 were made at $1 09½@1 10, and No. 2 at 1 05¼.

Spring Wheat—There was a fair business transaction in this market. The visible supply of wheat at the leading points of accumulation shows a reduction, and our receipts were moderate. No. 1 met with a fair inquiry at 1 03@1 03½; regular sold at 1 04⅝. No. 2 in fare request and sold at 1 03¾@1 04¼.

Corn—The market was steady and prices ¼@⅜c higher. Eastern advices were without particular change, but the market sympathized with the improvement in wheat. The closing quotations were about outside figures, and the feeling one of firmness No. 2 opened at 40½c, sold to and closed at 40¾@41c.

Oats—The market was quiet although the demand was a little better. No. 2 cash, 23⅝@13¾, bulk at 23¾. Rejected nominal.

Rye—A moderate demand existed and prices were steady with sales of No. 2 effected at 51c.

Dressed Hogs—A more unsettled feeling existed, and prices were lower. A few inferior sold as low as $4, some common to good odd lots at $4 10@4.25, and car lots of desirable grades at $4.30@4.35.

Cattle—The advices from the East were without any quotable change, prices are $4@5.

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TRACT NO. 25.

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TRACT NO. 26.

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The work of gathering in subscriptions still continues with cheering success. D. S. Coyner, Lyndon, Ohio, sends in a club of thirteen subscriptions for one year each.

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Rev. Isaac Bancroft, Belmont, Wis., sends two more renewals, thus completing his club of ten.

Dr. H. W. Marsh, Elmwood, Ill., adds two new subscriptions to his club.

Lasley Barton, Luni, Ia., sends three subscriptions for six months each, and writes: "A year ago there was hardly any one here who knew much of Masonry, but there are a good many Anti-masons here now. A number of young men have been saved from the lodge by having their eyes opened through tracts." We are very much cheered by the renewals which we receive from our faithful friends of past years. Their glowing words, assuring us that they pray for us, sympathize with us, and work as much as they are able for the increased circulation of the *Cynosure*, warm us up wonderfully. One of them writes that he was tempted to stop the *Cynosure* on account of hard times, and as if to atone for the thought sends eighty cents extra for supplements.

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Another friend, of Lanark, Ill., wrote us that he paid $2.11 recently to satisfy the verdict of a secretly organized jury. From our standpoint it seems to be economy to support the *Cynosure*.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING JAN. 19, 1878, FROM: I Bancroft, M R Britten, D Benedict, L Barton, R Bloss, T J Bander, E S Bunce, E Brace, D S Coyner, W N Coffman, J Compher, A Caulkins, L Chittenden, T S Couch, W J Dallas, S L Fay, W Frazer, J R Gish, Miss L B Goodwin, A Good, C Hill, C R Hagerty, F Huber, U Hodson, B G Huber, H H Hinman, B J Hunt, T Jamison, A Jennings, B Johnson, T C Kirkwood, R J King, A Larabee, H Loker, M Lane, J Miller, H W Marsh, J Mathews, E H Moore, J B Nessel, P Nicklas, W Oburn, A Orr, J V Potts, A L Post, T Paynter, E J Rice, S A Reynolds, J Robinson, Mrs. R Rogers, S Reynolds, L Savage, G Surface, A Stevens, A Schryver, C R Taylor, V Thurston, J Tillson, J S Turnbull, M E Tynan, E Teter, T Wilson.

Books and Tracts sent during the Week ending Jan. 19, 1878:

By Express.

J R Roberts, S L Fay, J F Ruggles, J W Fletcher.

By Mail.

R B Pettit, E F P, Box 12, J Campbell, M P Richards, W W Traver, M W McCluer, H B Pierce, E Campbell, G Weber, R Bloss, Rev J A Richards, L G Turner, J H Udell, E Sylvester, Z Finch, A E Hamilton, J H Jordan, J A Schuster, P Reighly, J H Hine, E A Turner, T J Durfee, Dr. J N Norris, J Copeland, Rev T A Jenne, W Cleveland, J Compher, M P Johnson, J B Gish, S H Fuller, J Law, J T McMillen, A Carey, G F Kellogg, W H Denning, H C Ulrich, L Frey, J McLibby, H C Warner, W F Dale, J H Scully, C A Schulze, Rev J T Michael, C T Linley, T S Couch, B Williams, D S Bechtel, P Neish, J Oliver, Elder E McCulloch, J A Bingham, J W Fletcher, L Barton, J Kyle, P Bouffleur, J Trump, B Gebring, H P Dunham, Rev. S C Kimball, A Howe, A L Post, J M Gordan, F A Hauss, L B McMillan, W A Hendricks, T J Kunce, W F Kurtz, J Aigan, Mrs R Rogers, L D Snyder, T Wilson, E J Lloyd, Dreschel & Graieske, J T Gromer, Mrs N S Crometh, G G Coon, Mrs M Ernst, W Kraus, Mrs A M Burdick, E Smith, W E Rowland, I Bancroft, C T Collins, G H Walter, H Lewis, D B Heckert, A Honeywell, M Leonard.

Donations to the Tract Fund.

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CHICAGO, THURSDAY, JAN. 31, 1878.

VOL. X., No. 18.—WHOLE NO. 410.
WEEKLY (post paid) $2.20 A YEAR.

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Notices.

A change has been made in the programme for expositions next month by Past Master Ronayne. They will be as follows:

Senecaville, Ohio, Jan. 28th, 29th and 30th.

Northwood and vicinity from Feb. 4th to 21st, inclusive.

Batavia, N Y., 25th, 26th and 27th.

Hudson, Ohio, March 6th, 7th, and 8th.

Topics of the Time.

An unprovoked and cowardly murder a fortnight ago in this city has aroused the attention of the public to the fact that murder is a crime far less likely to be punished here than stealing from a woodpile, and the summary suspension from the lamp-post without the intervention of the courts is openly threatened in the daily press. The trouble is laid upon Judge McAllister, whose notorious rulings in the Sullivan case last year aroused the public indignation. Murderers are promptly arrested, but by the change-of-venue statute are enabled to choose the circuit judge before whom they shall be tried. They always select the same one and get off with no sentence or a light one. During the past sixty days six murder cases have been tried. In one the jury disagreed, another has a new trial granted, the rest all had their sentences remitted, and all by this one judge, whose power is thus abused to let loose the worst criminals upon our streets, no one knowing that he may not be the next victim of the knife or the bullet.

Those who have been hopeful that Secretary Schurz would renovate the Indian Bureau will be disappointed at the measures taken for such a reform. A Board of Investigation was appointed and lately reported. It inquired into the conduct of the Indian Commissioner, J. Q. Smith and Chief Clerk Galpin. The investigation was a secret one, and appears to have been rather a secret trial than a committee of inquiry, before which the accused were permitted no honorable defense, and upon whose report they were thrust out of office. The accusations were were made by men notoriously connected with the Indian ring, which is presumptive evidence of rascality. Mr. Galpin has for some time angered these fine gentlemen by his efficiency in bringing their frauds to light and frustrating their well laid schemes. President Seelye of Amherst, who while in Congress carefully informed himself regarding Indian affairs says of this Masonic trial: "After the Board had been organized, and was holding its sessions nominally in secret, this man ——— wrote me a letter in high glee declaring that he had got the commission which he wanted, and that he was attending the meetings, having things his own way, and that he would rip up things generally before he got through. I have little doubt that the whole finding of this Board of Inquiry was inspired by villains in the Indian ring, so-called, and I cannot but look upon it as a very gross travesty upon justice. I know so much of the adroitness as well as unscrupulousness of these men that I think it altogether possible that they may carry their point, and may even delude the Commission and Secretary Schurz with the idea that the most honest men in the Indian Bureau are scamps, and these rotten wretches themselves are paragons of good."

Although the terms of peace were in the main agreed upon between Russia and Turkey last week, and it was certain that the governments of Germany and Austria were well and early informed of them, the public were not so favored so late as Monday. The third and latest version which appeared in the London papers was as follows:

First—Autonomy for Bulgaria (boundaries not defined), under a governor to be appointed according to the stipulations of the Constantinople conference. The Turkish military forces to be withdrawn to certain localities to be determined upon.

Second — The independence of Roumania, with compensation for territory near the mouth of the Danube, which she will make over to Russia.

Third—Local autonomy for Bosnia and Herzegovina, and the independence of Servia with territorial rectification. This rectification of Servian frontier may mean the transfer of Little Zworink to Servia, but in deference to Austria and other powers, the question is left quite open.

Fourth — Aggrandizement for Montenegro on the basis of the *statu quo post bellum*, subject to the approval of the powers.

Fifth—The cession of Batoum and the payment of indemnity money, territory, or the same equivalent to be determined upon.

Finally—The Sultan to undertake to consider how to protect Russian interests in the passage of the Dardanelles.

It was expected that Monday would be a great day in the British Parliament. The uninterrupted advance of the Russians upon Constantinople last week roused Beaconsfield to a last threat of war. The British fleet was ordered into the Dardanelles and a notice was given that a special appropriation of five million pounds would be asked. Two cabinet ministers resigned at these warlike preparations, and the Queen gave one of the two permission to retire. The next day the fleet was ordered back and the war fever throbbed low, for the peace conditions were at last received. Though the final decision of England is conjectural, yet the idea of her declaring war with Russia would in the circumstances be a wicked frenzy into which the better sense of the nation will not permit her to fall.

The missionary Barnum at Van in Armenia has sent to friends in this country a picture of the sufferings of the Christians in eastern Turkey, from which happily they are likely to be relieved under the new administration of Russia. The letter says: "The condition of the villages in Bitlis vicinity was fearful. The taxes of course are very heavy, but of this they are not disposed to complain, knowing that the government is hard pushed. But their oppression by Koords is unendurable. The government seemed wholly unable to prevent Koordish depredations. They came by day to the Christian villages, took the measure in their own hands and filled their sacks, which they then compelled the Christians to load upon their own donkeys and carry to the Koordish village. In Aghagh, the Protestant village, I was told that out of eleven houses only two had wheat enough left for winter, and of the rest some had almost nothing left. But wheat was not the only thing stolen. If a Koord wished to build, he went to a Christian village, selected the best trees, and then compelled the Christians to cut them trim them and draw them to the Koord's village—of course without pay."

THE ANTIQUITY OF MASONRY.

BY REV. W. P. M'NARY.

MR EDITOR: We have obtained some Masonic authority upon the question of the antiquity of Masonry, which it might be well to publish in the *Cynosure.*

In the report of the Grand Lodge of Indiana for 1875, page 43 of the appendix, is the report of Grand Secretary John D. Caldwell; "An Outline of Masonic History," etc., in which he says:

"The sublime degree of Master Mason, alias the third degree, may be very ancient, but, so far the evidence respecting its history goes no farther back than the early part of the eighteenth century; few writers on the subject appear to base their observations on facts, but prefer the 'traditions' (so called) derived from old Masons. We, however, give the preference to the minutes and by-laws of lodges. All which we have either seen traced or obtained copies of unequivocally prove the degree of a Master Mason to be an early introduction of the revivalists of 1717. No record prior to the second decade of the last century even mentions Masonic degrees, and all manuscripts preserved decidedly confirm us in the belief that in the more operative (although partly speculative) career of Freemasonry, the ceremony of reception was of a most unpretentious and simple character, mainly for the communication of certain lyrics and secrets for the conservation of the ancient customs of the craft.

"Bro. D. Murray Lyon, of Scotland, and Bro. the Rev. A. F. A. Woodford and myself, of England, have for years endeavored to trace and examine every old manuscript relating to Freemasonry in Great Britain, and so far not one discovered says aught of Masonic degrees, excepting the 'Sloane manuscript,' the date being far from established, and therefore it is no evidence on either side.

"In the Book of Constitutions, A. D. 1723 (the first edition issued by any Grand Lodge in the world), we find, page 61, the following law: 'Apprentices must be admitted masters and fellows only here, unless by dispensation.' Thus at this early period lodges were enabled, by virtue of a dispensation, to pass and raise Fellow Crafts and Master Masons. In the second edition of the Constitution of the Grand Lodge of England, A. D. 1738. page 160, we are told that, on the 22d of November, 1725, it was agreed that the Master of the lodge, with his Wardens and a competent number of the lodge, assembled in due form, can make masters and fellows at discretion.

"All the old minutes make mention only of the reception of neophytes, and anything of a ceremonial or esoteric character, to which

the whole body of Masons was not entitled to be present, can not be found alluded to in any ancient document so far made public."

I have given the report so far verbatim, with its brackets. It proves unequivocally that there was no master's degree, no esoteric or symbolical Masonry, no ceremonial initiations before 1717. It proves further that there is no secret history of Masonry. The only old manuscripts mentioned are to be found in the British Museum, and he claims to have searched all over Great Britain.

In the Grand Lodge report of Illinois, 1873, page 118, Bro. Hosmer, of Montana, censures the Grand Orator of the Pacific slope for stating that "Cain, Tubal Cain, Seth, Enoch and Noah were antediluvian Masons, and that since the deluge it has been brought down to our time through the pagan mysteries through Pythagoras, Odin, Numa Pompilius, Theodosius and Prince Edwin. He says:

"It is time all this nonsense concerning the origin of our institution should be abandoned. No sensible man credits it for a moment, and here, in the full blaze of the nineteenth century, with its arts, inventions, learning and general progress, it is the extreme of folly to claim for Masonry an origin which if true would be discreditable, and if not true, a useless and disgraceful falsehood. What honor can Masonry derive from a supposed association with the Egyptian mythology, which included the worship of animals and the doctrine of revenge; from the mysteries of Eleusis, whose history is written in the blood of its victims; from the religion of Odin, which was gross idol worship."

Thus the Grand Lodge of Illinois repudiates all its supposed ancient patrons, even down as late as Prince Edwin, of the sixth century, and denies that there is any connection between Masonry and the ancient mysteries. In this latter view he is partly incorrect; for the revivalists of Masonry of 1717, being opposed to Christianity, did hunt up the traditional rites of these heathen mysteries, that had been dead for more than a thousand years, and incorporated them, with a mixture of Scriptural rites, into speculative Masonry; but, as Hosmer says, such association is no honor to the institution.

Add to this testimony that of Dr. Dalcho, the compiler of the Book of Constitutions for South Carolina, who says:

"Neither Adam, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Evangelist, nor St. John the Baptist, were Freemasons. Hypothesis in history is absurd. There is no record, sacred or profane, to induce us to believe that those holy men were Freemasons, and our traditions do not go back to those days. To assert that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise."

How can Masons, in the face of all this authority, issued by their own grand lodges and approved authors, still make the assertion that Masonry is an ancient institution.

Some Pertinent Questions.

Thomas Nast, the artist, in showing up William M. Tweed as a swindler, often accompanies the images of his hero with the sign of the dollar, thus indicating the mainspring of the hero's character, which is covetousness. The chief trait of your *real* hero is disinterestedness; but of Tweed, it is covetousness, of which the symbol is the sign of the dollar.

But covetousness, the ruling passion of the "statesman" Tweed, is also the motive power of the Masonic lodge, of which Tweed is a distinguished member. But the true sign and mark of the Masonic lodge, as well as of Tweed, is the square and compass, which show square dealing circumscribed within the circle of moderation. Of course, all who wear that sign and mark, like Tweed, are supposed to be in favor of square dealing, and circumscribed operations; that is, their swindling operations are not to exceed some six millions or so. There is to be a limit to "rehypothecation" of some kind, though the legs of that compass are sometimes pretty long, and make a wide sweep, involving thousands in disaster.

But now the question arises, and we think that it is a very pertinent one, why does not Thomas Nast, the greatest delineator of the day, whose pencil is fuller of power than all the political speeches and editorials of the country, give Tweed his real true mark and sign? Why does not the artist put upon Tweed's breast the Masonic square and compass; for it is by that sign and mark that Tweed was enabled to carry on his operations, which have imposed upon New York city the greatest public debt of any city in the world? If Tweed had not been a Mason, and a Grand Sachem, he could never have swindled New York city out of so much money. Nor, having thus swindled it, could he ever have thus escaped punishment, getting off by merely surrendering a part of what he stole for himself and friends, being treated even more leniently than a sneak-thief. But this, we suppose, is Masonic justice, which, being blindfolded, lodge fashion, cannot see clearly.

It was Tweed the Mason, at the head of voters educated by Jesuits, and not merely Tweed a smart dollar-snatcher, at the head of Democrats, that ravaged the financial and moral interests of New York. Tweed was backed by Jesuitical tools as voters; Tweed was sustained by Jesuitical influence; Tweed as a Mason got hold of the crank of the Jesuitical machine; the followers of Jesuits recognized the touch; shared in the plunder, and crafty priests exulted in the demoralization. And when the people finally aroused, and arrayed the power of the law against Tweed's Masonry, then Tweed, the St. Peter of the lodge, was mysteriously loosed from prison by some Masonic angel; and he sought protection among the Jesuits of priest-ridden Spain. He had had a large Jesuitical following in New York, which gave him power, wealth, office, support, in this outlying Jesuitical province, and why, therefore, should he not seek support in the stronghold of Jesuitry itself?

But, alas, Tweed was but an awkward hand at playing Jesuit. It takes a priest to do that. Tweed but poorly understands all the doublings and shiftings and thimblerigging of the Jesuitical art. Like the devil, from whom that art is born, it allures at first, only to deceive at last. That is, it deceives every body who does not make a profession, as the Jesuit priest does, to deceive by it. The American lodge Jesuit is as yet but a poor deceiver; he has not yet overcome some centuries of Puritanical honesty, and all he can do is to act as a poor, blundering, yet willing cat's paw of the "Society of Jesus."

But to return to our question, Why does not Thomas Nast, in delineating Tweed, the swindler, always put a Masonic square and compass on his breast?

Reader, Thomas Nast, like you and I, works for hire, for pay, for support. He works for a journal whose object is to amuse and divert people, and not to reform vices; for the work of reform, in a free country, like the cleansing out of foul drains, has a bad odor, and does not pay. Thomas Nast has once or twice ventured to extend his pencil into "diggings" that would not "pan out" well with ready money, and he has been checked. It is not the object of the press in the United States to correct abuses and point out bad tendencies, but to make money. The object of the magazine editor and of the hotel keeper is precisely the same; it is to please customers of all opinions and make as much money as possible, not to open neglected drains.

It would offend the lodge to put the Masonic sign and mark upon Tweed's bosom, and the lodge, extending, as it does, to every nook and corner of the country, has great power over the press. In fact, very few papers dare say any thing against its secret and therefore much dreaded power.

Is the *Nation*, that powerful paper, which is with the pen what Nast is with the pencil—is the *Nation* perhaps afraid to put the mark of the beast upon the bosom where it belongs, and thus timidly shrinks from exposing a source of danger to the country, though of probable revenue to itself? The *Nation* diverts its readers; amuses them at the expense of the follies and crimes which Masonry furnishes; but never alludes to Masonry as the parent source of these follies and crimes; and consequently the more the *Nation* laughs the more these follies and crimes increase. The Masonic lodge pulls the strings to the puppets, and the *Nation* shows how they dance. The observer pays his money and laughs, and—the lodge still goes on plying its trade of deception and fraud.

Reader, if there were no other things than rag or wooden puppets at the end of the invisible strings pulled by the hidden lodge, it might be well to laugh and then go on your way; but, unfortunately, at the end of these strings are learned editors, grave and reverend bishops, "far reaching" statesmen, and almost all who have a hand in giving intellectual, moral, and political direction to the mind of the United States. These men accept office, wealth, position, favor, from the unclean hands of the Masonic lodge, as they did from the slave-power, and thus quietly help on the demoralizing work of undermining and destroying our republican government.

American.

A Nation without God.

BY PROF. TAYLOR LEWIS, LL. D.

The state has been called a *person*. It has been said to have a *mind* and *conscience*, a will and an intelligence. The most profound of political philosophers, from Aristotle to Grotius, the most enlightened of jurists, from Cicero and Montesquieu to Arnold, Kent and Webster, have ever been fond of this language and the corresponding ideas. Without them it has been difficult to reason about the state at all, to assign to it any duties, to discover for it any grounds of right or obligation, to understand its identity, or how its acts, debts, or covenants, at one period of its existence should be truly binding upon it at another, when all its former individual atoms may have passed away. It is wonderful, too, as a fact that should not have escaped the notice of our secularizing theologians, how prominently these same ideas of national personality and national accountability appear in the Holy Scriptures, how clearly they are set forth as the very grounds of political existence, how emphatically retribution is denounced upon nations specifically named, as well as upon individual men who have incurred the Divine displeasure. Have our compacts, our conventions, our paper constitutions changed all that?

But Dr. Spear sees no sense in any such notions. The state a person or a personality! It is all sheer nonsense. To his extreme nominalism, or rather to his extreme individualism, all dogmas of the kind are simply abstractions, transcendental mysticism, like the analogous theological dogma of a generic humanity with its corresponding idea of a generic accountability. To him the state is but a wider mass meeting, a great crowd of individuals, coming and going—the only ground of political right or duty being the assent of each part, sectional or individual, for the time being.

To this revived doctrine of "the social compact," there is one short but most decisive answer. It is

itself all a dream. There is no reality about it. We all know it to be false. No man of us has ever given, no man of us has ever been asked to give any such assent; no obligation we owe to government has ever been derived from it. We were all born under law, under institutions which, if not made by God, were certainly shaped for us by some power "not ourselves."

But this assent theory of government is such a convenient one; it suggests so many surface comparisons. The state is but a partnership, and what can be plainer than that? It presents, moreover, such an easy line of argument. It has in it no metaphysics, no theology, nothing above nature, nothing above man, nothing higher than human wills. It gives us a state having no religion, no morals, no "higher law." It knows no God, it acknowledges no retribution. It has no aim of culture. It is not "to make men better," as some of the old sages childishly thought. *Laissez faire* is its maxim; let men alone, let them go their ways. What has such a state to do with education, it may well be asked, any more than with religion? The mere utilitarian argument is as available for one as for the other. It is a popular cry, however, and the advocates of this barren scheme feel bound to join in it without seeming at all aware of the monstrous inconsistency it involves. An educating power must have something to teach, and this necessarily implies the fact of certain predominant ideas. National education is an absurdity if there is not something that can be called a national mind, and a national conscience, some spiritual homogeneity more essential to a true national oneness than that territorial unity for which we so fiercely fought, some permanent national character that assimilates the outward masses flowing into it, instead of being ever assimilated by them, or converted into a *colluvies gentium*. A mere territorial nationality fades to a shadow, it loses all its integrity, it is ever running the risk of dissolution, when there is lost the salt and soundness of the higher and more conservative principle. When there is no longer a stock of American ideas regarded as historial and fundamental,—when there is no longer anything that may be called an American mind, an American conscience, yes, an American religion—when we have nothing to teach our children as a spiritual legacy transmitted to them from a pious and heroic ancestry, then may it well be feared that the end of our existence as a nation is not far removed. The soul is gone, the body will soon be broken up.

We repeat it; the charm of this popular assent doctrine, with its cry of religious liberty, so absurdly inconsistent with the veto power claimed for every individual, is its seeming theoretical facility. It is so easy; too easy, in fact, and this is the very thing that should have led to a suspicion of its soundness. There may be a difficulty in making clear to some minds what is meant by styling the state a person. There is, however, another kind of language, more direct and practical, yet carrying with it the same higher ideas of superhuman obligation we aim to reach. We all know what is meant by *accountability*. We all know what is meant by saying that the state is an *agent* having a will and an intelligence. Is it an accountable agent? Is it responsible for what it does? and if so, to what? It is a power, surely, a sovereign power, having an absoluteness which, we need not stop to prove, belongs to a republic, or to a constitutional state, as much as to the most unlimited monarchy. All states are alike sovereign in the sense of having nothing *on earth* above them. It is, indeed, an awful power. There is something almost appalling in the thought of such an agent if it be really an irresponsible one. Let us look at this mighty entity. The state is the fountain of all political right and political obligation. It is the creator and guardian of property, real and personal. All tenures, all civic franchises, all civic disabilities, all individual action, we may say, are dependent on its will. It can restrict human liberty or take it quite away. It controls all the domestic relations. Marriage, the family, the household, with all the moralities connected with them, are affected in their inmost character by the loosing and binding power of the state. It can make them fountains of purity, or breeders of licentiousness unknown to the wildest savage state. Thus government starts with man from his cradle. To use the language of Socrates, "It directs how we shall be born," and for what we shall be born. It determines for good or evil the auspices under which we come into the world.

It prepares the great school of life, and morals and public sentiment, to which our birth introduces us. The state is the definer and punisher of crime. What it forbids and what it allows become ultimately, and for the masses, the ethical standard, superseding every higher rule. Rum-selling, fornication, the vilest pollutions, come to be looked upon as right when the state licenses them. We have not yet reached the zenith of its power for good or evil. It is the arbiter of all that has ever been held most sacred in the individual personality. We all know of a nation, a nation claiming to be republican, that for more than fifty years held millions of human beings in the most abject chattel bondage. The state holds the keys of life and death. It makes war with other similar sovereignties of the earth. Hence it exercises the tremendous power, and claims the tremendous right of placing every subject before the cannon's mouth, demanding every individual life, if need be, as a sacrifice to the national will. This may be just or unjust, holy or profane. It may be for defense, or for conquest, for empty glory, or the phantom of national honor, blaspheming God and merciless to man.

Again, the state is the fountain of all lower or corporate being. Banks and railroads, corporate trusts of every kind, derive their existence from it. The extent of their powers, their continuance, their limitations, their responsibilities, depend entirely on its will. The bare statement shows the folly of that argument first used by the brilliant yet superficial Macauley, and since such a favorite with Dr. Spear and Mr. Beecher. Secular is their magical word that settles everything. The state belongs to this world. What more has it to do with religion, say they, than an insurance company, or a commercial partnership? Are they not all alike secular? Mr. Beecher clinches this powerful argument by his original and most facetious comparison of a chair-making establishment. Would you insist, says he, upon such a business being opened with prayer, or having an express acknowledgement of God in its articles? In all the reasoning on this subject there is nothing so utterly unworthy of its grave importance as this foolish argument. It may be said that their question, deemed so conclusive, admits an easy answer even on its own lower plane. Yes, it may be replied, banks and railroads, and chair-making partnerships, and joint stock companies, secular and ecclesiastical, would be all the better for a little more of acknowledged religion in their corporate transactions. The true reply is that these business corporations have a real accountability, carrying the mind forward to a still higher accountability immediately suggested by the lower idea. They are accountable to the state from which they draw the breath of their corporate existence. But now carry on this analogy to the point to which it inevitably leads. All things in heaven and earth have their accountabilities. These lower things are accountable to the earthly power that created them. But to what is the state accountable, or the nation, or the national will, whatever its outward mode of expression, whether monarchical, imperial or democratic? To put it in another form, the bank derives its charter, from the state; from whom does the state derive its charter, its right of absolute rule, its high power of life and death? From the majority? But whence has this transient flowing majority its right of dominion? What law of nature gives seven men the right to rule five, even to the extinguishment of liberty and life; and what determines the territory within which this majority is to act, and without which, as a previous condition, they are not a majority of anything? These are questions which our easy theory of assent can never answer.

Our descriptions fail in presenting an adequate view of this tremendous earthly sovereignty. Is it irresponsible to anything higher than itself? The thought is horrible. It is the ideal of Hobbes, and most appropriate is the name he bestows upon it. With unflinching consistency he calls it "the Leviathan." It is an atheistical monster refusing "to swear by anything greater than itself." When thus regarded, the more popular its character, the greater becomes its awful hideousness. The *bel-lua centiceps* is a more terrible beast than the one-handed Saurian. Never has atheism assumed a direr form than in the Godless commune.—*The Advance.*

Christ and The Nation.

Once in the blue midnight, on Beacon Hill, in Boston, I fell into thought and passed into the gate of dreams. I saw the angel having charge of America stand in the air above the country, and his wings shadowed either shore. Around him were gathered the saints of heaven, and they conversed of "what was and is and is to be." There was about the angel a multitude whom no man could number, "of all nations and kindreds and tribes and tongues, and their voices were as the sound of many waters." I heard thunderings and saw lightnings, but the face of the angel was above the brightness of the lightning. Then came forth before the angel three spirits, whose garments were white as the light. I saw not their faces, but I heard the ten thousand times ten thousand call them by names known on earth—Washington, Lincoln and Sumner—and behind them was a multitude having scars and crowns. And they said to the angel: "We will go on earth and teach the diffusion of liberty. We will heal America by equality." And the angel said, "Go; you will be efficient, but not sufficient." Meanwhile, under the hovels of the perishing poor, and under crowded factories, and under the poisonous alleys of great cities, I heard, from the subterranean depths, the black angels laugh. Then came three other spirits, with garments white as light. I saw not their faces, but I heard the ten thousand times ten thousand call them by names known on earth—Hamilton, Irving, Shakespeare—and behind them was a multitude having scrolls and crowns. And they said to the angel: "We will go on earth and teach the diffusion of intelligence." And the angel said: "Go; you will be efficient, but not sufficient." Meanwhile, under the emigrant wharves and from beneath the poisonous alleys of great cities, I heard yet the black angels laugh. Then came forth before the angel three other spirits, with garments white as light, and I saw not their faces, but I heard the ten thousand times ten thousand call them by names known on earth—Adams and Jefferson—and beyond them stood Chatham, Wilberforce and Howard, and a multitude having keys and crowns. And they said: "We will go on earth and teach by the diffusion of property; we will heal the earth by the self-respect of ownership." And the angel said: "Go; you will be very efficient, but not sufficient." Meanwhile, under factories and under poisonous alleys, I heard yet the black angels laugh. Then came lastly before the angel three other spirits, with garments white as light. I saw not their faces, but I heard the ten thousand times ten thousand voices call them by names known on earth—Edwards and White and Whitefield—and behind them stood Wickliffe and Cranmer and Luther, having harps and crowns, and they said to the angel: "We will go on earth and teach the diffusion of conscientiousness. We will heal America by righteousness." Then the angel rose and lifted up his hand to the heavens and said: "Go; not in one, or in three, but only in all four of these leaves of the tree of life is to be found the healing of nations—diffusion of liberty, diffusion of intelligence, diffusion of property, and diffusion of conscientiousness. You will be more than very efficient, but not sufficient." I listened, and under Plymouth Rock there was no sound, but in emigrant wharves and crowded factories and Wall street I heard yet the black angels laugh, but with their laughing there came a clanking of chains. Then I looked, and the whole firmament above the angel looked as if it were one azure eye, and into it the ten thousand times ten thousand gazed, and I heard a voice, after which there was no laughter, and that voice said: "Ye are efficient, but I am sufficient."—*Joseph Cook.*

We hail with gladness, any approach towards the truth. Sectarianism is a growing evil, and it is a sad thought that any professing disciple of the Lord Jesus Christ can so far forget their holy profession and calling as to stoop down to the heathenish initiatory rites of the lodge. With us Christ is all in all, our best beneficiary society, our lodge and our refuge, fortress and *strong* tower. If God and God's people cannot afford us safety and protection, to whom shall we go?—*Primitive Christian.*

Serious Questions Honestly Answered.

To the Editor of the Witness:

Having observed from your paper that you freely point out through your columns any evil whether found in church, political party, or any other organization, viz., the church of Rome, the office-hunting community, whisky or smoking. Now we like to ask the following questions, and would be pleased to have an answer through your paper:

Can a Christian join Freemasonry with a free conscience? Is it right for a follower of Christ to swear the terrible oaths that are required on joining the lodges? or are Catholicism and Freemasonry both dangerous to our free laws?

Yours in Christ,
B. Dosker & C. Whitman.
Grand Rapids, Mich., Dec. 22, '77.

REPLY.

1. We do not think Christians should join any secret society. They should be the children of light and of day, not of darkness and secrecy. There can be no real use for secret societies, at all events in a free country, except where the objects of the society are evil, such as associations of conspirators, Ku-Klux, etc.

2. We think no Christian should take an extra judicial oath in any case, and least of all to keep secrets, except where the law requires oaths. Promises are as far as any sensible man will go, and he will be very careful about making them. Swear not at all is a good rule.

3. We think that both Freemasonry and Catholicism are dangerous to free institutions.—*N. Y. Weekly Witness.*

Masonic Report or Masonic Murder.

Through the kindness of Jos. Mackey, Esq., of New York, we have received a Philadelphia paper which prints the following very Masonic story from a Memphis paper of Jan. 19th. The story may be true, but a few things are worth remarking: the "inoffensiveness" of the Masonic murderer; his ability to make Masonic signals of distress while a drunken ruffian was trying to cut his throat; and the readiness with which somebody's revolver went off when this signal was given. The account says:

Yesterday Mr. Tom Cole was tried before Esquire Elliott for the killing of James Reed, which occurred last December 17. There was a dozen or more State witnesses, who gave such testimony that the magistrate did not deem it necessary to hear any witnesses for the defense and discharged the prisoner immediately. The story of the killing has been published before, and it will be interesting to give the circumstances as detailed by the witnesses.

It seems that Tom Cole and Jas. Reed had a difficulty at the grocery on the Horn Lake road, kept by a man named Williams, only a few miles South of the city. Friends interfered and the affair was quieted, Cole giving up his pistol. Shortly afterwards Reed commenced quarreling again, and wound up by grasping the inoffensive Cole by the throat and drawing and raising over his head a huge bowie knife. Cole seized his hand and said, "I am your friend: don't cut me!" Again bystanders interfered, and Reed started for home, but a drunken brute of a friend cried out to him, "Jim, if you are a coward, go home and go to bed, but if you are a man, show it and cut his liver out of him." Poor Reed was weak enough to listen to this drunken advice, and again assaulted Cole, doing his utmost to cut his throat. Cole could not stand this attack unarmed as he was, and, it is said, he gave the Masonic sign of dire distress. suddenly two pistol shots were heard, and Reed fell dead. The bullets pierced the breast of the unfortunate man, and he died almost instantly. None of the witnesses could say who fired the first shot, and Cole's lips were sealed on the matter. The theory of the attorney, G. P. M. Turner, was that either some friend had quickly handed a pistol to Cole, and that he had shot the man who was choking him and threatening his life, or that some friend of Cole's, seeing his imminent peril, had sent the threefold aggressor to his long home. Cole was assured that he was perfectly justifiable if he had done the killing, but no assurances could make him open his mouth on the matter.

Esquire Elliott said he saw no grounds upon which to commit the accused, but that he, as a magistrate of the law, was compelled to take notice of the fact that in the earlier part of the evening Cole had a pistol, and he, therefore, bound him over for carrying concealed weapons.

Reform News.

From Central Illinois.

Lostant, Ill., Jan. 25.

The Hope Town Christian Association has put the citizens of our community under lasting obligations for able lectures delivered by Rev. J. P. Stoddard in which he proved satisfactorily, to the inteligent and unprejudiced portion of his audiences, that organized secretism is a great evil in our government, in the church and in the family.

The pioneer work in the lecture line was done in this place in June last by Rev. H. Avery of Tonica, Ill. He lectured under an awning upon the sidewalk amidst a terrible rain and thunderstorm. Masonry had succeeded a few years ago in creeping into both our churches. When leave was asked at the above date to compare Christianity and Freemasonry within one of their walls, Masonry assuming the air of an angel of light, pronounced the subject unholy and shut the doors. God would not permit his holy religion to be thus brought into disrepute. He would not have people taught that Christianity was not worthy to be compared with Masonry. He put it into the heart of a faithful servant to build a house for the Lord. In this house a devoted minister is now preaching regularly. To the great consternation of Masons and the horror of many well meaning but misled people, the evils of secret societies has been kept persistently before the people ever since Mr. Avery's lecture.

Brother Richards came along in October last and dealt Masonry another telling blow. And now has come Mr. Stoddard a veteran of seven years in the war against the dark ways of secretism, and dealt the "old handmaid" with all her brood a blow that has evidently broken the backbone of secretism in this community.

Futile efforts are being made by grangers and Masons to heal up the fatal wound secretism has received from Bro. Stoddard. Masons claim the term "cowan" does not have the meaning attached to it by him, but when pressed for a different definition one of them was compelled to admit it a name applied by Masons to those who endeavored to obtain the secrets of Masonry. Hence, according to his own understanding, every one who may listen to a lecture upon the subject is a "cowan," which means a— (Lecturers everywhere should tell people what it is to be a "cowan.") They try to break the force of his lecture by parading the statement of an irrascible granger, who claims Mr. Stoddard did not correctly describe the initiating process. Your humble correspondent possesses a copy of the constitution and by-laws of the grange. He paid five dollars for it on making application to get into the monopoly-resisting, abuse-reforming, intellect-expanding, morality-diffusing and labor-lightening institution called a grange. This document provides for changes in the by-laws and ritual at annual meetings of the National Grange. By a decree of this body hoodwinks may have gone out of fashion before our brother granger went in; or, as a matter of economy, the little grange which he seems yet to uphold may not have procured all the appliances necessary to make a legal granger. However this may be, Mr. Stoddard can not be accused of falsehood, for he added that in some places they departed from the regular process. Those who are yet trying to prop up the tottering fabric of Masonry by pointing to the so-called moral men and professed Christian men who adhere to it, complain he was too severe on this class. So did the Jews murmur when Christ told them they could not serve two masters, and that in vain they worshiped God teaching for doctrine the commandments of men. It is the plain Bible truths spoken, the damaging testimony presented from their own authors, and the irresistible logic of the speaker that has made Masons fume and whine and scowl around Lostant since Monday and Tuesday last. They have not been misrepresented; they have not been insulted; but they are extremely mortified to see people are at last convinced of the idolatrous worship they engage in, of the treasonable nature of their obligations, and of the utter impossibility for a man to be true to his God, his country and his fellow man and be a practical Mason. S. I. White.

Notes by the Way from Bro. Hinman.

Viroqua, Wis.

Dear Bro. K.—On Monday evening, Jan. 14th, I spoke in a large school room, to a good audience, at Ontario, Vernon county, Wis. This little village seemed as hot-bed of secretism, and all seemed surprised that any one should call in question the propriety of these organizations. I spoke about an hour and a half and was replied to by a Mason who was very ignorant of Masonry, though very courteous and candid. I think his concessions did more to convince the people that it is a system of wickedness than any argument I could make.

Early on the morning of the 15th I started for this place (thirty miles by stage route) passing over hills that are little less than mountains, and with very rough roads. At 5 P. M. we reached this pleasant village in the midst of a beautiful and fertile prairie, about eighteen miles east of the Mississippi river, the county seat of Vernon county. There are three churches, M. E., Congregational, and Christian (Campbellite). The pastor of the first is an Odd-fellow and the chaplain of the lodge. The Congregational pastor is a Mason, and so are most of his male members. The Christian church, which has no pastor at present, kindly opened its doors. I have lectured here twice to crowded audiences. The Masons have attended in a body, and on the first night were very abusive, calling me a liar, etc. It reacted against them, and the man who had been most prominent, last night apologized for his conduct. I spoke each night nearly three hours and had the best of attention. I expect to speak here to-night and have appointments made for other places in the vicinity. The good work goes on and truth must prevail.

From Brookville, Wis., Bro. Hinman writes the following, Jan. 22nd:

A third lecture was given at Viroqua to a crowded house, which was followed by a prominent member of the Good Templars in some abusive remarks which were made in the spirit of those who said, "In so saying thou reproachest us also." The Worshipful Master also gave notice that he would reply to the lectures in the same house.

On Sabbath I preached in the morning in the Christian church and united with them in the Lord's Supper. At the close some discussion took place as to whether they should permit the W. M. of the lodge to defend Masonry in their house of worship. It was finally decided to grant him the permission on condition that he would consent to a joint discussion, the terms of which were to be arranged with myself. I called on the gentleman yesterday and suggested that we

speak alternately, confining ourselves to exoteric Masonry as given in standard Masonic books. He declined any discussion, saying Masonry needed no defense. The impression in Vircqua is excellent.

On Saturday evening I spoke to a good audience in the M. E. church at Brookville, also preached there on Sabbath evening, and spoke again last night on the religion of secretism. The house was full and the attention excellent. I am to speak again to night. Much credit is due to Dr. G. A. Swain and his sons, especially Mr. J. J. Swain, for their faithfulness in this reform. There is reason to hope that no Masonic minister will be sent to this circuit, and that if a Mason is sent he will not get a support. So mote it be.

A wide and heretofore unoccupied field is open in this part of the State and it is greatly to be desired that Wisconsin may have a man who can give himself wholly to this work.

Yours for the Lord,

H. H. HINMAN.

From Michigan.

BATTLE CREEK, Mich., Jan. 24, '78.

I am glad to say dear brother Rathbun—yes, I will say dearly beloved brother Rathbun, lectured at East Leroy M. E. church on the 18th and 19th of January on the religion of Masonry, seemingly to the satisfaction of all present. We received him as the servant of God, and when he was about to leave I bid him God speed, and he went on his way refreshed and rejoicing. I will say to my brethren and friends in Michigan, let us rally around brother Rathbun. I truly believe he is the right man for the place he occupies. Friends of this reform, Jesus left the glory he had with his Father, and came to this world to save sinners, and brother Rathbun hath left his dear family and loving friends, and is going among friends and enemies trying to do us all good. Surely we can, if we will, sustain him. I say, let us provide for our lecturer.

Yours truly,

T. KINGSNORTH.

Grange vs. Good Templars.

WOODLAND, Mich.

MR. EDITOR: Rev. D. P. Rathbun has been here lately, and has done such a work as he has in other places. He stirred up the secret societies and made it as hot for them as Nebuchadnezzar's furnace. But the best, or worst, which you may be pleased to call it, is, about one week after the lecture the Good Templars and the grangers of Woodland got into a dispute about the stove that was used to warm the lodge room (the one room served for both societies), and finally the Good Templars proposed to sell their half of the stove to the grangers. The poor fellows did not have money enough to buy, so they proposed to give their note secured by the grange lodge; but this would not be taken as good. Poor grangers, indeed! But now the grangers propose to sell to the Good Templars and they are found in the same poverty-stricken condition, bankrupt! But what more is reported is that the grangers went in through the window at night and took the stove out and carried it away about two miles and hid it in a straw stack. Now the Good Templars are after law, and our Woodland justices and lawyers are Masons. We anti-secret men are waiting to see what secret societies will do with the case.

D. H. SHELBY.

Correspondence.

From the Grasshopper Region.

CHEROKEE, Iowa, Jan. 18, 1878.

DEAR CYNOSURE: It gives me great pleasure to know that the great work of reform is still going on over the head of all opposition. Surely God is with us and we have great reason to be thankful to Him for what has already been accomplished. I have just unfurled the banner of Jesus in this part of the country, and, like all other places where enticing words of man's wisdom have been substituted for Christ and Him crucified, the people have become hardened; but, thank God, the light of heaven is breaking in, sinners are being converted and backsliders reclaimed. All glory and praise to Him who giveth the victory. The "Old Handmaid" has, as usual, been trying to destroy our influence, but, hallelujah to God, the work of redemption is going on. We now have a good, strong United Brethren society here, that is firmly fixed upon the Eternal Rock. While laboring here I have made the acquaintance of some German Baptists who are strong opponents to the popular evils of the day, and their preacher is now waking up to the importance of informing himself upon the subject of Freemasonry. Inclosed you will find an order for books and tracts from him, and he will without doubt subscribe for the *Cynosure* ere long. We could have obtained subscriptions had the grasshopper plague not visited these parts the past season, but we will do what we can.

Yours in Christ, A. N. KING,
U. B. Dakota Conf.

Anti-Secret Plan of Operations.

EDITOR CYNOSURE: One of our most zealous workers in the American cause is Mr. E. J. Chalfant, of York, Pennsylvania. He proposes the following general plan of operations, to which we give in our adhesion most fully. I hope that you will publish the heads which we send you, and that your Anti-masonic exchanges will do likewise, for they are clear and right to the point:

1. As Masonry and secret societies are British, foreign, Jesuitical and un-American, we must try to arouse Americans.

2. As Masonry is of rum-hole origin and character, we must try to arouse temperance men.

3. As oath-bound secrecy is slavery, we must try to arouse the Anti-slavery men.

4. As Masonry is Jesuitism in disguise, we must try to arouse Protestants.

5. As all women are discarded by Masons, we must array them against the order.

6. As Masonry is designed to give cities and county towns power over farmers, we must arouse the farmers.

7. As the cause of science is advanced by light, we must call the attention of scientific men to Masonic darkness and stultification.

8. As Masonry is, par excellence, the rich rogues' ring, we must arouse poor men. (The richest rogues go up to the highest degrees, and thus rule the lower degrees and all outsiders).

9. As Masonry, from its very nature, is antagonistic to all reforms, we must try to get all reformers engaged against it.

10. And as Masonry and, in fact, all secret conspiracies are anti-republican, we must urge all true republicans to rally under the threatened disaster to their cause and make a firm stand for the Constitution and the laws, which the lodge is aiming to supplant.

Such, Mr. Editor, is the plan, reduced to heads, as proposed by Mr. Chalfant. It stakes out the ground and enables us to see more clearly how our lines of battle are to be drawn. There is not a soldier of the true American stamp, wherever he may have been born, whether in China, Japan, or elsewhere, who should fail to enlist under our colors.

Masonry is but an odious, Jesuitical device, which, by appealing to the Americans' devotion to religion, enables political ravagers to plunder the treasury and sap the foundatious of our liberty. Down with Masonry is the flag for me.

OLD SOLDIER.

The Good Templar Ritual.

MONTROSE, Pa., Jan. 19, '78.

DEAR CYNOSURE:—In response to your request for information as to ritual of Good Templarism, I would say that I have the "Ritual of the Independent Order of Good Templars, for subordinate Lodges, under the jurisdiction of the Right Worthy Grand Lodge of North America, Adopted at Cleveland Session, May 24, 1864, Chicago; Published by the Right Worthy Grand Lodge, 1864."

This Ritual has been used in one of the lodges in this county (Susquehanna, Pa.,) and contains diagram of G. T. hall, with location of officers, order of business, initiatory ceremonies, and opening and closing ceremonies. In regard to prayers, that at the opening is addressed to "Our Father who art in Heaven," and closes thus: "Do Thou guide us in our deliberations this evening, through the journey of life ever lead us, and finally bring us to thyself in thine own Kingdom, which we ask in the name of thy dear Son, our Redeemer, Amen."

The initiatory prayer, has no recognition of Christ, and the same is true of the closing prayer. Besides this ritual, I have also the degree book of the order, containing the ritual for the degrees of Fidelity, and Charity. The opening prayer of Fidelity has no Mediator, and and so with two initiatory prayers of this degree. The closing prayer recognizes Christ. The Charity degree has an opening prayer without a Saviour, an initiatory prayer and a closing one, both acknowledging Christ. The dedicatory and funeral prayers in the Digest, have no Mediator.

If you should wish to publish either of these Rituals, I can loan them to you for this purpose. This degree book has also been used in another lodge or Degree Temple in the same county.

Yours Truly, J. W. RAYNOR.

Reclamation Lodge, No. 54, Nauvoo, Ill.

After having been largely advertised, and well puffed in many newspapers, the dedication of the new hall of Reclamation lodge, No. 54, and the installation of its officers, took place on St. John's day before a large audience, with all the Masonic pomp and flummery generally used upon such occasions. This pageantry being the stock in trade of Freemasonry, and its open missionary work, is skillfully devised to strike the imagination and curiosity of the unwary, and is well calculated to lead them to ask admission into the lodge, and take upon themselves frightful obligations, and binding oaths, before they ever can know the real object and purposes of the institution, after which—to submissive minds, it is too late to withdraw from that which their conscience tells them to be wrong and dangerous.

Past Grand Master H. W. Rothert, of Keokuk, was on hand to conduct the exercises as announced. Had the weather and the condition of the roads allowed, the intention was to receive his Most Worshipful Right Excellency at the landing, in due Masonic style, and bring him to the lodge in triumphal procession. As it was, the bad weather materially disarranged this part of the exercises, and the sun had disappeared in the west before his Most Right Worshipful Excellency reached the lodge. He seated himself on his high throne in the East, and the

rank and file, his brethren (?) being ready and harmonious (!) marched in procession from the room of preparation into his august presence, to the Sunday school tune "Over There," for a march, when they most humbly bowed before him.

Masonry being essentially a religious and political institution, and a great deal more political than religious, it became necessary before proceeding further that the Chaplain of the concern should open the exercises with a prayer,—a set prayer printed in their monitors—which he did in due Masonic style; that is, being very *rusty* in praying, he broke short in the middle, unable to remember the rest, and being at his wit's end to supply the forgotten part from his own fund he turned anxiously to his nearest brother, who perceiving his dilemma whispered loud, "Say Amen!"—and a willing Amen it was,—thus ending this exemplary and much edifying burlesque of religion.

After the ceremonies, Most Excellent brother H. W. Rothert explained to his admiring audience the great antiquity of Freemasonry, it being as old as God Almighty himself—and perhaps a little older, who knows? We have heard many times before, this nonsensical claptrap powder fired off by Masonic orators. It is nothing but a bold falsehood that might be excused in the lower, ignorant orders of Freemasonry, but which coming from the lips of such a man as Past Grand Master Rothert, the lieutenant governor of a State like Iowa, who must know better, must naturally rouse our suspicions. What shall we think of it? If Masonry is nothing but a purely charitable institution, as Masons pretend, and has no other aims but to come to the relief of needy brethren, of what earthly necessity can be the oft-repeated, unblushing utterances of such palpable lies,—for with men like his Most Worshipful Excellency Rothert, they cannot be errors? It is but a little over a year when we heard another Past Grand Master, and a man of intelligence and learning he was, make a speech at a Sir Knights' reunion in Keokuk, the home of brother Rothert, wherein he truthfully stated the *very modern* birth of Freemasonry. Why, then, such enormous difference between men of the same creed, working toward the same end? Would it not be well for brother Rothert to consult his friend brother Parvin, and in some way adjust their widely different opinions. But is there any real difference when they are together in the secrecy of the lodge? Or have they such contempt for the intellect of the lower classes as to believe they can use with impunity two weights and two measures: one for the ignorant rabble, the other for the more enlightened part of the nation, the better to secure and accomplish their secret purposes?

At this stage of the proceedings the impressive choir came to the rescue, with the love ditty of "In the star light we will wander gay and free." Tears of joy were in all eyes, when brother Hamilton, improving the occasion, whispered in the ear of the Most Excellent Right Worshipful Past Grand Master, "It matters not now when you depart hence. Our enemies can do what they please. Let them do their best; Masonry has conquered; Masonry is now king!" The brother wanted to say a great deal more, but, being overpowered by a holy emotion, broke down short, and further said nothing. Masonry having no important secret that it wishes to conceal, it is openly rumored that in recognition of his past and present services, brother B. R. Hamilton will be presented a handsome belt by the grand body of Masonry, his admiring brethren, as the "Champion Freemason Bulldozer." The belt will be suitably inscribed, and will prove a capital, and a memorable heir loom.

ELIM.

DENIED CHRIST.

DAYTON, Wash. Ter.,
Dec. 17, 1877.

CHRISTIAN CYNOSURE: In this far Northwest the lodge monster is still at work. He seems to be making his fortifications stronger and still stronger by intrenching himself behind the ministerial ranks. Too often do we find ministers of the Gospel (?) using their sacred calling as a cloak behind which to hide the deceptive workings of secret orders.

A few days ago I was engaged in a protracted meeting. A minister of a sister denomination was present and by request took an active part in the meeting. Supposing him to be a Mason, I gave him the "Masonic grip," according to Mr. Ronayne's exposition, which was quickly answered. During the exercises of the evening it became necessary for Christians to give each other the right hand of Christian fellowship. But, sad to relate, when my Masonic minister came to me, instead of giving me the right hand of Christian fellowship, he gave, with a hearty grasp, the Masonic grip. O what will Jesus say when he comes to make up his jewels? Is not this deep laid deception? Does not such action say to the world, "I am prompted by Christian love? Then why should a minister of the Gospel deny the Saviour by giving honor and reverence to an ungodly secret society?

May God hasten the time when ministers of the Gospel will not deny the Saviour, either by word or action. "He that denieth me before men shall be denied before the angels of God."—Luke 12:9. May the God of all grace prompt his ministers to always be about their "Master's business." J. C. SPOONMORE.

OUR MAIL.

Philip Meese, Hudson, Ind., writes:

"Our daily prayer is that the Lord may bless those who are in the field, sending them out by thousands, putting words in their mouths and wisdom in their hearts, so that accursed Masonry may be driven out of our nation and pushed by God-fearing men into the lower region where it belongs."

Naham Ames, Rushford, N. Y., writes:

"I have no sympathy for any man who belongs to the lodge and adheres to it. I do not believe a man can be a Christian and at the same time adhere to the lodge."

We have no sympathy with adhering Masons in so far as the fact of their adherence to Masonic principles extends, which is probably all our brother meant. He, with us, doubtless has the same sympathy for adhering Masons that he has for other rebellious sinners, and will do all in his power to bring them to the light.

William Knight, Hulberton, Orleans county, N. Y., writes:

"I am old and poor but not dead. I want to serve the present age, in the labor of love in bringing to light the hidden things of dishonesty and sustaining the truth."

J. A. Richards, Fort Scott, Kansas, writes:

"I am here alone, yet not alone, spending all my time and money to build up the truth against sin, infidelity and the powers of secretism. The annual conference (W. M.) of this State meet here next fall. Also the Anti-secret State Convention, and we are trying in our poverty and weakness, and in the face of strong opposition from secretism, to build us a small, plain church for truth, the conference, convention and our church. We need help. I feel our hearts and cause are one and all you and I can do is for the most glorious Master. * * To gather up a Sabbath school from the streets, and a true church (mostly poor) and conduct both through the fiery trials of oppositions of the world the devil and secretism, requires truth, "power from on high," clean hands, clean hearts, time and money. Lord send us help."

Anson Larabee, Haddam, Washington county, Kansas, writes:

"I have been sick ever since I came here. Cannot work for the *Cynosure* as I would like to do. All are strangers to me. If health is restored, I will try during the year to do some work for the cause. I am praying and trusting that this reform may go forward till the last vestige of this Baal worship is swept from the land. Let us all pray more this year for the advancement of the cause than we ever have before."

W. J. Dallas, Salineville, O., writes:

"We are going to make an effort to get Mr. Ronayne to come next fall to lecture and show the workings of the lodges. * * Our country is in a fearful condition. We must come more humbly before the throne of grace."

R. J. King, Sodus, Berrien county, Mich., writes:

"There are two United Brethren circuits in this county. Both of them are weak-kneed on the secret question. There is one church in this township. The class-leader is a granger. May God speed the day when they will stand up like men and enforce their discipline. A Wesleyan Methodist church is organized here. Though it is less than ten months old it numbers forty members with a fair prospect of more joining soon. May God raise up a true people here who will dare to do right, though they ma have to face the secret dens of iniquity. I am glad to hear men of principle say they have got through supporting Masonic ministers."

Jason C. Bartholomew, Ely, Iowa, writes:

"I wish there could be a door opened in Cedar Rapids for some of our head men to lecture on the subject of secret societies, but there is not a hall or house in the place for such a lecture. But there will be next summer when the Free Methodists get their church built."

Linus Chittenden, Crystal Lake, Ill., writes:

"I am rather feeble in health but hope to attend the Seceders' Convention in Chicago, in February next if possible."

W. O. Shaw, Northfield, Washington county, Vt., writes:

"A few of us hope to see Mr. Ronayne this year. It seems as if public sentiment dreads the agitation that must come. The majority represent some lodge. The leaven is working, for people will talk. We want the *Cynosure* with its bold defence of right and truth; its advocacy of purity and holiness. It does us good and we send it again to do the same for others."

Richard Bloss, Seneca, Kansas, writes:

"I think the *Cynosure* has the right ring to it, and your correspondents seem to be those who are determined to stick to God's truth and leave the result with him."

Mary Campbell, Chicopee Falls, Mass., writes:

"I found a tract at the camp-meeting one year ago entitled Freemasonry a Christ-excluding Religion. I cannot tell how much good it has done in our family. My husband had just taken two degrees, thinking, like Paul, that he was doing God service. But, praise the Lord, he never went back. The Lord bless you in your labor of love. May his light and truth lead us and bring us to his holy hill."

D. Caulkins, Battle Creek, Mich. writes:

"This place is ruled by secret societies. * * I shall do all I can to put down the monster of organized secrecy."

Richard Stevens, Bellevue, Mich., writes:

"I have found a great many who were opposed to secret societies but did not wish to say anything against them, for fear it might hurt their business. We expect D. P. Rathbun here this week in this vicinity and hope that great good may be done. I intend to do all I can in this cause."

Jas. Robinson, Washburn, Woodford county, Ill., writes:

"I herein send you the renewal of the subscription of my *Cynosure*, a paper I feel under obligation to my fellow-men and to God to support. I think the reform is progressing and I am doing what little I can for the cause in this neighborhood. I like the progress that some of the churches are making in the matter of reform. Blot secret societies out of the church and they will go out of existence at once. Separation, separation is the most expedient way of putting them down.

Make secret societies unpopular and they will break down with their own weight.

We re-elected the county judge, Joseph McCullough, the best man, although there was no Masonry in the case. The Masonic candidate ran very close only nineteen votes behind."

James Matthews, Jordan's Grove, Ill., writes:

"Your subscribers are all like Gideon's army, picked men. We are much pleased with President Blanchard's defense. Some of the friends say it should be framed and preserved."

Daniel Benedict, Brookfield, Vermont, writes:

"I am circulating your paper and doing all I can with it, although I am surrounded with Masons, grangers and Good Templars. * * I am an old man and live on borrowed time. I am over four-score and ten years old. I enjoy reading your paper and wish you God speed."

B. Williams, Warren, Ill., writes to the *Cynosure*:

"I like your weekly visits very much. The good reports from the field of strife are very cheering."

John Compher, Smyrna, Ohio, writes:

"My hope is in the Lord that he will stand by this little band of true workers, and will prosper the cause and in his own good time remove those secret leagues with sin and Satan, together with every Masonic clan in the nation."

J. A. Bingham, Mallet Creek, Ohio, writes:

"A young man here with a heart to work might get up a club or two without trouble. Literature, lectures and papers are what the people need."

Charles T. Collins, Windsor, Conn., writes:

"I am doing what I can to keep the ball rolling. The preachers in Hartford and vicinity cannot plead ignorance on the subject of our reform, unless they destroy without reading what is sent them."

C. S. Zorbaugh, Council Bluffs, Iowa, writes:

"I give most of my papers to an old neighbor from New York, aged seventy-two years. He was one of the old abolitionists and once came very near being killed by the friends of the slave-holders in New York city. He read President Finney's book last fall and when he returned it, he told me that he endorsed every word of it and that the author was one of the most holy men that ever lived since the apostles. He has also read Elder Barnard's 'Light on Masonry' and told me that this book was just the thing every body should read, or words to that effect. Yesterday at a funeral he told us that he and his aged wife would soon be at home in heaven, and that they were ready and happy to go.

There are but very few Anti-masons in this part of the State. I am acquainted with only one.

Rev. Isaiah Reid of Nevada, Iowa, who is editor of the Highway Papers, is a cousin of ours. I read an article in your paper sometime since about him. He was formerly a Freemason, but I think he has some time since come out."

Home and Farm.

LICE ON CATTLE.—Some two weeks ago an old negro on the plantation told me to tie a cotton string about the size of a very small plow line around each one's neck, and to tar it well before putting it on, but the remedy seemed so silly and nonsensical that I treated it with disdain. He, however, to convince me caught a very lousy calf and placed the tarred string about his neck, and with an exultant shake of the head bid me wait for farther developments. To-day he brings up the calf and bids me look for myself and see his triumph. To my surprise nearly every louse had disappeared. He says the lice travel towards the head, get to the tarred string, mount it, and then confused or baffled, he knows not which, they ignominiously give up the battle and tumble to the ground.—*Tennessee Correspondent of Country Gentleman.*

COAL ASHES FOR BEANS.—Some one has made inquiry if there are any better fertilizers for Lima beans on a light sandy loam than fine bone flour and guano mixed. Coal ashes will produce a better crop and at less cost as they are generally thrown away and considered valueless, and therefore cost nothing. A trial of each, side by side, will convince any one. Bone and guano will produce the most vine or haulm, coal ashes the most beans and less haulm, and will not look so well till the crop is measured.—*National Farmer.*

A Connecticut River farmer plowed under a rank growth of clover, and then planted winter wheat, which harvested 27½ bushels to the acre. A neighbor, whose land adjoined the above plat, planted the same kind of seed, but without fertilizing with clover, and obtained a fair crop of wheat-straw that contained no grain.

Some farmers like nothing but steady work. They would rather build forty rods of fence straight through than do any little odd chores. A good farmer must have both dispositions, to be successful. He must push forward the large jobs as well as the small ones. He must be as systematic and orderly as circumstances will admit of. In fact, the farmer, to succeed, must do brain work as well as farm work.

ASTHMATIC REMEDIES.

Stech apfel (thorn apple) leaves smoked in a common clay pipe and the smoke inhaled into the lungs will afford relief for asthma; the ied leaves can be procured of any German druggist. Mullen leaves dried and smoked and inhaled in the same manner are also excellent. Chewing the roots of dog's bane or wandering silk weed is highly recommended for asthma. An inhalation of a mixture of tincture of myrrh and spirits of turpentine has proved beneficial in stubborn attacks of asthma. A raw onion eaten before retiring at night will exercise a soothing effect, and calm any irritating state of the nerves, from which this complaint proceeds. Raw onions are also a specific for kidney complaints and stone in the bladder, but must be eaten liberally for some time before a cure can be effected. A tea made from chestnut leaves which have been gathered in the fall, and drank constantly in the place of water, will, with perseverance, effect a cure in time. It is a mild, pleasant, and harmless beverage, and can be sweetened with sugar and milk to suit the taste. It will take at least six months before a beneficial effect is felt. Two tablespoonsful of salt in a half glass of brandy mixed and drank rapidly will prevent and avert an attack of asthma.

PREVENTION OF SCARLET FEVER.

The *Baltimorean* says: "As this dreadful disease frequently makes its appearance at this season of the year, we feel that we cannot do our readers a better service than to give the following preventive, communicated some time ago to the Baltimore *Sun* in an interesting letter, by Dr. P. O. Cherbonnier, of this city, giving a history of its successful use in Europe. It may be added that after this communication appeared in the *Sun* the prescription was put up by several druggists of Baltimore, and we learn that it is the testimony of every one of them that, at a time when scarlet fever was very prevalent here, not a single case occurred where this prescription was followed. Dr. Cherbonnier is a graduate of the University of Paris, and one of the most skillful and accomplished physicians and high-toned gentlemen of our city: Extract of belladonna, 2 grains; cinnamon water, 1 ounce; alcohol 10 drops. Give two or three times a day. Dose, one drop for every year of the age of the child; ten drops will be the maximum dose."

PLOUGHING THE BED OF THE OCEAN.

During the past summer we witnessed deep-sea ploughing in the harbor of Belfast, Maine. The bottom of the bay is covered with a tenacious, clayey deposit, into which the steam shovel penetrates with difficulty; and to loosen it a huge Michigan plough was set at work under the water, drawn by steam power on the shore, using a wire rope to form connections. The water at high tide was about twenty feet deep when the plough was working. The man that held it was encased in the diver's armor, and supplied with air by a flexible tube connecting with an air-pump on board of a vessel floating above. He came up at our request, and after removing his air-tight helmet and conversing a few moments, was again put in connection with the pump, and disappearing under water, went on with the ploughing. This to us was a novel proceeding, and so far as we can learn, it was the first experiment of the kind ever made. —*Boston Journal of Chemistry.*

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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 31, 1878.

Proposed Disruption of Congregationalism.

We give below large extracts from a letter of a prominent clergyman, who, for breadth of views, acquaintance with Congregational sentiment and clear insight into the tendencies of religious denominations, has few superiors in the whole country:

"Dear President Blanchard: I am glad to see by the last issue of the *Christian Cynosure* that the College church at Wheaton is divided. Two elements so antagonistic never can prosper under the same roof. For weeks and months this issue has weighed upon me like a spell. Several times have I determined to write you in regard to it, but much care and hard work have made it impossible. * * *

"There is no more consistency in your being harnessed up side by side with Rev. A. H. Quint and his sympathizers, pulling at the same load and building up the same organization, than in harnessing together Bonner's Dexter and a Camperdown donkey. * * * Many still sail in the Mayflower, with the austere purpose (of the Pilgrims) cast overboard, while others can not, with the demands of the throbbing present, get along with anything less speedy than the best steamship of the White Star Line. I am not much afraid of the few Freemasons among the Congregationalists; but I am afraid of their many quiet friends and sympathizers. Dr. Quint, the re-elected secretary and actuary of the National Triennial Council of Congregationalists, and the reappointed chaplain of the Grand Lodge of Freemasons of Massachusetts, is only one man, it is true. But he and his other Masonic friends in the denomination have many sympathizers; and it is that company of sympathizers which forms that polar temperature of the denomination which ices over, in so many places, the budding prospects of reform. So Korah, Dathan and Abiram and their co-ordinates, "offering strange fire," were few in comparison to the whole company of Israel; but the rebels themselves were not the only ones punished. The next day the sympathizers began to mourn and murmur, no doubt declaring that their brethren had been 'abused.' Then the plague began, and before Aaron could run among them with his censer of incense fourteen thousand seven hundred of them were smitten. How many more would have perished but for this interposition we know not; but we know that the sympathizers suffered as well as those who performed the overt idolatrous acts. Freemasons among the Congregationalists I know are few, but there are no doubt tens of thousands who never have said one word against the Baal worship of the lodge. Men who know the right and can find room outside of their company have no business among them. So it seems to me. I do not object to patience with them and an effort to reform them; but after due effort it is meet and proper to 'come out from among them and be separate.'

"Wheaton College was founded upon the basis of freedom from lodge worship, and for that College to have a church in its heart which affiliates with a denomination which does not make Baal worship a bar to membership is admitting a principle which, though shut out of the local church, does not, as the facts prove, shut out the sympathizers with Baal worshipers. From the position now attained the path up to the promised land is short as the path from the vale of Moab to the fords of the Jordan. May there be no more halts made until you are passed 'clean over Jordan.' 'Be strong and of a good courage, for unto the people shalt thou divide the inheritance which has been sworn unto the fathers; only be thou strong and very courageous.'"

REMARKS.

We regard the above as a very powerful letter, and we have no more doubt that Congregationalists in this country must and will separate from the Unitarianism of the lodge, than we have that they did separate from the two hundred and forty Unitarian churches in Massachusetts; and, once separate, they never will resume fellowship with Masonic, any more than they have with Unitarian deniers of Christ. The noise about future punishment now being made comes from Masonic theology, pioneered by a few worshipers of the "god of this world," who do not need Masonic initiation or forms; but who teach, as the lodge does, that "religion in which all mankind agree;" which man as man accepts.

We have been urged by Congregationalists, before this, ministers and others, to take measures to disfellowship the descendants of Nadab and Abihu, Korah, Dathan and Abiram in Congregational churches. And "to this complexion it must come at last." We answer; Give us ten thousand subscribers to the *Cynosure* and we can then reach and bring out of the churches those whose knees have not bowed to, nor their lips kissed the Baal of to-day. But we dread to leave them with Korah and his troop.

"*Newfangled Congregationalism.*"

The article thus headed in the *New Englander* for January, 1878, is sent us from New Haven, published in a pamphlet by itself. Our readers will remember that this able article condemns and demands the giving up of "The National Congregational Council," and that review is known, generally, to utter the views of Dr. Leonard Bacon of the New Haven Theological Seminary.

The article handles the "Council" thus:

"The National Council is a sort of mimic General Assembly. We have not the machinery, as we have already said, for securing the good, and preventing the abuses, which the Presbyterian organization is able to secure and prevent through such a body. Yet the tendency of the National Council will be to meddle with affairs which will go on better in the old way without its interference. Contingencies will be likely to arise when its votes and declarations, which are now mere play, as no authority belongs to them, and hardly any influence, will assume the character of decrees for the support of which the feeling of Congregational fealty will be invoked. Then Congregationalism will be gone forever."

Let the readers of the *Cynosure* read and note carefully the above. And let them note too, that Dr. Bacon has printed a letter in the *Advance* strongly condemning the lodge; and that Quint said in New Bedford: "I am proud of being Grand Chaplain of the Grand Lodge of Masons, and anybody who don't like it can help himself.." Dr. Bacon's review responds to this bullying defiance with the above article in which Quint is spoken of as a "mere statistician," etc., which is a just and true characterization of him.

Dr. Leonard Bacon much more than any other man represents the orthodox ministers of New England, and unless we misread the above facts, they foretoken either the speedy discontinuance and destruction of the National Council, or the dropping of Quint and Masonry from its embraces.

"The Conservator."—This is the title of a paper the first number of which is just issued by colored people in Chicago. Besides much weak matter, it contains the announcement of eleven lodges and kindred bodies. As long as slavery stood no slave could belong to a Masonic lodge. To see those who talk of "elevating the colored people" now turn panders and purveyors to that dark system of lodges which held its foot steady on the neck of the prostrate slave, a system which included almost every white slaveholding despot and ku-klux-klansman, and which openly raised the money for the Kansas raid, etc., is pitiful indeed. Surely the sorrows of the colored man are not ended if such are his leaders.

The Renunciation printed on the 12th page of this paper is one of the best documents of its kind which it has been our pleasure to place before our readers. It deserves a circulation by the hundred thousand among ministers, young men, and non-affiliating Masons. Such a distribution would bear fruit a hundred fold. Our publishers already have an order for mailing copies to between eight and nine hundred Baptist clergymen from a brother minister who can hardly afford the expense. Who will send in a dollar to help him? Who will send another, and with it a list of names to which this renunciation may be sent, where it will be read and prove a blessing in bringing men out of the darkness of Freemasonry?

—No agent easier than the lodge can get people to look into the wrong end of the moral spyglass, and be confused in their judgment of right and wrong. For instance, how small has the office of pastor become in contrast with the office of Grand Secretary of Freemasons in the esteem of a Methodist journal that complacently says: "Rev. John D. Vincil, of the Methodist Episcopal Church South, has been elected secretary of the Grand Lodge of Masons of Missouri. Its acceptance will require him to retire from the pastorate." Grand Chaplain Quint of Massachusetts seems to have enlarged views of the same kind when he turns toward Freemasonry.

—The General Agent starts for southern Illinois to-day for a two weeks' lecture course. Urgent invitations have been received from Kansas, to attend the State Convention early in March at Lyons, Rice county, and spend two weeks lecturing. He will go if possible.

—Bro. Hinman is lecturing this week in Tomah, Monroe county, Wis. He left Viroqua, Vernon county, on Friday last, after a very interesting discussion, the particulars of which are promised our readers soon.

—Past Master Ronayne is this week in Senecaville, Ohio. The greater part of February he spends in and near Northwood, Ohio, going to Batavia, N. Y., Feb. 25th to 27th.

—The General Agent and Treasurer are this week engaged in placing a statement of the Publishing House fund before a competent business committee, and assisting in the examination of the subscriptions, notes, etc., preparatory to a final statement to the friends of the reform. As there are yet over $2,000 in pledges, which must be put into a reliable form; let all the co-workers in this reform get ready to send in their final subscription to be laid before the business committee. Let no soldier shrink when the last call is sent along the line. There are a pile of one, five, ten, twenty-five and fifty dollar bricks ready for the building, but some one must lift them to their place.

—The fourth edition of the Handbook of Freemasonry will be issued sometime in March, as soon as Mr. Ronayne has opportunity to attend to it. He purposes to improve its form though the price will remain as heretofore.

—Rev. O. H. Tiffany, late of this city and a well-known Mason, a short time ago officiated with Rev. Dr. Charles F. Deems, Col. Vanderbilt's pastor and editor of Leslie's *Sunday Magazine*, in a long ceremony in one of the New York lodges. Dr. Deems is Chaplain of the lodge and entered heartily into the formalities which were in commemoration of members of the lodge who had died, and was so notably of a pagan character that it would seem impossible that men of such repute for intelligence should engage in them.

Religious Intelligence.

—In a letter to Bishop Stevens, of Pennsylvania, Rev. Dr. William Newton alleges a growing demand for sensuous worship as the cause of his withdrawal from the Protestant Episcopal Church. He says that by slow degrees a change has come over the spirit of the church, to such an extent that sensationalism on one hand or formalism on the other must characterize the ministrations of the pulpit or by some means the offending incumbent must be got rid of. He sees everywhere an increasing impatience with the simplicity of the gospel and a growing demand for the objective symbols of more sensuous worship.

—The number of Protestant Christians in China has increased in the last thirty-seven years from three persons to about 13,000. The whole Protestant missionary force consists of 457 clerical and medical missionaries, of whom 229 are from America.

—In India there are now 900 missionaries and ordained native pastors, exclusive of Burmah and Ceylon. The increase in the last four years has been 16,000.

—During the past year, according to a report from Rev. Daniel Rogers, Baptist missionary to the Cherokees, over 145 baptisms took place in the churches. Four churches were organized, and the Association now numbers ten churches, with an aggregate membership of 1,100, against 763 for the previous year. Women's Mission Societies have been organized, and $50 raised by them to aid is sending the gospel to the Indians on the plains West.

—Miss Fannie E. Townsley has returned to Vermont and is engaged in revival labors. The gospel meetings in Shaftsbury resulted in eighty conversions. Miss Townsley's meetings in this State two years ago were very successful.

—At the last communion of the 9th United Presbyterian church of Philadelphia fourteen were admitted to fellowship. One of these was a man who had reached the remarkable age of 102 years. At the same table with this aged man were young children who had just come from the Sabbath school into the church.

—The annual meeting of the Illinois Conference of the Swedish Evangelical Lutheran churches was held last week in Rockford. The churches in this State number about fifty. Between forty and fifty pastors were present and an equal number of lay delegates. This branch of the Lutheran church is earnestly reformatory in spirit and is fostering a new paper published in this city, the *Shibboleth*, which is devoted to temperance work and anti-secretism in the Swedish language.

—The third week of Moody and Sankey's meetings at Hartford, Conn., opened with unabated interest, three immense throngs gathering at the Rink last Sunday. Between 4,000 and 4,500 were present at the women's meeting in the afternoon. They reopen the Boston Tabernacle for religious services February 3, assisted by Whittle and McGranahan. The services will continue six weeks.

—The Secretary of the Home Missionary Society announces that without more help than they have received during the past three years their work must cease.

—The Christian Association missions to railroad men have been extended so as to include conductors and drivers of horse-cars. The old skating rink in Boston has been fitted up as a reading-room for the use of horse-car men.

—The Women's Board of Foreign Missions held their tenth anniversary in Boston last week. The total receipts for 1877, including balance on hand at the beginning of the year, were $106,338. The board maintains missionaries, Bible-readers, schools, and homes in Asia and among the North American Indians.

—Bishop Scott, senior Bishop of Northern, and Bishop Wightman, of the Southern, Methodist Episcopal Church, recently united in conducting religious services in Charleston, S. C. The sermon was delivered in the Centenary Methodist (colored) Church, the congregation of which was greatly pleased with this exhibition of fraternity.

News of the Week.

—Gold is down to $1 01⅝.

—The silver discussion in the Senate has been much narrowed during the last few days. The Senate has declared by a vote—counting the pairs and absentees—of 50 to 26 that all the national bonds, principal and interest, are payable in silver. The Senate has decided with only twenty-one negative votes, that good faith does not demand that the public creditors shall be paid in gold or its equivalent; and it has further decided, with only fourteen negative votes, that it will not be detrimental to the economical interests of the people to pay the bonds in silver. It is expected that the silver bill will pass this week and that Pres. Hayes will not veto it.

—Saturday was a day of excitement in New Orleans. Sheriff Houston, in an attempt to force an entrance into the United States Collector's office to arrest the members of the Returning Board, was himself arrested by Deputy Marshall Wurzburger. Houston was released by the courts, but was prevented from making another attempt on the Collector's office by a squad of United States marines from the revenue cutter John A. Dix. The conflict between authorities caused much excitement, and led to a conference, in which all parties agreed to maintain the statu quo until orders were received from Washington. About 10 o'clock Saturday night Marshal Wharton received from Attorney General Devens instructions not to interfere with the execution of the writs of the State courts. Sheriff Houston found Anderson, Kenner, and Cassanave in the Collector's office, arrested them, and placed them in the Parish Prison. Thus ended one of the exciting episodes in the persecution of the members of the Louisiana Returning Board.

—The armistice in Turkey finds the Russians in force at Adrianople, with strong columns advanced toward Constantinople and Gallipoli; finds the army in Bulgaria planted squarely across the road from Schumla to Rustchuk; finds the Roumanians with Widin almost in their power; the Montenegrins with important seaports in their possession, and the Servians with old Servia within their lines.

—The news of the conclusion of peace caused great consternation in Athens, Greece. The Chamber of Deputies suspended their public sitting. A large crowd paraded the streets, making demonstrations in favor of war.

The demonstration assumed a grave aspect. A crowd exceeding 10,000 in number marched to the residences of the ministers where they broke the windows and committed other excesses. They fired revolvers, during which three persons were wounded and one killed. The crowd then proceeded to the palace. The King harangued them. The troops subsequently dispersed the mob.

By dress, books and amusements an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone light-house. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us.—*James W. Alexander.*

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $80,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

Musings in a Church-Yard.

BY REV. JOEL MARTIN.

And is it true that all our race
Must bow to death's severe decree!
And is there no safe hiding place,
Where from its power we may be free?

Must young and old alike go down,
To slumber in the silent grave;
And lie embraced by death's cold arms,
And none be found to help and save!

Yes, it is true that all must die;
From this decree there's no reprieve;
Each in the silent tomb must lie,
While loving hearts are left to grieve.

With all our powers and boasted strength,
We to the summons must respond;
Bid earth and all its scenes adieu,
To test the facts which lie beyond.

The pompous statesman, vain and proud,
With all his pomp and show must fall;
Must go and meet his record dark,
Nor can he silence death's stern call.

And he whose hands are red with blood
Of murdered sons and fathers true;
Whose heart still pants for fields of blood,
To all his fame must bid adieu.

Fame, did I say? 'Tis not true fame,—
An empty show, a mockery sad,
To talk of fame gained here below,
By deeds so cruel, dark and bad.

Go talk with lonely widowhood,
Go ask the orphan as he sighs,
Or mothers true in mourning clad,
Or sisters fond with weeping eyes,—

Is there real fame in bloody war?
Or is there sorrow, grief and pain?
Does all its pomp and boasted pride
Relieve hearts mourning for the slain?

I hear a voice, a mournful wail,
It comes from hearts oppressed with grief:
This boasted fame's an idle tale.
It gives the stricken no relief.

The base usurper whose dread power
Makes countless thousands groan with pain,
Must meet the facts of death's dark hour,—
Must pass the limits of his reign.

The vile, the lustful and the proud,
Held as mere slaves by passions blind,
With all the gay and thoughtless crowd
Death's certain resting place must find.

Does death stop here? Ah, no, indeed,
But down its rapid stream it bears,
The meek, the lowly, and the good,
The burdened ones, oppressed with cares.

It takes the father needed much,
By wife and children held so dear;
And leaves them weeping, sad and lone,
Nor stops to note their flowing tears.

The mother too, from little ones,
Who need her care and help and love,
Is taken by the hand of death,
Nor do our signs his feelings move.

It pauses in its onward course,
And from the parents' tender care
It takes the tender infant form,
Regarding not their bitter prayer.

The little form whose feeble steps
Are watched by tender loving hearts,
Is borne down by its frigid stream,
Is hurt by its destructive darts.

O death, O death! What hast thou done?
Our stricken hearts in sadness ask,
Those whom we loved are dead and gone,
This life's a burden now a task.

But there's a land, a healthful clime,
Where death and sin no more annoy;
Where suffering, grief, and pain are past,
Where is all is rest and peace and joy.

To this bright land our steps would haste,
And for its bliss our hearts now sigh;
We'll hurry on through earth's wild waste,
That we may reach our home on high.

Hickory Corners, Mich.

—American Wesleyan.

Shrinkage.

I think that it was Thomas Carey, the first English missionary to India, who was sneered at as "the consecrated cobbler," who had gone out to convert the heathen, whose son, growing up to manhood, was advanced to official station, and held an important office under the British government. To the ordinary mind, this would have seemed a very desirable opportunity to exchange the privations and poverty of a humble missionary for the honor and emoluments of a respectable and well-paid government official. But his father did not take this view of it, and said, when speaking of it: "My son has shrunk from a missionary to an ambassador."

There are men who would gladly exchange the ministry of the word of God for any occupation which promises greater earthly honor and pecuniary reward. Such persons may change, and welcome, for they have little conception of the glory of Christ, or of the rewards that await His faithful followers; but, for the man who has tasted the good of God, and the powers of the world to come, to come down from his high estate, as the servant of the living God, and forsaking His service, accept the honors which come from beneath, involves a shrinkage so vast that ordinary minds can hardly conceive of it.

To leave a palace for a beggar's dunghill, or the chair of state for a hovel of poverty, were a small descent compared with leaving the service of the most high God, and the prospects of glory which connect themselves with that service, to come down to the mere routine of earthly hopes, and joys, and pleasures, and rewards.

There is no Master like the great Creator; there is no service like the service of the living God. No honors, no rewards can compare with those which He bestows. Let those who would seek enduring honor, and glory that shall never fade away, turn to Him, and, standing in His counsel, inquire: "Lord, what wilt Thou have me to do?" And let them covet reproaches, and delight in labors, knowing that they who suffer with Him shall also reign with Him.—*The Common People.*

How Good Character Preaches.

On a bright summer morning, by the side of a country road, running along the Hudson, not many miles from New York, two men stood talking together. One was a judge of high social standing and legal distinction, the other was a stone mason, and their conversation was about the building of a new wall near the place where they were standing, to consult about which the judge had sent for the mason on this Sabbath morning.

Just coming into sight, as he trudged along the road on his way to church, was a plain Scotch farmer, well known as a God-fearing, Sabbath keeping, honest, hard working man, neither fearing nor asking favor of the great or rich. His chief ambition in life seemed to be to raise a large family of children in the fear of God and honorably in the sight of men, which his example was well fitted to do.

In the midst of an animated explanation of what he wanted in a new wall, the judge caught sight of the farmer. Stopping suddenly, he said:

"There comes David Stuart; it will never do to let him see us talking business on Sabbath morning; we will just step behind this bit of wall until he passes."

And the judge and the mason crouched down behind the wall until the plodding footsteps of the farmer echoed faintly in the distance; and the good man passed from sight all unconscious of the silent reproof his appearance had caused, while the judge, with feelings, one would think, belittleing to his manliness, crept from his hiding place to continue his conscious and confessed desecration of the Lord's day.

The next morning the incident was related to the farmer by the mason, who was himself a Scotchman, though unhappily not so conscientious as his friend. He told the story with some glee, adding:

"Wha wad a' thocht, maun, that ye had sich a pooer in ye as to mak' the judge hide behint the wall for the fear o' ye?"

Is not this an illustration of the force and influence of a sincere Christian character, though devoid of the adornments in the world's sight of either position, wealth, or learning? All these together could not resist the silent sermon of the good man's life, which brought home to the haughty judge the conviction of his sin.—*Baptist Weekly.*

Popular Amusements.

In the late Church of England Congress at Croydon, Canon Hoare was called to speak on the subject of the attitude of the Church toward public amusements, which he did to the following effect:

"We have heard a good deal about theatres and race-courses, and we have been told that we ought to reform them, but I should like to know how to do it. Of one thing I am thoroughly persuaded, and that is, that we shall not succeed in reforming them by going to them, and, therefore, for my own part, I believe it best that we should stay away. I would speak with the utmost respect for the high estimation in which our Archbishops and Bishops are held throughout the country. I believe that their influence, when exercised with discretion, is immense; but I believe if all of them all together were to go to Epsom and take their place in front of the grand stand, they would not have the slightest influence in stopping the gambling at the Derby. I cannot doubt, therefore, that it is the safest thing for us, who have not the same influence or power to quietly say, 'That is not the place for me.' We have other work to do, a great work for God, and we cannot leave it for an amusement in which we should be powerless for good. Our work is in our own neighborhood, amongst our own young men, and our object must be to secure for them Christian happiness. In doing this we must encourage their activity. I like to see a young fellow play well, for good play creates the mind for good work. I rejoice, therefore, to see my own young men taking the lead in manly exercise, and able to play cricket, to jump, to swim, and to excel in all vigorous amusements. I am all for activity, and I like to see the young fellows active. It is all nonsense for people to talk about our requiring gloomy faces, and what they call puritanical melancholy. They know nothing about us if they say that of us. We do not want that, and neither we nor our forefathers in the faith have ever promoted it; it is all a mere fiction that certain persons have conjured up in their own mind who know nothing about what they call puritanical. But we do say this, if anything is associated with immorality, and we know not how to disentangle the association; or if anything is so associated with worldliness that the very essence of the pleasure is in worldliness, then we do say that we cannot go out of our path to be mixed up either with that which is vicious or with that which is worldly. We do not want it, we stand aside from it, we protest against it. I go a step further and am prepared to say, if we have reason to believe that our liberty involves another person in danger, although we think we may go in safety ourselves; if we feel persuaded that others will follow our steps and go there with danger, then we ought to stay away."

Felix the Martyr.

Felix, an African, being apprehended as a Christian, was commanded by the civil magistrates of the city to deliver up all books and writings belonging to his church, that they might be burned. The martyr replied that it was better he himself should be burned. The magistrates therefore sent him to the proconsul at Carthage, by whom he was delivered over to the prefect of the prætorium, who was then in Africa. This supreme officer, offended at his bold and candid confession, commanded him to be loaded with heavier bolts and irons, and, after being kept in a close and miserable dungeon nine days, ordered him to be put on board a vessel, saying he should stand his trial before the emperor. In this voyage he lay for four days under the hatches of the ship, between the horses' feet, without eating or drinking. He was landed at Agrigentum, in Sicily; and when brought by the prefect as far as Venosa, in Apulia, his irons were knocked off, and he was again asked whether he had the Scriptures and would deliver them up. "I have them," said he, "but I will not part with them." On making this assertion he was instantly condemned to be beheaded. "I thank thee, O Lord," exclaimed this faithful and heroic martyr, "that I have lived fifty-six years, have preserved the gospel, and have preached the faith

and truth. O my Lord Jesus Christ the God of heaven and earth, I bow my head to be sacrificed to thee, who livest to all eternity." — *British Workman.*

Children's Corner

The Music of Wind.

BY MISS MARY FLYNN.

There's a deep, mysterious music
That enchants my listening ear,
And fills my mind with day-dreams,
When its sad, sweet voice I hear.

Like the sound of spirit voices,
From the regions of the dead,
Singing strains of martial music,
Led by demons dark and dread.

Like the dove's low mournful song-note,
Bringing sad thoughts to the mind,
Is the tender pleasing music,—
This strange music of the wind.

When the frowning storm-cloud hovers,
And the turf is cooled by rain,
When a pall the blue sky covers,
Then it sings its varied strain.

Now I chain all outward action,
Each discordant impulse bind,
And pause to hear this lone musician,
This aged winter wind.

Albion, Mich., Dec. 21, 1877.

Birds in Winter.

"How do the birds manage at night and in tempestuous weather?" is a question often asked me. Time was when it was believed that many of them hibernated, especially the swallows, burying themselves in the mud like frogs, or curling up in rocks like the bats; and the phenomenon of the appearance of a few summer birds during "warm spells" in winter was assumed to prove that they had been torpid, but had been waked up by the genial warmth, as bats often are. It was not three months ago that I saw in an English newspaper a letter from a man who claimed to have found a hedge sparrow (I think) somewhere in the mud. But the search for proofs of this theory discovered the birds supposed to hibernate migrated, while of the birds which remained in this latitude through the cold months, we saw more in warm, fine weather, for the reason that they then forsook the sheltered hollows and cosy recesses of the woods where they had retreated during stormy days, and came out into the sunlight. The dense cedars and close branches of small spruces and other evergreens afford them close shelter, and thickets of brambles are made use of when these are to be found; hollow trees are natural houses in which large numbers huddle, and the cave-like holes under the roots of trees growing on steep banks are favorite hospices. The grouse plunges through the snow down to the ground, where it scrapes bare a "form," or crawls under the hemlock and spruce boughs which stoop to the earth with the weight of snow, and allows the white mantle to drift over it, subsisting the while on the spruce buds. When the storm ceases it can easily dig its way out, but sometimes a rain and hard frost follow, which make such a crust on the snow that it cannot break its way up through, and so starves to death. The more domestic sparrows, robins and flickers burrow into the hay mow, find a warm roost in the barn near the cattle, or, attracted by the warmth of the furnace, creep under the eaves or into a chink next the chimney of the green house or country dwelling. The meadow lark and quail seek out sunny nooks in the fields and crouch down out of the blast, while the woodcock hides among the moss and ferns of the damp woods, where only the severest cold chains the springs. Along the coast many birds go to the sea shore for a milder climate.—*Appleton's Journal.*

Chinese Money.

From the first the Chinese held a very correct notion with regard to money. They recognized it simply as an instrument to further exchange, and not as being in itself wealth. "Money," says one writer, "is an object that in a time of famine, cannot feed us; in a time of cold, cannot clothe us; but, coming to the service of all occupations, all sorts of precious things may be secured by it." The vicissitudes through which the currency in China has passed have been frequent and violent. The ease with which money is produced tempted various sovereigns, in times of national difficulty, to coin enormous quantities to meet their immediate wants; and so common have been the materials employed, and so rude the technical execution, that coiners have found no difficulty in counterfeiting the imperial cash. At the present day the trade of coining false money is a large and flourishing one, and only within the last few weeks a vessel was captured on the Yang-tze Kiang carrying a full cargo of false money. The principal objection to the copper cash as a medium of exchange has always been its cumbrousness, and thus, at an early period, arose a demand for a more convenient equivalent. To some extent silver supplied this want, but the introduction of a paper currency proved a still greater benefit to the traveling merchant. Historians tell us that bank notes first appeared during the Tang dynasty (A. D. 622–897), but with the advent of troublous times they ceased to circulate, and it was not until the Sung dynasty (A. D. 950–1281) reigned supreme that they were systematically issued and recognized. * * * On the notes issued during the Ming dynasty (A. D. 1365–1643) was the inscription: "Whoever fabricates or uses forged notes shall be beheaded, and he who informs against the forger or arrests him shall receive a reward of 250 ounces of silver." The assignats of the French republic bore an almost identical legend: "La loi punit de mort le centrefacteur, la nation recompense le denonciateur;" and on the American notes issued during the war of independence was inscribed the short and emphatic phrase: "To counterfeit is death." —*Athenæum.*

The Sabbath School

LESSON VI.—Feb. 10, 1878.—JEHOSHAPHAT HELPED OF GOD.

SCRIPTURE.—2 Chron. 20: 14-22. Commit to memory 17, 18. Primary verse 17.

14. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the Lord in the midst of the congregation;

15. And he said, Hearken ye, all Judah and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

16. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you.

18. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord.

19. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

21. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army and to say, Praise the Lord; for his mercy endureth forever.

22 And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir, which were come against Judah; and they were smitten.

GOLDEN TEXT.—"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." —20.

TOPIC—"The battle is not yours, but, God's."—15.

HOME READINGS.

Ex. 14: -31; 1 Sam. 7:1-14; Josh. 10:1-15; 2 Ki. 6:1-23; 2 Chr. 32:1-23; Is. 41:1-20; Ps. 37:1-40

While the name of Jehoshaphat had been feared by surrounding nations so much that they made no war against him, yet such an event as the defeat of both kings at Ramoth-Gilead by the king of Syria had an encouraging effect upon them; and so "it came to pass that the children of Moab and the children of Ammon and others came against Jehoshaphat to battle." He was told of the approach of this multitude and that they were at Engedi. It led him to fear and seek the Lord, and, that the people might be prepared of God, he proclaimed a fast; and the people gathered themselves together to ask help of the Lord. When assembled in the temple, Jehoshaphat led them in prayer—another model for many of us in its point, force and suitability. He praised God for his power and exercise of authority—claimed him as their God, who had given them this land, and enabled them to build the sanctuary in which they worshiped, and then quoted from the prayer of Solomon at the dedication such part as was applicable to their present need, stated that need, and laid the work of the destruction of their enemies in the Lord's hands, saying, "Our eyes are upon thee." When they were told to stand still and see the salvation of the Lord, it was implied plainly that the Lord would save. And yet, though they were not to fight, they were to go out against the enemy all the same, "For the Lord will be with you." The Lord would not fight the enemy if they remained at home from cowardice or disobedience. When we have faith in the Lord's readiness to fight our battles, we show it by going to see him fight them, whether he use us in the fight or not. When we absent ourselves for any reason that dishonors him, he is not there for us.

1. Jehoshaphat felt his unworthiness to have such help, and, as his sins in turning away from such a God would come before him, he bowed himself to the ground, and the people followed his example, all worshiping the Lord.

2. When God promises help to seekers, there is joy in the expectation of its fulfilment; there is praise with worship, and so we find the Kohathites and Korhites standing up "to praise the Lord God of Israel with a loud voice on high." Refer to 1 Chron. 6:31-48. By noticing the genealogy it is found that the Korhites, or Korahites, are one branch of the Kohathites, as Korah is there represented as the grandson of Kohath, son of Levi. They are also referred to as singers.

3 Their expectation of help or of seeing the salvation of God does not vanish with sleep, for they rose early, and went forth into the wilderness of Tekoa; and as they went forth Jehoshaphat encouraged them and himself by saying to them, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

The remembrance of what we have lost by unbelief, as well as of what we have gained by believing, will be an incentive to preach and commend faith in God. Jehoshaphat does not refuse to credit the message because the messenger came from the ranks of the people, possibly without previous indication that he was a prophet of the Lord. He counsels belief in what Jahaziel told them to ensure prosperity.

4. Their expectation is also seen in the thanksgiving and praise for the deliverance they believe at hand. They are arranged in procession, and the singers go before the army, praising the Lord and the beauty of his holiness, and because his mercy endureth forever. It is very probable they sang the 136th Psalm. How appropriate it is for such an occasion!

5. The help came long before they saw the enemy. "When they began to sing and praise," or when they were but a short distance from the gates of Jerusalem, "The Lord set ambushments against their enemies" Whether this was done by angels, or by causing strifes and jealousies to arise among themselves, save that they at least eventually destroyed one another. It is much easier for God's people to see how he makes the wrath of man to praise him than for the men of wrath to see it. With reference to the kind of prayer that preceded this deliverance, read the ninth chapter of Daniel; also Isaiah 65:24, and 1 John 5:14, 15.—*Evangelical Repository.*

BIBLE COMMENTARY.

V. 14. Then shalt thou call and the Lord shall answer; thou shalt cry, and he shall say, here am I—Is. 58:9. And it shall come to pass that before they call I will answer; and while they are yet speaking, I will hear—Is. 65:24; Dan. 9: 20, 21. Thy prayers and thine alms are come up for a memorial before God—Acts 10:4.

Balaam lifted up his eyes....and the spirit of God came upon him—Num. 24: 2. The Spirit upon the elders Num. 11: 25, 26; upon the apostles Acts 2 4. But ye shall receive power after that the Holy Ghost is come upon you—Acts 1:8.

For where two or three are gathered together in my name there am I in the midst of them—Mat. 18:20

V. 15. There is no king saved by the multitude of an host—Ps. 33:16. Though an host should encamp against me my heart shall not fear—Ps. 27:1, 3; 1 Sam. 17:47. Whence should we have so much bread in the wilderness, as to fill so great a multitude—Mat. 15:33. Lord, it is nothing with thee to help, whether by many or with them that have no power—2 Chr. 14:11; 32:8. When I am weak then am I strong—2 Cor. 12:10; 1 John 4:4.

V. 17. Fear ye not; stand still and see the salvation of God—Ex. 14:13 and 25; Is. 30:7. If God be for us, who can be against us—Rom. 8:31. The Lord ....he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed—Deut. 31:8; Josh. 1:7; Is. 35:4; Eph. 6:10 and 18. Go ye, therefore....and lo, I am with you always—Mat. 28:19, 20.

V. 18. The people believed, and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped—Ex. 4:31; Ps. 95:6; 1 Chr. 29:20; 2 Chr. 7:3. Then came she and worshiped him, saying, Lord, help me—Mat. 15:25; 9:18; John 9:38; Acts 10:25.

V. 19. Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy—Neh. 12:43; Ezra 3:12. Let us come before his presence with thanksgiving—Ps 95:2. Praising God and having favor with all the people—Acts 2:47. And at midnight Paul and Silas prayed and sang praises unto God—Acts 16:25.

V. 20. They rose up in the twilight to go unto the camp of the Syrians; and.... behold there was no man there—2 Ki. 7: 5; 19:35; Josh. 6:15.

If ye will not believe surely ye shall not be established—Is. 7:9; 12:2; 26:34; 57: 13. Let not your heart be troubled, ye believe in God—John 14:1. I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied—1 Sam. 17:45; 2 Ki. 18: 5. The Lord....knoweth them that trust in him—Nah. 1:7. We walk by faith, not by sight—2 Cor. 5:7. Faith is the substance of things hoped for—Heb. 11:1; Mar. 11:24.

If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead—Lu. 16:31. And the people feared the Lord, and believed the Lord and his servant Moses—Ex. 14: 31; 2 Pe. 1:21.

V. 21. O that men would praise the Lord for his goodness and for his wonderful works to the children of men—Ps. 107:8; 63:3; 90:17; 92:1; 118:1; Is. 35: 10; 1 Chr. 16:29; Jer. 33:11.

V. 22. And the Lord set every man's sword against his fellow—Judg. 7:22; Is. 19 2; Jer. 46:15, 16; Ps. 35:5, 6; 37:17; Zech. 14:13.

The Masonic Experience of Isaac Hyatt,

PASTOR OF THE FREE BAPTIST CHURCH AT STARKSBORO, VERMONT.

To the Pastors and Churches of the Free Baptist Denomination:

Dear Brethren in Christ:—I think I write out my Masonic experience for your good, the good of all over whom we have any influence, and for the glory of God. It is with humility and a sense of my insufficiency I attempt the task. Yet I dare not withhold my convictions lest I jeopardize my soul and allow others to make shipwreck of their faith.

I do not recollect that Masonry ever arrested my serious attention till the year 1865. From then till 1874, with a few misgivings, my admiration for the order increased. These "misgivings" were occasioned by Masons when narrating the benefits of the fraternity.

March 5, 1874, I entered the lodge at St. Johnsbury, Vermont, to be made a Mason.

In the room where my preliminary examination took place I was asked: "Do you sincerely declare, upon your honor before these gentlemen, that, unbiased by friends, uninfluenced by unworthy motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?" I told them I could not say I was not influenced by friends or selfish motives. I said I had no recollection that any one ever asked me directly to join the Masons; but I had been influenced very much by my Masonic friends to do so. In effect, as near as I can recollect, I stated I wished to become a Mason that I might exert more influence, to enhance my position in society, acquire a knowledge of Masonry and to receive its aid in time of need. After talking the matter over they said they thought I was in accord with the spirit and intent of the question.

The other questions I was asked I answered satisfactorily. Also during my preliminary examination, contrary, as I suppose, to Masonic usage, the manner of administering the oath of an Entered Apprentice Mason was revealed to me. I objected to taking it in their prescribed form. They said there could be no alteration; but most positively and emphatically assured me that I would be called upon to make no promise, nor take any oath inconsistent with my duties as a Christian, citizen, or minister of the Gospel.

It was with reluctance I decided to enter upon the initiatory ceremony. But such were the influences brought to bear upon me that I did. I would not give the impression that I was coerced or unduly urged. For certainly I was treated with respectful consideration; and their generous treatment so operated on my disposition to do whatever I commence and go wherever I start for that I went on. Such is my regard for the Masons at St. Johnsbury, both on account of their high standing in society and their noble bearing toward me, that nothing but a sense of duty would move me to utter a word against Masonry or reveal the secrets that I know appertaining to it. And I wish to assure all that I relate my experience and give my opinion with malice toward none and charity toward all.

The initiatory ceremony of the first degree is substantially as Capt. Wm. Morgan reveals it. Yet in my case it was made sufficiently different so that if I had become a Mason I could have said, truthfully, it is not revealed by Morgan as I received it. Two points of difference I will note:

First, Mr. Morgan says the candidate is divested of all clothing (shirt excepted) and furnished with a pair of drawers kept in the lodge for the use of candidates. It was not so with me. I was required to put off all my apparel except my pants and shirt, and was divested of all jewelry and everything in my pockets.

Secondly, shortly before I took the oath I was allowed (voluntarily on their part) to return and leave the lodge if I wished. Mr. Morgan makes no mention of this; but says many have refused to take the oath and wished to leave the lodge, but have not been permitted to do so. I suppose these and perhaps other unimportant changes have been made since Mr. Morgan's exposition.

The war I wage is not against the mere ceremonies of Masonry, however useless and deceptive they may be. Comparatively forms are of little account. It is true their prayers appeared formal and destitute of a recognized Christ; and to be marched and marched around in a blindfolded state was not quite according to my pleasure. Yet I was comforted and braced up in the assurance that I felt they were doing the best they they could to make my way pleasant and safe. Most of the time during my long and tedious march soothing and inspiring music was discoursed that acted like a narcotic on my excited nerves and fears as to what was coming next. The blow I wish to strike, and strike with all my might is against the horrid and wicked oath the candidate is required to take and the way it is administered. Therefore I wish to reveal it. I want it held up to the view of candid men that they may judge of its character. Yet in spite of all these impulses only clear and urgent convictions of duty would move me to do it. I do it as an act of confession and an act of warning. I know I give it substantially as I took it. I am sure I give it verbatim. I know my memory serves me with great accuracy for a short time; and I know when I read it as given by Capt. Wm. Morgan in eleven days after I took it I thought he had revealed it just as I took it. It is as follows:

"I, Isaac Hyatt, of my own free will and accord, in presence of Almighty God and this Worshipful lodge of Free and Accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon most sincerely promise and swear that I will always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the secrets, arts and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such, and not unto him or unto them whom I shall hear so to be; but unto him and them only whom I shall find so to be after strict trial and due examination or lawful information.

Furthermore, do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it on anything movable or immovable under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow or resemblance may become legible or intelligible to myself or to any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast in the due performance of the same."

I cannot tell my feelings while taking this oath, especially the last part of it. I felt apprehensive when I commenced taking it I had come to the hard place in the initiation. However, such were the assurances I had received, I felt almost confident there would be nothing really objectionable in it. But as I proceeded my fears increased, and as near as I can tell—with my eyes blindfolded, a rope about my neck and my surroundings—to a great extent I seemed benumbed with fear and a mere machine in the hands of other men. Also, repeating it as I did, a phrase at a time, after the Worshipful Master, I did not know but it *appeared* worse than it really was. Yet in this state of mind, when I came to utter the last part of it, I was shocked and every noble sentiment of my nature rose against its utterance.

I hesitated for a moment, but for some reason, it is mysterious to me, I went on and said it all. And strange as it may appear, soon after its utterance I was calmed and comforted by the coming of this Scripture to my mind, "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem to my chief joy." Ps. 137:5, 6. I thought if it was right for the Psalmist to make such a vow it might be right for me to take the oath I had. And this passage was a comfort to me for some time. So my experience illustrates that "Satan himself is transformed into an angel of light," to wrest Scripture and misapply it to the ruin of men.

Immediately after taking the oath, as it is Masonically termed, I was brought forth into the light. And certainly it was a relief to have the bandage removed from my eyes and find myself in the presence of men I esteemed and honored. Soon after I was permitted to retire to dress and arrange my toilet. After this I returned and received what are called the lectures. These lectures contain much wholesome advice. Certainly no one but a Christian can do some things that Masonry teaches; and no Christian can do understandingly some things it requires. Hence it is inconsistent with itself.

Before the lodge closed it was arranged for me to take the next two degrees in two weeks. I retired from the lodge in a state of bewilderment, with no definite convictions. I had seen so much that was good and pleasant I was almost disposed to excuse the bad. I certainly thought I had passed through the worst and no more objectionable vows would be required of me. As I expressed my feelings to no one, and evaded most of the questions asked me with indefinite replies, I think the Masons thought I had one jewel they gave me, viz., "a silent tongue."

The next day I started for Starksboro, to preach as candidate for the pastorate of our church there. On my way I met a Masonic friend who was both interested in and well acquainted with the wishes of our church at Starksboro. In our conversation he asked me if I was a Mason. I told him I was. I was surprised to hear he was disappointed and sorry. He asked me when I was made a Mason. I told him, "Night before last I took the first degree."

"O," says he, "you are not a Mason. No man is a Mason till he takes the third degree."

I said, "I am mistaken then."

Then he asked me to tell no one what I had done; for, says he, the church, though there are quite a number of Masons in it, is desirous to get a pastor who is not a Mason.

I was not quite sure he was correct in thinking I was not a Mason; so when I was asked by one and another at that time if I was a Mason, I replied, I supposed I was not.

A few days before I left Starksboro I called on Mr. William Worth, and because I did not answer his questions satisfactorily he supposed I was a Mason. While there, he handed me "Freemasonry Exposed, by Capt. Wm. Morgan," and called my attention to the oath of the third degree, and especially to that part of it which reads, "Furthermore do I promise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left to my own election." To be sure, I did not know whether it was a correct revelation or not, and told him so.

I soon turned and read the oath of the first degree, and when I found it was correctly revealed I was alarmed—alarmed as I never was before. I was seized with a conviction I could not easily shake off that if the first degree was correctly revealed the other two were. I felt I had not passed through the hardest of Masonry yet. So deeply was I exercised with fearful forebodings that before I left Starksboro I called on Mr. Worth again and procured "Freemasonry Exposed, by Capt. Wm. Morgan," and the confession of his abduction and murder by Henry L. Valance. As soon as I could I read these books carefully and decided never to take an oath of any kind anywhere till it was read to me entire.

I returned to St. Johnsbury the day fixed for me to take the second and third degrees. I did not go to the lodge, though earnestly importuned to do so. I was told by my Masonic friends they had important information they wished to give me; but could not impart it till I had taken the other two degrees. I told them I could not go, and did not know when I should be ready to take the other two degrees. I felt I had so much to consider as to the wisdom of closing my pastorate at St. Johnsbury and accepting a call at Starksboro, I had better put the consideration of Masonry aside till I had more time.

Soon after I was settled at Starksboro I wrote to the lodge to learn whether I was a Mason or not, for conflicting statements had been made to me by Masons at St. Johnsbury in regard to it, and I wished to know the exact truth relative to it. I also asked what would be required of me, and told them, with my convictions I could never take another obligation unless it was read to me entire before I took it; and if I could go no further I did not wish to be known or recognized as a Mason.

In reply, I was officially informed that I was not a Mason; would not be till I had taken three degrees; there could be no alteration in the oaths or way of administering them; could take the other degrees at any time by giving due notice, or join some other lodge by their permission, and all

that could be required of me would be to keep the oath I had taken.

I have always said since the reception of this letter, without any uncertainty in the utterance. "I am not a Mason." Also, when I received it, I resolved, as far as in my power, to forget the past as associated with Masonry, and have nothing more to do with it whatever. But, do my best, it was a thing I could not bury; and, Aug. 2, 1874, I had an experience I think I shall never forget.

It was when I was installed pastor over the Starksboro Free Baptist church. Bro. Lyman Sargent, in his charge, among other things, said to me, with great earnestness and strong emotion, "If I saw the sword coming, to warn the people."

I do not know that the evils of Masonry were resting on his mind, but I think they were. However, the conviction came to me with vividness and power that it would be my duty to warn the people of the entangling and ruinous work of Freemasonry. And ever since, though I have tried to suppress and argue it away, this conviction has abode with me. Apparently at times I have come near silencing the last whisperings of its voice; yet I have always cherished a purpose, whenever convinced it was my duty to relate my experience and give my opinion, to do it; and in proportion to the strength of this purpose has been the measure of my religious enjoyment and liberty in preaching the Gospel.

In November, 1876, I yielded more fully to the conviction that I ought to investigate Masonry with a purpose to do my duty. I read again Rev. C. G. Finney's exposition of it, with importunate prayer. As a result, I felt more deeply than ever it was a great evil that ought to be exposed, but by whom, when and how I could not tell. Possibly if it had not been for the clause in the oath, "do hereby and hereon most solemnly and sincerely promise and swear that I will always hail," I might have decided to try to keep it in spite of its horrid and wicked penalty. But, convinced afresh as I was of its dire iniquity, and the ruinous work of the institution in the church and state, I couldn't hail it. It was utterly impossible. Hence I thought it was my duty to write the following letter to the lodge at St. Johnsbury:

"STARKSBORO, Vt., Feb. 17, 1877.

To the Pass. Lodge No. 27, F. A. M., St. Johnsbury, Vt.:

DEAR SIRS: It is nearly three years since I entered your lodge and took the first degree in Masonry. As you already know, soon after I took it I decided never to take another in the same way. After making this decision and receiving your letter I tried to dismiss the subject of Masonry from my mind and give it no consideration. In this effort I failed, and most of the time since then, such have been my convictions and feelings, it has been as impossible for me to keep my Masonic oath in my heart as it is for water to run up hill. I very much regret I ever entered your lodge and took the oath I did. I feel and confess I did wrong. I did it ignorantly and in unbelief. I do not say you misinformed me purposely; I can not tell as to that; however, I think I was deceived by you; and I am disposed to think you did it ignorantly and in unbelief. I honestly think, if you would reflect upon Masonry in the light of truth you would consider it a great evil. I pray that God would enlighten your mind and lead you to act in his fear.

I have consulted with Masons as to the wisest course for me to pursue, and have received no satisfactory information, though I think many Masons have no real sympathy with the institution whatever. I have earnestly asked God to teach me what to do and have come to the conclusion that I ought to inform you that I do not think it is right for me to adhere to my Masonic oath any longer. I do not know as I shall think it my duty to confess my fault publicly and tell what I think about Masonry; but I mean, the Lord helping me, to do what I understand to be my duty. I have no ill-will against you or other Masons. Many of you I esteem very highly. I shall be sorry if my action severs the friendship that exists or has existed between us. If you have any thing to write me I shall be happy to have you do it.

Yours very truly, ISAAC HYATT."

No reply came till May 6, 1877, when I received a letter from a brother I love dearly, saying my letter to the lodge was put into his hands to answer. In substance, he said he knew there were many Masons who were not good men, and feared I had formed my opinion of Masonry from them; though he was not enamored with the institution, he did not think it hindered him in his endeavors to serve the Lord; that Washington was a Mason and a good man; thought I had been unduly influenced by Anti-masons; wished me to pause and consider well my action; burn his letter and answer it immediately.

In reply, I said to him, among other things, "If you or any other person can show me that the first three degrees in Masonry, to say nothing of the higher, are consistent with the teachings of Christ and a republican form of government, or any other government founded in righteousness, I will be glad, not only to remain quiet, but go on in Masonry till I know the heights and depths of its beauty and excellence."

I have had no answer to this letter. The only reference made to it has been that this brother said he had examined the Scriptures referred to and did not see that they had anything to do with Masonry. I do not know whether it was ever read in the lodge or not.

Thus in a simple, straightforward way I have endeavored to tell the substance of my Masonic experience and convictions. Without straining the truth, I might have pictured some parts so as to have given to it a sensational character; but it has been my wish to state the practical results more than the inner and acute exercises of my mind.

I am aware some will think I have acted wisely; others will say I have done a foolish thing; and even some may think I have done wrong. In reply, I can only say that for months I have felt I must stop preaching or make this public confession. I now feel I ought to do it whether I preach or not. I have looked many ways to see if I could not make a confession that would please God and better serve the interests of His kingdom than the one I have; but I am unable to see how I can make a confession acceptable to God without uncovering all I know about the wickedness of my Masonic act, and expressing the honest sentiments of my heart that I hate Masonry as I hate no other institution on earth. It has bitten, stabbed and distressed me as nothing else has. I hate it with a perfect hatred. I pray for its overthrow. I pity all under its power. I pray for their deliverance. God is my witness I intended no harm to myself or others when I entered the lodge; but I see now I was under the sway of influences, both from within and from without, that were not begotten by the Spirit of Christ. I confess my sin. I do not wish to palm it off on others. I sinned when I entered the lodge and took the oath I did. I have sinned in trying to make myself believe it was not a sin. The more I look at the act and all appertaining to it, the more sinful it appears. And I pray you, my friends, to torment me not, without a good and Scriptural reason, by telling me I sin in making this confession.

I think few regard a promise with more sacredness than I do; but can any act of the past make it right or even expedient to do wrong now or hereafter? I know some good people, with the gifted and pious late Rev. F. W. Robertson, of Brighton, England, may talk about the horrid clashing of conflicting duties as illustrated in the murder of John the Baptist by Herod, and Jephthah's daughter by her father. It is marvelously strange that they should talk so. I know in my experience there has been a "horrid clash" in the appearances of duty; but that the thing existed in reality I never dreamed. I think in regard to this matter Shakespeare is right by human and Divine law when he says:

"It is a sin to swear unto a sin,
But greater sin to keep a sinful oath."

May God bless this confession and warning that I make to the good of all over whom it has any influence.

I have no disposition to brand my brethren who are Masons as hypocrites. I think many of you are good honest men; but you are deceived. Some how Satan has put a vail over your eyes; it can't be otherwise. I pray you and all others to examine this great evil with importunate prayer and a heroic determination to yield to your honest convictions.

It is in my heart to say again, God bless you and guide you in the path that leads to heaven!

I suppose all can see that I have made no effort to sustain an argument against Masonry. I simply tell my experience and convictions as a witness. Believing the facts I have learned teach that the existence of the institution is dangerous to civil and religious liberty; that the church can never enjoy real prosperity till delivered from its power and purged from its evil, I think I ought to bear the testimony I have.

And here I rest the case. If the Lord sees best to use it for the advancement of his kingdom, to him shall be the glory. The books advertised in this paper reveal its character, and whoever reads them with a disposition to learn the truth will not remain in ignorance of its deception, wickedness, and ruinous work. The work of Rev. C. G. Finney, D.D., late President of Oberlin College, has been a great help to me. Like most other books it has its imperfections; but it is the utterance of an *honest* man, replete with wisdom and full of inspiration. Recently it was put into the hands of one of our leading ministers whose praise is in all our active and progressive churches. In answer to an inquiry as to what he thought of it he writes: "As to Mr. Finney's book it has *amazed* and *convinced* me. I have never had any desire to become a Freemason. I now have an intense desire that all good men leave the whole institution to the devil with whom it evidently originated." I really wish all would procure it, read it with importunate prayer, and decide for themselves as to the character and claims of Freemasonry.

The *Christian Cynosure* is an able advocate of the reform against secret societies, etc., that keeps its readers well informed as to the importance and progress of this most desirable reformation. But the best guide from which to learn our duty is the Bible.

MARKET REPORTS.

CHICAGO, Jan. 26, 1878.

Hard Spring Wheat—Ruled quiet. No 1 Minnesota was in light request at $1 09 and No. 2 at $1.01.

Spring Wheat—Prices were weaker, and closed ¾c lower for gilt-edge receipts, and 2¼c lower for futures. The weakness was attributed to the less favorable tone of European market advices and the pacific tenor of foreign reports regarding European affairs. No. 1 sold at $1.04¼. No. 2 gilt-edge receipts sold at $1.03½ early, and later at $1.03¼ but at the close $1.02¾ was about the best price obtainable. Regular ranged nominally at $1.02¼ to $1.03, and closed at $1.02¼. No. 3 quiet at 98c and rejected sold at 87c. No 2 for future delivery fairly active at lower prices.

Corn—The market was fairly active at times, and, again quiet, with a decided weakness and lower range of prices. No. 2 sold early at 40¾ to 40⅜c for round lots, first sales car lots at 40c, and the market closed at 39¾ to 39⅜c. Rejected sold at 2?c. Sample lots slow at 26 to 27c for no grade, 30½c rejected on track, and 30½ to 31c for rejected free on board. No. 2 for future delivery weak and lower.

Oats—There was some demand for car lots of No. 2, probably for loading on vessels, with sales at about yesterday's prices, or 24c. There was scarcely any inquiry for future delivery, however, and the market ruled dull and easier, averaging about ½c lower. Rejected nominal. Sample lots sold slowly at 24 to 26c.

Rye—Was quiet and prices ½c lower. No. 2 sold at 50c cash, and seller February sold early in the day at 50½c.

Dressed Hogs—Were active, but only at lower prices, the sales showing 2½ to 7½c per 100 lbs. decline. A few lots light weights sold at $4.25, and a few small lots mixed as low as $4.20, but nearly all the sales were at $4.27½.

Wool—Dealers reported sales very small, but the stocks are also small, and as they have not got much on hand they are inclined to adhere closely to former prices. Washed wool, choice tub, 40 to 43, ordinary do. 36 to 39c, and black 33 to 33c. Fine fleece choice 39 to 40c ordinary 36 to 38. Medium choice, 38 to 40c, ordinary 35 to 37c, coarse, 33 to 35c. Unwashed quotable as follows: Choice fine, 24 to 26c, heavy, 20 to 23c, medium choice 26 to 27c, ordinary 24 to 26c, coarse 20 to 24c. Pulled wool 23 to 27c for super, 27 to 30c for extra short, and 33 to 36c for extra old. Dingy, poorly washed and stuffed wool, 2 to 10c less.

Cattle—Sales to shippers were at $3.75 for common to $4.85 for choice, generally at $4.20 to $4.80. Stock steers again ruled quiet at $3.70 to $3 50. The liberal offering of common stock caused a dull market, while the warm weather also operated against the trade. Sales at $3.50 for poor to $3.75 for choice lots mixed, generally at $3.75 to $3.25; closing dull.

Hogs—The demand was only moderate, and the feeling one of weakness, this being due to the heavy supply on sale, the lower prices on mess pork and other products, and the peace news from Europe. As compared with yesterday, values show a decline of about 10c per 100 lbs. The range paid was $3.75 for common to $4.05 for choice heavy, with most of the transfers $3.80 to $3.90 for mixed to good smooth packing grades. Shippers purchases were light, and generally at $3.85 to $3 95. The market closed dull, with a considerable number of unsold hogs in the pens.

Sheep—Quiet and weak at $2.50 poor to $4.50 choice.

New York Market.

Grain—Wheat dull; receipts 168,000 bu. No. 2 Milwaukee, $1.29; No. 1 Milwaukee, $1.33; No. 2 Chicago spring in store, $1.25; No. 3 red winter $1.34; No. 2 spring afloat, $1.25; No. 2 Northwestern, February, $1.28¾ to 1 28¾; January, $1.28½ to 1 29½. Rye firmer; No. 2 Western, 71 to 7 ½c. Corn heavy; receipts 113,000 bu; ungraded new Western mixed, 44 to 47c; old do, 59½c; steamer mixed, 55c; January, 52½ to 56½c; No. 2 January, 59 to 63c. Oats dull; receipts 4 ,000 bu; No. 1 white, 38½c; white Western, 39 to 39½c.

Wool—Quiet but firm; domestic fleece, 33 to 54c; pulled, 18 to 49c; unwashed, 19 to 30c.

Provisions—Pork easier and fairly active; mess $12 to 12.25. Beef quiet. Western long clear middles, 6c. Lard—Prime steam, $7.65 to 7.70.

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By Mail.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, FEB. 7, 1878.

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Notices.

—The General Agent and Secretary is lecturing in Sparta, Ill., and vicinity during this week and next.

PAST MASTER RONAYNE'S appointments are as follows:

Northwood, O., and vicinity from Feb. 4th to 21st, inclusive.

Batavia, N Y., 25th, 26th and 27th.

Hudson, Ohio, March 4th, 5th, and 6th.

Lima, Lagrange county, Ind., March 11th, 12th and 13th.

—The February meeting of the Chicago Christian Association will occur Tuesday evening, the 12th inst., at Carpenter Hall. Prof. C. A. Blanchard of Wheaton College will be present and address the society. A full attendance of the members and friends is desired. SECRETARY.

OHIO STATE CONVENTION.

The Anti-secret Association of Ohio will meet in the College Hall at New Concord, Muskingum Co., March 5, 1878, at 7 P. M. The exercises will be introduced by an address of welcome from Rev. Dr. Paul, President of the College. Able speakers from various parts of the State are expected to be present and to address the Convention. Will not the friends of our cause, the cause of light and religion, of liberty and impartial justice, rally from all parts of the State? Remember the important object for which the Ohio Association was organized and for which this Convention is now called, namely, to enlighten the public mind respecting the evils of organized secretism and to seek by all lawful means to remove them from both church and state. Is not this an object worthy of much effort and self-sacrifice? Dear friends, let us have your sympathies, your prayers, and if possible your presence at this Convention. We believe the Lord will be there.

By order of the Executive Committee.

WM. WISHART.

Topics of the Time.

The following unvarnished and, we fear "o'er true tale" comes in the *Primitive Christian*, the organ of the Brethren church (Dunkers): "A correspondent to the Lewistown *Sentinel* from Chicago, gives its readers a little insight of the state of religious affairs in that city. He says: 'The question receiving the attention of these people now is, 'Is there a hell?' You would judge by their conduct that there was no such a place, and I think a very large majority have decided that there is none. On Sunday I went to the M. E. Centenary church to hear Dr. Thomas, who has raised quite a stir here, discussing this question of hell. The house was packed so that there was not even standing room, and every time the preacher made a point he was applauded by stamping feet, clapping hands, etc. When the Rev. Dr. said that he applauded the infidelity that stamped to the ground the dogma that hell was a lake of fire and brimstone, he brought the house down; the applause continued quite awhile, so that he had to wait until it subsided before he could go on. I thought it was queer conduct in an M. E. church, but I am told they do it in other churches too.' The same writer describes another custom in their churches which he says is extensively practiced. When they want to raise money for church purposes they have a church fair, and then they guess at the weight of a certain young lady. Ten cents a guess. Now such things occur in the Chicago churches, and it is certainly not surprising that the idea of no hell is favorably received." This discussion has perhaps been more animated here than at any other point in the country; not only every pulpit contributing to it but professors of theology, clergymen and others outside the pulpit sending out their ideas through the daily press. In the midst of all the clashing of ideas the *Tribune* suggests the doctrine of "annihilation" to all parties as the easiest way to dispose of all the difficulties which seem to arise about every other view. The idea is as cold and unsatisfactory as atheism. While all this debate cannot change one jot or tittle of the Word of God, its effect will be to unsettle weak minds; and, in their blindness and indifference to the future state, the wretched and world-weary will find a weak antagonist in their own bosom to the terrors of self-destruction. The list of suicides will be the only gainer for the debate.

Dr. Reynolds, the leader of the Red Ribbon movement has been spoiling the spoilers in several sections of Chicago. His work has been confined chiefly to the South and West divisions, and, although thousands have taken the pledge, it is yet too early to estimate the results of his work in the moral elevation of the community. In Rockford and elsewhere the popularity of the red ribbon has nearly destroyed the liquor trade, and if the work is permanent, there is no question of its good result. The difference between Mr. Reynolds' ideas and Mr. Moody's is simply, that the latter makes salvation from drink a part of regeneration. Mr. Reynolds does not go so far though teaching and believing the necessity of God's help. This week, Mr. Cremino, a reformed drinker and liquor seller, is holding meetings every night but Wednesday in Carpenter Hall, under the auspices of the Chicago Christian Association.

The Eastern belligerents have kept the world waiting with mixed apprehension and amazement for another week, when it is at last announced that the terms of the armistice were signed last Thursday, and an "order suspending hostilities will be dispatched forthwith." The delay of the past fortnight looks like Russian strategy, for their armies now hold every route leading out of Constantinople being stretched across from the Black Sea to the Sea of Marmora hardly fifty miles from the capital. The Turkish fortresses on the Danube and Erzeroum are surrendered, and the victors have penned up the isolated strongholds of Varna and Shumla. Turkey will hereafter exist only in Asia. The terms of peace as signed are modified slightly from the first report and are as follows: 1. The erection of Bulgaria into a principality. 2. A war indemnity, or territory in compensation. 3. Independence of Roumania, Servia and Montenegro, with increase of territory for each. 4. Reforms is Bosnia and Herzegovina. 5. An ulterior understanding between the Sultan and Czar regarding the Dardanelles. 6. Evacuation of the Danubian fortress and Erzeroum. Great rejoicing at St. Petersburg and great relief at Constantinople followed the announcement of the armistice; while the diplomats of Europe are perplexed with each new turn in this kaliedescope of war. The British Parliament spent some time in debate last week and then postponed the matter till Monday, when Gladstone was expected to take the floor. There is a general movement for a conference at Vienna to settle questions of international commerce, and perchance to worry over the old treaties that have been wiped out in blood.

WHERE ARE WE DRIFTING?

BY REV. H. H. HINMAN.

I have been led to ask this question in view of what seems to me the alarming decline in morals and doctrine in the Congregational churches in Wisconsin. In the year 1868 the General Presbyterian and Congregational Convention of Wisconsin with great unanimity condemned all organized secretism, and especially the institution of Masonry. Now a large and increasing number of the Congregational ministers are Freemasons.

I recently listened to a public address from a Congregational pastor in defense of Masonry, in which he said of a member of his own lodge, a notorious infidel and scoffer at religion, that if he was a good Mason he would live a blameless life. I yesterday listened to the pastor of the Congregational church at Tomah on the subject of future punishment. The sermon was one of decided ability, and well calculated to unsettle the minds of the people in in Bible truth, and to discredit evangelical doctrine.

He held, first, that all sin must necessarily be punished.

Second. That the punishment of sin consists in its natural consequences, and especially in the reproach of conscience.

Third. That the consequences of sin must last as long as sin lasts, and therefore if sin was eternal, its results would be eternal.

Fourth. That man, as a moral agent, could at any time cease from sin, either in this world or the world to come, and that when sin ceased, its results would cease.

Fifth. That the Bible does not positively affirm that men will, or will not repent in the other world; that great and good men take different views of this matter, and either view was Scriptural.

Sixth. That it might be, and probably was true, that some persons loved sin so well that they would accept its consequences rather than give up its gratifications, and that in that sense, hell might be eternal.

Now this doctrine if true would do away entirely with the forgiveness of sin, the atonement, the new birth, and a future retribution for the wicked. It contradicts the well-known fact that the reproaches of conscience diminish as men become hardened in sin, and it makes hell to be a somewhat unpleasant inci-

dent to a life of sin, but if the sinner in hell shall find his condition uncomfortable he can at any time take a seat in paradise; having only to submit to this inconvenience, that he will be obliged to leave off sin.

To sustain such a gospel financially might require extraordinary methods, but I had supposed that selling women at auction, even "for one evening only," belonged to the past. I can understand how a man that would go into a lodge hoodwinked and haltered, might buy a woman in "sheet, pillow-case and mask;" but I did not know that a Congregational church would patronize a hotel that keeps an open bar, and a gambling and drinking saloon. The following slip from the Tomah *Journal* tells what did take place:

AUCTION.—An auction sociable will be held at the Boyington House on Monday evening, Jan. 21st, for the benefit of the Congregational Society. At this social the ladies are to be sold—*for one evening only*—to the highest bidder. After the company has assembled the ladies will retire to a private room and don long, loose garments, (each lady bringing a sheet, pillow-case and mask for that purpose.) They then repair to the auction room and are struck off to the highest bidders. After the auction, each gentleman will devote himself entirely to the lady he has bought, and she will receive no other attentions. There will be a variety of games, music, &c. Masks thrown off at refreshments, A good time is anticipated, and all are cordially invited.

I will add, that to the honor of the ladies of Tomah, it was found necessary to substitute a number of men and boys who in disguise were sold as women. Now is this the faith of the holy Apostles and the Puritan fathers? Where are we drifting?

SINS IN HIGH PLACES THE GREATEST OBSTACLES TO REFORM.

BY ENOCH HONEYWELL.

When important parts of Gospel law are ignored, even violated, in a nation, both in its popular churches and in its legislatures, then reformers have a hard task before them. We then have to wrestle against principalities and powers, against the rulers of darkness and spiritual wickedness in high places. So it was when slavery ruled our national government; and so it is now, for Masonry is to-day clutching at the helm of the nation and controlling many of its sacred pulpits. Legislatures, too, make and empower license-boards to sell indulgencies to groggeries for making drunkards. They also charter secret dens, each of which binds its members to hide its plots and crimes from the civil law on penalty of death.

When such states and such churches are purified, then the great crimes that now sit enthroned and nurtured in their pavilions will sink and die in their own corruption. When any person who dares think for himself sees the pulpit filled by one of these oath-bound clansmen, he feels that the Gospel comes to him through a polluted medium. Honey, if mixed with gall would be distasteful.

How shall we remove these clogs and defilements? We answer, let all who are blessed with easy speech try to convince honest members of the church that a Christian church is responsible for every contagious and fashionable crime that it protects and fellowships. Outsiders look to the church for their standard of morals as well as of Christianity, and they should not be led astray. Ask each intelligent brother if he would like to see his church bind every member to have his throat cut, his tongue torn out, brains broiled and bowels burnt if he ever tells outsiders what his preacher says? And as proof that these penalties are a part of Masonry show him Bonayne's affidavit and a tract headed "Young Men of America," and the proof is made as clear as was the guilt of Judas. The pure, unstained church is a gift from Heaven, and is the salt of the earth. But pro-slavery churches once stood right in our way of breaking the prisoners' chains, till God suffered the bullet to do what he had ordered the church to do; and it could have done it peaceably, but it refused to obey. Thus it seems that such churches were responsible for the half million lives and the billions of money lost by the rebellion. Will pro-Mason churches dare to make us as much more cost? I speak of slavery to show that the stupidity that fed that institution then feeds Masonry now.

Let all who profess Christianity be consistent, and let their own God-given conscience guide them, instead of making a depraved public opinion their Lord and master, and the strongest masked battery that Lucifer now commands would soon be silenced.

Weak Catholics once honestly thought that heretics ought to be burnt alive; having no rights that a Catholic is bound to respect. When a pure Gospel rules the people, then neither church or state will any longer dare harbor sly dens of conspirators, nor protect or respect statute laws for making drunkards. Reader, God orders you and me to to help make this change; and I have good testimony that labor on the Lord's side is not lost. For here in Altay, N. Y., every young man for the last eight years has read tracts given by me; and but one has been decoyed into a Masonic lodge. Previous to this nearly all were roped in. The one after being caught in the lodge as above, said to me, "Jesus was mad because a fig-tree, though out of season, had no ripe figs on it." But hear Christ himself touching secretism, Matt. 24: 26, "If they say, Behold he is in the secret chamber, believe it not."

Now, brother workers, as I have been a practical sharer in the weal and the woe of the world for eighty-nine years, will you not read and weigh what I say here, and adopt my views just so far as you find them right? I ask you to continue spreading light before our boys, for if all our millions of tracts sent out have been as well blessed as those read in Altay, we may safely believe that tens of thousands are now free who would otherwise have been bound in demoniac shackles for life. If slavery was, (like the pampered snake fed by the farmer) warmed and fed in pretended churches till it grew wanton and fired on Fort Sumter, then take care that another snake shall not be made equally wanton; for to-day our grown boys are saying: If preachers and deacons can be Masons and not sin, why not we too? They forget that Paul says, "It is a shame even to speak of the things done of them in secret." Are not these and other evil influences, sending souls to perdition? Dr. Gunn, author of a large medical book, answers for that of tobacco. He says: "The deadly poison of tobacco—twin sister to alcohol—is working greater physical devastation to this generation than can possibly be believed."

SEVEN IMPORTANT QUESTIONS.

BY REV. M. L. VORHEIS.

1. Are you in a state of sin? "Sin is the transgression of the law." 1 John 3:4. "Sin when it is finished bringeth forth *death*." Jas. 1:15. Flee from such a state.

2. Are you in a state of justification? "There is therefore now no condemnation to them that are in Christ Jesus." Rom. 8:1. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5:1. According to these passages the justified are free from all condemnation, and have peace with God through our Lord Jesus Christ. Is this *your* experience?

3. Are you in a regenerate state? "Ye must be born again." John 3:7. "If any man be in Christ he is a new creature; old things are passed away; behold all things are become new." 2 Cor. 5:17. "Regeneration is a change in man by the Holy Ghost, by which the dominion of sin is broken, so that, with free choice of will, he may serve God and keep his commandments."

4. Are you in a state of preservation from sin? "He that committeth sin is of the devil." 1 John 3:8. "Whosoever is born of God doth not commit sin." 1 John 3:9. Rev. Chas. G. Finney says: "How perfectly chilling and horrible for persons to oppose the idea of deliverance from sin. Suppose a wife should say to her husband, 'I love you *some*, but you know I love other men too; and you certainly must be aware that all women are frail creatures, and indeed you know I expect to fall more or less, as it may happen, every day I live; so that you certainly will not expect from me anything so impracticable and fanatical as unblemished virtue! You know we have none of us any idea of being perfect in this life—we don't believe in any such thing.' Now, is this woman a wife, and does she think and talk in this way about conjugal fidelity? And yet this is not to be compared in shocking guilt and treason with the case of the Christian who says, 'I expect to sin every day I live,' and who says this with unmoved carelessness."—*Sermon on "Death to Sin through Christ."*

5. Has inherent depravity still a place in your soul? "The heart of the sons of men is fully set in them to do evil." Eccl. 8:11. Bishop Hamline says, "Moral depravity is not in action or deed, but lies farther back, and deeper down in our nature, at the fountain head of all activity and character. It is enmity to God, and like the fatal worm at the root of the vine, withers every green leaf."—*Sermon on Depravity.* "The spirit of sin, or inbred sin, technically called original sin, because inherited from Adam, is the state of heart out of which acts of sin either actually flow or tend to flow. Until this *state* is changed the conquest of love over the soul is incomplete."—*Dr. Steele in "Love Enthroned," p. 37.*

6. Is it possible to be entirely delivered from this inbred sin or moral depravity? "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7; in verse 9, "from all unrighteousness."

In his "Plain Account of Christian Perfection," p. 64, Mr. Wesley, in answer to the question, "What is Christian Perfection?" says it is "The loving God with all our heart, mind, soul and strength. This implies that no wrong temper, none contrary to love remains in the soul, and that all the thoughts, words and actions are governed by pure love."

Rev. Luther Lee says, "Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement has power to cleanse from all sin; whereby we are not only delivered from the guilt of sin, which is justification, but are washed entirely from its pollution, freed from its power, and are enabled, through grace, to love God with all our hearts, and to walk in his holy commandments blameless."

7. May this blessed experience be attained *instantaneously?* "Purifying their hearts by faith." Acts 15:9. "In no part of the Scriptures are we required to seek holiness by gradation. We are to come to God

as well for an instantaneous and complete purification from all sin, as for an instantaneous pardon."—*Clark's Theology, p. 208.*

Depravity can no more be grown out of a soul by a gradual process than weeds can be grown out of a garden. The last root and fiber of it must be taken out. Rev. J. A. Wood says: "The nature of inbred sin is such as to exclude the idea of its improvement in any sense. It is evil, and only evil, root and branch, bud, blossom and fruit. It connot be improved by pruning, changing, directing or correcting; *it must be destroyed.*"—"*Purity and Maturity,*" *p. 156.*

Reader, has this complete work of grace been *accomplished in you?* If not, come immediately to Jesus Christ whose blood is the "fountain for all sin and uncleanness," and wash and be made every whit whole. "Wherefore he is able also to save to the uttermost, all that come to God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple." Rev. 7:14, 15.

West Belleville, Ill.

[From St. Thomas Journal, St. Thomas Ont.]

Masonic Amenities.

To the Editor of the Journal:

A curious circumstance in reference to the Masonic quarrel now going on in Ontario has just come to light, principal actors being Mr. W. W. Oakes, lately of St. Thomas, and St. David's lodge here, which shows the spirit of animosity that exists between the contending parties. Mr. Oakes, while here, joined Delta lodge, No. 4, under the Grand Lodge of Ontario, and afterwards removed to Rosewood, Florida. While there a letter was sent from the secretary of St. David's lodge addressed to "The secretary of Rosewood lodge of Masons, Florida." The letter was as follows:

"A man by the name of Wallace Oakes has come to your city and claims to be a Mason. He is a member of a clandestine body that is not recognized anywhere. I am directrected by our Master to warn you to be aware of him. Yours, etc., etc."

The contents of this letter having been made known to Mr. Oakes, he sent the following reply:

Rosewood, Fla., Dec., 1877.

The Secretary of St. David's Lodge: I have been made acquainted with the contents of a letter written to the secretary of Rosewood Masonic lodge, and I would say that your very benevolent and generous act has recoiled on your own head, and would farther inform you that such steps have been taken that at the next meeting of the Grand Lodge of Florida her doors will be thrown open to admit and welcome all members of the Grand Lodge of Ontario. I feel it my duty to give you a few words of advice. If you are ignorant of the grounds upon which Ontario Masonry rests; or if, knowing them, you blindly and wilfully oppose the justice of their claim, the advice in either case will be wholesome. First, you had better inform yourself of the legality of the grounds upon which Ontario Masonry rests, and the justice of their claims as conscientious and consistent Masons from the so-called Grand Lodge of Canada. Then inform yourself of what constitutes a "clandestine body," before you make use of the word—only to be laughed at and held up as a pretty specimen of Canadian intelligence. Then, again, if you know the justice of their cause, I would advise you not to "kick against the pricks," for there is no power on earth that can hinder their final triumph. And when the day comes there will be such a sifting out and holding up to public scorn that you will wish that you had been guided by common sense and not by a dogged wilfulness. Do I not understand the principles of Masonry as well as you? Am I not as well versed in its ancient and modern history? Do I not understand its workings and manifestions as well as any other man? Do I not comprehend the depth of its charity, the length of its benevolence, the length and extent of its temperance and Christian principles? Do you, or any of your so-called Masons, dare to say that yon understand all the principles, and yet openly and unblushingly violate every given principle? Can you deny it? No, though you should be the very "Father of Lies" you dare not. What has given rise to the Anti-mason society of the United States which far out-numbers Masonry, but the lack of practicing these principles? Why have you 16,000 demitted Masons in Canada? Because you have totally failed to live up to the principles of Masonry, and honest Christian men could not fraternize with those who not only violated every given principle of Masonry, but of true and benevolent manhood. It is true you are in possession of the secrets and workings of the order. It is also true that your order has proved recreant to that trust. You have divulged them to the outside world, which is in opposition to the most emphatic command of Masonry. You retain the form of Masonry, it is true, but I ask you in all soberness of thought and reflection, Of what earthly use is the casket when the gem is lost? and I ask you to ponder well the subject and ask your own heart if what I have stated is not true? Our object is to restore Masonry to its proper standard. Is it a benevolent institution? Then we should exercise benevolence in its broadest sense and not in that grudgingly narrow-souled manner which has always characterized the Grand Lodge of Canada. Is it a charitable institution? Then we should exercise charity in the true acceptation of the term, and not in miserable stinted dribblets, and not in a manner so tardy that the charity ceases to be a blessing. Are its principles moderation and temperance? Then we should shut the curse of intemperance out of our lodges and from our social gatherings, and not invite the demon Destruction to lay prostrate our brother by the free and unlimited use of liquor which you countenance and invite in your lodges, and upon every possible occasion in and out of your lodge. Here is a fact as broad as the heavens, that the use of liquor in your lodges has ruined more Masons than all other causes, and you sanction the course they pursue by adherence to such a body. You countenance these evils by holding forth the shell that contains them, and are so lost to all sense of shame and manhood by your association that you have consented to write such a letter to warn Masons to shun the man who has the manhood to come out and say to the world that he will not lend his influence to perpetuate such crying evils, and has been one of the few (and now many) to advocate the reform principles, and stand willing to live, and if need be, to die by them.

I remain yours in a much more kindly and generous spirit than has been shown me.

W. W. Oakes.

It is to be regretted that so much venom should enter into a dispute of this kind, and although we can say but little as to the causes of the dispute, yet we regret that any body of Canadians would endeavor to injure a fellow-countryman in a foreign land whose only offence was to disagree with them on a matter of this kind, and we must say that Mr. Oakes appears from his letter to be able to hold his own. Justitia.

St. Thomas, Jan. 16.

"*Seest Thou Their Abominations?*"

Reference was made in these columns a week ago to the part taken by the D. Ds. Tiffany and Deems at a Masonic ceremonial in New York. We find the following account in the *Christian Radical*, republished from the New York *Sun* of recent date:

The Grand Lodge room of the Masonic Temple was filled by Masons and their families last eveniug, the occasion being a lodge of sorrow in commemoration of thirteen members of Crescent Lodge 402.

About 8 o'clock the lodge room was filled, and after the lodge had been formally opened, Mr. Johnson, organist of Crescent Lodge, played a funeral march. This was followed by a prayer from the Rev. C. F. Deems, chaplain of the lodge. The Worshipful Master sat in the center of the stage; on his right was the Rev. Dr. O. H. Tiffany, the Rev. Mr. Deems being on his left. On the slender pedestal in front of the Worshipful Master were a human skull and a lighted taper. On the floor in front of the stage was a velvet covered catafalque about three feet high, two feet wide, and six feet long, and on the top was a lambskin apron. At each corner of the catafalque was a tall candlestick holding a lighted taper, and on the sides were small shields bearing the names of the deceased members. At the right side of the stage, on the floor, was the altar of incense, with a horn on each corner, and a low-twelve bell at the base. At the left end of the stage, several feet in front, was the altar of sacrifice. At each end of the platform sat a Knight Templar, with belt, sword, gloves and plumed hat. Each held a small tin cone in his hand, that was used as an extinguisher of the taper that stood at his feet.

After a chant by a quartet, Frank F. Van Derveer, W. M., delivered an address on the object of the evening's session, and that was followed by readings from the Scriptures by the Rev. O. H. Tiffany. As he ceased reading, the lights were turned down to almost darkness, Brother Tiffany standing, and Chaplain Deems kneeling in front of the Ark of the Covenant, which stood on the edge of the stage. The incense on the right altar was lighted, the bell was sounded twelve times, and the oil on the altar of sacrifice was ignited. The Knights at the corners of the catafalque arose and placed their extinguishers on the four tapers, and then retired to a room at the right of the stage. The Rev. Dr. Deems prayed while still kneeling. Then he and Mr. Tiffany took their seats; the W. M. retired previous to the lowering of the lights. Bro. Henry Maas sang a solo, "If with all your hearts," from Mendelssohn. As he ceased Brother Johnston began a dirge on the organ.

At that instant the door of the room on the right of the stage was opened, and the Marshall of the procession appeared. He was followed by the Master of Ceremonies; behind him were six Knights as guards of honor, carrying a coffin covered with velvet; on it rested their plumed hats. Next were thirteen brothers in black dominoes and hoods, who carried torches; then the W. M., and after him two deacons and two stewards. The thirteen brothers in cowls represented mourners for the thirteen deceased members. The W. M. wore a silk hat, and carried a wreath of evergreens. The procession marched around the large room, and stopping between the stage and the catafalque, placed the coffin thereon. Some flowers were laid on the top by an officer after the guard of honor had sat down on both sides of the catafalque. Then the march was resumed, and the room was circled five times more, the guard of honor keeping their seats, a dirge being played meanwhile. When the procession stopped again, a solo, "Angels ever bright and fair," was sung by Mrs. Ella Tavaris. The W. M. addressed the lodge briefly, and placed the wreath of evergreens on the coffin, the guard of honor rising. The members in dominoes retired, the guard of honor resumed their seats, and Dr. Tiffany read from the Scriptures.

The light was suddenly turned on, the organ pealed, and the W. M. took his seat on the stage, still wearing his silk hat. Then, as the quartet began to sing, "Rest, Spirit, Rest," the tapers at the four corners of the catafalque were lighted, the flames on the incense altar and the altar of sacrifice were extinguished, the taper was returned to the W. M.'s pedestal, and the guard of honor sat down, and were seated until the end of the ceremonies."

There are different ways of preaching against errors and sins. Sometimes it is necessary to speak in opposition to practices that are common with friends we highly esteem, and with Christians for whom and for whose churches we have profound respect. And it can be done so as to avoid all offense. Indeed, they who differ from us will respect us the more if we assert in a dignified way our beliefs, always claiming for ourselves the courtsey which we extend to them. When men grow truculent and abusive, they defeat the end they have in view, and bring reproach upon a cause they would wish to foster. A faithful, discreet seasonable declaration of our convictions on questions respecting which Christians honestly differ, will conciliate and strengthen rather than irritate and estrange.—*United Presbyterian.*

Religious Intelligence.

—Moody and Sankey begun revival meetings in Springfield, Mass., on Sabbath day and will remain six weeks, visiting New Haven March 15th. A large tabernacle is being built for them there.

—The revival in the College and church at Wheaton continues with growing power. Thursday, Jan. 31st, being observed as a day of fasting and prayer for colleges throughout the country, the church united in keeping the day, with glorious results. The usual morning exercises of the institution were prolonged and followed at eleven by a general religious meeting which continued over three hours with unabated interest, President Blanchard conducting it. The evening showed yet more gloriously the power of God unto salvation. Several were added during the day to the number of those rejoicing in a new-found hope, which must be no less than twenty-five. The meetings are continued during the present week. This gracious work is of a quiet, permanent character, and is more interesting since it is carried on without the leadership of pastor or evangelist, the professors of the College and other members of the church conducting all the meetings as well as the Sabbath services.

—Dr. Wallace, whose presidency of Monmouth College lately closed by his resignation, has accepted the call from the United Presbyterian church in Wooster, Ohio, where he has just taken up his residence. It is expected that he will be installed in his new work at the next meeting of the Presbytery, April 16th. Dr. Wishart has been appointed to preach the installation sermon, Rev. D. H. French to deliver the charge to the pastor, and Rev. J. P. Robb to charge the congregation, Judge Downing to read the edict. The Rev. Dr. W. J. Reed, of the First United Presbyterian church at Pittsburgh, is mentioned as the probable successor of ex-President Wallace at Monmouth.

— The Hartford *Courant* thus speaks of Messrs. Moody and Sankey, and their work in that city since the beginning of the year: "It has been a remarkable sight, something never before witnessed in Hartford, to see such great audiences assembled two or three times a day, to listen to the Scripture teachings of an unlettered man, whose strength is to be found in his plainness of speech and his earnestness. Mr. Moody's stronghold is the Bible. In every address he has brought the great truths of the Bible home to the hearts of his hearers, in a manner to make them feel that it is the Book of books for every-day life. There is no fear that such teaching can do any harm. On the contrary it has doubtless accomplished a great good in quickening the faith of professed Christians, and leading many others to accept the Bible as their guide. He has not endeavored to teach faith in any particular creed or to upbuild any sect, but to preach Christianity as the faith to live and die by. He has spoken earnest words against all dishonesty or sham, in business or morals, and by endeavoring to lead men to live Christian lives has done a great work for the benefit of society at large, by encouragement to lives of honesty, temperance and unselfishness. There is always need of such work as this in this world, where the contest uetween good and evil is often an bnequal one.

—Rev. R. S. Arton, Secretary of the Evangelical Continental Society, writes: "Everything tends to show that a new era is dawning for France, and that opportunities for the preaching of the truth will present themselves such as have never been known before. In these circumstances the Evangelical Continental Society are anxious to increase the amount of work they are doing in that country; but alas! unless our funds are greatly enlarged we must in the approaching months do less instead of more. Recent events have crippled the resources of French Evangelical Societies, and therefore it is at such a crisis as this that they more especially need our aid. 'Come over and help us,' is the cry that reaches us from across the Channel."

—The Archbishop of York has declared publicly that he is in favor of opening the English churchyards to the Non-conformists, and their religious services. It is reported that Lord Beaconsfield, and others of the cabinet, making a majority of the whole, are willing to concede the Non-conformist claims.

—Mr. Thomas Spurgeon, son of Rev. Charles H. Spurgeon, of the London Tabernacle, is preaching very successfully in Australia, where he has gone to recruit his health.

—One of the Presbyterian missionaries in Beirut, Syria, speaks hopefully of the work now going on there, in spite of war and warlike rumors. "The whole Moslem world is being shaken. Many a door with rusty lock and hinges will fly open. Liberty of conscience must be the gainer from the conflict. It cannot be that so tens of thousands of innocent men, women and children are to be slaughtered in vain. We thank God for peace and liberty here to preach and print the Gospel."

—Letters from Japan announce the death of Rev. Peter J. Gulick at Kobe, at the house of his son, Dec. 7, of pneumonia, in his eighty-first year. Mr. Gulick was one of the early missionaries to the Sandwich Islands, going there in 1827, and remaining until 1871 or '72, when he went to reside with his son in Japan. His life has been a long and useful one, and his death was peace. He leaves a wife, daughter, and six sons, all of them, except possibly one of the latter, in the missionary service. Two are in Spain, three in Japan, and one in North China. Three sons and one daughter were with him when he died.

News of the Week.

—Apprehension exists among army officers of a general Indian war when spring opens. Later dispatches from Dacota state that General Miles reports from Tongue River, Jan 25, that the main body of his command has taken the field, and he is awaiting the arrival of 150 recruits now at Fort Snelling, before following in person. He reiterates his information that Sitting Bull is on this side of the line, and wants to know what his status is from a government standpoint. A courier leaves in the morning with a reply from General Terry. Miles' field force will go to Fort Peck and operate from that point. The traveling correspondent of the *Press and Dakotian* sends word from Fort Randall that 1800 of Red Cloud's Indians have left the Agency, going north; also that Indians assert that all the fighting bucks at that agency will cut loose early in the spring, and follow the general northward trail. Spotted Tail's Indians are secretly buying fat ponies, and making other suspicious moves.

—At 6:30 on the evening of Jan. 31, the steamship Metropolis, from Philadelphia, for Para, Brazil, went ashore on Currituck beach, on the N. C. coast near the Virginia line, during the prevalence of a furious southeast gale. Great confusion prevailed on board. Owing to the fury of the gale and roaring of the surf, the orders of the officers could not be heard. About fifty of the passengers and crew were washed ashore. About 100 are believed to be lost. From some of the sailors who arrived at one of the signal stations it appears that the vessel had encountered heavy gales from the southeast for the last twenty-four hours, and when she struck she was heading about south-southeast. The vessel swung broadside to the surf, which made a complete breach over her, and washed many of the people overboard into the sea. Later inquiries proved that the vessel was rotten and unseaworthy, and a rigid investigation will probably follow.

—The Greeks are tardily beginning war against Turkey. A dispatch from Athens, Feb. 3 says: "Ten thousand Greek regulars and many thousand volunteers are crossing the frontier from Lanisa to-day in three divisions. The commanders have orders not to attack the Turkish troops, the object of entering Turkey being to prevent the massacres of Christians consequent on insurrection. This determination has been communicated to the Turkish Minister, who does not seem to consider it sufficient to warrant a rupture of diplomatic relations, as he is making no preparation for departure."

LONDON, Jan. 30.—The Central Committee of the Red Crescent Society telegraphs from Constantinople an appeal to all kindred committees of the Red Cross, all benevolent institutions, and all kind hearted men of all countries. It says that a considerable number of wounded soldiers are flocking into Constantinople from all parts of the country. To add to the general calamity small pox and typhus have commenced among the refugees, and efforts are making to send them to Asia. It is apprehended that the increased population of Constantinople will occasion a scarcity of provisions unless there is some special effort from without to replenish the stores. Eight thousand refugees arrived Monday. It is impossible for all to find shelter. Many are huddled in open sheds, knee-deep in mud and water. The wholesale exodus from Roumelia is unabated.

TIDINGS FROM WESTERN MISSOURI.

The last *American Freeman* contained the following letter. We have also received a statement of the whole case, which will be of the greatest interest to all our readers, but cannot appear in this number for want of room:

LEESVILLE, Henry Co., Mo.

EDITOR FREEMAN: Perhaps you would like to know what the reform is doing here. It is on the increase and will so continue for it has truth for its motto and victory must be its end. I belong to the old Pedo-Baptist church, that has for over forty years closed its door against Masonry and kindred societies which are forbidden in God's Word and have no place in the church of Christ. This is our faith and we show it by our practice. The lodge cannot stand before Christ and the light.

One Master Mason of the Leesville lodge has renounced it and is going to give a public lecture next Thursday night. The excitement is running high and the lodge is quailing and must fall for no hand can stretch out against Christ and prosper.

We have just had a specimen of Masonry in our public school. Two trustees who are Masons last Monday ordered the teacher to quit his school and when asked the reason was answered, "You are a perjured man and are telling the secrets of Masonry everywhere." He denied the charge, but handed them a copy of Ronayne's expose and told them they knew it to be a true one. This he had affirmed and would continue to affirm. This is the gentleman who is to deliver the lecture mentioned above.

I hope you will stand on the walls with your trumpet, the *Freeman*, until all the lodge-bound ones are made free. JAMES L. BRIGGS.

Reform News.

DISCUSSION AT VIROQUA, WISCONSIN.

After giving three lectures in Viroqua to crowded audiences, to each of which there was a brief response by the members of the Masonic fraternity, notice was given that on Wednesday of the next week the Masons would reply. I proposed to the Worshipful Master that we should have a joint debate, which for his sake should be confined to Exoteric Masonry according to certain established Masonic authorities. This was declined, and I was informed that no discussion or reply would be permitted.

According to arrangement a full house assembled and the W. M. spoke an hour and a half. He held that the name of Christ was excluded from the lodge because Masonry embraced all religions; that the prayers of Masonry were right because they were prayers for right things; and that the whole institution was good because it enjoined charity, and in the lectures taught morality and loyalty to the government. There was more than ordinary candor in his discussion of the subject. He was followed by an able lawyer who spoke on the antiquity of Masonry, reading largely from the American Cyclopedia, by which he showed that the Dionysian artificers had existed as far back as the building of Solomon's Temple; that there had been societies known as Freemasons from an

early period in English history, and that at 1817 the society ceased to be operative and became speculative.

He was followed by the pastor of the Congregational church in a speech of thirty or forty minutes. He said he had been a Mason for twenty years and had seen no evil in it. He thought it a very ancient institution, and he too traced it to the Dionysian architects. He thought Masonry would make anyone a good man. He said of the infidel who preceded him that if he could not be a Christian it was a great thing to be a Mason; and that if he was a good Mason he would live a blameless life. Of Mr. Finney he said he was a great and good man, but a fanatic, and he saw no reason why he ever left the Masons. He then intimated that no one did or could know anything about the secret part of Masonry unless he had been initiated, and that all that had been said on that subject was false. He compared the statements about Masonry to ghost stories, and held that they were equally entitled to belief.

On the following evening I had a full house to hear my reply. Of course much that had been said was conceded. On the antiquity of Masonry I said that by the authorities quoted the ancient mysteries including the celebrated Dionysian artificers were pagans,—worshipers of the sun;—that the worship of Osiris, Bacchus, Brahma, Vishnu and Siva, with all the horrid and disgusting immoralities were the special object of these ancient societies, and that Speculative Freemasonry was the philosophical development of the ancient sun worship. I showed that Masonry by the authors quoted professed to regenerate men and make them holy without Christ. I held that to preach Christ on the Sabbath and Masonry in the lodge was to preach another gospel. I said that if Mr. Finney was a good man, he spoke the truth, and that the insinuation that Masonry had never been revealed was lying insinuation.

I closed my work there, grateful to the Christian church and other kind friends, and hopeful of good results. Yours,

H. H. Hinman.

Expositions in Kosciusko County, Indiana.

Silver Lake, Ind., Jan. 22, '78.

An account of Bro. Ronayne's lectures here will be interesting to the readers of the *Cynosure*. We rejoice that he has made us a visit, as he has so effectually shown up the extreme folly and wickedness of Masonic ceremonies that it is presumed by all sensible persons who heard his lectures that Masonry can never regain the slightest foothold here, unless the people should retrograde to a state of barbarism. When the institution is plainly shown to be anti-Christian, what more is needed to condemn it? When it is shown that its secret workings are evasive of law so as to protect the thief, the swindler and even the murderer from its penalties, it is self-accused, self-condemned.

The first, second and third degrees were conferred upon a volunteer candidate by Mr. Ronayne before a large audience at Yellow Creek and Silver Lake, places about five miles apart, and I think I can safely say that Masonry would have hard work to rear its head or maintain a respectable lodge wherever such an exhibit is made; to say the least they need not count on any accessions to their numbers in the life-time of the present generation; and it is to be hoped that this method of striking the blow at Satan's stronghold may be followed up by Mr. Ronayne and others of a like fearless stamp, till not a vestige of secretism will assume any popularity, and till our government shall legislate against it.

Yours truly,

G. S. Freeman.

Bro. Rathbun and the Michigan Work.

Butler, Mich., Jan. 30, '78.

Bro. K.—I wish with your permission to speak, through your true and tried paper, a few words to the friends of our reform work in Michigan, and of our devoted and efficient Agent and Lecturer, Bro. D. P. Rathbun. All reforms as well as departures from truth and right have commenced with a few supporters and advocates; and the mass are far less ready to follow the former than the latter. Leaders in real reforms have to bear the burden in labor, expense, and persecution; and often, when they apply to professed friends of the cause, and those that are really so in judgment, they are met with the old question to Gideon by the princes of Succoth, "Are the hands of Zebah and Zalmunna now in thy hand, that we should give bread to thine army?" (Judges 8: 6.) Is the battle fought and the victory won, if so I will help?

We have a large number who are in word and judgment friends to our anti-secret reform, but all do not sufficiently feel the obligation to identify themselves with the work, but look at their own personal affairs, and with the closeness of the times think they have all they can do at home, and others will carry this work on.

Now, brethren in Christ and in this reform, this feeling and practice will not bring about any reform, and especially this great work in which we are engaged. Men in the lodge, professed Christians and church members too, who think they can't give a dime to send the Gospel abroad, nor hardly a dollar a year to support it at home, give liberally of money and time to support lodges and build halls, and allow them to be used for dances and frolics when built.

Brethren and friends, shall we not be equally liberal to sustain a good cause. Bro. Rathbun is in the field hard at work. He has been in the bounds of the South Calhoun and North Branch Christian Association opposed to secretism, and given four telling lectures. He is a man that knows his business, and has a true Christian spirit with which to work, but he is only receiving a small compensation for the time he spends and the work he does. Friends, won't you all wake up to this subject despite the hard times, and give him a reasonable support, and keep him in the field. He was not well when he came here, and grew worse after he came and could not fill his last appointment, was laid up for a few days, but is better, and now expects to go East to see his family, and be absent a few weeks, when we hope he will return invigorated for the work. And we earnestly hope the friends where he sends appointments will receive him cordially and support him liberally. We believe him worthy.

H. S. Limbocker.

Correspondence.

From Texas.

Editors Christian Cynosure:—I have been greatly interested in your valuable paper—valuable for many reasons:

1st. As the best exponent I have seen of the dangers of Masonry and kindred secret societies, to our political and religious institutions.

2d. As an exponent of Christian morals, and a spirit of that religious freedom, so long hidden by the "man of sin." And I will now only add

3d. The growing necessity of recognizing in this government "the truth that makes free" applicable as truly in politics as in religion. It is true that the last proposition, is not so uttered in so many words; but the whole breathing in the work manifests this spirit.

Allow, just here a friendly hint, that, though unseen perhaps by you, there is too close a clinging to the old slave powers of ignorance, in awarding too much to many poor erring mortals, ready to be puffed up by pride, feeling themselves often superior, when they are really inferior. There is only one to whom the term "Rev." belongs—the Great Jehovah, Maker of heaven and earth. "Reverend is his name;" and for poor mortals to take it, or to bestow it on other mortals is but revealing the pride of the "man of sin" sitting as God, and exalting himself as God. I note too much of this; but while I do so, I see a spirit humble enough to receive the truth that makes free indeed.

You are striking in the right direction. Our Maker made us for good and benevolent purposes; and we must freely investigate in order to arrive at practical truths. All those powers that fetter us must be seen and shunned. Secret societies dare not come to the light, lest their deeds be reproved. Masonry as it now is, embodies the worst form of slavery; not only to those in the power and under the control of Masons; but to one another. In fact, when a man willingly and knowingly becomes a Mason, he surrenders the best liberties his Creator designed him to enjoy, in developing his own rights and happiness and that of others. True selfishness develops the best that is in us; God has so formed us that we enjoy the greatest happiness in making others happy. Masonry develops the false selfishness of limiting its good deeds from earthly, sensual motives not toward the universal happiness of man. This base selfishness it requires a secrecy to hide, lest men see its hideous depravity.

The base selfishness of Masonry is now practically developed every where in this goodly land by those laying schemes to frustrate the wise structure of this government, prepared for us by our fathers. If this government is overturned, it will be through the powers receiving vitality from Masonry developed through the baseness of its false selfishness. This is as degrading to the Mason himself as to others he would enslave. In fact he surrenders his liberties as a blind candidate, seeking his entrance into the lodge, and every step he takes only fastens more strongly the chains of that slavery from which he seldom escapes. This injustice of the false selfishness of Masonry pervades every department in our land. It shields the traitor, the murderer and every criminal—it matters not of what grade, so he is still a pliant tool for the wicked designs of leading Masons. These should be warned to come out from among them, that they partake not of their sins, and receive not of their plagues. If they will not heed let them be treated as Ephraim turned to his idols. Do not trust them with power or place to rule us to our ruin. The honestly conscientious man can only look on and shudder at the pervading power of Masonry in our courts, punishing the innocent and shielding the guilty. These things must not continue or Columbia's land will witness the worst dying throes of liberty the world ever saw.

To avert these terrible calamities the *Christian Cynosure* is doing a noble work, raising a warning voice that should be heeded and acted on all over the land. Do not wait till everything gets right, from your standpoint; but gird on your armor and fight for the truth the best you can—not the best you want—and you will advance nearer and nearer the truth as you go on in the good cause.

The object of this government, and the object of true Christianity, is to develop and eliminate the best that is in man. The Bible is the greatest Magna Charta of liberty the world ever saw. Every good being makes it a savor of life unto life, but Masonry and kindred spirits make it a savor of death unto death. I am astonished that the good and true men who are Masons, do not see these things. I am sure that nine tenths of those who are Masons, would prefer the better way, if we could appeal to their better impulses rightly in behalf of that truth and liberty, which God has promised, and, yea and amen, will perform it. Then let us look to our own armory, and see that it accords with that true selfishness that makes happy "in honor prefering one another"—the panoply of God's armory that he gives to all who ask him—the armory that overcomes the basely false selfishness of the world, developed in the "man of sin" and all his followers. Reader, where do you stand? Which selfishness are you cultivating? The one selfishly sensual leading to pain and woe—or that selfishness which is pure, peaceful and flows from the Gity of the throne of the living God? Let your own heart answer, and may God keep us in the right, is the earnest desire of your friend, PROF. JASPER STARR.

DUTY FIRST.

WESTFIELD, Ind.

A year ago last autumn many Anti-masons in this county (Hamilton) voted the regular Republican ticket for President and Governor of the State, the result was their vote was lost so far as this State (Indiana) was concerned. And much of our strength was lost for the time being. Now I hope no one will repeat such a very questionable act, who claims to be a reformer. It is neither good policy nor is it logical. Where would we be to-day on the slavery question as a nation, had the professed reformers acted thus, who battled long and hard for the overthrow of that system? When will we succeed? If our homes were in danger of being consumed by a rapidly approaching fire, and soon everything of an earthly character we call our own would be consumed unless we put forth every effort in our power to stay the flames, where would be the consistency in us if we were to talk over the matter, deplore the state of affairs, but do nothing of a practical nature to overcome the fire fiend, but occasionally add fuel to the flames? Or sleep while others were doing all they could to check the raging flames?

One of the Board of Inspectors of Westfield precinct on the day of election said: "Say what they may, the American platform is nearer on Gospel principles than any I ever saw." But he would not vote for those principles; nor for the men on the ticket, a ticket said by all parties to be preferable to any other. This man, too, a representative man, one who has represented us in the State Legislature, and also a minister of the Gospel—why could he not vote the ticket? Because he, like many others, has crossed his hands and suffered himself to be tied.

Will Americans go on repeating in this way a want of proper appreciation of our liberty, until we shall have a power over us that will not recognize any man free but a Freemason.

It is true we have no election this coming autumn but of a local character; nevertheless let no vote be lost even in local elections. Vote for the right men, both as to secretism and temperance. It is useless to employ lecturers, and to spend money to bring this question before the minds of the people, and then act as though there was nothing in it. We should be *dreadfully* in earnest. The labors of our lecturers are not intended as public entertainments or child's play, but this question is one of the gravest that has ever come before the American people. Our civil, social and religious liberties are involved. The conflict has already commenced; there is no time for idleness, and he that would dodge will find, when too late, himself "beaten with many stripes." "Ye knew your duty but did it not."

Strike hard and fast that it may tell
Each blow for truth directed well.

R. L. FISHER.

VICTORIES IN MICHIGAN.

BROOKLYN, Mich., Jan. 24, 1878.

BRO. KELLOGG: In sending this I am obeying an abiding sense of duty to God and our reform. You know at Dayton I stated that the Masonic fraternity had by their hatred toward me more than once lied so that I had moved my family twice among them and built churches at each place, and that for the same reason I felt it my duty to locate at Jefferson and did so. Without the pledge of a dollar for support I began my labors here and though the craft (Masonic and granger) had threatened to make it hot for me if I came here, some months before I brought my family, hoping to intimidate and stop us; yet we did not scare at all, but in the name of God joined the battle. Now what? Why a Masonic preacher (Baptist) filled each Sabbath with three services and so kept me from getting the ears of the people. I put in a week night appointment and the result was some came to hear, but not many. What next? The people acted like Americans and said, We'll hear the man, and I felt God laying the cross on me to expose the vile workings of the lodge, and brought proof from what was going on in the neighborhood; and the people saw very clearly its despotism. What next? This Masonic preacher found that last winter, while overworked and sick, but not idle, I had, while visiting a family to pray and talk with them about their souls, discovered my sickness and the lady fixed a sling for me with some roots in it to cure my sickness, and I drank it. From this he reported I had been drunk. This he acknowledged to me in the presence of three witnesses, my wife among them. Again that he heard me preach lies. I called for proof and found I had spoken against Masonry in a sermon, every word of which was true and confirmed after the sermon by a seceding Mason present. I asked him to go before a magistrate and be qualified to it, but he would not. So at every point God gave victory. Bless his name!

What now? Other Masons and "jacks" came to his help to make it hot for me. A school meeting was called to vote the house shut, and so get rid of this pestilent fellow. By this time our meeting was very crowded and the light of truth shone very clearly. A great many were convinced that we were right, and though they had not sought God publicly were seeking him at home. Rum was at a discount and less tobacco was used than before our coming among the people and so there were six majority in our favor. Glory! At another school district we triumphed gloriously. Satan divided in both and his house could not stand. I am thus pointed that our friends every where may pray God to help me conquer though I die. More anon.

E. MATTHEWS.

THE RENUNCIATION OF THE REV. S. W. BROWN.

EDITOR CYNOSURE: Please permit me through your columns to congratulate our fellow workers in the cause of pure religion, on the renunciation of Freemasonry by the Rev. S. W. Brown. This Christian act was performed publicly, in his own pulpit, and before his own congregation; and it is what every true Christian church ought to require of its preacher if he is a Mason, or secret society man of any kind.

The Rev. Mr. Brown has thus done the exact thing that the condition of the Christian church in the United States now needs; and if St. Paul ever had a cause for boasting, he may boast. Of course it is dangerous to boast; but certainly it is permissible to us to congratulate ourselves and him, and all true Americans on this exemplary effort against the aggressions upon the church by the Masonic lodge. Let the ministers of religion renounce Masonry as Mr. Brown has done, and Masonry would soon come to be regarded as a disgrace to American society. It is the ministers of the Gospel that uphold the Masonic lodge! Let every preacher in the United States perish, if needs be, but let the purity of the Christian church be maintained.

But while ministers of the Gospel are taking this noble stand, we private citizens have a work to do. It is our duty to sustain these ministers; and that we can do, in part, by withholding every cent of our money and every vote that we may cast, from the support of Freemasons. There is nothing so valuable to the Christian church or to American institutions as an independent man; and no Freemason can be an independent man.

I, for one, offer my sincere thanks to the Rev. Mr. Brown for thus setting the example of a *doer* of the Word. as well as the *preacher* of it.

VETERAN.

OUR MAIL.

Mrs. L. C. Andrews, Waupun, Wis., answers the questions found on page 13 of the *Cynosure* of January 10th with the following lines:

"O Masonry malign,
O culminating sin,
Apolion's reign,
Where'er his lodges stand,
Infesting every land
With curse malign.

Blood oders still arise
Up to the azure skies,
Ah wicked schemer,
Thy cruel orders are,
Selfish beyond compare,
No art with thee can share
Such schemes malign.

Satan, the architect,
Did all the craft direct
How they should build,
Solomon, great Israel's king,
Would mighty blessings bring.
And leave no room to sing
Of schemes malign."

Rev. E. Miller, Woodland, Barry Co., Mich., writes:

"It is a notorious fact that most of the people within the bounds of my travels profess anti-secrecy, but not a subscriber for the *Cynosure* have I yet secured, notwithstanding I have tried for more than a year."

This fault is too general. Let us pray that the Lord will lead our friends who are opposed to secrecy to see the necessity of supporting the *Cynosure*.

Daniel Little, Geneseo, Ill., writes:

"May the Lord help you in carrying forward the good work in which you are engaged, and may the dark despotic sway of secret combinations be broken up in our beloved land not only, but throughout the world."

David West, Sycamore, De Kalb, Co., Ill., writes:

"I send five dollars which I wish handed to the treasurer to apply on the Carpenter building. I can spare no more at present but would like to pay for one brick in that building."

The time for raising the amount required, in order to secure the deed of the Carpenter building, is growing short. We hope that many others will send money to swell the endowment fund.

H. W. Steele, Ames, Story Co., Iowa, writes:

"It does seem that the people are rocked to sleep in the cradle of carnal security. Some acknowledge the sinfulness of secret societies, yet they have not money to pay for the light of the *Cynosure* to expose the sin, while they have plenty of money for other things. It does seem to us that the tarrying time is upon us, and that the Bridegroom will soon come while they all slumber and sleep. Are we not living in the time of the third angel's message, in fourteenth of Revelations, where it speaks of those who receive the mark of the beast?"

M. Liscomb, Flint, Mich., writes:

"I like to read the *Cynosure* and my neighbors all flock in to borrow it, and I am very free to lend it. I think some of them will subscribe for it before long. It is quite a Masonic city here. But very few take the Cynosure."

Home and Farm.

Economy in Buying.

No one will deny that it is good economy always to buy the best of everything; but, said a lady speaking on this subject, "How am I to buy the best when I haven't even money enough to get a second-rate article?" Still one can always buy the best of a kind, however limited one's means may be. If you can only pay a dollar and a half a yard for a dress, do not buy a silk at that price, get a cashmere, of which an excellent quality can be had for twelve shillings a yard. You will then have a much handsomer dress than a cheap silk would be, and one that will turn and wash and make over, and will never look shabby as long as it lasts. The trouble of making will be less if you make it yourself, or if you hire it made you will pay less for the making of cashmere. If you cannot afford to pay a dollar and a half, then buy a good quality of alapaca, or some other kind of material; but whatever you get let it be of good quality. Never be tempted into spending your money for a cheap imitation of some fashionable goods. Better get a neat debege at twenty-five cents than a slimsy imitation at the same price. One becomes sickened at the wretched attempts of the poorer classes to imitate the dress of the more wealthy. Our markets are glutted with tawdry articles of all descriptions that steal the money from the purses of the poor shop and mill girls. The price of the cheap fringes and laces, gray before they are worn a month, that a girl will buy to trim a common dress, would, if added to the price of the dress, buy a much better article that would look well without trimming. New and fashionable materials are always dear while they are the rage, and are often very loud.

Never buy a five cent calico when you can get a piece that will wash and wear more than twice as well for ten or twelve. Gingham is much better for a work dress than a calico, or old worsted dresses. The latter are not neat for kitchen wear, they absorb dirt and grease readily, and cannot be washed often enough to keep them nice. If they have been of good quality you can get sufficient wear out of them without taking them for work dresses. In making over a dress, if you have not enough material it is a good plan to make an underskirt of muslin, with trimmings of the goods. Of black stuffs, an underskirt can often be made when there is no longer material for anything else, and a black underskirt is always serviceable for wear with cambric overdresses in summer. When it has done duty in these several ways you may line the breadths, insert wadding half way up the skirt, give a few rows of quilting, bind with braid, and trim with two box pleatings of cheap red or blue flannel, and you will have a pretty and warm skirt that will outlast a half dozen of the felt abominations that are sold in the stores.

In selecting a hat never get one of the ready-made articles offered at the milliners; choose your frame and trimmings, and leave it to be made, or, what is much better, if you have a talent that way, make it yourself. You will pay $4 or $5 for a tawdry, ready-made hat that in one season will be faded past wear, while you may get a pretty, modest hat for the same sum, of materials that can be used many times. This would seem laughable to ladies whose bonnets direct from Paris cost from $20 to $40. But a piece of silk velvet and a modest but good piece of flower or feather can be used many times before they show signs of wear.

Very fair kid gloves can be had for $1.25 a pair; but if you must get a pair for less, do not buy kids; get thread gloves for fifty or sixty cents. If you choose a tight fit they will always look neat, and every time you wash them you will seem to have a new pair, as each washing makes them a shade lighter. By all means if you have a slender purse—and if yon have not you will not read this article—school yourself so to forsake the vanities of dress as to make no unique attempts to follow fashion, who at best is always fickle, and often an indecent, mistress. Gratify your love of the beautiful in dress by the occasional purchase of a bright ribbon of some exquisite shade by way of adornment, and with a neatly made dress—the best of its kind, even if that kind be only calico—you will always be well dressed.—*N. Y. Herald.*

Trifles.

It is attention to trifles which constitutes the real difference between good and bad housekeeping. It is not the amount of money spent, nor the beauty of the furniture, nor the variety on the table, on which comfort depends. A very plain style of living may be delightful if the home element predominates. The lady of the house who gives as much attention every day to her table as will insure its being neat and attractive, will do much toward making her family contented. A soiled table cloth, cracked plates, and old cups and saucers, will take the good taste away from the best of viands, unless people are very hungry. Children behave better if they are always brought to the table looking nicely. They should never be permitted to seat themselves at a meal unless their faces and hands are clean, their hair brushed, and the disorder from play removed from their appearance. Let mothers remember that these little things are stepping stones to the formation of habits, and habits build character.—*Ex.*

A Small-Pox Remedy.—A correspondent of the Stockton (Cal.) *Herald*, writes as follows:

"I herewith append a recipe which has been used, to my knowledge, in hundreds of cases. It will prevent or cure the small-pox, though the pittings are filling. When Jenner discovered cow-pox in England, the world of science hurled an avalanche of fame upon his head; but when the most scientific school of medicine in the world—that of Paris—published this recipe as a panacea for small-pox, it passed unheeded. It is as unfailing as fate, and conquers in every instance. It is harmless when taken by a well person. It will also cure scarlet fever. Here is the recipe as I have used it, and cured my children of scarlet fever; here it is as I have used it to cure the small-pox, when learned physicians said the patient must die if cured: Sulphate of zinc, one grain; fox glove (digitalis), one grain; half a teaspoonful of sugar; mix with two tablespoonfuls of water. When thoroughly mixed add four ounces of water. Take a spoonful every hour. Either disease will disappear in twelve hours. For a child smaller doses, according to age. If counties would compel their physicians to use this, there would be no need of pest-houses. If you value advice, and experience, use this for that terrible disease.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 7, 1878.

RENEWALS.—It is possible that some of our readers stop short in reading the *Cynosure* when they get to the last pages. They make a mistake which is pardonable only on the supposition that they are so interested and absorbed in the matter of the preceding pages as to exclude some items of a practical nature found generally in the Publisher's Department. This, then, is to remind a number of our friends that their subscriptions expired in December last, and they have neglected thus far to RENEW. A number are personally known to be too interested in the work to do without its organ, and our Publishers have therefore kept their names on the list. It is but a fair return for their confidence therefore that these renewals be posted without delay. Our 16th page has been crowded for weeks with encouraging notes from scores who are getting up clubs. Let scores more engage in the good work. And for those whose dates are lagging back, let *Renew! Renew! Renew!* be the refrain of every song they sing or hear until a letter of the right sort is posted. It's a good plan generally to do such work immediately — on the "spur of the moment." Try it.

THE CARPENTER DONATION.

SHALL WE HAVE IT?

I have written very little concerning this fund which must now be completed in two short months, or we are under a legal liability to lose all Mr. Stoddard's efforts to secure it. This is the case:

Mr. Carpenter is a man as careful in money matters as he is benevolent. After paying from one to three thousand dollars a year, cash, to inaugurate the reform in the face of the inky deluge of lodge darkness, in the church and out of it, which is casting Satan's dusky mantle over every American interest and hope, he saw the cause needed and must have a home and head-quarters. He proposed to give a property which he once rented for $5,000 a year, for such a home, if we would raise thirty thousand dollars for the cause. This was wise. He did not want to give a building to stand empty or for rats. Secretary Stoddard has given his chief efforts to getting up that sum and securing the Carpenter Building.

At Dayton pledges were made enough to cover the amount which was then needed, but eighteen hundred dollars of those pledges are not yet put in notes as Mr. Carpenter's conditions justly require. Besides this $1800 there must and will be inevitable shrinkage in times such as we have had, so that there ought in all to be from two to three thousand dollars more raised between this and April. The treasurer gives me these figures at the time of this writing:

CARPENTER FUND.

Cash paid in	$5,004 71
Notes	13,203 60
Leuty land donation	10,000 00
Total	$28,208 31

Leaving to be raised $1,791 69 to to make the $30,000. If the Dayton pledges can be put in notes it just reaches it; but the enthusiasm of the friends there was chilled somewhat going home. Much of this was pledged by persons who had before given heavily in notes to the fund. Now shall we have two to three thousand dollars in cash or notes, sent in to the treasurer, H. L. Kellogg, 13 Wabash Ave., Chicago, before April 1st. I do not permit myself to doubt it. And when this is done the whole realm of darkness turns pale. It will yet be "destroyed by the brightness of Christ's coming." Hail to the first of April next!

THE ORDER OF "RED MEN."

Frequent inquiries are made for information respecting the minor orders, such as are represented by the organization bearing the above title, and whose chief ostensible object is mutual assistance. Such inquiries were lately made about the United Workmen, which, we are informed is becoming popular among the Swedish communities at the West. Of that order we are unable to give any definite information, although the name has occasionally occurred in our Pennsylvania correspondence, and its members have been more or less engaged in the labor disturbances in that State.

We find in the *Sun*, of Spencer, Massachusetts, January 18th, an account of a public initiation of the 'Improved Order of Red Men," and in connection a brief history of the order by Mr. Charles H. Litchman, of Marblehead, who labors under the title of "Great Chief of Records of the Great Council of Massachusetts," which we reproduce in this place:

From the records of the order, in the possession of the Great Council of the United States, Fort Mifflin, on the Delaware River, is claimed as the birth-place of the order, which was organized in the year 1813. The strong war and anti-war feeling existing in the land crept in among the soldiers of the garrison threatening almost open mutiny. This society was organized by a few of the patriotic men in the garrison, and the good result was immediately seen. Concord took the place of mutiny. The order spread throughout the army, and upon the dawn of peace by the disbanding of the army it became scattered throughout the land. It did not wholly die, but lived with varying fortunes down to the year 1835. The distinctive features had been political and convivial. In the year 1835 the scattered threads were gathered together, the offensive elements stricken out, a new departure made, and from that date was given to the world the society now known as the "*Improved* Order of Red Men," having its object purely social and benevolent. The speaker then gave an explanation of the workings of the order, the names of its chiefs, and the peculiar terms used. The divisions of the order are Tribes, State Great Councils and Great Council of the United States. The fees for membership and degrees are fixed by local law above a certain minimum arranged by the Great Council of the State. There are four degrees —Adoption, Hunters, Warriors, and Chiefs. Weekly and funeral benefits are paid, the amount being set by the laws of the Tribe. Provision has recently been made by which an insurance plan has been added to the order, under which the family of a deceased brother participating will receive the sum of $2,000.

The order is represented in nearly every State in the Union, and is particularly strong in Pennsylvania, the city of Philadelphia alone having 57 Tribes.

In conclusion, the speaker claimed an additional value for the order from the fact that the ritual was founded upon the manners, traditions and customs of the Indian race. The last vestige of this once powerful people are struggling upon the western mountains for a place to die. Their history exists only in the dim traditions handed down by their "Keepers of the Faith." When the race shall have become extinct, anything which serves to perpetuate the memory of its hospitality, undying friendship and deep veneration for the Great Spirit, must have an added value in the mind of the antiquarian and student of American history. Thus the order might become the connecting link between the past and the future. If members were true to each other, true to the order, and to the sacred trusts given into their keeping, future generations would have cause to bless the Improved Order of Red Men.

It is a general principle, that will probably be found to hold good in this case, that all organizations are more or less tinged by the complexion of their origin. Whether the early "political and convivial" features of the society are now rooted out is a question in which the public have a right to be interested. The historical argument for the society, that its customs and titles will preserve a record of a race soon to become extinct, becomes ridiculous before the fact that the Indians are increasing in numbers and are not likely to become a lost race, unless ignoble rage so far overcomes the nation as to permit a savage war of extermination.

The national body of this order met in Columbus, Ohio, last September, when it was reported not to be in so prosperous condition as desired, and a revision of the ritual was recommended. Unless this could be done the failure of the order was predicted by the presiding officer. This ritual is to a considerable degree composed of Indian traditions; so that the demand for revision would appear to be reasonable without any further examination. At the same meeting the secretary, referring to the condition of the subordinate lodges throughout the country, said they were in the poorest condition; in Mississippi many have become extinct. The number of lodges, or tribes as they are termed in the United States, is 557, with a membership of 46,422. Last year 4,288 new members were received. The nomenclature of the order has such titles as Great Incohone, Great Chief of Records, and Great Keeper of Wampum for the Great Council. In the lower lodges are found the sachem, senior and junior sagamore, prophet, warriors, braves, sannaps, guard of wigwam and guard of forest.

From all these facts it must appear that this organization includes nothing that can in any way elevate its members morally, socially, or intellectually. Its great use is a feeder to the Masonic trunk line, for as in the time of the Cæsars "all roads led to Rome," so as surely do all these minor orders find their end and development in Freemasonry.

THE PEACEFUL LODGE.

We find in a Canada paper a letter entitled "Masonic Amenities" which "reveals" a little of the internal troubles which disturb the sly fraternity in that province. It seems that a member of one of the lodges under the Grand Lodge of Ontario went to Florida, and that the secretary of a lodge under the Grand Lodge of Canada (mark the *distinction*) sent a letter of warning against the Ontario "clandestine" Mason to the lodge in Florida, which however had *revealed* the contents to the brother, who had not been regarded as "clandestine." Here is a pretty fix. The Grand Lodge of Canada denounces, by this sub-lodge, the members in connection with the Grand Lodge of Ontario! Now for the reason.

The Ontario Mason claims the principles of charity, temperance and Christianity for Ontario Masonry; he denounces the Canada Masons as "recreant to their trust." The Grand Lodge of Canada is "narrow-souled" in benevolence, but invites the demon intemperance into their lodges and uses liquor out of them on every possible occasion, and are "lost to all sense of shame and manhood." Here is a fact as broad as the heavens that the use of "liquor in your lodges has ruined more Masons than all other causes." And alas! for "you have divulged them (the secrets and workings) to the outside world" and "the gem is lost." Here is Masonic testimony against itself! The idle pretensions of Masonry are so childish and absurd that any man of common sense snared by it must blush to have it known that he was ever entrapped into its follies or worse than follies.

—We are happy to present a paper, on our 12th page, interesting and valuable, aside from its intrinsic merit, on account of the circumstances under which it was given to the public. The author we judge to be a business man of experience

and education who presents his views ably. His argument on the grange is candid and calculated to affect the views of candid men.

—Mr. Carpenter is believed to be recovering and his friends expect him to be out of his room again in a few days.

—The letter of Bro. Limbocker on another page is confirmed by another to the Agent and Secretary from Bro. Rathbun himself, who says, date 31st ult., he has been confined to his room with inflammation of the lungs. As soon as he was able he hoped to start for Lockport, to see his family, and if possible do some work for the reform there which he had engaged to perform. We shall pray, and many will join us, that strength and grace may be given abundantly to Bro. Rathbun.

—No one, who has been interested in the reform since its national organization, will read the notice of J. B. Nessell's death unmoved. A seceder of the former day, he rejoiced with all his soul at the revival of Anti-masonry, and, for his opportunities, was one of the most earnest and diligent of its friends. Though not a public speaker by profession, he endeavored, by addressing audiences in school-houses and elsewhere in the western extremity of New York, to arouse all the interest he could in this great national religious question. By his influence also lectures were occasionally held at various points in Chautauqua county and the literature of the reform widely circulated. He attended several of the national conventions and at Oberlin was chairman of the political meeting that nominated Charles Francis Adams for the Presidency. Thus one by one death is depleting the ranks of the veterans of 1826–32, whose sufferings and labors for the truth those who later shall enter into and enjoy the fruits can never too highly appreciate.

—The General Agent and Secretary left the city for Sparta, Illinois, on Thursday last. He will remain in that vicinity long enough to give twenty lectures, and then, unless his business compels a different course, he goes to Kansas for another fortnight and to attend the State Convention, which is to be held in Lyons, Rice county during the early part of March.

—It has probably been noticed that Past Master Ronayne's appointments will detain him in Ohio and Indiana until the middle of March, so as to prevent his attending the Seceder's Convention, called to meet in Carpenter Hall, February 22d. A card from him received a few days since, expresses a doubt about the Convention at present. A number want to be here but cannot afford the expense. The Board of Directors appointed a committee to co-operate with Mr. Ronayne and assist in organizing the Convention. At present there is no prospect that it can be held this month.

—Dr. Cook, of Indiana, begins work this week in the vicinity of Fort Wayne or Marion. He is arranging for a series of expositions at Lima, Lagrange county, about the middle of March.

—The communications of Bro. Hinman from western Wisconsin are of unusual interest this week. He is too modest to dwell upon his reply in the Viroqua debate, but all who know his ability and logical power are assured that the effect upon candid minds could only be good. The Congregational pastor at Tomah, Mr. Bidwell, whose mismanagement of his own as well as his defence of Satan's church, the lodge, is certainly disgraceful, is, we believe, sustained in part by the Home Missionary Society, but we are safe in saying that his doctrines and conduct are not endorsed by the managers of that body.

—The *Churchman*, a leading journal of the Episcopal church, permitted a correspondent to introduce the question of secretism, but doubtless finding the discussion waxing too warm for its zeal for truth, it has closed its columns and drawn back into its shell of neutrality. The following from the first article is good:

Among the many excellent subjects of discussion taken up by our church congresses I have failed to see any mention of the relations of the church to secret societies. In view of the fact that these societies, or "orders," are numbered by the hundreds, if not thousands, and that they exercise a potent influence on the social and moral life of our people, it seems to me the subject is one of grave importance for churchmen to consider. These societies—"Masons," "Odd-fellows," "Knights" of every style, "Sons" and "Daughters," etc.—all have one subject in common—*brotherhood*, the very thing the church was instituted for by its divine Head. In so far as they cultivate "brotherhood," then, they are doing the church's work, and lessening the force of what brotherhood in the church offers. In most instances, too, they draw many away from the church, and, indeed, from every purely religious institution—a fact some of their members deem a subject of boast. "Masonry," or some other like system, "is," they say, "a good enough religion to live by." And very rarely, indeed, is it found that those high in authority in these "orders" are men of any religious profession whatever. Nevertheless, these societies are very strong, numerically, among the members of our church, perhaps stronger than among those of any other religious body; and they often receive churchly recognition in the form of "special services" on holy days.

Now I should like to be informed on what grounds the participation of churchmen in these "orders," and the recognition of them by the clergy in "special services," is defensible.

N. C. A. Receipts for Jan., 1878.

PUBLISHING HOUSE FUND:

Gideon Preston, Syracuse, N. Y.,	$10 00
J. C. Graham, Viola, Ill.	10 00
A. Wilcox, Jackson, Mich.	50 00
H. Holbrook, Macedonia Depot, O.	80
Jas. McMillan, Nunda, Ill., (note).	1 90
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D. D. Gibson, Springville, Iowa, (note)	5 00
David West, Sycamore, Ill.	5 00
M. B. Perkins, Hudson, Mich., collected by Gen. Agent	10 00
J. C. & M. L. Halsted, Windsor, O., (note)	10 00

LECTURE FUND.

H. Holbrook	1 00

INTEREST.

On note No. 12, J. G. Mattoon	8 00
" 2, M. S. Drury	20 00
" 146, Wm. Small	2 80
" 102, John Hogue	5 00
" 94, Jas. McMillan	1 00
" 104, Mrs. T. A. Perkins	76
" 230, by W. Townsend.	4 00
" 229, D D. Gibson	50
" 107, N. Callender	1 50
" 112, $3; 213, 70c; 165, 60c, by M. R. Britten	4 80
" 84 and 85, D. E. Edrington	5 00
" 1, C. A. Blanchard.	6 00
" 7, Evan Jones	11 00
" 214, J. S. Hickman	1 00
Rent	88 66
Total	$273.22

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The Home Circle.

Thy Will be Done.

"Thy will and not mine be done."
Laid on thine altar, O my Lord divine!
Accept my gift this day, for Jesus' sake;
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make,
But here I bring within my trembling hand
This will of mine, a thing that seemeth small,
And only thou, O Lord, canst understand,
How, when I yield thee this, I yield mine all.
Hidden therein thy searching eye can see
Struggles of passion, visions of delight—
All that I love or am, or fain would be—
Deep love, fond hopes, or longings infinite.
It has been wet with tears and dimmed with sighs,
Clenched in my grasp, till beauty it hath none
Now from thy foot-stool where it vanquished lies
The prayer ascendeth, "May thy will be done."
Take it, O Father, ere my courage fail,
And merge it so in thine own will that e'en
If in some desperate hour my cares prevail,
And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
That gaining back my will, may find it thine.
—Exchange.

Influence.

Every Christian makes an impression, by his conduct, and witnesses for one side or the other. His looks, dress, and whole demeanor, make a constant impression, on one side or the other. He cannot help testifying for or against religion. He is either gathering with Christ, or scattering abroad. At every step that you take, you tread on chords that will vibrate to all eternity. Every time you move, you touch keys whose sound will re-echo over all the hills and dales in heaven, and through all the dark caverns and vaults of hell. During every moment of your life, you are exercising a tremendous influence, that will tell on the immortal interests of souls all around you. Are you asleep, while all your conduct is exerting such an influence?

Are you going to walk in the street? Take care how you dress. What is that on your head? What does that gaudy ribbon, and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write on your clothes: "No truth in religion." It says: "Give me dress, give me fashion, give me flattery, and I am happy." The world understands this testimony, as you walk the streets. You are "living epistles, known and read of all men." If you show pride, levity, bad temper, and the like, it is like tearing open the wounds of the Saviour. How Christ might weep to see professors of religion going about, hanging up His cause to contempt, at the corners of the streets! Only "let the women adorn themselves in modest apparal, with shamefacedness, and sobriety, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with wood works:" only let them act consistently, and their conduct will tell on the world, heaven will rejoice, and hell groan at their influence. But oh! let them display worldly vanity, and their influence is reversed. Heaven puts on the robes of mourning, and hell may well hold a jubilee.—*Pres. Finney.*

Jerusalem.

Mr. Cook, of tourist fame, writes as follows to the London *Times:* "On approaching Jerusalem from the west, the first thing that strikes the attention of observers is the new blocks of buildings that everywhere meet the eye. On inquiry, I found that the new buildings are designed as houses for Jews of different nations; that the buildings are erected by 'societies,' to be let or sold in tenements of two rooms each. The poor are to be provided with homes for a given time rent free; and those who are able are to be permitted to purchase their habitations by periodical payments, on principles similar to those of English buildings. Never did the Jews' wailing place present scenes such as are now witnessed. On the Friday that I was there the space under the old wall was crowded by men and women, and the Psalms seemed to be read with more eager attention than ever before, while to rest the forehead against the stones, or even to touch the wall with the fingers, appeared to be an object of earnest desire. Whatever may be the ultimate issue of this movement, there is unquestionably a magnetic influence in the desolated city. Were the Turk willing to dispose of the Temple Harem and the mosque of Omar, who will say that another temple might not be built and the ancient ritual restored?"

Tell Your Mother.

Fanny Fern says: "I wonder how many girls tell their mother everything. Not those 'young ladies,' who, going to and from school, smile, bow and exchange notes and pictures with young men who make fun of them and their pictures speaking in a way that would make their cheeks burn with shame if they heard it. All this, most credulous young ladies, they will do, although they will will gaze at your fresh young faces admiringly, and send or give you charming verses or bouquets. No matter what 'other girls do,' don't you do it. School girl flirtations may end disastrously, as many a foolish, wretched young girl could tell you. Your yearning for some one to love is the great need of every woman's heart. But there is a time for everything. Don't let the bloom and freshness of your heart be brushed off in silly flirtations. Render yourself truly intelligent. And above all tell your mother everything. Never be ashamed to tell her, who should be your best friend and *confidante*, all you think and feel. It is strange that many young girls will tell every person before 'mother,' that which is most important that she should know. It is sad that indifferent persons should know more about her fair young daughter than she does herself.

The Great Pyramid.

The Great Pyramid of Egypt is the most ancient existing structure ever built by the brain and hand of man. It is 484 feet in height, and 761 feet square at the base. Its solid contents of stone is 80,000,000 feet. This would build a wall 3,000 miles long, one foot thick and five feet high. It is built of 206 layers of stone, in blocks about 7 feet wide and 8 feet long, and diminishing in thickness with the height from 5ft to about 1½ft. The summit consists of a level platform about sixteen by eighteen feet. Its foundation is on the natural rock. Its sides were originally cased or veneered, by a finer stone; but this has all been broken off, and the bare limestone remains without. Some of the inner chambers are lined with granite and other stone, highly polished.

Herodotus says it took ten years to quarry the stone, and then 100,000 men labored twenty years to construct the pyramid.

This pyramid differs from all the rest in the numerous chambers and avenues great and small. The principal ones are the Queen's Chamber, the King's Chamber and the Grand Gallery.

This grand and enduring structure has ever been a wonderful enigma to conquerors and philosophers. A Coptic tradition declares that if you could annihilate the Great Pyramid, you would more than consume all the wealth of Egypt.

It has commonly been supposed to have been the tomb of kings.

Prof. Piazzi Smyth, Royal Astronomer of Scotland, has devoted a great portion of ten years to the study of this mystery, with the aid of other scientific men and the best instruments of modern invention.

By careful measurements of angles, sides and proportions, he concludes that it discloses principles of science far ahead of its age, and also historical and prophetic dates, showing that, like the tabernacle of the wilderness, it was built by divine inspiration.

Prof. Smyth says: "Divine inspiration must have energized its builders. After modern science had been allowed by the Almighty to wax strong in the world, and has, like Jeshurun grown fat, and kicked against Biblical authority, declaring on its own fiat alone that a miracle is impossible, lo, that very modern science is involuntarily the chief agent in proving by the contemporary Great Pyramid that a miracle did occur in the early history of mankind.

He believes with some other Bible scholars, that Isa. 19 : 19 refers to this pyramid.

I will give some results of his studies, with only a few hints at the processes.

Modern astronomy traces back the precession of the vernal equinox and reveals that just 2,170 years B. C., Tauri, the chief star of the Pleiades, was on the local meridian, and the pole-star, Draconis, was at its lowest culmination, three degrees and forty-two minutes from the pole, looking directly down the entrance passage of the pyramid. This has not recurred since that time, and it will never recur again. From this and some other facts the date of the pyramid is fixed at 4,040 years ago.

The pyramid standard of measure, like the French metric system, has a nature reference. The pyramid cubit is just one ten-millionth the semi-axis of the earth, while the modern metric system less wisely adopts one ten-millionth of the surface meridian from the equator to the pole. This cubit is twenty-five inches, or the original Hebrew cubit as used in the tabernacle.

The problem of squaring the circle by multiplying the diameter by 3.14159 is repeatedly found. Double the vertical height to make it correspond to the diameter, and multiply by the above figures, and you have exactly the circumference of the pyramid. Five cubic inches of earth, mean density, form the pyramid standard of weight. The heat standard is the mean temperature of the earth's surface, and the exact temperature of the center of the pyramid, that is 50 degrees.

The coffer in the King's Chamber has exactly the capacity of the ark of the covenant in the tabernacle. Mathematical reference is also found to the laver and molten sea in Solomon's temple.

The number of days in the week and year are traced, and the jubilee number 50. The sun's distance is found to have been reckoned at 91,000,000 miles, which corresponds to the best calculations of modern science. Prof. Smyth believes also that one of the chambers has reference in its dimensions to the New Jerusalem of the apocalypse. The date of the flood and the dispersion is traced in pyramid inches. The earthly life of Christ is reckoned 33 years, 4 months, 13 days.

Prof Smyth claims especially that the Great Pyramid has a Messianic character, especially designed for the last times.—*Ex.*

"Did you ever hear," said the late Dr. Mason to an infidel, "any great excitement over a professed infidel getting drunk, or breaking the seventh commandment?" And we would further ask: Is it usual to charge against atheists and infidels that they are hypocrites when they do such things, or that they violate their creed by such conduct?

Grace and beauty are flowers from the root of utility.

Children's Corner.

The Lord's Prayer.

Father in heaven, thou holy One!
Hallowed be thy name;
Thy kingdom come; thy will be done
In earth and heaven the same.

Give us this day our daily bread,
Our trespasses erase,
As we in charity, are led
To show our debtors grace;

And in temptation's trying hour,
Deliver us from sin;
For thine's the kingdom, glory, power,
Forevermore, Amen!

How a Boy Became a Commander.

There lived in a Scotch village a very little boy, Jamie by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly, but he showed such an anxiety to go and see the distant countries which he had read about, that she finally consented. As the boy left home the good woman said to him, "Wherever you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down every night and morning, and say your prayers, no matter whether the sailors laugh at you or not."

"Mother, I promise you I will," said Jamie, and soon he was on shipboard, bound for India.

They had a good captain, and as some of the sailors were religious men, no one laughed at the boy when he kneeled down to pray.

On the return voyage, things were not quite so pleasant. Some of the sailors having run away, their places were supplied by others, and one of these proved a very bad fellow. When he saw little Jamie kneeling down to say his prayers this wicked sailor went up to him, and giving him a sound box on the ear, said in a very decided tone, "None of that here, sir."

Another seaman who saw this, although he swore sometimes, was indignant that the child should be so cruelly treated, and told the bully to come up on deck, and he would give him a thrashing. The challenge was accepted, and the well deserved beating was duly bestowed. Both then returned to the cabin, and the swearing man said, "Now, Jamie, say your prayers, and if he dares to touch you I will give him another dressing."

The next night the devil tempted Jamie to do a very foolish thing. He does not like to have any one say his prayers, or do right in any way, so he put it into the little boy's mind that it was quite unnecessary for him to be creating such a disturbance in the ship, when it could be easily avoided, if he would only say his prayers quietly in his hammock, so that nobody would observe it. Now, see how little he gained by this cowardly proceeding. The moment that the friendly sailor saw Jamie get into the hammock without first kneeling down to pray, he hurried to the spot, and dragging him out by the neck, he said:

"Kneel down at once, sir! Do you think I am going to fight for you and you not say your prayers, you young rascal?"

During the whole voyage this reckless, profane sailor watched over the boy as if he had been his father, and every night saw that he kneeled down and said his prayers. Jamie soon began to be industrious, and during his spare time studied his books. He learned all about ropes and rigging, and, when he became old enough, about taking latitude and longitude.

Several years ago the largest steamer ever built, called the Great Eastern, was launched on the ocean, and carried the famous cable across the Atlantic. A very reliable, experienced captain was chosen for this important undertaking, and who should it be but little Jamie, of whom I have been telling you. When the Great Eastern returned to England, after this successful voyage, Queen Victoria bestowed on him the honor of knighthood, and the world now knows him as Sir James Anderson.—*The King's Ferry Boat.*

The Earlier the Easier.

An old man one day took a child on his knee and talked to him about Jesus, and told him to seek the Saviour now, and pray to him and love him.

The child knew that the old man was not himself a Christian, and felt surprised. Then he looked up into the old man's face, and said:

"But why don't *you* seek God?"

The old man was affected by the question, and replied:

"Ah, my child, I neglected to do so when I was young, and now my heart is so hard that I fear I never shall be able."

Ah, my reader, believe him. "To-day, if ye will hear his voice, harden not your heart." It will be more difficult to hear to-morrow; and weeks and months and years hence, even could you be sure of them, how high and strong a barrier will gradually be rising between you and Christ! "Those that seek me *early* shall find me."—Prov. viii. 17.

"Why Don't You Pray?"

Little Walter F——was visiting in the country. There were many guests, and the children had a separate table. While waiting for a blessing to be asked, he found the meal was commenced.

"Why don't you pray?" he exclaimed, surprised out of his politeness.

"Well, Wattie, suppose *you* pray."

It was an unexpected turn of affairs, but he was equal to the occasion: "The Lord is my shepherd; I shall not want; for Christ's sake; Amen," he said, promptly and devoutly. Was it not beautiful? How direct and practical the application of a favorite verse. How close the connection between the provision for his comfort and the watchful care of the heavenly Shepherd, who is ready to feed the soul as well as the body.—*Child's Paper.*

My Belief.

I believe in God the Father. (1 Cor. 8: 6.)

And the Son of God, my Saviour. (Matt. 16: 16.)

And the Spirit sanctifier. (1 Peter 1: 2.)

And will serve my Lord forever. (John 10: 28.)

For my rule I take the Bible. (2 Tim. 3: 16-17.)

And God's children for my people. (Ruth 1: 16-17.)

And resolve not to be idle. (Rom. 2: 7.

In the vineyard of the Lord.

I will bear the name of Jesus. (Acts 11: 26.)

While the heavenly Father sees us. (Matt. 6: 18.)

And from every error free us. (1 John 2: 2.)

If we cleave unto the word. (John 17: 17.)

The Sabbath School.

LESSON VII.—Feb. 17, 1878.—JOASH REPAIRING THE TEMPLE.

SCRIPTURE.—2 Chron. 24: 4-13. Commit to memory 8-13. Primary verse, 10.

4. And it came to pass after this, that Joash was minded to repair the house of the Lord.

5. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

6. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of the witness?

7. For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

8. And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord.

9. And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness.

10. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord.

13. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

GOLDEN TEXT.—"Joash was minded to repair the house of the Lord."—4.

HOME READINGS.

Ex. 25: 2; 36: 1-7; 1 Chr. 29: 1-22, Prov. 11: 1-25; Rom. 12: 1-21; 2 Cor. 8: 1-12; 2 Cor. 9: 1-15; Hag. 1: 1-15.—*Nat'l S. S. Teacher.*

Though Jehoshaphat had been so highly favored of the Lord, he became friendly with Ahab's son, and received further retribution. His successor was his son Jehoram, the husband of Athaliah. He reigned eight years, and walked in the way of Ahab. He was severely punished through revolt and wars, though the house to which he belonged was preserved because of the covenant with David. He was smitten, according to the prophecy of Elijah, by an incurable disease, so that he died. All his sons save Ahaziah, the youngest, had been slain by the Arabians when they invaded the land, and thus Ahaziah was his successor. Having a bad father, and walking in the counsel of a worse mother, he allied himself with his uncle, Jehoram, of Israel, in fighting with the Syrians, and by such counsel and alliance he came to his destruction. Jehoram was wounded, and Ahaziah, when on a visit to see him, went with him against Jehu, the avenger of God sent to destroy the house of Ahab, and by him met his death. When Athaliah heard of Ahaziah's death, she slew all the seed royal of the house of Judah save Joash, who was hidden in the temple by his aunt the wife of Jehoiada, the priest. They kept him hid six years, during which Athaliah usurped the kingdom. In the seventh year, Jehoiada, who, doubtless, had been watching for an opportunity, prepared himself by covenants with the more reliable leaders and the men of God, and with the expressed purpose of restoring the kingdom to the house of David, made Joash king, slew Athaliah, and renewed the worship of God. During the minority of Joash, who was then but seven years of age, Jehoiada instructed him, and was so successful that it is written, "And Joash did that which was right in the sight of the Lord all the days of Jehoiada, the priest."—*Evangelical Repository.*

Lesson Notes.—(5.) Israel: All that had joined the kingdom of Judah. The word Israel is probably retained as found in the precepts of Moses on the subject. From year to year; That is, gather (not repair) from year to year. (6.) Chief: Chief overseer of the business, as well as chief priest. The collection according to the commandment of Moses: or simply, the collection of Moses: The half-shekel offering which each one of the chosen people was to pay as a ransom for his life or soul (Ex. 30: 11-16), and from which Jesus, as Son, was exempt (Matt. 17: 24-27). Of the congregation; A self-imposed tax of definite amount, as in Neh. 10: 32. Israel: As in v. 5. For the tabernacle: An additional voluntary contribution, according to Ex. 35: 5. Of witness: So called because within it were kept the two tables of stone, or the Testimony (Ex. 16: 34). His place: Old English for its place. (7) Dedicated: Or, holy. Collection: The half-shekel, as in v. 6. (11.) King's office: Or, officers. (12.) Such as did the work of the service of the house: Properly, Levites and priests; and the service, their regular temple duties; but others also are included here (2 Kings 12: 11). Mend: Literally, strengthen.—*S. S. Times Quarterly.*

Practical Teachings.—Learn: 1. It is a good thing, as far as it goes, to maintain even the material temple of God.

2. But one may be zealous in such a thing, and yet want stability like Joash (v. 22). Many begin well, and while under favorable influences, good advisers, parents, etc., run well, but "have no root in themselves," and sadly disappoint.

3. Fitting means must be found for doing God's work. If not by Levites, then in some other way; but the work must be done.

4. But the more prompt and business-like the way of proceeding the better. What right would Joash and his people have had to a splendid temple at the cost of unpaid workmen?

5. There is positive joy in doing God's work in the right spirit. Princes and people rejoiced (v. 10.)

6. God's work is to be done thoroughly. They did not lay out so much on the building that there was nothing with which to furnish it (see v. 14), nor did they starve the priests because they had a building on hand. (See 2 Kings 12: 16.) —*American Sunday School Union.*

SCRIPTURE COMMENTARY.

"Minded." Neh. 4: 6: Had a mind to work. Job 23: 13: He is in one mind, and who can turn him? 2 Cor. 8: 12: If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, Phil. 2: 5: Let this mind be in you, which was also in Christ Jesus. Prov. 20: 18: Every purpose is established by council. 2 Cor. 1: 17: When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

"To repair." Haggai 1: 4, 5: Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Go up to the mountain and bring wood, and build the house.

"The house of the Lord." Ps. 81: 1: How amiable are thy tabernacles, O Lord of hosts! Ps. 26: 8: Lord, I have loved the habitation of thy house.

"Money to repair." Ezra 7: 20: And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it. Deut. 16: 17: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. Ezra 7:

16, 17: And all the silver and gold that thou canst find....with the free-will offering of the people....offer them upon the altar of the house of your God.

"Hastened it not." Ezra 7: 23: Let it be diligently done for the house of the God of heaven. 1 Chron. 29: 17: As for me, in the uprightness of my heart I have willingly offered all these things. Mal 3: 8: Will a man rob God? Yet ye have robbed me....in tithes and offerings.

"The collection" Exod. 30: 12, 16: When thou takest the sum of the children of Israel....then shall they give ever man a ransom for his soul unto the Lord ....that there be no plague among them; ....this they shall give,....half a shekel ....every one....from twenty years old and above....the rich shall not give more, and the poor shall not give less....And thou shalt take the atonement money, ...and shall appoint it for the service of the tabernacle.

"Broken up the house of God." 2 Chr. 29: 6: For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord. Jer. 7: 11: Is this house, which is called by my name, become a den of robbers in your eyes? Jer 51: 51: We are confounded, because we have heard reproach....for strangers have come into the sanctuaries of the Lord's house.

"Bestow upon Baalim." Joel 3: 5: Ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things. Zeph. 3: 4: Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. Mal. 2: 8: Ye are departed out of the way; ye have caused many to stumble

"To bring unto the Lord." 1 Chr. 29: 5: Who then is willing to consecrate his service this day unto the Lord. Exod. 25: 2: Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. 2 Cor. 9: 7: Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

"People rejoiced." 1. Chr. 29. 9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. Luke 6: 38: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over. Prov. 11: 25: The liberal soul shall be made fat. Acts 20: 35: It is more blessed to give than receive. 2 Cor. 8: 7: As ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also. Rom. 12: 8: He that giveth, let him do it with simplicity. Deut 15: 10: Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works.

"Thus they did." 1 Cor. 16: 2: Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

"Gave it to such." 2 Chr. 34: 10, 11: They put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house: even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

"The work was perfected." 1 Cor. 3: 10-13: But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest. 1 Cor. 3: 17: The temple of God is holy, which temple ye are. Ps. 78: 69: And he built his sanctuary like high palaces, like the earth which he hath established forever.—*S. S. Journal.*

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Social Relations Invaded by the Lodge.

A PAPER READ BEFORE THE CANTERBURY N. H. EDUCATIONAL ASSOCIATION BY ALFRED H. BROWN.

Mr. President and Friends of the Educational Association: We have met this evening to discuss the effect of secret societies upon the well being of society at large. It becomes us to free ourselves much as possible from personal feelings and look at the matter carefully and candidly. An objection may be raised that a person who is not a member of such societies is not competent to speak of their character or principles, but the precept of olden time holds good in this case, viz., "By their fruits shall ye know them." What then have been some of the fruits of such societies in the past history of nations, and what in our own times?

Have they not in the light of history been subversive of good government and dangerous to free institutions?

Among the most ancient and important of secret oath-bound organizations stands that of Freemasonry. Look at the revolution which swept over France, deluging that fair land with blood and carrying in its course terror and alarm. This state of things was brought about through the influence of Masonic lodges, having the regular degrees of Masonry in connection with what was called Illuminism. Men were seized without any just legal authority, perhaps only upon suspicion, condemned to death and executed. Human life became so insecure, it was said a man's first impulse upon awaking in the morning, was to put his hand to his head to ascertain whether or no, during the night, it had not been removed from his body. Though many of these deeds of violence may be partially traced to the infidelity of the nation, their authors never could have executed their purposes but for the aid of these secret societies. When the revolutionists had become numerous and powerful enough to execute their dark purposes, to use the language of Preston, a Masonic writer, "The signal was given, and on the 14th of July, 1789, all France was in arms, the government was changed, and the monarch imprisoned." This revolution, says the same writer, "Was wholly the handiwork of the lodges, planned and digested in their dark recesses."

How many other deeds of violence and blood have been planned and executed in the dark recesses of these lodges, the great day when every hidden thing shall be brought to light, may alone reveal. Some of them however are already written in history and graven as with a pen of iron. The abduction and execution of Wm. Morgan in our own country, something like fifty years, ago for revealing some of the secrets of Masonry, is an event that will ever stand as a dark blot on the records of that fraternity. Morgan had committed no crime worthy of death, and even then the taking of his life would be nought but atrocious murder, unless indeed, it should follow a trial before a jury of his peers.

This event raised such a storm of popular indignation against the order as for a time threatened its overthrow. But time passes on, and in these later days we hear but little said of the matter. Pardon me then for turniug back and reading a few pages from the history of this dark tragedy, taken from the confession in the summer of 1848, to his physicians, of Henry L. Valance, who acknowledged himself to be one of the three persons selected to execute the demands of Masonic vengeance. He said: "Go where I would or do what I would it was impossible for me to throw off the consciousness of crime. If the mark of Cain was not upon me, the curse of the first murderer was, the blood-stain was upon my hands and could not be washed out, my last hour is approaching, and as the things of this world fade from my mental sight, I feel the necessity of making as far as in my power lies, that atonement which every violater of the great law of right owes to his fellow mortals. I allude to the abduction and murder of the ill fated Morgan." I have time to go through but a portion of the narrative. Let it suffice to say, it was resolved in a council of eight that Morgan must die. He says, "Eight pieces of paper were procured, five of which were to remain blank, while the letter D was written on the others. These pieces of paper were placed in a large box, from which each man was to draw one at the same moment. After drawing we were all to separate without looking at the paper that each held in his hand. So soon as we had arrived at a certain distance from the place of rendezvous the tickets were to be examined, and those who held blanks were to return instantly to their homes, and those who should hold marked tickets were to proceed to the fort at midnight, and there put Morgan to death in such a manner as should seem to themselves most fitting." Arrangements were made to sink him in Niagara river, "in hope," says Mr. Valance, "that he and our crime alike would thus be buried beneath the waves." When informed of the fate that awaited him, "Morgan commenced wringing his hands and talking of his wife and children, the recollections of whom in that awful hour terribly affected him." His pleadings were of no avail. One half hour was given him to prepare for his awful fate—Retiring, he was left alone. "How Morgan passed that time," says Mr. Valamce, "I cannot tell, but everything was quiet as the tomb, within. At the expiration of the half hour, his hands were bound behind him, and a gag placed in his mouth; a short time brought us to the boat, and we all entered it, Morgan being placed in the bow, with myself along side of him. My comrades took the oars and the boat was rapidly forced out into the river. The night was pitch dark, we could scarcely see a yard before us, and thorefere was the time admirably adapted to our hellish purpose."

Weights were secured together by a strong cord and another cord of equal strength and several yards in length proceeded from that. "This cord," says Mr. V., "I took in my hand and fastened it around the body of Morgan just above his hips, using all my skill to make it fast so that it would hold. Then in a whisper I bade the unhappy man to stand up, and after a momentary hesitation he complied with my order. He stood close to the head of the boat and there was just length enough of rope from his person to the weights to prevent any strain while he was standing. I then requested one of my associates to assist me in lifting the weights from the bottom to the side of the boat while the other steadied her from the stern. This was done, and as Morgan was standing with his back toward me I approached him and gave him a strong push with both my hands which were placed on the middle of his back. He fell forward, carrying the weights with him, and the waters closed over the mass. We remained quiet for two or three minutes, when my companiens, without saying a word, resumed their places and rowed the boat to the place from which they had taken it."

This confession bears the marks of truth, and so far as human testimony is concerned its statements are confirmed.

This you may say is indeed a dark picture, why do you not present the brighter side? Masons claim their principles to be of divine origin, and the system to be established on a basis of universal benevolence and love. True, they *are* benevolent to those of their own fraternity, but in this only exhibit the inherent selfishness of their system. They are bound to fly to the relief of a brother Mason upon his giving the signal of distress, but how much broader and grander the precepts taught by Christ in his Sermon on the Mount. He saw a brother in every human sufferer, no matter how fallen or friendless, and with Divine compassion flew to their relief.

In view also of the solemn oaths taken by those who enter these secret conclaves mark these emphatic words of the same great Teacher: "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths.

But I say unto you swear not at all; neither by heaven, for it is God's throne, nor by the earth for it is his footstool; neither by Jerusalem for it is the city of the great King; neither shalt thou swear by thy head because thou canst not make one hair white or black. But let your communications be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

But some one may say, Has not the Masonic signal saved many a life upon the field of battle, and rescued many a man from imminent peril into which he had fallen? Granted, but the broader principles of the Christian religion if adopted, would sweep war itself from the face of the earth, and transform the lion into a lamb. And if lives have been saved under these circumstances who shall say the guilty have not by the same means been screened from justice and saved the punishment their crimes have justly merited? It is said that Major Andre was a Mason as also Geo. Washington, and that after his capture the General would not allow him to come into his presence lest he should be called on to answer his signal of distress.

I object further to secret organizations because they nurture feelings of caste and array one class in a community against another. Of this description are most of the "trade unions," so-called, and to a certain extent the order of "Patrons of Husbandry." So far as their meetings partake of a social nature, the result may be good. But why sit with closed doors and darkened windows or shut out brother mechanics and farmers, with their wives and daughters, who may have conscientious scruples in regard to taking such oaths, or who may object to "going it blind," thus depriving themselves of true independence of mind and soul liberty, in binding themselves to a certain line of conduct before such line and the paths that diverge from it are known to them?

As well might a family, dwelling under one roof, drawn together by the tenderest ties of nature, divide into secret, oath-bound cliques, to forward their own interests to the exclusion of the others; for what, after all, is the world of mankind but one great family, children of a common father, journeying along one common pathway, sharers together of common toils and hardships, having like joys and sorrows and hoping to share a common inheritance at the end. Are you, grangers, Sovereigns of Industry, in possession of facts that will advance the interests of the sons of toil? Impart them. Have you received light that makes your burdens more easily borne? Let that light shine outside the barriers your own hands have erected.

You profess to discard *middle men.* But how have you transacted business with them heretofore? Have your accounts been settled promptly? Have you made prices on *your* goods exchanged for theirs so that they could afford to make low prices in return? Generally with what measure we mete it will be measured to us again. Have not these same middle men been a help to you many times in furnishing a market for your produce? In this way we can be mutual helpers, and aid in the promotion of each others' interests. Let then these kindly feelings be cultivated. If you think it for your interest to band together, ordering such goods as afford a trader a fair profit, why not occasionally include granulated sugar in such order, the profits upon which alone would send the trader to the county farm and his wife and children supperless to bed?

Do you send cash in all cases with your grange order? Has this been your practice with the trader, and if not have you settled your accounts with him so promptly that you could say to him, "You can afford to sell me goods at a small profit," and been refused? A store is a convenient and necessary institution in a town. If its manager is not an honest, honorable man do not patronize him. If he asks an exorbitant price for his wares, buy elsewhere. This is a world of competition and that serves the purpose of a regulator in the great marts of trade. Do farmers or mechanics wish to buy at wholesale prices? To do so it is not necessary to join a secret oath-bound lodge, buying the privilege at the price of $5.00, plus quarterly dues. These sums on the other hand reduce your profits so much. If traders and dealers in the articles you raise upon your farms or manufacture in your workshops should band together for the purpose of getting those goods at a less price than would give you a fair and just compensation for your labor, you would call it speculation, and rightly. In doing it they would really injure themselves as well. Such action by any class is born of selfishness. Rather let each follow his own calling and let every honest worker, whether on the farm in the workshop, or behind the counter; whether by hand or with head, have a fair chance in life and be encouraged and helped forward rather than hindered in the great race. A good cause will bear the broad light of day and may best be advocated openly.

Who will doubt the secret order of the "Knights of the Golden Circle" had much to do in hurrying one section of our country into rebellion and sustaining them therein? Take the order of "Know Nothings" which wrought a revolution in politics within the memory of many here present. Some good may have been accomplished, indeed, but it cannot be denied they sailed under false colors, carried a deceptive flag, and held a lie in the right hand; and I am not of the number who believe the end justifies the means.

But I have trespassed too long upon your patience, and yet have but gathered a few pebbles along the shore. Tossing them into this discussion with "malice toward none and charity for all" allow me to express the hope that the day will yet dawn when unjust distinction among men will cease, artificial barriers be thrown down, and all men will have indeed, as they now have accorded them but in name, equal rights to life, liberty and the pursuit of happiness. I close with the sentiment which the large-hearted Garrison placed for so long a time on the title page of his *Liberator*, urging you to adopt it as your motto, grounded as I believe it to be on the sure basis of love to God and man: "My country is the world, my conntrymen are all mankind."

OBITUARY.

J. B. Nessell.—The champion and friend of truth, Bro. J. B. Nessell of Ellington in this county, fell asleep in Jesus Friday night, the 25th, and was buried Sunday the 27th. An evening or two previous he was attending a prayer meeting, and was praying with unusual earnestness and fervor, when he began to falter, and soon fell under a heavy stroke of paralysis from which he did not recover, but sank gradually till the 25th when he sweetly sank to rest. Our cause has lost an eminent worker and a noble Christian. Even Masons deeply mourn his loss at home, and the cause of truth and *Cynosure* friends, will miss him much, but his converts are not few. Peace to his ashes, and sweet be his rest.

Rev. N. R. Luce, P. E. Sugar Grove Dist. U. B. C.

Clymer, Chautaugua Co., N. Y., Jan. 29, 1878.

Thomas Moore, Sr.—Peacefully fell asleep in Jesus at 12 o'clock, January 4th. It was his request I should write you in regard to his demise; and though my heart is sad as I see the impress of his hand all around me, yet I am happy to record a Christian life of over sixty-five years, and, if he had lived until the 6th he would have entered his 82d year. For many years he had been troubled with sciatic which assumed a very severe form, also a cough which resulted in consumption and death. He was the father of nine children, thirty-four grand-children, and six great grand-children. Three of his children and mother preceded him years since; and his second wife six months prior to his death. The remaining six lived within three miles of the old homestead, excepting myself, and on the second week of his sickness I was summoned to his bedside.

He was an earnest reformer, and read your paper with deep interest, and wished it to be taken by myself, saying there is no better paper. He was one of six to organize a Wesleyan Methodist church at Rocky Fork, Guernsey Co., Ohio, having seceded from the Methodist Episcopal church on account of its sympathy with American slavery. He remained a member until our church was burned during the war, after which he returned to the mother church and remained a consistent member until he joined the church triumphant. Peace to his memory. May the Lord bless the surviving ones and may we all live to meet him in heaven, is the prayer of his child, Mrs. S. A. Smith.

Oberlin, Ohio.

American Wesleyan please copy.

Samuel Orvis.—Died, in great peace, at his late residence, Maple Grove Place, Champion, Jefferson county, N. Y., Samuel Orvis, aged 99 years, 11 months and 18 days. The deceased was born at Norfolk, Litchfield county, Conn., Jan. 26, 1778. He was married in 1800 and came to Jefferson county, N. Y., in 1806 and settled on the present above named farm in 1814. He embraced the Christian religion early in 1810, his being a very clear and triumphant conversion. He served in the war of 1812–13 and was a pensioner at the time of his death. He had, since his conversion, ever maintained a consistent Christian life and was a class-leader in the M. E. church some thirty years, and while ever awake to the interests of Christ's kingdom on earth, filled with the spirit and love for the brotherhood of Christ, gladly aiding the humble followers of the Lamb; rejoicing with those who did rejoice, and sympathizing with those who mourn; yet he was not forgetful to do good unto all as he had opportunity and to lend a helping hand or a word of council to the unawakened. His life until the last fifteen or twenty years had been one of patient toil and endurance, having experienced much of affliction in his family. Little less than four years ago the companion of his early joys was laid to peaceful rest, in the cemetery at Copenhagen, Lewis county, New York, in her 92nd year, beside four of their offspring, among the number Rev. Samuel Orvis of the Black River Conference of the M. E. church, who died in 1850. Our good old friend has for the last half century been an uncompromising Anti-mason, inasmuch as the unholy character of that institution as clearly shown, and its inhuman oaths assumed by every Mason, are only evil and barbarous continually and contravening the Divine law and the civil law as well, and he having witnessed the downright wickedness and blasphemy of even their burial services. His heart ever beat true to the cause of the suffering and the oppressed, and in glad response to the humane, wise and generous behests of the government he had served in its early perils. Besides reading the Bible through by course twice a year for many years, and much of it many times over; he kept well informed in the general topics of the times, and your excellent paper the *Christian Cynosure* and the good work it represents, even "the true light" itself, has until quite recently occupied an agreeable portion of his daily meditation and prayer. Two daughters of the deceased still survive him both of whom are among the fast friends of the reform. As one long in the King's highway, the deceased had often found the fulfillment of the promises: "I will never leave thee nor forsake thee, but My presence will go with thee and I will give thee rest." Thus has sweetly departed from our earthly midst to join the heavenly company a widely respected citizen and a very dear friend, one of whom we confidently sing, "How blessed the righteous when they die."

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A large number of subscriptions expiring in December, 1877, have not yet been renewed. Delay in many instances is caused by delay in making up clubs. We do not remove the names of those whose time is out so promptly in the winter months as at other seasons for this reason. Please be as prompt as possible in this matter. If you cannot renew please send word immediately.

Books and Tracts sent during the Week ending Feb. 2, 1878:

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A Finfrock, E B Cunningham, J Henry, B Ulsh, S C Reed, J F Ruggles, L H Tripp, F M Sadler.

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CHICAGO, Feb. 4, 1878.

GRAIN— Wheat— No. 2	1 02	1 02¼
" No. 3		98
" Rejected		87
" Minnesota	1 04	1 08½
Corn—No. 2	39	39¼
Rejected		30
Oats—No. 2		28¼
Rejected		20
Rye—No. 2		50½
Bran per ton		11 75
Flour—Winter	5 00	6 75
Spring	2 75	5 75
Hay—Timothy		8 50
Prairie	5 00	6 00
Mess Beef	9 50	11 00
Tallow		7½
Lard per cwt		7 22½
Mess pork, per brl		10 75
Butter medium to best	14	27
Cheese	6	13
Beans	1 00	1 75
Apples per brl	1 50	4 50
Dressed Hogs	4 20	4 25
Poultry—Chickens per doz	1 75	2 50
Turkeys per lb	6	9
Eggs	16	17
Seeds—Timothy	80	1 12
Clover	4 50	4 77
Flax		1 32
Potatoes per bu	40	48
Broomcorn	3	7
Hides green to dry flint	6	15
Lumber—Clear	30 00	35 75
Common	14 00	15 75
Shingles		2 50
WOOL—Washed	34	42
Unwashed	20	27
LIVESTOCK Cattle Choice	4 50	5 00
Good	4 00	4 40
Medium	3 75	4 00
Common	2 25	3 50
Hogs	3 70	3 95
Sheep	3 50	4 50

New York Market.

Flour	$3 75	9 00
Wheat—Spring	1 26	1 28
Winter	1 35	1 44
Corn	45	56½
Oats	34	37
Rye	70	72
Lard		7¾
Mess pork		13 40
Butter	9	23
Cheese	7	13½
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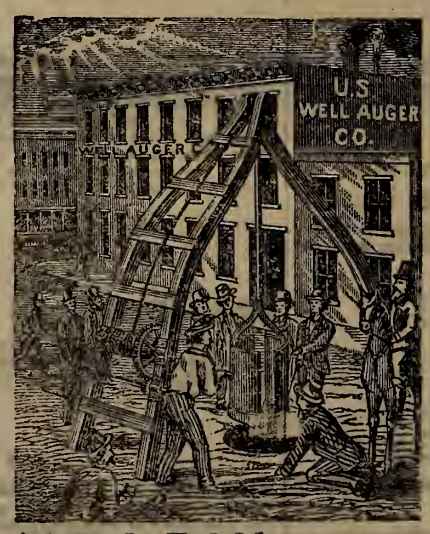

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CHICAGO, THURSDAY, FEB. 14, 1878.

VOL. X., No. 20.—WHOLE NO. 412. WEEKLY (post paid) $2.20 A YEAR.

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Notices

THE SECEDER'S CONVENTION is postponed.

The semi-annual meeting of the Central Kansas Anti-secrecy Association will meet at Lyons, Rice county, Feb. 25th and 26th.

G. W. KELLER, Pres.
W. L. HENSHAW, Sec'y.

PAST MASTER RONAYNE'S appointments are as follows:

Northwood, O., and vicinity from Feb. 4th to 21st, inclusive.
Batavia, N Y., 25th, 26th and 27th.
Hudson, Ohio, March 4th, 5th, and 6th.
Lima, Lagrange county, Ind., March 11th, 12th and 13th.

OHIO STATE CONVENTION.

The Anti-secret Association of Ohio will meet in the College Hall at New Concord, Muskingum Co., March 5, 1878, at 7 P. M. The exercises will be introduced by an address of welcome from Rev. Dr. Paul, President of the College. Able speakers from various parts of the State are expected to be present and to address the Convention. Will not the friends of our cause, the cause of light and religion, of liberty and impartial justice, rally from all parts of the State? Remember the important object for which the Ohio Association was organized and for which this Convention is now called, namely, to enlighten the public mind respecting the evils of organized secretism and to seek by all lawful means to remove them from both church and state. Is not this an object worthy of much effort and self-sacrifice? Dear friends, let us have your sympathies, your prayers, and if possible your presence at this Convention. We believe the Lord will be there.

By order of the Executive Committee.
WM. WISHART.

Topics of the Time.

After another week of surmisings and threats of a general European war the sky clears again, and we see England burning with the war fever, six million pounds sterling voted for emergencies by a large majority, and her iron-clads ordered to Constantinople, in violation of the treaty of 1841, where they now grimly lie, unless stopped by Turkey. Austria bustled about for a conference, but at length finds little for a conference to do, for Russia has turned the tables, and to all appearances has made an alliance with Turkey, to the infinite disgust of England, whose claims of special friendship are effectually snubbed. The forces of the Czar are drawn up in the outer defences of Constantinople, with a neutral belt of twelve miles betweem them and the Turks. Thus, holding the shores of the Black, the Ægean and Marmora seas, the Turkish forces and fleet sent off to Greece or in her own power, with Servia and Roumania as firm allies, and an army of 340,000 men on the field, Russia is master of the situation. England has no stomach to make war with her single-handed, and so it may be taken as settled that the war is at an end. Germany has influence with Russia, and may ask for some reasonable modifications of the terms of peace which are distinct from those of the armistice. The Turks are represented as enraged at England, for her failure in the capacity as protector. The sick man has found a new physician in Russia, whose brilliant triumphs in diplomacy surpass even those of war.

The death of the Pope has opened the way for a contest in the College of Cardinals respecting his successor. Nearly the whole conclave of sixty-five are already in Rome, or are hastening thither, and after the nine days ceremonies appointed for the burial of the dead they will meet to conclude this business. The world does not care so much to-day who succeeds to the papal chair as it did thirty-two years ago, when Mastai Ferretti became Pio Nino; yet there is the usual curiosity and prying about of correspondents, who inform us that there are five candidates, two strongly Ultra-montane, and in sympathy with the Jesuits, and three liberal. Cardinal Manning it is supposed has aspirations to the tiara, but the numerical preponderance of the Italians who constitute thirty-nine of the sixty-five, is a fact supposed to prevent his desires. Of the five prominent candidates, Cardinal Bilio is thought more than likely to be the successor of Pius IX. He is described as an enterprising, daring and energetic man, fifty-eight years old, and believing firmly in the Syllabus, which he himself compiled. It is his desire to wander over the earth as an exiled Pope, inciting the faithful everywhere to rise in support of his cause and that of the Church.

The trial of the members of the Republican Returning Board in New Orleans is causing much agitation at Washington, where it is regarded as a breach of faith. Anderson, one of the members, is already convicted, and others are on bail, waiting the pleasure of the courts. President Hayes believes the pledge made by Gov. Nicholls, to cease prosecution for past political conduct, to have been violated by this indictment and prosecu n. All these indictments have been found and these prosecutions conducted under the personal direction of Gov. Nicholls' Attorney General. The President declines to make any statement upon this subject for publication at present, but members of the Cabinet, especially Secretaries Sherman, McCrary and Thompson, and particularly Gen. Key, are very plain and unhesitating in their expressions of indignation.

The Bland Silver Bill yet hangs back in Congress, its opponents endeavoring to put off action until they can make important modifications. Its advocates are confident of its passage, even over a veto, and it becomes daily more certain that President Hayes will not interpose to prevent the act becoming law. Blaine made a strong speech in favor of silver remonetization last week; he desires, however, a modification of the present bill and may vote against it. His argument is for a double standard as a check to gold speculation. It was expected last week that Conkling was preparing a strong speech against the measure to be made if there was good reason to believe that the President would give it his signature.

Mayor Heath, of Chicago, and his advisers are realizing that the wasteful and corrupt administration of past years has transmitted to them a grievous burden. The Supreme Court has just rendered a decision to the effect that the tax certificates issued for nearly a half million dollars are not a corporate debt. The consequence of the decision is of course to practically prevent the city from making loans in anticipation of the collection of taxes. So the question is, how to carry on the city government without a dollar in the treasury or credit or legal ability to borrow. Some advise to discharge the police and fire departments, others to sell the water works. The dilemma will impress a useful lesson upon one administration at least and prevent any squandering of public money until the difficulty is tided over and forgotten.

THIRTY-ONE REASONS WHY I CANNOT BE A MASON.

BY EDMOND RONAYNE.

I cannot be a Mason—

1. Because Freemasonry claims to be a system of religious philosophy or a religious institution.

2. Because as such system of religious philosophy it knowingly, designedly and wickedly disowns, denies and rejects the Lord Jesus Christ.

3. Because as a religious institution or system of religious philosophy it claims that all men, irrespective of nationality, creed, or clime, who live in strict obedience to its obligations and precepts are made *free from sin* and receive the new birth.

4. Because it mutilates the Holy Scriptures and handles the Word of God deceitfully by cutting out the name of Christ from all its Scripture quotations.

5. Because it makes a profane use of the Word of God by associating it with the senseless ceremonies and pagan jugglery of the lodge.

6. Because it dishonors God by dishonoring his Word in placing the Holy Bible on a level at least with the square and compass.

7. Because it makes a profane use of the name of God contrary to his own express command.

8. Because the preparation of its candidates and its vain ceremonies of initiation are directly opposed to all good sense and to that sound judgment which ought always to govern the best actions of men.

9. Because it considers its pretended oaths and obligations of more importance as being paramount to the laws and obligations of the state, the church and the family.

10. Because it administers to all its candidates illegal and extra-judicial oaths which require the taking of human life by a secret mode of barbarous assassination.

11. Because if it disclaims any intention of taking human life contrary to the laws of the land or the laws of God, then it is a system of grossly wicked blasphemy, because each candidate is made to call upon God to help him to do and perform and keep that which Masonry has no intention of doing, performing and keeping.

12. Because it falsifies history and knowingly and designedly distorts the truth in order to propagate and maintain its unfounded and blasphemous claims.

13. Because it imposes upon its new-made members an oath or obligation to keep that a secret which is everywhere published in book form and is within easy reach of every man, woman and child in the land.

14. Because it obtains the consent of all its new-made members to its oaths, obligations and requirements by false representations and by fraudulent promises that there is nothing in the system of Masonry "which can conflict with any of those exalted duties which a man owes to God, his country, his neighbor. his family or himself."

15. Because it requires every one of its members to swear to conform to and abide by laws, rules and regulations and pay implicit obedience to and ever maintain and support the laws and edicts of its Grand Lodges whether these rules, regulations laws and edicts be right or wrong.

16. Because it imposes upon all its members oaths and obligations enforced by a barbarous death to keep one another's most wicked and unlawful secrets even to the extent in some cases of murder and treason.

17. Because it falsely asserts that its one great secret is the true name of God which it claims none can know except by the initiatory ceremonial of lodge and chapter.

18. Because it is truly and emphatically a pagan institution, all its rites, ceremonies, and legends being wholly borrowed from the pagan worship of Osiris, Bacchus, Dionysius, Adonis, Apollo, etc., of the ancient pagan world.

19. Because it is a system of government essentially different from all other governments now in existence.

20. Because as such a system of government it unlawfully assumes the power of life and death over its members, and as a system of religious philosophy it allows of no act of repentance in case any member should feel in duty bound to disown his connection with or renounce his allegiance to the order.

21. Because it forbids the crime of adultery only with the wives mothers, sisters and daughters of its members, thereby granting absolute license in all other cases.

22. Because it both directly and indirectly leads to vice, immorality and crime by seducing young men from their homes, and husbands from their families in the night time and until unseasonable hours of the night.

23. Because it absolutely destroys that community of knowledge which ought always to exist between man and wife, so that the husband will hold private conferences and have certain secrets in common with the vilest debauchee and the most degraded and drunken wretch in his neighborhood who duly sends or throws to him a Masonic sign or summons which he dare not have according to his Masonic obligation with his beloved wife or child.

24. Because it destroys my liberty and compels me to yield my private judgment.

25. Because in every single element of its composition it is a purely selfish system of wicked imposture.

26. Because it cannot sustain itself except by falsehood and deception.

27. Because it is the fruitful source of discord among men, it destroys social harmony, usurps the legislature, the church, and the judiciary, and though very much in the minority yet it impudently assumes to control the nation, administer its laws and give force and character to its foreign and domestic treaties.

28. Because by means of its signs, grips, passwords,and the language of its ritual, wicked men are always enabled to protect one another from the consequences of their crimes, criminals manage to escape from merited punishment, justice is in truth perverted and judgment is turned away backward.

29. Because while it ostentatiously parades the Bible in all its public processions, displays it upon its so-called altars and pretends to offer it as a rule of faith, yet according to Masonic law "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible, for if it was it would not be Masonry it would be something else." And hence it is nothing more than a solemn mockery, a gigantic swindle and an infamous blasphemy.

30. Because it is an absolute despotism, unrelenting in its hatred towards those who secede from its connection or who may oppose its selfish designs and wicked projects, its members (though mutually opposed to another on all other subjects) uniting in a most determined effort to ruin socially, morally, and financially any person who dares to oppose the advancement of the system or to expose its iniquitous and man-degrading jugglery.

31. Because it robs a man of his money, his freedom and his religion, being the most gigantic swindle the world ever saw, alike dishonoring to God and degrading to man, and a direct insult to my common sense.

For these reasons among many others, all of which can be indisputably sustained by positive testimony from the highest standard Masonic authority, from the Word of God, and from every-day experience, I cannot be a Mason, and I fraternally ask my former brothers to examine closely these vital reasons, prove all things, and so hold fast that which is good.

ATHEISM.—"I have known three generations of the Darwins, grandfather, father, and son: atheists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend—"Omnia ex conchis"—everything from a clam shell!. I saw the naturalist not many months ago; told him I had read his "Origin of the Species" and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near monkeys. A good sort of man is this Darwin, and well meaning, but with very little intellect."—*Carlyle.*

"WHO IS MY MOTHER?"

BY J. B. SLIGHT.

This question Jesus once propounded when it was said to him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee," and receiving no answer, he answered it himself, by stretching forth his hand toward his disciples, and saying, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

Paul speaks of the believers in a collective sense as being the New Jerusalem, which is the mother of us all. This teaches that the general church of God is the mother of all true Christians, all who are begotten to a lively hope, and born from above, are children of the "bride, the Lamb's wife." For forty years I have contented myself with the thought, that I was connected with the family of heaven, born of the same mother with James, and John, and Paul, and Peter. But by reference to the almanac of the M. E. church, I find that I am so highly honored as to be acknowledged, in my church relation, as a member of the Methodist family. It is common with men to feel proud when they can boast a high birth, and if it is a fact, that the Methodist Episcopal Church is the mother of the Church of the United Brethren in Christ, then it is my privilege to call her grandmother, and all those other church organizations that she claims as daughters, are my aunts. When we consider the wide-spread influence, the wonderful work and mighty deeds of the old mother, are we not all honored, and may we not share in her glory, and feel that we, a great family, under our grand head and leader, have accomplished a great work?

There are some things, however, connected with mother's history that have been a source of grief, and have caused disruptions in the family. When the bondmen were groaning beneath the galling yoke, her white robe became stained with their blood. Some of the daughters remember it yet, but are sorry to reproach her. Also, like Joseph's mistress, she forgot her chastity, and when the *secret master*, (who in character was unlike Joseph) went into his chamber, she followed and put on the *lambskin apron.* This was a great trial to some of the family, and caused them to leave the household. Others are preparing to do so, as a proposition in the *Cynosure* indicates.

If mother should die before her daughter, (the United Brethren church) and the latter should attempt to claim an heirship, that would call up the records, and then it would be clearly shown that the U. B. church never was a member of the Methodist family.

Mr. Otterbein, founder of the United Brethren, commenced his labors in America as an ordained minister in 1752, and the first Methodist sermon preached on this continent, agreeable to their own history, was in 1766 by an unordained man. Mr. Otterbein permanently organized his church in Baltimore, in the year 1775 establishing the general rules by which the church should be governed; not only in Baltimore, but the various churches under the guidance of Wm. Otterbein in Pennsylvania, Maryland and Virginia. In the year 1784 the Methodist Episcopal Church was permanently organized. Some efforts to organize societies had previously been made by unordained men, but on account of this irregularity, and the ravages of war, these societies were in a manner broken up. But after the arrival of Dr. Coke, and the ordination of Mr. Asberry, in which Mr. Otterbein rendered assistance, the organization was perfected. Thus Mr. Otterbein was not connected with the M. E. church, for he organized an independent church several years before that church took its existence, but had formerly been a member of the German Reform church. His independent organization, subsequently took the name of the United Brethren in Christ, with which he remained as founder and Bishop until his death, which occurred in 1813, in the 88th year of his age.

Some say the United Brethren must be of the Methodist family because they preach Methodist doctrine. But why not say that the apostle Paul was a Methodist? for he preached the same gospel. There can be no propriety in saying that the doctrine Mr. Otterbein preached was Methodism, for he preached it several years before Mr. Asberry.

The reasons why the M. E. church to day numbers six to our one (counting their baptized children) are obvious.

First. The United Brethren confined their labors exclusivly to the German population for about fifty years. These being scattered over a vast territory it required a great amount of travel and hard labor, to gather in comparatively few members.

Second. Our stringent law against the manufacture, sale, and use, of intoxicating drinks as a beverage, was very unpopular for many

years, for it was considered refined politeness to place the decanter on the table for the entertainment of friends, ministers not excepted. Hence church legislation against this popular evil, was denounced by the fashionable world, and many church members. We were called fogyish and superstitious.

Third. Our legislation against slavery in every sense of the word, prohibiting those having any connection therewith from coming into the church, or from remaining in it if they should become connected with that sin. For this we were vilely persecuted for many long years. But, thank God, those days are now past.

Fourth. Our constitution (which cannot be changed but by the request of two-thirds of the whole church) declaring that "there shall be no connection with secret combinations," and the law enacted thereon, making the penalty no less than a forfeiture of membership to any who might violate, has also called down the anathamas of wicked men, and ungodly church members upon us, and, as a matter of course, many have stood aloof from the church who would have come in, had not the gate been "strait, and the way narrow."

The evils of intemperance, slavery and secrecy, have greatly hindered the spread of true Christianity over our beloved country. But now that light is breaking in upon our nation, these evils, though once popular are becoming odious. The chains of slavery are broken, the demons, drunkeness and secrecy, are receiving deadly wounds, which I pray God, may never be healed. Then shall the Christian church rejoice that her accusers are cast down.

The United Brethren church is now one hundred years old, but is only coming to her mature vigor, and the day of her prosperity is just beginning to dawn.

Berrien Springs, Mich.

Secret Societies.

We are glad to see this subject taken up by those who have hitherto stood aloof from its discussion. In the *Churchman*, a leading organ of the Episcopal church, an article appeared in its issue for Oct. 13th, and another Nov. 17th, showing, as we have demonstrated in these pages, that Masonry is a religion hostile to Christianity,—"an order that practically denies Christianity and its Divine Author."

In the number for Nov. 17th, a Mason in a short article says: "No true Mason will ever use the quotation, 'Masonry is a good enough religion to live by.'" With singular inconsistency he adds in the very next sentence, "The first principle of Masonry is religion; the teaching through the first three degrees is pure religion in its highest sense." Like a true Mason, he endeavors to shut out the light, and intimates that the editor does not know his duty. "The discussion is one of no especial interest to the public, and therefore out of place in a religious journal."

If religious journals should not raise the warning against the encroachments of an institution which rejects Christ, which places the Bible on a level with the Koran, and yet assumes to be a religion that "meets all the wants of the soul," "saves from sin in this life," and "saves the soul in the life to come," upon what subject should it treat? There is no other enemy to the Christian religion in this land so dangerous as Masonry.

The open attacks of Atheism are harmless in comparison with the insidious assaults of Masonry. The one working in the dark, secretly undermines the very foundations of the Christian system; while the other scarcely makes an impression upon its solid bulwarks. It is high time that editors, and preachers waked up to the dangerous character of this institution which is making such inroads upon the Church of Christ.—*Earnest Christian.*

Henry Ward Beecher's Theology.

SUGGESTED BY READING HIS SERMON IN CHICAGO, FEB. 3.

I may remark first, that, as many ministers are Freemasons, it is difficult to detect them from those who preach only the Gospel of Christ. For doubtless those who are Masons will use, and do use the pulpit to commend the gospel of Masonry, when they think they can do so without awakening prejudice. As they do who pass counterfeit money, so do these with their counterfeit gospel, and its offer of acceptable works, worship, and salvation, and all without Christ as the way. They mix the bad with the good, the spurious with the genuine. Sometimes a good dollar may be suspected as a counterfeit, and, giving Mr. Beecher the benefit of the doubt in the absence of positive knowledge, we draw attention to the following passages in his sermon. We shall not refer to his definitions of the "new birth," nor his virtual denial of man's sinful character by nature, a condition merely of ignorance, like that of the babe who has to learn to play the piano, etc., when she grows up; but we shall refer to a few other expressions which harmonize so well with Masonic teachings, that he seems to have drawn his inspiration rather from the lodge than the church, and to say palatable things to Freemasons, as well as other things to Christians.

Mackey's Ritualist, page 244, says, "It is now thought expedient to *oblige Masons to that religion in which all men agree*....that is to be good men and true, or men of honor and honesty."

Beecher says, "Religion is not a mystery. Religion as it is enjoined upon men is conduct, is disposition, is character That is all....Religion: what is it? It is obedience to the laws of a man's body and soul. It is obedience to the laws of one's social surroundings, and one's nation and to one's spiritual realm. It is *obedience to the law* as he as a man is made acquainted with his duty under the law. That is religion."

If this were uttered in the lodge every Mason might respond "So mote it be." It may do for Masonry, but certainly Christianity requires more in its religion.

Again, "As a starting point in a right life morality is good." "Every thing you do right, is right. God thanks you for it." "Every right thing in a man begins at a central point and it is the economy of God ....to await the unfolding of the seed." In harmony with this Mackey says, "The point within a circle is an interesting and important symbol in Freemasonry....a type of the prolific powers of nature which they (the ancients) worshiped under the form," etc.

Beecher says, "I teach every man if you will not be as good as you can, then be the next, or the next. Be as good as you can. Young man, restrain passions, maintain integrity, but if you will, do more. Then go higher and higher, and then you come into the clear place of God's own personal presence. You are on the way, and I encourage you. It is easy for a man to be a Christian who has been brought up morally."

Halt a moment, reader! How Masonic are the echoes of these words! "Higher and higher," thirty-three degrees in the lodge and you find the light. "You are on the way," says Beecher. But O young man be assured of the Scripture truth that the only way to the Father is through Christ, who has said, "I am the way." "Yes, "all other ground is sinking sand." "By the works of the law shall no flesh be justified."

Freemasons often say that if a a man is a good Mason he is a good man; and many of them prefer their Masonry to Christianity. Such reasoning as Beecher's in these samples, would have comforted the Pharisee and given despair to the publican; and the young man who had great possessions would have been soothed by the assurance that he was doing the best he could, or the next—a lie—when he should have sold all he had and given to the poor, and FOLLOWED CHRIST, with treasure assured in heaven.

A fling at such "theologians" as are "led by the devil in logic" is in perfect keeping with the delusive soporific given by the old crafty one whose ancient assurance, "Thou shalt not surely die," was the cause of the first institution of the apron, which from Satan's standpoint is the emblem of innocence!

During the delivery of this remarkable sermon, "laughter" frequently rewarded the speaker for his caricatures of the "old theology." T. H.

The Exodus of the Turk.

It is just about five hundred years since the first terrible Turkish invasion poured into Europe in the very districts where the war is now carried on. In eleven years it will be precisely 500 years since Amurath I. overthrew, on the borders of Servia, the whole power of the then mighty Kingdom of Servia, in one of the "world-battles"— that of Kossova—a bloody struggle which so impressed itself on the imaginations of men, and was followed by such immense consequence to that portion of Europe, that the Servian and Bulgarian peasants still refer to it as an event which affects even now their destinies. And they do not exaggerate its consequences. After Amurath followed Bajazet, surnamed the "Lightning," and in his track was desolation and hills of human heads. The Turk was then no "sick man," but a barbarian of unsurpassed vigor and valor, with, it must be allowed, a certain talent for command. He swept over all Eastern Europe, and but for the long and heroic defense of Hungary, would, no doubt, have conquered and held Southern Germany, as he afterward conquered and held Thrace and the Danubian countries. It was more than half a century from the battle of Kossova before the Turk wrested from the decayed Greek Empire the City of the Golden Horn, which he has held ever since. In the long empire of lust and blood by the Osmanil, whether in Europe or Asia, it will be difficult for the most ardent admirer of the race to find a single blessing or benefit which it has conferred on humanity. In Thrace, Epirus, Macedonia, the Bosnian Provinces, Bulgaria, Servia, and the Wallacho-Moldavian districts, the rule of the Ottomans has been nothing but repression, or plunder and violence. Liberty, of course, has never flourished under them, nor science, nor agriculture, nor commerce, nor trade. Where they have been, there has been the slightest progress in all material things. Generation after generation of misery and submission to grinding tyranny has passed away. The Christians have been pressed to the earth, while the Mohammedans have not advanced. One of the fairest portions of Eastern Europe has been rendered poor and half barbarous by this long-enduring tyranny. In fact, even in the neighboring districts now under Christian sway, the scars and relics of the former Turkish domination may be seen, in barren fields, poor roads, miserable villages, a degraded peasantry, and a want of all the best appliances of civilization.

Turkey itself, in Asia, seems outside of all modern progress, and unnatural vices, such as consumed the pagan Empire of Rome, have eaten away the vigor of the people. Nor does this corruption and degradation seem an effect of religion alone, though that, no doubt, has had much influence in causing it; it belongs also to the race. For one Mohammedan people, the Arabs, encamped some four hundred years in Europe—as the Turks have done—but when they were driven forth, they left schools, colleges and places of learning, palaces, and an archi-

tecture which still delights the eye, and permanent traces on the arts, science and literature of Europe. When the Turk departs from eastern Europe, as soon he must, there will be no monument of his five hundred years of residence but smoking villages, piles of human bones, a peasantry imbruted by his government and a fair country made almost a desert.

The exodus is characteristic and consistent. The great ancestor of the Sultan's family entered Europe over burning towns, and marked his way with pyramids of human heads. The degenerate descendant departs amid the smoke of peaceful hamlets and with his line of retreat covered with the maimed and defaced corpses of prisoners and of the unfortunate peasantry. No sentimental sympathy will follow the Ottoman, as has attended the Moor in his defeat. Even England will soon forget him. The historical scholar will rejoice at the just retribution; the legislator will look for new advances in that miserable region; and the curses and hate of populations whom the Turk for centuries has plundered and oppressed will go with the last battalion as it carries the crescent back from the hills of the Balkan peninsula to the Sea of Marmora and the Golden Horn..—*N. Y. Times.*

—In the state of New Hampshire, petitions are in circulation for a restoration of Bible reading or some religious service in the public schools.

—There are ten Welsh Congregational churches in Luzerne county, Pennsylvania.

Reform News.

The Ohio State Meeting.

New Concord, Ohio, Feb. 7, '78.

Editor Cynosure:—We learn that the Executive Committee of the Ohio State Association opposed to secret societies, appointed a meeting in this place to begin on the 5th of March, at 7 o'clock P. M. The committee appointed at Dayton to make arrangements here, wish to say to friends throughout the State that the appointment meets the approbation of the citizens of our community generally. After canvassing the village and vicinity we feel sure free entertainment may be expected for all the delegates who attend our meeting. We desire a good meeting and think the prospects are very favorable. Among the speakers invited and expected to be here are Drs. Wallace, George, and Moorhead, also many other able men from different parts of the State. It is the special desire of the committee that those intending to be here send us their card as soon as they see this notice. Send to Revs. H. P. McClurkin or S. McArthur, D. D., or Wilson Stewart. If delegates cards are received in time a card will be returned to delegate giving them their place of lodging, which can be presented to committee at depot here. Those who have no return card will get information as to lodging either at depot or College Hall. By order of committee. Wilson Stewart.

From the Agent and Secretary.

E. St. Louis, Feb. 2, 1878.

Dear K.—I reached this point at 9.30 last evening sick and tired. After a good sleep over night my head-ache is gone and I am feeling quite well. I had hoped this morning to get a view in the distance of St. Louis proper; but the smoke is so dense as to conceal everything, save a dim outline. The snow is I judge about two inches deep. There is no ice to be seen in the river, and the boats are moving freely. The celebrated bridge at this point is as it appears from this distance, deserving its reputation. Large boats are passing under its arches, and over its elevated causeway are driven locomotives with heavy trains, horse-cars, and wagons loaded with all descriptions of merchandise. I suppose the city that dares contend for the championship with Chicago must be magnificent, but the first installment on this side the river does not impress a stranger either for its enterprise, cleanliness, or natural beauty.

I failed to meet Bro. Howe at Winona, as I had hoped, but received a hearty welcome and good supper at his home. At Bloomington I spent some five hours waiting for a south-bound train, and as heretofore my stay was made very agreeable by the kindness of our worthy and warm friend, Geo. O. Robinson, and his family. I spent some time in conversation with our venerable friend Oliver March, who has almost reached his four-score years, but who is still possessed of a good degree of physical and mental vigor. His pathway through life has been checkered with light and shadow, and it is interesting to listen to the recital of the many incidents of his early life. In his prime he was associated with some of the first minds in New England, and was for almost forty years himself an instructor of American youth. His business habits are very accurate, and few perhaps have been more successful than he in laying up in store for a ripe old age. For years he has kept with himself a strict account, and invariably balances that account Dec. 31. This is one secret of his success, and I mention it as a hint to those who read this as an example worthy of imitation. The old gentleman has his own way of putting things and of doing things, and is I think inclined to look too much on the dark and forbidding side of society; but he clings to the Bible and to the religion of the New Testament with unfaltering trust, and awaits his summons with confidence.

The train has just come whistling in, and I am off for Sparta, where I speak this evening. To-day is to be my first experience on the "narrow guage," but that same God who balances the clouds, and whose strong hand has upheld me hitherto, is my trust and unfailing portion. J. P. Stoddard.

The Renunciation of John V. Baker in Western Missouri.

He begins to lecture with marked success.

Leesville, Henry Co., Mo., January 21, 1878.

Dear Cynosure:—A few years ago a copy of yourself was sent by an old lady to her grandson, who was a Mason. This grandson lived near Leesville and was in the habit of exchanging books with a neighboring Mason, and upon one occasion in sending home some of his books, wrapped them up in the copy above mentioned. Well, what of this? you ask. His attention was called to several articles. He read and reflected and soon came to the conclusion that he would live as a demitted Mason. But the power of truth sown in good ground was not thus to be satisfied; and he felt it a duty to drop an occasional word of warning against the institution; and he stated to those with whom he conversed upon the subject, that Ronayne's exposition was true. A few weeks ago in conversation with his brother-in-law he stated clearly his position upon the subject. This brother-in-law, being in heart a Mason, reported him to the Masons of Leesville lodge.

The hero of our story was at that time and has been for the last few years teacher of the public school in Leesville. He dismissed for the holidays, and upon beginning school on the second day of this year, he was visited by two of the directors, who are Masons, and requested to give up his position as teacher because he had violated his Masonic obligations, and they thought him therefore unfit to longer instruct American youth! Is this free America? Where will "soul liberty" and "freedom of conscience" be when our glorious Republic shall have passed entirely under the control of "Masonry divine"? Even now we can see that he that has more regard for the admonitions of his conscience than he has for the requirements of an unlawful and profane oath, with inhuman penalties, is unworthy any place of "profit or trust." One step more and as a logical sequence he that will not be controlled by the "widow's sons" is likewise unworthy, and then you have the "divine right of Masons to rule" established.

But to our story. The teacher was not thus to be bluffed and still "holds the fort," strongly backed by the majority of the patrons of the school. He is now giving lectures in the adjoining neighborhoods to crowded houses upon the subject of Masonry; and our reform has never been in such a prosperous condition in this vicinity as at present. The person to whom I have been all along alluding is Dr. John V. Baker, a Mason of three degrees and ten years' standing, intelligent and of untarnished reputation. Thus at last God has raised up in our midst, through the instrumentality of a stray copy of the *Cynosure*, a living witness to testify to the people of the wickedness and dangers of Freemasonry. Let every worker in the cause take fresh courage and scatter copies of the paper and Anti-masonic tracts like "autumn leaves" and they will be like "bread cast upon the waters" to be gathered up many days hence.

The doctor enters the work with his whole soul and heart in it, and is going to try to redeem the past by giving more means and time to enlightening the people upon the subject of Masonry than he ever has for the institution. May God's blessings attend him and his efforts is the prayer of the writer, and I ask all your readers to remember him at a throne of grace. I have attended two of his lectures and aided in filling up the evening's entertainment, and I must say that I have never seen people more intensely interested upon any subject.

His trial will come off the 23d instant before Leesville Lodge and then he will treat your readers to the particulars of the proceedings against him from the beginning. Masonry has received a shock here from which it will take it many a long day to recover, and if the friends of truth are only true to their cause its power is forever broken. He has two more appointments that I expect to attend shortly and I may then give you a few more notes; but for the present,

I am yours for the truth,
W. M. Love.

Answer of Mr. Baker to charge of "unmasonic conduct" before his lodge.

Leesville, Mo., Jan. 22, '78.

To the Master, Wardens and other members of Leesville Lodge, No. 426, A. F. & A. M.—Junior Warden, Wm. Parks, in the line of his duty, has presented charges of "unmasonic conduct" against me, in your lodge. He makes no specification whatever, simply charges me with "unmasonic conduct." Therefore I presume, that in my answer it will be necessary to *guess* at the offense.

I *guess* it is not profanity, for although I know that Masons are taught that they should never mention the name of God but with that reverential awe which is due from a creature to his Creator,—I say although I know this, I know too that you have in your lodge very profane members, men who are frequently guilty of gross profanity. It is to be presumed, therefore, that the "unmasonic conduct" alluded to by the beauty of the South, does not mean profanity, as that seems to be allowable in your lodge. However, if that be the charge my plea is, Not guilty. And I demand your proof.

I suppose the offense is not intemperance, for although temperance is one of the cardinal virtues of Masonry, I believe you have some members who are not temperate, and I know that you are now governed by a Master, who, although when he was installed agreed to be a good man and true, and strictly to obey the moral law, and cheerfully to conform to the laws of the country in which he resides, and to guard against intemperance and excess—I say that although he made all these fair promises, it is supposed by many that he has, since that time and for years before, been violating the laws of God, if not of man, by selling liquid poison in the shape of intoxicating drinks to his Masonic brethren, and to his neighbors of any class who would buy and pay. In view of these things it is to be hoped that the offense charged is not intemperance; but if it is, I plead Not guilty and demand your proof.

I suppose that "unmasonic conduct" in the charge presented has reference to my refusal to be longer held bound to the rotten carcass of Masonry by the heathenish and illegal oaths of the institution which were administered to me ten years ago in the town of Worthington, Ind., by a man called "Worshipful Master," who had no authority to administer any oaths whatever, much less those to which a death penalty is attached. I presume that the charge has reference too, to my refusal to help to keep "secrets" which have been no secrets for fifty years, and to my refusal to "obey all due signs and summonses," etc. If the "unmasonic conduct" charged has reference to any or all of these refusals, then, in the language of the three mythical humbugs, Jubela, Jubelo and Jubelum, I must plead guilty, more guilty, most guilty, and ask you to pass sentence and execute judgment.

But if you shall conclude to inflict the penalties which you say were executed upon the three ruffians, I shall take it as a favor if you will give me a few days' notice, that I may set my affairs in order and leave my family as comfortably situated as possible, for I feel unwilling to leave them dependent upon "Masonic charity." In fact, after ten years' acquaintance I have entirely lost faith in Masonic benevolence.

In conclusion I beg leave to remind you that by many good citizens the civil law is considered to occupy a higher position in the social fabric than Masonic law does.

With respect, gentlemen, I subscribe myself a free man, but not a Freemason.

JOHN V. BAKER.

[The above remarkable answer was read by Mr. Baker to Leesville Lodge, Jan. 23, 1878. It should be published all over the land for the encouragement of others yet bound by lodge chains to break them off and be free.—ED. CYNOSURE.]

THE LODGE OPENED IN KOSCIUSKO COUNTY, IND.

SILVER LAKE, Indiana, Jan. 26, 1878.

DEAR BROTHER KELLOGG:—According to previous arrangements, Bro. Edmond Ronayne came on the 12th inst. and was here till the 24th. In Silver Lake the 12th inst., one of our United Brethren ministers and others told how E. Ronayne was a perjured man; in this way preparing the minds of men to receive the truth, for no man can Masonically be a perjured man unless he reveals that which he promised to always hail, ever conceal, and never reveal. Thus *these men have revealed Masonry*, by confessing in this way that E. Ronayne will, and does tell the truth. Does not this prove that these men, too, are perjured men?

At Yellow Creek Bethel, the 13th, Ronayne spoke on the religion of Masonry, as compared with the religion of the Bible, showing how God gave his law to man, and how "God created man in his own image" and "likeness." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." "And the serpent said unto the woman, Ye shall not surely die." (Gen. i. and ii.) Thus you see the works of the devil are contrary to the law of God. And again God says, "Thou shalt have no other gods before me," while Masonry says, "these be thy gods." Mackey says of "acacian," it is a "trm derived from *akakia*, innocence, and signifying a Mason who by living in strict obedience to the obligations and precepts of the fraternity, is free from sin," while God says, "without the shedding of blood there is no remission" of sin. Daniel Sickels, in summing up the first three degrees says: "These three degrees thus form a perfect and a harmonious whole; nor can we conceive that any thing can be suggested more which the soul of man requires," while Jesus says, (John x. 1.) "verily, verily, I say unto you, He that entereth not by the door into the sheepfold. but climbeth up some other way, the same is a thief and a robber."

There are at least two, that have reason to thank the good Lord for sending E. Ronayne to undo the yoke and heavy burdens of secrecy. They are now freemen. On the 20th we listened to a discourse on Romanism, where the people were plainly taught the way to heaven through priest craft, and to see the parallels of Freemasonry and priest craft; each claiming and teaching salvation, while the Bible teaches salvation only through Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb." (Rev. vii. 13, 14.) BENJAMIN ULSH.

LIGHT BREAKING IN A NEW QUARTER.

CONCORDIA, LaFayette Co., Mo., January 23, 1878.

Several years ago two copies of Elder Stearns' book on Freemasonry came into my hands, and from that time I became an opponent to secret societies, although I never was a member of any secret society. I know (I do not know if he is still living. He died about five years ago.—ED.) Elder Stearns personally as a good and pious man, and so I believed his statements to be true. On several occasions I have testified openly against these societies, and do so yet, because I believe them to be dangerous in every way. About three weeks ago an Odd-fellow's lodge was organized in our village with about a dozen members. Some of them, although not true Christians, but good moral men, joined this lodge. I announced that I would speak on secret societies, and show their dangerous character. I had a large meeting. All the newly made Odd-fellows, and also some Freemasons were present. I tried to prove from the Bible, and I hope I have done so in some measure, that Christianity and secret societies are in opposition, and that a true Christian, yes, also a moral man, cannot with a good conscience join or remain a member of any secret society. I promised after my lecture that I would try to get some books or tracts for distribution on this subject. I had heard that the United Brethren as a society were opposed to secret societies. I wrote to Dayton, Ohio, where they publish their paper, (*Frohliche Botschafter*) and inquired if I could not get any tracts or little books on secret societies, and I received a copy of your paper, the *Christian Cynosure*. I see in your paper that there are are several tracts and books on this subject in your catalogue. They are most of them in the English language; most of our inhabitants are German. I am myself a German pastor of the German Baptist church in this place. None of our members belong to any secret society, and I think never will join any.

Now I would like to have as many German tracts on secret societies as you think you can spare and give as a grant for distribution, then I would like to have a few copies German edition of Rev. J. H. Brockman's book on Odd-fellowship, also one copy in English, all paper covers. I would also like to have Odd-fellowship Illustrated, and if possible, send me some of each of the tracts published on the 15th page of your paper.

I would gladly send more money to pay for what I hope to get, but I am a man of limited means; I have a small salary, and a family to support, of eight members. I would like to have some Illustrated Supplements for distribution. I will with God's help, make good use of these helps in the good cause. Although most of our inhabitants are Germans, their sons and daughters understand and read the English language, and I would like to give each one of them a tract in the hand as a warning.

I will now close wishing you God's blessing in the good work you are engaged in. I am Respectfully yours, C. SCHOEMAKER.

Correspondence.

A FAIR PROPOSITION.

EDITOR CYNOSURE: There are in the United States, probably ten million of dollars' worth of Masonic temples, which are of no other use than to corrupt religion and demoralize society. They are erected, it is pretended, for *charitable* purposes.

Now there are thousands of objects of charity tramping through the country, who never think of going to these temples or their worshipers for relief, but to society and our civil institutions.

I would propose that these Masonic temples be sold, and a fund established with the proceeds, for the relief of tramps. READER.

SPIKING ANTI-MASONIC CANNON.

YATES CITY, Ill., Feb. 4, 1878.

MR. EDITOR: I am a subscriber to the *Cynosure* and a member of the United Brethren church. My sympathies are fully enlisted in the good cause, and I feel that I cannot do better for it than by writing for publication in your paper a bit of my experience.

I was present not long since at a conference of some of the preachers of our church and was drawn into a conversation with the Rev. J. Wagner on the subject of the position of our church in regard to Masonry. Now I understand it to be the duty of every U. B. preacher to read the rules of the church to the brethren at least once in three months. Bro. Wagner boasted that he had not read the rules in his church for three years, and furthermore that he did not intend to read them. I then asked him why he had thus neglected his duty to his church, and he replied that he was afraid for his *bread and butter*. He furthermore boasted of having spiked the Anti-masonic cannon in his church, and said he intended to keep it spiked.

I was greatly shocked, not to say, disgusted, with Bro. Wagner's conduct, and I exhorted him to pray over the matter; and also advised

him to resign his position and withdraw from the church in order to avoid the scandal of a church trial, as it was clearly manifest that he was no friend of the church. Afterwards in conversation with Bro. Wolf, who was present at my conversation with Bro. Wagner, I told him that I believed Bro. Wagner was a Mason. Bro. Wolf thought that it could not be possible. I determined to investigate, and on referring to my Masonic register, I found that Bro. Wagner was a Mason, and member of Fairview Lodge, No. 350 (of Fulton county).

I have since learned that he took my advice and is now engaged as traveling salesman for a Cincinnati wholesale dealer in tobacco and segars (perhaps of intoxicating liquors). I am thoroughly convinced that Masonry will ultimately destroy any church in which it is allowed to obtain a foothold, and that it behooves all of us to be on the look out to see that none of these wolves in sheep's clothing are permitted to remain connected with the church. Yours truly,

R. H. Obenchain.

Breakers Ahead—Look Out!

Reader, in sailing over the sea of human life, dost thou keep a good look out?

When thy frail bark is gliding before the soft-breathing gale, or bounding gently o'er the rounding billows of life, buoyant with hope, and full of delightful expectations, keep a look out! Keep looking out with watchful eye. Keep looking out with prayerful heart. Keep looking out for all events. In dangers, storms, or calm or swell be ever watchful. Keep looking out! Let the door of thy heart stand wide open; let the fresh breezes of heaven blow in there. Let the loving light of God's beneficence shine freely in. Let the blessed light of God's countenance smile acceptably upon thy morning prayers, and welcome thy spirit's laudable struggles for rising heavenward and reaching forward for a nearer intercourse with thy Creator, for coming nearer to his throne of grace, and of mercy and of loving kindness.

From social evils; from secret societies; from power-usurping rings; from moneyocracy; from bribed legislative bodies; from all folly of worthless, narrow-minded ambition; from too many lawyers, intriguing and turning aside from right-handed justice, from their having undue influence over our government, and in the making of our country's laws; from our hood-winked politicians; from our blind voters; from all bribed newspaper influences in the land; from so many miserly millionaiers, who, having learned only the art of money-making, have entirely forgotten to learn and keep God's commandments, which are of far greater importance to man; from the want of love to their fellow-men in the hearts of rulers and placemen; from the dense fog of ignorance before the people; from the impending ruin which all these things are causing, are too surely causing this our goodly country to be plunged into, good Lord deliver us. Good Lord deliver us. Do thou, O Lord, have mercy upon us, and deliver us from all these things, and most especially do we pray thee to deliver us from all secret-society ministers, and from those Gospel hirelings that study man's praise, that seek human honor before God's love, service, and just reward, whose power, truth, and justice govern all, judge all, condemn all, or reward according to our deserts.

Look out, O mortal man, for great is thy helplessness upon the ocean of life. When nearing the surf-chafed shore look thou out for breakers ahead. Look out now and read thou the signs of the times, which are many. There is danger; breakers, breakers ahead! For the truth, Joseph Hodgson.

Beecher.

Cameron, W. V., Jan. 28, '78

Editor Christian Cynosure:—I have read with pleasure your article on Beecher in your issue of Jan. 17th. Last Christmas, two years ago, being on a visit to a friend, I heard Beecher preach in Plymouth Church, Brooklyn. His preaching was downright universalism. One expression I remember, the sentiment accurately, and the words nearly verbatim: "It is not possible, even for the lowest and vilest of God's creatures here, though he should make the utmost efforts in that direction, to commit sin enough to send him to hell, or to cause God to refuse him a welcome to the mansions of bliss, immediately on his leaving the world; so great is God's love for his erring children." He said a few things meant to be witty, and was applauded much in theatre style. He regards Christ as a model man merely. However, like the Arians when summoned before the council of Nice, (A. D. 325) he admitted that Christ was the son of God; but only as all of us are God's children. He taught that the holiness of Christ was the same in kind as that of the drunkard reeling on the street, or the murderer with hands reeking in the blood of his victim, the difference being only this: With the criminal it was but a mere undeveloped embryo, but with Jesus it was the full developed man. In short, Beecherism, like Masonry, is a religion got up to suit the men of this present world, and though, as an actor he may make the worldly laugh and applaud, he cannot but make the truly Godly grieve. But Beecherism gives us the scintillations of an active and not uncultivated intellect, while Masonry gives us only, "Foul superstition, howsoe'er disguised," and credulous villainy deep seated in the heart. Jonathan W. Moss.

Our Mail.

J. F. Garrison, Wheatland, Knox Co., Ind., writes:

"A few years since I met J. H. G. McCormick of Neosho Falls, Kansas, who handed me a copy of the *Cynosure* which I perused with pleasure, agreeing with the doctrines you advocate, but had not given the matter much thought. But recently having better opportunities for observing the operations and effects of secret societies, I am convinced that they are a detriment to the progress of Christianity. I am therefore obliged to oppose them, and I wish to do so intelligently."

He subscribes for the *Cynosure*.

T. A. Godfrey, Wichita Agency, Indian Ter., writes:

"I was the first person that ever introduced an exposure of any kind into this country, and I see from some cause or other every officer in the Masonic fraternity has Morgan's exposure, and keeps it under lock and key. They say a man cannot get in on Morgan's work and so I want the latest exposure."

Cornelius Halderman, Roann, Wabash Co., Ind., writes:

"We have had Mr. Ronayne's exposition of Masonry here for the last three nights and I am satisfied that it has done great good. The Masonic fraternity seems to be in an awful agony."

Moses Pettengill, Peoria, Ill., writes:

"These are peculiar times. Men are canvassing in an unusual degree all the great questions of the day, as pecuniary, temperance, religious, etc., etc. I have thought we ought to have a tract, if you have not one already, to circulate among clergymen and laymen more especially, written by an able man, to show them the unchristian character and tendency of the secret orders, Masonry in particular. It would be a grand work to have such a tract sent to every clergyman in our State, yea, to each one in the whole land, and to laymen too. Times are hard and money is scarce but I wish to do something to help forward this blessed work, and to keep our young men from being entrapped and enslaved by the degrading oaths and ceremonies of the lodge."

Our tracts No. 16, 24, 26, 29 and others are good. They deserve a wide circulation.

Joseph Keel, Bolivar, Ohio, writes:

"I would like much to do more than I have been doing to spread the light, but energy and bodily strength are failing very fast. I read my papers and then send them to others. I have just been reading an article from the pen of Mr. Edmond Ronayne in the last number of the *Cynosure*, Jan. 17th, which alone was worth to me the subscription of my paper for one year. I read along with delight until I came to the words of Mr. Brown, 'I thank my God this morning for such a man as Edmond Ronayne' and could be quiet no longer, and I exclaimed aloud 'Amen! Glory to God! the day is breaking, O Lord send us more such fearless, sacrificing, good men into the field as Bro. Ronayne.' Also I was much delighted by A. Oldfield on 'What Harm in Masonry?'"

Let us take courage, dear brothers. Be sure to keep the Lord on our side and the battle is ours. Bro. Keel presents the *Cynosure* for one year to a friend in the ministry.

Rev. E. P. Sellew, Windsor, N. Y., writes:

"The *Cynosure* not only maintains its well won reputation as a very interesting, readable paper, but improves. I regret to hear through the paper of any retrograde movement in this cause on the part of any of our Free Methodist people. This is one of our distinctive issues, and perhaps the one more than any other which gave us an origin as a people. The church of which I am pastor is open to any of our accredited lecturers. If it is not, then I am no longer its pastor."

Daniel Carpenter, Groton, N. Y., writes:

"I have distributed Anti-masonic tracts wherever I have been, and have prayed for the blessing of God to carry the truth home to the heart."

M. A. Van Horn, Northfield, Ohio, writes:

"The fraternity are badly demoralized. Ronayne has given Masonry the death blow here."

Marcus Woodward, Adams Centre, Jefferson Co., N. Y., writes:

"Sometimes my heart and faith almost fail me when I think of the giant enemy we are at war with. I consider secret societies one of the most dangerous institutions that exists upon the face of the earth. But when I remember that we are told in God's Word that he is able to take worms and thresh mountains, then my courage renews."

Joseph Garside, Cherokee, Crawford county, Kansas, writes:

"I find a few here that have not bowed the knee to Baal and are pleased with the *Cynosure*. Yet Cherokee is one of the strongholds of Masonry and other secret societies, and I think you could not send your paper and tracts to a more needy place."

John Crabs, Moore's Salt Works, Jefferson Co, Ohio, writes:

"I distribute my papers as soon as they are read by the family. Send them wherever there is a prospect of sowing the good seed. Could distribute a few tracts profitably now if I had them."

James Mathews, Jordan's Grove, Ill., writes:

"I was very much pleased with this week's issue of the *Cynosure*; but especially with Mr. Ronayne's letter and J. P. Stoddard's reply."

Elder Isaac Jackson, Harrison, Maine, writes:

"As soon as a young man comes to the age of twenty-one he is urged into the lodge. It is astonishing what efforts the Masons make all over the country to gather them into lodges. They spend time and money and run here and there, that is the head ones do. I am looking forward to the time when brethren Stoddard and Ronayne shall come here to Harrison. May the blessing of God attend their labors and this blind ring be broken, and the people see as they have never seen before."

J. H. Hanna, Pittsburgh, Pa, writes:

"The reading of one of the copies of the *Cynosure* sent to Alleghany City by a high Mason, has resulted in his withdrawal from the lodge."

A. E. Rulon, U. S. Mint, Philadelphia, Pa., writes requesting a sample copy of the *Cynosure*. He says:

"A much worn copy of 'supplement' to the *Christian Cynosure* of October 25 '77, accidentally fell into my hands, the first we have ever seen in this section of country. The 200 men in our institution are anxious to see and know it further."

Has every one in your section seen this Supplement? It is worth a careful circulation.

J. G. Stauffer, Milford Square, Bucks county, Pa., editor of a weekly German paper, writes:

"I cannot do without the *Cynosure*."

P. Siliedahl, Swedesburgh, Henry county, Iowa, writes:

"We have had two years' failure in the crops. * * I think your paper should be in every house."

M. Lipsett, Sandusky, Erie county, O., writes:

"Masonry is rather strong in this city yet. But the new members are scarce."

A friend from Berks county, Pa., sends for Anti-masonic literature and writes:

"I wish to become a bright Mason without initiation, because I am afraid of Jubelum."

Moses R. Jackson, Coleman City, Coleman county, Texas, renews his subscription and writes:

"My Book says, Owe no man."

The verse referred to ought to be studied and practised more by Christians.

Mrs. S. McConoughy, Atkinson, Ill., writes:

"We have had a blessing from heaven in this neighborhood. The heads of two families each about fifty years of age have come out apparently strong for the Lord. Both in good circumstances. They will have a great influence for good I trust. Quite a number of others are professedly converted.

Do not you think the *Cynosure* would be more generally useful and valued if two or three columns were edited by the ladies?

I am glad things brighten at Wheaton. I hope they will have a genuine revival of religion. The January number of the

Bible Standard comes out strong for the Lord and against secretism. I have been reading *Our Union* the organ of the Woman's National Christian Temperance Association, but I find the Word of God best of all. Let us be thankful for the Bread of Life which came down from heaven."

In regard to a Ladies' Department, we like to have them add to the value of every department as they have done heretofore, but if one of them who has time, talent and earnest Christian principle would volunteer to edit such a department our views might be somewhat modified. What do the other ladies think?

The Sabbath School.

LESSON VIII.—Feb. 24, 1878.—UZZIAH'S PRIDE PUNISHED.

SCRIPTURE.—2 Chron. 26: 16-23. Commit to memory 19, 20. Primary verse 16.

16. But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.

17. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men.

18. And they withstood Uzziah the king and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God.

19. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.

20. And Azariah the chief priest and all the priests, looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him.

21. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land.

22. Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

GOLDEN TEXT.—"Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16: 18.

HOME READINGS.

2 Sam. 17: 1-23. 2 Chr. 32: 1-22. Dan. 4: 1-36. Dan. 5: 1-31. Acts 12: 1-23. Rev. 8: 1-22. 1 Pet. 5: 1-11.—*Nat'l S. S. Teacher.*

After the death of Jehoiada, Joash began to turn aside under the influence of the princes of Judah, and they left the house of God and served idols. Prophets came to rebuke and warn; but they gave no ear, and the king even went so far as to have Zechariah, son of his old friend and counsellor, Jehoiada, stoned to death because he was the mouthpiece of God for their warning. Wrath came upon them from the Lord; and as Zechariah's last words were, "The Lord look upon and require it," the Lord did require it. The Syrians came up against them, and with a small force routed Judah, and thus became the instruments in God's hands for the execution of judgment. Joash, soon after, while suffering from "great diseases," was slain by two of his own servants. He was succeeded by his son Amaziah, who was twenty-five years old when he came to the throne, and he reigned twenty-nine years. In making war against Edom he hired 100,000 Israelites for 100 talents of silver, but, by the counsel of a man of God, dismissed them without using them. He was enabled to smite the Edomites without them; but from his victory he brought their gods and worshipped them. For this cause he was moved to seek his own destruction by engaging in war with Israel, in which he was badly defeated and taken a prisoner to his own capital. A conspiracy was also formed against him, and, fleeing from it, he was slain at Lachish. His successor was Uzziah, or Azariah, his son, who was sixteen years old when he began to reign, and he reigned fifty-two years. In the beginning of his reign he sought the Lord, and the Lord made him to prosper. The Lord helped him in his wars, so that his name went abroad, and he became exceedingly strong. His strength was shown in the towers built for the defence of Jerusalem and Judah, in the number of his husbandmen and cattle, in the number of his mighty men of valor and the army under them, and in their armor and implements of war.

LESSONS.

1. Beware of trusting in self when prosperous.

2. When a man lifts up his heart with pride, he always does it to his own hurt.

3. The rank of the transgressor will not excuse God's servants from neglect to rebuke his sin.

4. God is very jealous of the honor of his law and house.

5. God's hand is heavy when laid upon the proud.

6. When the sinner realizes that his punishment is directly from God, pride disappears.

7. We may be compelled to humble ourselves when too late.

8. The right or privilege of another is not ours, although we may occupy a higher office.

9. In trying to get that which God has forbidden us, he may take away that which we have.

10. Rebukes, whether deserved or undeserved, should not make the Christian angry.—*Evangelical Repository.*

ANALYTICAL AND BIBLICAL OUTLINE.

The Judgments of God.

I. THEIR CAUSE.

1. Self-confidence—"When he was strong." v. 15.

"Said in his heart, I shall not be moved." Psa. 10: 6.

2. Disobedience—"Transgressed against the Lord." v. 16.

"In works....disobedient." Titus 1: 16.

3. Sacrilege—"To burn incense." v. 16.

"The sacrifice of the wicked is abomination." Prov. 21: 27.

4. Passion—"Uzziah was wroth." v. 18.

"No rule over....spirit is like a city broken down." Prov. 25: 27.

II. THEIR CHARACTER.

1. Immediate—"While he was wroth." v. 18.

"I will even punish that man." Jer. 23: 34.

2. Conspicuous—"In his forehead." v. 19.

"Set a mark upon the foreheads." Ezek. 9: 34.

3. Public—"All....looked upon him." v. 20.

"Thine eyes shall....see the reward of the wicked." Psa. 91: 8.

4. Defiling—"Leprous." v. 20.

"Hands defiled....fingers with iniquity." Isa. 59: 3.

5. Life-long—"Unto the day of his death." v. 21.

"There is no hope....we will walk." Jer. 18: 12.

III. THEIR CONSEQUENCES.

1. Thrust out. v. 20.

"I will....cast you out of my presence." Jer. 23: 39.

2. Cut off. v. 21.

"Your iniquities have separated....you and your God." Isa. 59: 2.

3. His son....judging. v. 21.

"Hate you....reign over you." Lev. 26: 17.

4. Buried....in the field. v. 23.

"Everlasting reproach....a perpetual shame." Jer. 23: 40.—*S. S. Journal.*

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 14, 1878.

THE PUBLISHING HOUSE.—Brick after brick the wall rises. Since February began there has been sturdy lifting. See the roll up to Saturday night last:

Sam'l Plumb, Streator, Ill., $100; T. B. Wilson, Menomonie, Wis., $50; a "Friend in Wisconsin," $10. (The second or third time that same friend has done the like. This is, he says, "the Lord's money." A blessing go with it!) Then Daniel Brown, of Ottawa, "feels that he must have another brick in the Carpenter building," and $5 is enclosed to make sure that it is a large one and well laid. Then Robert Shields of Xenia, and Isaac K. Morris of Hamilton, O., put in each a substantial $100 note; and Joseph Kumler, of Jacksonburg, O., another for $25; all to cover Dayton pledges. Of the cash donations, $150 was also pledged some time ago. This is a grand lift for the first nine days of February; it puts a lifting spirit into every warm-hearted friend of the reform. We should have added to that strong and steady "Dollar Roll" the name of Dr. Curry, of Almond, N. Y. Let his example be followed by a hundred others in the next week. "Now, why is it necessary for others to give," some one may ask, "since the amount has been subscribed?" For this reason: We are commanded to *bear one another's burdens, and so fulfill the law of Christ.* Some of the brethren who pledged at Dayton, did so with the understanding that they were to raise the amount from friends and neighbors about their own homes. While we know that they will not take advantage of the conditions to relax their efforts, yet it is not fair they should do all the work, when there are thousands who would have subscribed also had they been at the Dayton Convention. Now, brethren, you who were not at that meeting saved from $5 to $25 traveling expenses, which every one who took up the burden of a pledge had to pay. Suppose you turn the amount thus saved right in. Let us pull altogether.

DEATH OF THE POPE.

Pius IX. is at length dead. The event, like that of the death of Brigham Young, will be read wherever there are types; and, by parading the numbers and power of the Romish apostacy, and stimulating hopes of preferment in the breasts of thousands, and fulfilling them in a few, something will be done to popularize the papacy, and increase the terrors which must sooner or later attend the fall of the popedom, the most stupendous falsehood on earth.

Millions on millions of money have poured from all nations into the chests of the Vatican, under pretense that the poor dear Pope was a starving prisoner of Victor Emmanuel, sleeping on straw, while he was rolling in wealth and reveling in luxury; and though the fraud is shown up before the nations, by the intimacy of Victor Emmanuel and his son Humbert with their starved and persecuted victim, yet it does nothing to open eyes which will not see.

"All the world wonder after the Beast." Take the following from the dispatches of the 7th inst., the day of the Pope's death: "Tears are falling from many eyes, and prayers are rising." "The end was peaceful." "Amid the solemn grandeur of the Vatican." "Whose benign sway was ACKNOWLEDGED BY NIGH 200,000,000 SOULS!" Such is the stuff which the professedly American Protestant press will pour into the minds of careless, worldly men and women, till the next sensation occurs. The difference between the *Vatican*, which is the Latin name for the residence of sooth-sayers and false prophets like Balaam or the Roman augurs, and the "Endowment House" at Salt Lake, or a Masonic temple, is only found in the *number*, not the quality of its dupes; and the strength, not the nature of its impostures.

The only remedy for these delusions is Christianity, and our only hope is Christ.

MOODY AT HARTFORD.

Again has this greatest of living evangelists spoken against the lodge. It is a sufficient answer to any who criticise his course, demanding that he should turn lecturer against the lodge, that, in every great revival meeting he has held, from Brooklyn to Hartford, his testimony has been uniform and consistent, given in the time and manner best calculated to impress the conscience and strengthen it against this great evil. A correspondent of the *American Freeman* is especially severe on Mr. Moody's preaching, though what especially he would have Mr. Moody do is not clear, unless it be to leave his work and begin forming Anti-masonic churches. We believe Mr. Moody is doing a noble work for truth and Christian reform, in the strong, clear light in which he places the sin of lodge fellowship. He has not timidly held back for fear of lodge opposition or the withholding of necessary support, but in every revival he places himself emphatically on Bible ground against the sin of secretism. Last Wednesday afternoon in the Rink at Hartford he preached an earnest discourse which we find briefly reported in *Courant* of the 7th. Though the ideas are not altogether new we print the whole that the connection and force of his testimony may be better understood:

WALKING WITH GOD.

Read Leviticus, the 26th chapter, the 2d, 3d and 4th verses. This is the promise that God made to the children of Israel when they went into the promised land. You will find that so long as they kept his commands they were prospered, but if not they were given into the hands of the enemy. God kept his word with them. They got wise after a while, just as men do now-a-days. God will honor the man who keeps his commandments. Men are always trying to find some new way. They say the Bible was good enough for the dark ages, but won't do for these enlightened, cultured times. If I hear any man argue against the Bible I ask him if he has found any better way. Go into our churches and you will find the fruits of this. The churches are deader than a sepulchre. Yes, we have got to walk in the old, unchangeable way, if we would walk with God. Read Amos 2:3. We must be in fellowship with God if we would walk with him. If we were in sin and God walked with us the world would say that he was a party to sin.

In 2d Corinthians 6th chapter and 14th verse we read: "Be not unequally yoked together with unbelievers." Now I am going to say something that will come home close. How is a Christian lady going to marry an unconverted man in the light of this command? Now, when I speak about this subject of marriage I know that some will toss their heads and say, "We'll marry whoever we please. It's none of his business." But, my friends, you are going directly against the statutes of God. Whenever this subject of matrimony is brought up it is treated as a joke—something to be treated lightly, but, my friends, it has caused more misery than any other thing under heaven. There are so many matches that never ought to have been made. Marriage is the most solemn step in life. I used to think that death was, but I don't dread that now. If I am a child of light what right have I to marry an unconverted woman? In doing it I go right against the law of God. It is a hard thing for a Christian parent when his or her influence over their children is undermined and set at naught by the other parent. Yes, you can marry whom you please, but you'll suffer for it by and by. Don't go against the Word of God.

This law applies also to business. Don't go into partnership with unbelievers. Some say that they do this in order to make more money for the Lord, but the Lord can get along without money made in that way.

Then there is the matter of secret societies. I expect this will go against the grain, but I am cutting right and left this afternoon. I join a lodge of Masons. Well, perhaps seventy-five of them are unconverted men, but they are all my brethren. They go away down here somewhere to lay a corner-stone, and they have their wine-drinking and their dancing. Well, I am one of them, so there's my influence gone. But men say, you must join these orders to reach the world. But I ask, where are the men you have reached? When Christians conform to the world in order to reach it, they don't elevate it; they only get pulled down themselves. Do right because it is right, and leave the result with God. The church has lowered its standard by admitting the ungodly. If you carry a gold chain in your pocket with a piece of lead the chain will take on the lead and get black, but the lead won't take any gold. So if you conform to the world you get blackened, but they don't get any brightness from you. I can't give any special instructions as to what is right or wrong for you. You must be guided by your own consciences. Don't ask "What's the *harm* in it," but what's the good. Always put it in that way. We must be separated from the world, and this doctrine of separation has got to be preached. I just say to you, if you can get God's blessing on any undertaking, go ahead. Do every thing to the glory of God. Every one of you can walk with God if you will.

THE SECEEDER'S CONVENTION.—All do not understand the notice of last week, that this convention is postponed for good reasons. Past Master Ronayne and the General Secretary will return to Chicago before the middle of March, and will arrange the time when it shall be held.

—Secretary and Agent Stoddard is still in Southern Illinois, speaking four hours a day. He writes in expectation of visiting Kansas before returning to Chicago.

—A letter from Past Master Ronayne, from Summerfield, Ohio, Feb. 7, states that he is on his way to Huntsville. "Our meetings," he continues, "are everywhere indescribable. Masonry is everywhere crumbling No hall or church, since I left home, is large enough for the crowds that flock from all parts to see and hear. Stafford was entirely under Masonic influence. Now its power is broken, I hope forever. There is tremendous excitement there, and Anti-masons are now masters of the situation. Last week the Masons were defiant. To-day they are the jeer and laugh of every man and boy. The passwords are shouted in the streets, and poor Mah-hah-bone is common as mud. I shall reach Chicago March 14, and will then be ready to visit Remington, Ind.; Polo, Ill.; or Janesville, Wis."

—The poem by Carleton on the 10th page, while it may pass, so far as its theology is concerned, we feel like objecting to because of the manner of treating so serious a subject. The deep and strong impressions the ideas of eternity have always made upon the mind should not be obliterated.

—Rev. Robert Collyer, the Unitarian clergyman who was selected last week to introduce Henry Ward Beecher, at his lecture in McCormick Hall, was lately elected chaplain of Blaney Lodge of this city.

—It is reported that Herr von Dachraeden, a person of some importance and trust with the Prussian government and Grand Master of the Prussian National Masonic Lodge in Italy, has followed the seceding Grand Master of England, the Earl De Grey and Ripon, and gone over to Rome. His secession has caused a sensation among the Freemasons of Germany.

—Bro. Hinman, after a month's absence in Wisconsin, has returned to his home in Wheaton for a few days.

—The temperance revival starts into activity all the secret temperance orders that have been dying out for years, and some of which everybody thought out of existence. The Sons of Temperance and the Rechabites are among these. A letter received through the *Wesleyan* office from Wayne county, New York, says the latter are making a great stir. These orders, after sucking the blood out of the temperance cause until it was nearly dead, and they were dying with it, now that it revives and grows strong by the power of God's own truth and grace of salvation, again fasten upon it like leeches. More attention must be given to these orders, that their iniquity may be shown to all, and men saved from their snares. We should be glad to print for the benefit of our readers any facts respecting any of these orders, showing their true character, especially the two mentioned.

The Renunciation of Rev. Isaac Hyatt.

Austin Academy, Center Strafford, N. H., Feb. 1878.

Editor Cynosure: Your brethrn in New England feel to thank God and take courage, in view of the noble testimony of Rev. Isaac Hyatt of Starksboro, Vermont. Considering the importance of his testimony for the truth it may not be amiss for me to write, for the benefit of those who live beyond the bounds of New England, that I have been personally acquainted with Bro. Hyatt for years; that I esteem him a man of spotless character and sterling integrity; that his praise is in all the churches as a devoted and conscientious Christian minister. I write this without the solicitation of any one, but from the expectation that those false witnesses who have assailed the character of Morgan, Bernard, Colver, Baird, Finney, Rathbun and Ronayne will not spare Bro. Hyatt. May God bless those noble men who brave persecution and loss for righteousness' sake and the Gospel.

You have no idea what a help that testimony is to us. It is the "missing link" in our evidence. We have now the testimony of a man we *know and that we know to be honest.* S. C. Kimball,

Sec. N. H. State Ass'n.

Note.—The number of the paper containing Bro. Hyatt's renunciation was sent, with a "*Cynosure* Supplement," to all the Free Baptist ministers in New England and many in other States. If any brethren can help share the expense incurred it will be properly credited and acknowledged. Other copies of the same issue can be sent, postpaid and addressed for 3 cents each; by express $2.00 per 100.

Books Wanted.

I need some more of the standard Masonic books. I am not able to buy them in the usual way. Perhaps some friends of the Anti-masonic cause may have copies of Masonic works, and have no special use for them. I will pay full price for second-hand works of that kind if I may give in exchange, other standard and miscellaneous works. I will do much more than make an even exchange. I need those books for the work to which God calls me My friends, I sacrifice everything. will you please help me a little in, my work, without material injury to yourselves? Please write me. Do not forget. A. H. Springstein.

Box 262, Saranac, Mich.

News of the Week.

—That the storm of Jan. 31 was of almost unprecedented severity along the Atlantic seaboard is abundantly proven by the changes which it wrought in well-known landmarks on the Long Island and New Jersey shores. Sand dunes which outlast the memory of man were leveled. Islands which have stood practically unchanged on the charts for years were cut in two, and groups of sturdy cedars, apparently a century or more old, were swept away. Throughout New Hampshire and Maine "immense drifts" blocked all the railroads and highways. Along the coast the gale was terrific. At Rockaway Beach seven buildings were destroyed and nine others partly demolished. The worst was experienced on Manhattan Beach, Coney Island. Here three huge waves swept away a number of the shanties and other structures along the beach, causing a loss, as far as known, of eight lives. Along the New Jersey coast, from Sandy Hook to Long Branch, the damage was continuous.

—Wild geese are the prevailing nuisance to farmers in California. They destroy young wheat and barley, and make sad havoc on large farms. A bill has been introduced in the Legislature to authorize the farmers of the afflicted districts to scatter poison broadcast, for the wholesale destruction of the geese.

—George Q. Cannon, the Mormon delegate in Congress, was before the House sub-committee on Territories lately, opposing the Utah Election bill, which gives the people of that Territory a secret ballot and disfranchises women and polygamists. Cannon denied that there was a union of Church and State in the Territory, and said that the demand for a secret ballot came only from carpet-baggers and adventurers. Mrs. Dr. Mary Walker assisted Cannon in opposing the bill, and did it on the ground that the "Utah system of marriage is an improvement on monogamy." Mrs. Spencer, a well-known women's rights advocate, objected to disfranchising the polygamists for the reason, as she said, "that it would be in bad taste for the Congress of the United States, composed in part of practical polygamists, to interfere with the Mormons." It is understood that the Committee will report the bill.

—The latest elections in France show a steady gain in Republican sentiment. In nine supplementary elections for deputies seven Republicans were returned; one was doubtful and a second election must be held.

—Eastern dispatches give the following up to Monday morning: It is rumored that Austria has instructed her ambassador, Count Vichy, to apply for a firman to admit Austrian vessels if the English fleet is admitted.

A special from Berlin says Prince Gortschakoff has notified the powers that since the English Cabinet has resolved to send a fleet to Constantinople, ostensibly to protect Christians, Russia also contemplates occupying Constantinople from the land with the same object.

Three Austrian men-of-war have been ordered to the Bosphorus. Italian vessels are also going there.

A number of Russian sailors have gone overland to the Sea of Marmora to man certain Turkish men-of-war which are about to be surrendered.

On the 10th the Turkish forces evacuated Widin, Rustchuk, Silistria, Belgradischik, and Erzeroum, and have withdrawn from the Bujuk-Chekmejeh lines to the line from Kujuk-Chekmejeh to Akbunar. The neutral zone is twelve miles broad.

It is stated that the Russians have captured 120,000 men, including twenty Pashas, and 1000 cannon, during the war.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

The New Church Doctrine.

BY WILL CARLETON.

There's come a sing'lar doctrine, Sue,
Into our church to-day;
These cur'us words are what the new
Young preacher had to say:
That literal everlasting fire
Was mostly in our eye;
That sinners dead, if they desire,
Can get another try;
He doubted if a warmer clime
Than this world could be proved;
The little snip—I fear some time
He'll get his doubts removed.

I've watched my duty, straight an' true,
An' tried to do it well;
Part of the time kept heaven in view,
An' part steered clear o' hell;
An' now, half of this work is naught,
If I must list to him,
An' this 'ere devil I have fought
Was only just a whim;
Vain are the dangers I have braved,
The sacrifice they cost;
For what fun is it to be saved
If no one else is lost?

Just think! Suppose, when once I view
The heaven I've toiled to win,
A lot of unsaved sinners, too,
Comes walking grandly in!
An' acts to home, same as if they
Had read their titles clear,
An' looks at me, as if to say,
"We'er glad to see you here!"
As if to say, "While YOU have been
So fast to toe the mark,
WE waited till it rained, an' THEN
Got tickets for the ark!"

Yet there would be some in that crowd
I'd rather like to see;
My boy Jack—it must be allowed,
There was no worse than he!
I've always felt somewhat to blame,
In several different ways,
That he lay down on thorns o' shame
To end his boyhood's days;
An' I'd be willing to endure,
If that the Lord thought best,
A minute's quite hot temperature
To clasp him to my breast.

Old Captain Barnes was evil's son—
With heterodoxy crammed;
I used to think he'd be the one
If any one was damned;
Still, when I saw a lot o' poor,
That he had clothed and fed,
Cry desolately round his door
As soon as he was dead,
There came a thought I couldn't control
That in some neutral land
I'd like to meet that scorched-up soul
An' shake it by the hand.

Poor Jennie Willis, with a cry
Of hopeless, sad distress,
Sank sudden down, one night, to die,
All in her ball-room dress;
She had a precious little while
To pack up an' away;
She even left her sweet, good smile—
'Twas on the face next day;
Her soul went off unclothed by even
One stitch of saving grace;
How COULD she hope to go to heaven
An' start from such a place?

But once when I lay sick an' weak,
She came, an' begged to stay;
She kissed my faded, wrinkled cheek—
She soothed my pain away;
She brought me sweet bouquets of flowers
As fresh as her young heart—
Through many long and tedious hours
She played a Christian part:
An' ere I long will stand aroun'
The singin' saints among,
I'll try to take some water down
To cool poor Jennie's tongue.

But tears can never quench my creed,
Nor smooth God's righteous frown,
Though all the preachers learn to read
Their Bibles upside down.
I hold mine right side up with care
To shield my eyes from sin,
An' coax the Lord, with daily prayer,
To call poor wanderers in;
But if the sinners won't draw nigh,
An' take salvation's plan,
I'll have to stand an' see 'em try
To dodge hell if they can.

—New York Times.

Some one called Richard Steele the "vilest of mankind." He retorted, with proud humility, "It would be a glorious world if I were."

How Mr. Moody was Softened.

"I used to think," said Mr. Moody, "that God was behind the sinner with a double-edged sword ready to hew him down, but I went to England in 1867, and in Dublin, one Sunday night, I went to hear a boy preach. I didn't know who he was, but he said he would like to come to America, and I looked at him, and I didn't think he could preach. However, he told me to write to him and let him know if I wanted him, and I didn't want him and didn't write. But he came over here, and reminded me of the night I met him in Dublin. I wrote him a rather cold letter, but I got another in return, saying that he probably would be in Chicago soon, and if I wanted him to preach he would. I didn't know what to do with him. I was going out of town just then, so I said to the officers of the church, 'I wish you would let this man preach.' They didn't much want to, but I said, 'Let him preach Thursday and Friday nights any way.' And so he came and preached. When I got back home the first thing I said to my wife was, 'How did that Irishman get along?' And my wife said, 'Why, they liked him very well, but he preaches very different from you. He preaches that God loves men. Well, I said 'He must be wrong.' That's what we all say when any one differs from us. 'Well,' said my wife, 'I think you'll like him because he proves everything by Scripture.' Well, I went to hear him Sunday; and he preached from the 16th verse of the third chapter of John: 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' And I noticed a smile all over the audience. He had preached two sermons already from that text and they wanted to hear another. And he went through the Bible from Genesis to Revelation, to prove that God loved man. And I noticed a great many people brought their Bibles and referred to the passages he quoted. Monday night there was a great crowd there to hear him, and he said, 'My friends, if you will turn to the 16th verse of the 3d chapter of John you will find my text.' Well, there was a great smile all over the audience. I thought that was about the best sermon I had ever heard. It was better than the first one, and it melted my heart. My heart went out toward the people as it never went out before, and I asked God to forgive me for not having loved them better. The next night the crowd was still larger, and again he said: 'My friends, if you will turn to the 16th verse of the third chapter of John, you will find my text.' He preached a wonderful sermon, and touched a higher chord that night. The next night we went again, and thought he surely couldn't preach again from those words, but he said: 'My friends, I want to speak to you to-night on the 16th verse of the third chapter of John.' And, surely enough, he preached a sixth sermon from that text, and touched a higher chord than before. Well, the next day he got up and said: 'My friends, I've been hunting all day long for a new text, but I can't find one, so you will please turn to the 16th verse of the third chapter of John.' I remember well one thing he said: 'For a week I have been trying to tell you how much God loves you, but my poor, stammering tongue is not able to do it. If I could get Jacob's ladder, and go up to heaven, and ask Gabriel if God loved man, all Gabriel could say would be: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' And, my friends, I have been preaching this gospel ever since."

The Book of Job.

The hero of the poem is of a strange land and parentage — a Gentile, certainly, not a Jew. The life, the manners, the costume, are of all varieties and places; Egypt, with its river and pyramids, is there; the description of mining points to Phœnicia; the settled life in cities, the nomad Arabs, the wandering caravans, the heat of the tropics, and the ice of the north, all are foreign to Canaan, speaking of foreign things and foreign people. No mention, or hint of mention is there throughout the poem of Jewish traditions or Jewish certainties. We look to find the three friends vindicate themselves, as they so well might have done, by appeals to the fertile annals of Israel, to the flood, to the cities of the plain, to the plagues of Egypt, or the thunders of Sinai. But of all this there is not a word; they are passed by as if they had no existence; and instead of them, when witnesses are required for the power of God, we have strange, un-Hebrew stories of the Eastern astronomic mythology, the old wars of the giants, the imprisoned Orion, the wounded dragon, "the sweet influences of the seven stars," and the glittering fragments of the sea-snake Rahab trailing across the northern sky. Again, God is not the God of Israel, but the Father of mankind. We hear nothing of a chosen people, nothing of a special revelation, nothing of peculiar privileges; and in a court of heaven there is a Satan, not the prince of this world and the enemy of God, but the angel of judgment, the accusing spirit, whose mission was to walk to and fro over the earth, and carry up to heaven an account of the sins of mankind. We cannot believe that thoughts of this kind arose out of Jerusalem in the days of Josiah. The scenes, the names, and the incidents are all contrived as if to baffle curiosity—as if, in the very form of the poem, to teach us that it is no story of a single thing which happened once, but that it belongs to humanity itself, and is the drama of the trial of man, with Almighty God and the angels as the spectators of it.—*Froude.*

Terrible War.

[From a private letter of a Russian officer to a relative in Cleveland.]

"Four days later our first brigade, to which my regiment belonged, was ordered toward Telish, eight miles from Dabnik. Our first squadron, commanded by my friend S., moved forward, accompanying a regiment of infantry, and two light field pieces. They met overwhelming forces of Turks, and, after a heavy struggle, fell back to await reinforcements. We were ordered forward, and S. being disabled I took charge of the second squadron. About three miles ahead we overtook the remnant of the ill-fated squadron. Of five hundred men hardly one hundred and forty remained, and six officers were missing. We stopped but a moment, and then cantered along a path that every moment grew more and more thickly strewn with dead. Wounded we saw none. The nearest bodies were only partly stripped of their clothes, and their heads cut off, but the further we rode the ghastlier grew the sight. The dead Turks lay as they had fallen, but our poor comrades had been robbed and mutilated, some in a manner too horrible to describe. Coming to a place where the road somewhat widened, about two miles from Telish, we halted, after driving away and cutting down in a short skirmish a party of Turks who were busy robbing our dead, we stopped to form before going on. As I rode along the front, shouting out orders to the men, an agonized cry for help arrested my attention, I looked around. Nothing but heaps of dead everywhere. Of these none needed me. But hark! Once more, and again, those piteous cries. Hastily dismounting, I threw the bridle over my sound arm, and ran toward some bushes from behind which the sound proceeded, and there in a pool of clotted blood, lay that which I at first failed to recognize as a human being, though human it certainly was in its piteous cries, and the seemingly gloved hands that clutched air and earth in their agony. The rest from the waist upward was one mass of raw, quivering flesh—the face featureless, eyelids and eyes cut out, the man flayed alive, all but the hands, whose white skin at first gave the impression of their being gloved. This ghastly object lay a few feet from a dead horse, one of our own regiment's golden bays. Faint at heart I bent over the sufferer, evidently one of our own men, but now mangled beyond recognition. He prayed for death with his poor, torn lips, and in a few minutes

more W., our surgeon, and two more of our officers were by my side. I made room for W., who stooped for a few seconds over our comrade, and then rising, sadly shook his head, murmuring, 'No help.'

"A sudden impulse prompted me to seize the poor, helpless hand in my own, and whisper a few words of comfort. At the sound of my voice came the sadder appeal: 'Nicolai, for old friendship's sake, send a bullet through my heart.' This voice sounded so strangely familiar, and yet I could not recognize it. 'Who are you?' 'Alexis S.' Alexis, my old schoolmate, who had but a few hours ago shared my breakfast by our bivouac fire and then rode away, handsome and bold at the head of our gallant first squadron. He had fallen, wounded, helpless, his horse shot under him, and the fiendish Turks were slowly torturing him to death when our approach drove them away. Clasping my hand in his he still begged for death. My revolver was empty, discharged in the scuffle a few moments before. I looked at W., who suddenly drew out his, and shuddering in every nerve, placed the muzzle against S.'s breast, and, with averted face, fired twice in succession, while I still pressed the poor hand in mine. We wrapped him up in my cloak, and placing him in the shallow ditch, rolled a boulder over him, and then, with our hands still moist with his blood, we swore to each other never to empty the last chamber of our pistols, but always to reserve a shot for ourselves and friends, should any of us, wounded, have to be left behind. May a quick death, a soldier's death be ours. As I rode away I thought of S.'s young wife, and of my own, a few weeks' bride, one widowed, the other likely to be, and my heart burned with indignation within me as I thought how, in the face of warfare waged by the Turks with such fiendish, savage atrocity, any civilized nation, any paper edited in a Christian land, should have the heart to waste their sympathies upon the Moslems."

Children's Corner

Love Each Other.

Children, love each other,
  Let no bitter word
Spoken to your brother,
  From your lips be heard.
Twine your arms about him,
  Hold him to your heart,
Never, never doubt him,
  You may have to part.

Sisters, love each other,
  Years are fleeting fast,
Hours now spent together
  Will not always last.
Let no angry feeling
  In your bosoms rise;
Love from fond hearts stealing,
  Love beyond all price.

Well do I remember
  How a loving band,
We were all together,
  Playing hand in hand,
In our happy childhood,
  In our early days,
True as birds in wildwood,
  Joyous as their lays.

But our band is broken,
  Farewells have been said,
Last words have been spoken,
  Some are with the dead;
We who stay are parted,
  Scattered far and wide;
Where our childhood sported
  Few of us abide.

Children, love each other,
  Your hearts in friendship blend,
All are sisters, brothers,
  Then to all be kind;
Children of one father,
  The great God above,
Never hate, but rather
  "Be like him, all love."

—Selected.

Talking With God.

A girl whose father was an infidel, and who lived in a godless home, went to visit a friend of hers whose parents were both Christians. While she was there the family gathered for their usual morning worship. While they were reading the Word of God she listened very attentively, but when the father knelt down and engaged in earnest prayer, she seemed amazed, and glanced all around the room to see with whom he was talking, and seeing no one looking at him she was greatly puzzled. As soon as she had opportunity, after the service was over, she whispered to her friend and asked:—

"Who was your father talking with this morning?"

"Why, he was talking with God," said her friend.

The little girl knew nothing about God, or his dealings with the children of men, so they tried to explain to her who and what God was, and then told her the "old, old story" of the cross.

To all this she listened very eagerly, and when they had finished she inquired earnestly, "Can't I talk with him too?"

"Certainly you can," said they, "for He loves little children, and has said 'Suffer the little children to come unto me, and forbid them not, for such is the kingdom of heaven.'"

She seemed very happy, and when she got home that night she jumped into her father's lap and told him about those good people that talked with God, and what they told her about him, and then, with her little face beaming with joy, she exclaimed, "O father they said I could talk with him and he would hear me!"

She did talk with him, until her father and all the family learned to love and commune with the "unknown God." Surely, "Out of the mouths of babes and sucklings Thou hast perfected praise." (Matt. 21:16). —*Little Christian.*

The London Dust-man.

There he goes! A dusky gloom hangs over the roofs of great London City; a similar gloom fills my room and seems to have touched all the furniture with smoky age, and as I look down from the window into the gloomy street, I see him coming along slowly, and crying in a voice like a plea for help in affliction: "Dust-oh!—dust-oh!—dust-oh!—dust-oh!"

When the London fog is gray we cannot see him very far off, for he, too, is gray from head to foot with ash-dust, and as he approaches us he comes out of the midst like a phantom, though in reality he is a substantial, square-built, deep-chested fellow, shod with enormous Blucher shoes (the soles of which are bright with nails), and clad in a loose blouse, and trousers that are tied up about the knees. The blouse is open at the chest, and is lifted to the waist by his big, brown hands, which are tucked in his trousers' pockets, and his head is covered by the kind of hat that sailors call a sou'-wester. His only ornament is a pair of ear-rings; and with his head thrown back he saunters along the street by the side of his cart, repeating in measured tones his cry: "Dust-oh-oh! dust-oh!"

Now and then he stops at a house, and his mate—he has a mate who is as much like him as pea is like pea—descends into the cellar, bringing forth the ashes and refuse that have accumulated in twenty-four hours; and when the cart, which is a square, box-like affair, is filled, he starts for home with his load.

What a queer home it is! It is on the outskirts of the city, far away from the finer streets and buildings. A large space of ground is as gray and dusty as an African or Western desert, and is broken by mounds of ashes, some of which are only a few feet high, while others are almost as high as houses—quite as high, in fact, as the dismal little shanties on the edge of the reservation in which the dust-man and his fellows live. Other carts and other dust-men are constantly coming and going, dumping one load and then returning to the city for another, and as soon as a load is dumped it is attacked by a crowd of men, women and children, who, with shovels, rakes and hooks, turn it over and over, and raise stifling clouds of dust.

The reader may think that the collections made by the dust-man are valueless, but such is not the case.

There are more than 300,000 inhabited houses in London, consuming more than 3,500,000 tons of coal a year; and besides the ashes from this great quantity of fuel, the dust-man gathers the other refuse of the houses. He is employed by a contractor, who agrees with the corporation to remove the ashes, etc., out of the city, and the contractor divides every load into six parts, as follows: Soil, or fine dust, which is sold to brickmakers for making bricks and to farmers for manure; brieze, or cinders, sold to brickmakers for burning brick; rags, bones and old metals, sold to marine-store dealers; old tin and iron vessels, sold to trunk-makers for clamps; bricks, oysters and other shells, sold for foundations and road-building; and old boots and shoes, sold to the manufacturers of Prussian blue.

Sometimes much more valuable things than these are found, and the reader may remember the romance that Charles Dickens made out of a London dust-man—"Our Mutual Friend."

It is in sifting the different parts of a load that the men, women and children, are employed; they are as busy as ants; mere babies and wrinkled old dames take a part in the labor, and all of them are so covered with dust and ashes that they are anything but pleasant to contemplate, though, as a rule, they are useful, honest and industrious members of society.

"Dustie" is what the Londoners familiarly call the dust-man, and only a few know in what ignorance and poverty he lives. One would think that he would work himself into a better occupation, but his family have been dust-men for generations, and the generations after him are not likely to change.—*St. Nicholas.*

Beware of the boy who is too big too help his father.

Puzzle Drawer.

Varick, N. Y., Jan 23, 1878.

Editor Cynosure:—The answer to Minnie Gurnea's enigma is Happy New Year. I send a puzzle to the *Cynosure.*

I am composed of five letters.
My first is in Mary but not in Jane;
My second is in snow but not in rain;
My third is in plain but not in wood;
My fourth is in pure but not in good;
My fifth is in ugly but not in bad;
My whole is something we all wish we had.

Susie Baldridge

Home and Farm.

Housekeeper's Alphabet.

Apples—Keep in a dry place, as cool as possible without freezing.

Brooms—Hang in the cellar-way to keep soft and pliant.

Cranberries—Keep under water, in cellar; change water monthly.

Dish of hot water set in oven prevents cakes, etc., from scorching.

Economize time, health and means, and you will never beg.

Flour—Keep cool, dry and securely covered.

Glass—Clean with a quart of water mixed with a tablespoonful of ammonia.

Herbs—Gather when beginning to blossom; keep in paper sacks.

Ink Stains—Wet with spirits of turpentine; after three hours, rub well.

Jars—To prevent, coax "husband, to buy "——— Cookery."

Keep an account of all supplies, with cost and date when purchased.

Love lightens labor.

Money—Count carefully when you receive change.

Nutmegs—Prick with a pin, and if good, oil will run out.

Orange and Lemon Peel—Dry, pound and keep in corked bottles.

Parsnips—Keep in ground until spring

Quicksilver and white of egg destroy bedbugs.

Rice—Select large, with a clear, fresh look; old rice may have insects.

Sugar—For general family use, the granulated is the best.

Tea—Equal parts of Japan and green are as good as English breakfast.

Use a cement made of ashes, salt and water for cracks in the stove.

Variety is the best culinary spice.

Watch your back yard for dirt and bones.

Xantippe was a scold. Don't imitate her.

Youth is best preserved by a cheerful temper.

Zinc-lined sinks are better than wooden ones.

Regulate the clock by your husband's watch, and in all appointments of time remember the Giver. —*Cook-book.*

Conduct in Case of Fire.

The following directions for conduct in case of fire are issued by the British Royal Society for the protection of life from fire:

"Every household should make each person in his home acquainted with the best means of escape, whether the fire breaks out at the top or at the bottom.

"Inmates at the first alarm should endeavor calmly to reflect what

means of escape there are in the house. If in bed at the time, wrap themselves in a blanket or bedside carpet; open neither windows nor doors more than necessary; shut every door after them. (This is most important to observe.)

"In the midst of smoke it is comparatively clear toward the ground; consequently progress through smoke can be made on the hands and knees. A silk handkerchief, worsted stocking, or other flannel substance, wetted and drawn over the face, permits free breathing and excludes to a great extent the smoke from the lungs. A wet sponge is alike efficacious.

"In the event of being unable to escape either by the street door or the roof, the persons in danger should immediately make their way to the front-room window, taking care to close the doors after them and those who have charge of the household should ascertain that every individual is there assembled.

"Persons thus circumstanced are entreated not to precipitate themselves from the window while there remains the least possibility of assistance, and even in the last extremity a plain rope is invaluable, or recourse may be had to joining sheets or blankets together, fastening one end to the bedpost or other furniture. This will enable one person to lower all the others separately, and the last may let himself down with comparatively little risk. Select a window over the doorway rather than over the area.

"Do not give vent to the fire by breaking into the house unnecessarily from without, or, if an inmate, by opening the doors or windows. Make a point of shutting every door after you as you go through the house. For this purpose doors enclosing the staircase are very useful.

"Upon discovering yourself on fire, reflect that your greatest danger arises from drafts to flames and from their rising upward. Throw yourself on the ground and roll over on the flame—if possible on the rug or loose drugget, which drag under you. The table cover, a man's coat, anything of the kind at hand, will serve your purpose. Scream for assistance, ring the bell, but do not run out of the room or remain in an upright position.

"Persons especially exposed to the risk of their dresses taking fire should adopt the precaution of having all linen and cotton washed in a weak solution of chloride of zinc, alum or tungstate of soda."

OBITUARY.

James Anderson peacefully departed this life, Dec. 26, 1877, aged 57 years, lacking about one month. His birth place, Massachusetts. His father was born in Scotland, and came to this town with his family in a very early day.

We remember him as being a substantial Anti-mason, and that accounts for his three sons being of the same mind, to a good degree at least. James was the oldest son, and consequently at the death of his father, the care of his mother and family devolved upon him, which place he filled with credit to himself, and satisfaction to all concerned. He became a wealthy farmer by diligence and economy, so that his widow and two children, a daughter and a son, are well provided for.

James experienced religion when young, but never united with any church, and generally attended with his little family at the Congregational church, which church received his liberal support until the Free Methodist preachers came in town, and since then his money and sympathy have been turned in another direction.

His religious papers were the *Christian Cynosure*, which he said was the best one he knew of, and the *Earnest Christian*, which was highly prized. With these and the Bible, he was prepared to combat the dark orders, and come off conqueror. His illness was long and painful, which was endured with fortitude and patience, and it might be truly said of him, he was made perfect through suffering, and triumphed in death through Christ his redeemer, and has gone to be with him which is far better. His funeral was attended by a large circle of friends, the relatives filling full a room of his dwelling.

John Harmon, the F. M. minister in charge on this circuit, preached the sermon from these words:

"Though I walk through the valley and shadow of death I will fear no evil, for thou art with me, for thy rod and thy staff they comfort me." By request.

J. B. Nessel.

Note.—This notice has laid over one number. Before it could appear the generous hand that penned it was also palsied in death.—Ed.

—In addition to the notice of the death of J. B. Nessell, published last week, a neighbor and friend sends from Ellington some additional particulars. Bro. Nessell died Jan. 26th, aged 76. The letter says:

He was stricken with paralysis while praying for a young lady at the anxious seat, and never spoke after, although he lived till the next day night. Brother Nessell was the most active man in our county connected with our American society opposed to secretism, and got many enemies in consequence, as might be expected; yet as regards his clearness of perception, and honesty of purpose none deny, not even his opposers. Will some one set us a better example of honest effort. Bro. Nessel was always a leader in every moral reform. He was one of the conductors on the underground railroad for years. He was a leading man in the temperance army; in short everything which goes to elevate and build up society. His funeral was conducted by Rev. I. Harmon, and seldom are seen so many at a funeral. He was a member of the Free Methodist church. Our little band opposed to secret societies will miss him greatly at our conventions.

Geo. Anderson.

David Hilsamer departed this life at his residence near Marion, Grant Co., Ind., Oct. 16, 1877. He was born September 23, 1810, and was brought into covenant favor with God in 1850, at which time he became a member of the United Brethren church, in which he remained a consistent and faithful laborer, until called to his reward. Though his departure was rather sudden and unexpected, yet it found him ready. In conversing with him several times in his last hours concerning his future prospects, I found his confidence was unshaken in God and his promises; with his countenance all aglow with the love of Jesus, he was enabled to look beyond the river to the mansion prepared for the faithful; where they rest from their labor. Nearly his last expression was, "I am so tired, I want to go home. I want rest." His kind hospitality and sympathy to the needy and afflicted had won for him many warm friends, who in their last tribute of respect, by their many tears told how they loved him.

He was strongly attached to the church of his choice. In regard to his peculiar principles, he was an avowed enemy of slavery, and Masonry in all its forms, and an unflinching advocate of the anti-secrecy movement. He was very liberal in his contributions to the church and all its enterprises and all moral reforms, as reports will show. The *Cynosure* to him was ever a welcome visitor; he labored for its circulation. Though the church has lost one of its most active and faithful members, his companion a devoted husband, and his children a loving, affectionate father, who was deeply interested for their salvation, yet we bow submissively to the will of God and say. "It is the Lord, let him do as seemeth good in his sight."

C. Hillsamer.
H. O. Farrell.

Religious Intelligence.

—The revival meetings are yet continued in Wheaton with a steady growth of interest. It was thought on last Lord's day that all but two of the young ladies attending the College have been converted, and even more of the young men have been brought under the power of Divine grace than of the other sex. The largest young men's Bible class, under the charge of Prof. Morgan, spend at their own request, a short time at the close of the Sabbath school lesson in prayer. Meetings of the church, of the students, and for inquirers continue every evening this week. President Blanchard preaches every Sabbath morning during the present month. An *ex parte* council called at the instance of J. M. Chapman and Rev. J. C. Webster, was called to meet at the Baptist church in Wheaton on Tuesday. Their efforts to draw the College church into the movement were not successful.

—Dr. J. P. Scott, who has for nineteen years been pastor of the United Presbyterian church of Detroit, Mich., has resigned his charge to accept a call from Monticello, N. Y.

—Rev. George Muller, of the noted Orphanages at Ashley Downs, Bristol, England, has been holding his meetings for a time in Washington City, whence, it is announced, he is to proceed to California, and then return to England next June. He preaches the gospel wherever he goes.

—More that three hundred Chinese have been received as members of the Protestant churches of California, and in addition, there are seven hundred Chinamen in Christian associations for learning Christian doctrines; 750 Chinese attend the mission schools of San Francisco, and more than 1000 go to the Sabbath schools.

—The American Board estimate that the passage of the "silver bill" in Congress will increase their expenses $30,000 per year, from the necessity of purchasing exchange in gold. But their estimate is made on the present market value of gold which is no more certain than many other things in this life.

—*Fisk University, Nashville*, so widely known through the Jubilee Singers, is experiencing a revival. Twenty-five students have been converted since September last. In the Collegiate Department 67 out of 79, and in the Normal Department 81 out of 126, are Christians. Twenty-five young men are studying in the Theological Department.

—Arch-deacon Reichel, of the Episcopal Church in Ireland, who has announced his belief in the "Restoration" theory, is said to have many followers in his church, while many of the clergy and laity are said to accept thd doctrine of Annihilation. With increasing Ritualism in England and such views in Ireland, what prospect is before the Episcopal Church abroad!—*Christian Instructor*.

—While in politics Louisiana seems yet to be bitterly troubled as the trials of the Republicans on the Returning Board show, the Methodist ministers give a hopeful testimony. Rev. J. H. McCarty, formerly of Michigan, now of New Orleans, writes to the *Northwestern Advocate* that "the preachers have had a year of tranquil labor. We have peace in all our borders. The laws have been rigidly enforced. Criminals are brought to justice as fast as possible, and all classes of citizens are respected in their rights." The ministers of the Louisiana Conference, Northern church, who lately held their annual session at Baton Rouge, bore united testimony to the present settled condition of society in the State.

—Recent letters from India give the intelligence of the death of Rev. Wm. Tracy, for forty years a missionary of the American Board in India. Dr. Tracy was the oldest missionary of the Board in the Madura field, and there are few missionaries connected with the Board who outrank him in length of service. He was born at Norwich, Conn., on the 2d of June, 1807. He studied for a time at Williams College, and graduated at the Princeton Theological Seminary in 1835. He was ordained at Philadelphia April 12, 1836, and almost immediately enlisted in the work of the American Board, in whose service he has ever since remained.

—Rev. Dr. Philip Schaff, President of the American Bible Revision Committee, reports that the "Old Testament Company" have nearly finished the first revision of Jeremiah, and will next take up Ezekiel. They had previously revised the Pentateuch, the Psalms and Isaiah. The "New Testament Company" have, so far, revised the Gospels, the Acts and two-thirds of the Epistles, but a second revision, it appears, will be necessary. Dr. Schaff says the American Committee "are but little behind their brother revisers in England."

—In a recent lecture Dr. Schaff expressed the hope that the Revision of the Bible now in progress will be finished within three or four years. The verses and chapters are being rearranged into paragraphs and proper divisions, and the sacred poetry, which is one-third of the whole, is taking a poetical form. Dr. Angus, one of the English revisers, says that though many changes have been made, yet chapter after chapter would be read without noticing any change except by a careful comparison; readers would find it the same Bible that they have always been used to."

The Great Question for the Churches.

BY WM. WISHART, D.D.

Among those who regard Masonry and other secret societies as evil, and agree in condemning and opposing them, there is a question on which there is not so complete an agreement. This question has respect to the duty of the church in relation to secret societies. Should she fellowship the members of these societies or should she exclude them from her communion? This is certainly a question of very grave importance.

The church is the pillar and ground of truth, the salt of the earth, the light of the world. The very names applied to her in the sacred Scriptures show that, though in this dark world, she is to be separate and distinct from it; that, while by the truth of her profession and the purity of her practice she is to withstand and oppose the darkness of error and sin in the world, she is not to participate in this darkness,—not to have fellowship with the world in those errors and sins which she is intended to remove. The relation then in which she stands to any great system of darkness and delusion, like Masonry, cannot but be a matter of momentous consequence, both with respect to the church herself and the world which she is intended to enlighten and save. It is our firm conviction that the church ought to exclude from her fellowship all those who after faithful instruction and warning will not withdraw from the fellowship of the lodge; and we propose to present a few plain arguments in confirmation of this position. And may the Spirit of truth and love give light and direction on this subject both to him who writes and to those who may read.

1. Our first argument is founded upon a positive and specific injunction contained in the Word of God: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things that are done of them in secret." Eph. 5: 11, 12. Some suppose that by "the unfruitful works of darkness," the Apostle intended the works of the flesh in general, or, in other words, the wicked works of unregenerate men, and that such works are called *works of darkness* because they flow from the darkness of ignorance and depravity, and lead to the darkness of eternal misery. It is obvious, however, that while the language of the Apostle may be applied in this general sense, he had a more special reference to such shameful works or abominable practices as shun the light of day and seek the darkness of secrecy or concealment. This is evident from verse 12th where he further describes these "works of darkness" as "things which are done of them in secret." Hence many of the most eminent commentators agree in the opinion that there is an allusion in this language to the shameful conduct of the heathen in their idolatrous worship which was carefully concealed from all except the initiated. That there was such conduct among the ancient heathen is abundantly evident from the records of history. "All false religions," says Calmet, "have their mysteries, that is, certain things kept private, not to be divulged or exposed indifferently to all, but known only to the initiated. The pagans had their mysteries, but they were mysteries of iniquity, shameful mysteries, concealed because their exposure would have rendered their religion contemptible, ridiculous and odious." See Calmet's Dictionary, revised by E Robinson, word *mystery*. And says Warburton, "Each of the pagan gods had, besides the public and open, a secret worship paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies called *initiation*. This secret worship was termed the mysteries."—Divine Legation, Vol. I., p. 189. Now these pagan mysteries are the prototype of Masonry. From them it derives its principal symbols and ceremonies—its oaths of secrecy and signs of recognition. In fact it is substantially a perpetuation—amidst the clear light of Christian revelation—of the secret, idolatrous worship of ancient paganism. For it is perfectly obvious that the object of lodge worship is not the true and living God revealed in the Christian Scriptures—not the God and Father of our Lord Jesus Christ, but a mere creature of the imagination, a mere abstraction which Christians, Jews and pagans agree to worship as a God while in the lodge, and that it is as really a false divinity as was Osiris and Mithras, Adonis and Bacchus, in whose honor the ancient mysteries were celebrated. And as for the symbols and ceremonies of Masonry we have the authority of Albert G. Mackey, the highest Masonic authority in this land, for the assertion that they are principally derived from. and identical with the symbols and rites of ancient idolatrous worship. A few quotations on this point will suffice. He calls "the ancient mysteries those sacred rites which have furnished so many models for Masonic symbolism."—Manual of the Lodge, p. 12. Of the all-seeing eye he says, "It is a very ancient symbol and supposed to be a relic of primitive sun-worship. Among the Egyptians the eye was the symbol of their supreme god, Osiris or the sun. See Mackey's book on Symbolism of Freemasonry, p. 335. Of the point within a circle, he says, "It is derived from the ancient sun worship, and is in reality of phallic origin," p. 353. And of the rite of circumambulation, he says, "It was universally practiced in the ancient initiations and other religious ceremonies, and was always performed so that the persons moving should have the altar on the right hand. The rite was symbolic of the apparent daily course of the sun from the east to the west by the way of the south, and was undoubtedly derived from the ancient sun worship." Symbolism of Masonry, p. 327. And if we inquire from whence do Masons derive the legend of the third degree, or that ceremony which constitutes the very essence of Masonry, in which is commemorated the violent death and subsequent resurrection of Hiram Abiff, Mackey gives the answer in his Manual of the Lodge, p. 99: "The idea of the legend was undoubtedly borrowed from the ancient mysteries, where the lesson was the same as that now conveyed in the third degree of Masonry." To show how completely he identifies this rite with a similar one in the pagan mysteries, we quote what he says in relation to the mysteries of Adonis: "They lasted for two days and were commemorative of the death and restoration of Adonis. The ceremonies of the first day were funereal in their character and consisted in the lamenting of initiates for the death of Adonis, whose picture or image was carried in procession. The second day was devoted to mirth and joy for the return of Adonis to life. In their spirit and their mystical design these mysteries bore a very great resemblance to the third degree of Masonry and they are quoted to show the striking analogy between ancient and modern initiations." And further he adds, "In the mythology of the philosophers, Adonis was a symbol of the sun, but his death by violence and his subsequent restoration to life make him the analogue of Hiram Abiff in the Masonic system and identify the spirit of the initiation in his mysteries—which was to teach the second life—with that of the third degree of Masonry." See Symbols of Masonry, p. 314. It may be proper to observe here that the above account of the mysteries of Adonis is in substance the same as that given by Calmet and others, and is historically correct. We have an instance of the funereal part of the ceremony in "the women weeping for Tammuz," Ezek 8 : 14, a name sometimes given to Adonis. This same ceremony seems to have been generally observed among the ancient pagan nations in their mysteries or secret idolatrous worships, and Mackey supposes that the Tyrians, who were accustomed to observe it in honor of their god Dionysius or Bacchus, introduced it among the Jews at the time of the building of the temple—Hiram Abiff being substituted in the place of Bacchus, because of the Jewish prejudice against the myths of pagan theology, and that from thence it became a Masonic ceremony. See Symbolism of Masonry pages 20 and 53. This supposition is, to say the least of it, a myth, absolutely destitute of any historical basis. But, however this may be, one thing is certain, and that is, that this most important and indispensable rite of Masonry is derived from the mysteries of ancient pagan worship, and that it is the same rite with this exception, that Masonry has substituted Hiram Abiff in the place of the heroes and demigods in whose honor the ancient mysteries were celebrated. And if, when the Apostle speaks of "the things done in secret," he, as is generally supposed, had a special reference to the Eleusinian mysteries, in which was commemorated or scenically represented, the loss and restoration of Proserpine, the daughter of Ceres, what is the third degree of Masonry but a continuation of the same idolatrous rite with the substitution of the legend concerning Hiram Abiff in the place of the legend concerning Proserpine.

Masonry, then, is a system of idolatrous worship substantially identical with the ancient pagan mysteries, only that it is a more aggravated offence in the sight of God, inasmuch as it is performed in the midst of much more light and evidence, and inasmuch as it contains a profane mixture of Judaism and Christianity sacrilegiously garbled and perverted from its true design. And if Christians were required by a specific injunction to have no fellowship with the heathen in their idolatrous worship in the days of the Apostle, certainly the same injunction requires them to have no fellowship with the idolatry of the lodge now. But how do we have fellowship with others in any sin? I answer; not merely by actual participation with them in the commission of this sin, but also by consenting, approving, countenancing, or in any way encouraging them in the commission of it; yea, by neutrality and indifference with respect to it. We must oppose and reprove others and testify against their sins, in order to render ourselves clear in this matter. Hence it is almost needless to say that any church or Christian denomination that receives or retains those who are known to be members of the lodge in its communion has fellowship with them in their works of darkness. By thus publicly endorsing their character as Christians in good standing, making common cause with them as the followers of Jesus, and giving countenance and encouragement to them in their evil course, it becomes a partaker of their evil deeds. Nor can the individual Christian who remains in the communion of such churches clear himself of responsibility in this matter. Follower of Jesus, think you that you can sit at the same communion table and partake of the same emblems of a Saviour's love and pledges of mutual Christian affection and co-operation with those who turn their back upon Christ and unite with Jews and infidels in the idolatrous worship of the lodge, and yet be guiltless before God? Remember, "He that biddeth him God speed is a partaker of his evil deeds."—2 John verse 11. Paul acknowledges himself a partaker of the sin of putting Stephen to death. How? He did not throw a stone at him—no; but he approved, he encouraged those who did; he consented unto his death. Acts 22 : 20.

[*Continued next week.*]

MARKET REPORTS.

CHICAGO, Feb. 4, 1878.

Wheat.—Spring was quiet at $1.05 No. 2 was in only light request, and sold chiefly at $1.04¼, though a few cars early sold at $1.05. Round lots of regular about the same as February, to be ½c less for car lots: closed at $1.03¾ to 1.04. No. 3 sold at 98¼c. and in special house 99c. Rejected sold at 86¼c. No. 2 for future delivery fairly active and unsettled. Hard spring Minnesota $1.05 to 1.08½.

Corn.—No. 2 regular sold at 39½c. strictly fresh receipts 40c. New high mixed 32½c, new mixed 32c, and rejected 29¼c. Sample lots were quite active at 27 to 28¾c for no grade on track. Shippers bought freely at 28 to 30c for no grade, generally 29c; 30½ poor to 32¼c for choice rejected, generally at 32c; and 35c for new mixed and new high mixed free on board. No. 2 for future delivery quiet and steady. Seller May sold at 42 to 42⅛c and closed at 41¾c bid. Seller March sold at 39½ to 39¾c and closed at 39⅝c bid.

Oats.—A quiet feeling prevailed in this market, trading both on local and order account being restricted, but at the same time a steady, firm feeling prevailed. No. 2 sold at 23½ to 23⅝c; closed at 23¾c bid.

Rye.—Quiet; offerings light. No. 2 sold at 51c.

Dressed Hogs.—The weather was more favorable for shipping, and the market ruled firmer and prices a shade higher. At the opening, sales were made at $4.15, but toward the close the market was steady at $4.17½ for packing and $4.20 for good shipping lots.

Cattle.—The receipts for the week were 18,149, against 15,701 for the previous week, with shipments aggregating about 14,500 head. Sales to shippers were made at $3.80 common to $5.35 for extra with several droves at $5.15 to 5.30. Most of the sales were at $4.25 for fair to $4.90 for choice. Stock steers again ruled quiet, and but few transfers were made at $3.50 to 3.90. City butchers paid from $3.50 common to $3.75 for good mixed lots, to $4 for fair fleshy steers. At the close the market was steady, and there were but few good cattle unsold.

Hogs.—The receipts were light—12,300—and the quality was very good. Sellers asked and obtained an advance of 5c per 100 lbs., and in some instances the improvement was more marked. Sales at $3.70 to 4.00, generally at $3.80 to 3.90 for packing, $3.90 to 3.95 for light, and $3.90 to 4.00 for good to fancy shipping. Closing firm, all sold.

Sheep.—The market remains quiet and steady: light offerings and firm prices at $3.50 to 4.50 for common to choice.

New York Market.

Grain.—Wheat in moderate demand; receipts, 177,000 bu; No 2 Chicago spring, $1.24¾ to 1.25¼; No. 2 Milwaukee, $1.27 to 1.27¼; No. 1 Northwestern, $1.30; No. 1 Milwaukee, $1.31; No. 2 red winter, $1.34½; No. 1 do. $1.38; No. 1 white, $1.37 to 1.38½; extra do., to arrive, $1.42½; amber Michigan, to arrive, $1.33; No 1 spring, February, $1.23 to 1.25; No. 2 Northwestern, February, $1.24¼ to 1.29. Rye quiet and unchanged. Barley stronger; two-rowed State, 63c. Malt dull and unchanged. Corn dull; receipts 68,000 bu. ungraded Western mixed, 39 to 52c; steamer mixed; 51¾ to 55c; yellow Western, 58c; No. 2 February, 57¼ to 59c. Oats unchanged: receipts 6,000 bu.

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All day long in the field abide,
Gleaning close by the reapers' side."

SUBSCRIPTIONS RECEIVED DURING two weeks ending February 9, 1878, from S Alexander, J N Adair, S Allen, F Byrer, M C Burritt, D Brown, G Bohrer, J Barrington, T Barton, J T Bell, E B Bell, S J Barrett, J B Bartlett, E Bradbury, W. Banks, G Cobb, F C Cook, B B Chamberlain, C G Coffin, S Dodge, J Divoll, W A Davis, Mrs A S Fisk, G N Fast, A Fenton, Miss M A Garsline, W B Golden, J Graham, A Haskins, R W Hastings, F Hull, W Harper, J S Hickman, H H Hinman (4), B Hutchens, L Heller, J W Holt, M R Jackson, W Knight, J Kumler, J Leavitt, J Leadbetter, H L Limbocker, O A S Landell, W Mahan, S P Marshall, C Mears, S Mills, D Molyneux, M Matthieson, J Macauley, J A Milligan, A C Moffatt, W K Morley, D E Middlekauff, S Y Orr, S E Orvis, Z Ober, E S Olmsted, J Phillips, G L Paine, Miss S Porter, J Pierce, J Pixley, J Parker, J F Padelford, M H Pletcher, Postmaster, Oregon, Ill., E J Rice, R A Rose, J Remington, M Ripley, F Redfearn, Mrs S A Smith, C C Stowe, Mrs L N Stratton, G J Shoemaker, A Stauffer, E C Spencer, W Townsend (2), B Ulsh, W Vine, M A Van Horn, W Whitaker, J H H Woodward.

Books and Tracts sent during the Week ending Feb. 9, 1878:

By Express.

M Lanagan, I Kneeland.

By Mail.

O M Downer, C S Jenkyn, W Schrage, F C Cook, G Oatis, W C Stevens, W Knight, R Berryman, F Sebright, R J Hathaway, J Burson, T S Couch, S F Robinson, I W Hayford, J L Keller, C Schoemaker, T Rowley, J M Koontz, Dr T C McKinney, C W Wilson, C B Ring, J Parfitt, Hartwick Reading Room, Capt S Willis, D D Fisk, Mrs A S Fisk, P H Wylie, J E Booskey, Rev J A Richards, A Spaulding, H Williams, G W Davidson, J F Ruggles, B Wenk, J Swick, J R Stouffer, J Oates, J Heritage, B Warrick, Rev S Bacchler, M B Flinn, Rev H Siemiller, S Smith, Rev L E Jesseph, F Ellis, W Lamb, J M Warner, J H H Woodward, C A Crane, A M Durfee, J Kerr, A C Moffatt, B M Mason, T Basanko, L T Van Horn, D F Field, W L McCollum, J H Powell, G Cline, I Leadbetter, R B Brooks, J A Shepard, H G Halden, J H Yeoman, Z T Daggy, Fisher & Herbert, S W Barnett, Z Ober, D Brown, Dr A Benham, S A Otis, R C Hall, W A Tickner, F Marion, D Hitchcock, W L Irwin, J Smith, E K Forker.

Donations to the Tract Fund.

A M Durfee, $1; Mrs Talcott, 25c.

ILLUSTRATED SUPPLEMENTS.

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"In Secret Have I Said Nothing"—*Jesus Christ.*

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CHICAGO, THURSDAY, FEB. 21, 1878.

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Notices.

PAST MASTER RONAYNE'S APPOINTMENTS.—During the past week arrangements having been made for the exposition of Freemasonry at several points of great importance, Mr. Ronayne does not feel at liberty to refuse the invitations and will therefore expect to be at Oberlin and New Concord at the times set below. His programme is as follows:

Batavia, N. Y., Feb. 25th, 26th and 27th.

Ohio State Convention at New Concord, March 5th and 6th.

Hudson, Ohio, March 7th, 8th and 9th.

Oberlin, Ohio, March 13th, 14th and 15th.

Lima, Lagrange county, Ind., March 18th, 19th and 20th.

LaOtto, Ind., March 21st, 22nd and 23rd.

The semi-annnal meeting of the Central Kansas Anti-secrecy Association will meet at Lyons, Rice county, Feb. 25th and 26th.

G. W. KELLER, Pres.
W. L. HENSHAW, Sec'y.

KANSAS STATE CONVENTION.

The semi-annnal meeting of the Kansas State Anti secret Association, auxiliary to the National Christian Association, is appointed to be held at Lecompton, Kansas, Wednesday, March 6th, 1878. Rev. J. P. Stoddard is expected to be present. A general invitation is extended to the friends of light and truth against darkness and error. R. LOGGAN, Pres.

THE OHIO ANTI-SECRET CONVENTION.

To Meet at New Concord March 5th, 1878, at 7 P. M.

The friends of anti-secrecy in Ohio are requested to meet in mass convention at time and place specified above, to discuss the subject of secretism.

The town of Concord is situated on the Baltimore and Ohio Railroad, about sixteen miles east of Zanesville. Delegates from the west will go via Columbus, Newark and Zanesville. The reputation of the vicinity for orthodox belief and generous hospitality is such that a hearty welcome may be expected by all who come to the convention, and also free entertainment for all.

Let the anti-secret friends of the State arouse, come together, and utter their firm, united, and unyielding testimony against the hidden system. Its evils are felt in the family, in the church, the state, in business, and in every department of social life. It is too well known to require argument, that our courts of justice are oftentimes corrupted by horrid secret oaths that are held paramount to civil oaths; our churches oftentimes rent and torn by fends and divisions, the work of secret cliques and parties; ministers intimidated and enslaved by the cruel lash held over their heads, and church members often hardened against the services of the church on account of their participation in the mock religious services of the lodge. When a man can take fire in his bosom and not be burned, a Christian may mingle in the Christless services of Masonry and not be injured.

Citizens of Ohio, who want a free state, untrammelled by any secret oaths with horrid death penalties; who want a free church, rescued from the secret cliques and oath-bound partisans of any order; who want a pure society, unburdened with selfish *secret societies* of any kind—come all of you to this convention. Let every friend of the cause feel a personal responsibility, in either coming himself or securing some one to represent his neighborhood.

Several able speakers are expected to address the Convention.

H. H. GEORGE,
Pres. of State Association.
West Geneva, Feb. 12, 1878.

Topics of the Time.

Congress is being threatened, we are told in a late Washington dispatch, with a renewal of the strikes of last summer, unless something is done quickly to alleviate the condition of the working classes and revive business. The agent in this business is represented as a man of considerable influence with the trade unions, who is carrying on an extensive correspondence all over the country, and whose appearance does not betray imposition. He says that quiet but vigorous efforts have been in progress ever since the strikes to organize the laboring men with a view of controlling national politics. This new organization has already taken a strong foothold in New York, lower New England, Pennsylvania, Ohio, and the West, and includes railroad men, mechanics of every class, and laborers who work for wages, and whose income is dependent upon business activity. Lodges have been established in nearly every manufacturing town in the North by traveling missionaries and railroad employes, who move from place to place. He says at the last enumeration in December 150,000 names were enrolled, and that the organization is so perfected that the entire strength will operate at a given signal. This gentleman claims to have come to Washington in the interest of this Labor League, as he calls it, and will remain here during the winter, communicating by means of printed circulars with different lodges of the league. If there is no deception in this bit of news the wisest course for Congress after passing the silver bill, will be to outlaw these communistic organizations as it has the Ku-Klux.

After so long and thorough a debate in Congress and throughout the country the Bland silver bill passed the Senate after an all-night's session at 5 o'clock Saturday morning, the vote standing 48 to 21. The following is the text of the bill as it came from the Finance Committee; some modifications of minor importance being added during the passage. The original House bill ends with the words printed in brackets, which part the Senate struck out, adding at the same time the portion which follows:

Be it enacted, &c., That there shall be coined, at the several mints of the United States, silver dollars of the weight of four hundred and twelve and a half grains Troy of standard silver, as provided in the act of January eighteenth, eighteen hundred and thirty-seven, on which shall be the devices and superscriptions provided by said act, which coins, together with all silver dollars heretofore coined by the United States of like weight and fineness, shall be a legal tender, at their nominal value, for all debts and dues, public and private, except where otherwise provided by contract; [and any owner of silver bullion may deposit the same at any United Statas coinage mint or assay office, to be coined into such dollars, for his benefit, upon the same terms and conditions as gold bullion is deposited for coinage under existing laws]. And the Secretary of the Treasury is authorized and directed, out of any money in the Treasury not otherwise appropriated, to purchase, from time to time, silver bullion at the market price thereof, not less than two million dollars per month, nor more than four million dollars per month, and cause the same to be coined into such dollars. And any gain or seigniorage arising from this coinage shall be accounted for and paid into the Treasury, as provided under existing laws relative to the subsidiary coinage; provided that the amount of money at any one time invested in such silver bullion, exclusive of such resulting coin, shall not exceed five million dollars.

In spite of treaties and the formal protest of the Porte the English fleet pushed on last week through the Dardanelles and anchored in sight of Constantinople. The Russians also moved up to the suburbs of the city, and, like a can of nitro-glycerine, it needed only a kick to make an explosion. Better counsels, however, prevailed and on Saturday both fleet and army drew back a little way from their threatening position. England has probably accomplished all that was necessary by the movement—a satisfaction of the clamors at home; while Russia victorious on land and having the power to close the water way by torpedoes is indifferent. The latter has also gained her point about the conference, and it will meet in Baden-baden and not in Vienna. The situation though apparently threatening has little effect on the London Exchange, the sagacity of business men comprehending the impracticability of England's provoking hostilities with Russia, backed by Germany and Turkey her ally, while Bismarck holds Austria in check. Correspondents in London have more than once called attention to the classes which represent the peace and war parties in England. As in the late war of the Rebellion the aristocracy and their imitators and the city rabble have the war craze but the good sense and cool judgment of the middle classes almost unanimously opposing war measures, keeps the nation steady.

The stringency of the times, caused partly by the unusual temperature of the season, is adding wonderfully to the supporters of the greenback system, and in addition to the silver bill a proposition is about to come before Congress for the retiring of the national bank issues and the substitution of treasury notes. The Indianapolis *Sun* puts the profits of the national banks into a problem which may be solved thus: "Deposit $100,000 in United States bonds, receive $6,000 in gold on the whole amount, as interest. You then get permission to issue $90,000 in currency, your entire investment being $100,000. Deduct $90,000 which you are permitted in currency, you have actually only invested $10,000, for which you receive $6,000 interest from the government."

—Whoever may have supposed that the subject of fellowshiping the secret orders by the churches has been exhausted by previous arguments on the subject, will read Dr. Wishart's article, which is concluded in this number, with an agreeable surprise. The question is discussed in a style perhaps more theological than heretofore, but none the less practical and interesting, and the contribution is a most valuable one to the reform.

"*Ancient and Honorable.*"

Standard Masonic works, as well as most Masons, claim that Freemasonry is very "ancient and honorable." These two qualities of antiquity and honor do not always go together; hence Masons find it necessary to assume that they do go together in the case of their institution; and in fact the coupling them together is doubtless intended to imply that the *honor* of Freemasonry is proved by its *antiquity*. This is a favorite Jesuitical trick, which is played off by Jesuits themselves upon the ignorant. But, thanks to our Puritanical school system, the American people generally are intelligent enough to know that a thing may be very ancient and at the same time very dishonorable, as is the case with Freemasonry.

We have always been willing to admit the claims of Freemasons to a high antiquity for their institution. All that constitutes the essential principle of Freemasonry is very ancient. It extends back to ancient Egypt, as Mr. Thomas Smith Webb claims, and as is sufficiently confirmed by the testimony of the Bible, and Herodotus, the father of history. It is the *form* of Freemasonry that dates from 1717, not its *essence*. There is no truth more plainly inculcated in the Bible than this, viz., that the prophets, the Saviour and the apostles have revealed every moral secret, and every religious mystery useful or necessary to man's salvation. But the Masons directly and absolutely deny this truth by making an unrevealable secret and mystery of the way by which the elect are to attain to the "Grand Lodge above." The Masons still hold on to ancient priest-craft, as essentially taught and practiced at Eleusis and Ephesus, and which the Bible plainly condemns. The ministers of the Gospel who ignore this historic fact are either remaining silent, or even helping the fearful aggressions of Freemasonry, while it is at work covering the land with pagan temples! These temples are certainly not Christian temples; nor have they even the poor merit of being Judaic ones.

No one can doubt that Judaism is essentially very ancient; and yet the mere *form* in which modern Judaism manifests itself is exceedingly different from that which existed before the coming of Christ. Few would withhold from modern Christian sects a claim to antiquity in their essential doctrines, as ancient as the days of the apostles; and yet the modern forms of many of them are of quite recent origin; more recent in some cases than that of Freemasonry itself.

That modern Freemasonry is a revival of ancient mystification worship, and that it owes its present objectionable character largely to that fact, must be evident to those who go beyond the encyclopedias for testimony in the case. The form of an institution may be of little consequence; it is the essence, the spirit of an institution that tells. For instance, the forms of Mormonism and Ku-Kluxism are quite different, in some respects, from that of Freemasonry; but the difference in these cases only renders the essential sameness the more intensified, and the more immediately destructive of faith, hope, charity, morals, life and property, all of which are endangered or ruined where mystification worship prevails.

As to the historical origin of modern mystification worship, it matters but very little. According to Voltaire Freemasonry arose among other foolish and absurd institutions of the thirteenth and fourteenth centuries. It was during the period of the revival of ancient art, science, literature and learning; and nothing seems more probable than that, together with the good ideas of the past there should also arise many bad ones. Among the institutions pretending to sacred mysteries that then took their rise in France, was the Inquisition, the festival of all-fools'-day, the religious festival of the ass, in which an ass received sacred honors, etc. Then also arose many fraternities of citizens, of artisans and of women, and of all these, Voltaire says, Freemasonry is the only one that has escaped the ravages of time.

We think it probable that Voltaire knew as much about the origin of Freemasonry as anybody. He resided in London for a period when it was being fashioned into its modern shape; he greatly admired the characters of Marcus Aurelius and Julian the apostate, who derived their *moral philosophy* from the mystification worship of Eleusis and Ephesus; he himself belonged to an "order" of "sacred mysteries" of some kind; and it was he who took the lead in leveling these "sacred mysteries" against the mysteries of the Jesuits, which brought about that awful tempest of fire and blood of the French Revolution. That is, Voltaire, who had no faith in Christ, but a great deal in sacred mysteries, undertook, by the force of these mysteries, to cast out the devils of Jesuitry—to cast out Baal by the force of Baal, and see what work he made of it!

How different was the spirit that animated and directed our own American Revolution! How different and how much better would it be if the war of the Rebellion had been conducted without the interference of the "sacred mysteries" of Freemasonry! How much better it would be for thousands to-day if communism, this relic of Voltairian mystery, had not so recently drawn its trail of fire, blood and demoralization along our railway traffic from New York to Chicago! Of what use are such "sacred mysteries" to the United States?

But reader, just think for one moment—think of Voltaire and kindred spirits, who had a perfect, cynical contempt for the Christian religion, getting together in a London grog-shop and deliberately freighting an old trade's union, like an ark of bulrushes, with the spirit of ancient mystification worship, and wantonly sending it down the stream of time to play upon the hopes and fears, the superstition and the faith of unenlightened men! And to think that probably three-fourths of our American clergymen give a pious reception to this ark of the devil's covenant, and enshrine it amidst the holy rites of the Christian church! Could they possibly do the Christian religion a greater injury than this?

Let us suppose, however, that Voltaire had nothing to do with originating modern Freemasonry, or putting it to any of the numerous wicked purposes for which it is used—if there is a clergyman who cannot see its essential identity with the mystification worship of ancient idolators, he cannot possibly perceive the real force of the Acts of the Apostles and the epistolary part of the New Testament. The whole warfare of St. Paul was directed against Judaism and the still more abominable rites and practices of the Eleusinian mysteries; and the force of his words is lost unless these ancient sources of fraud and error are kept constantly in view.

The minister of the Gospel, who fails to see that Freemasonry embodies the idolatrous arts of priest-craft which were in practice at the coming of our Lord, may still go on preaching; draw a large salary; be considered a golden-mouthed saint—"such a good and pious man;" he may be fawned on by rich men and fashionable women; he may give the true grip to the black-leg; he may smile on the successful candidate for political office; he may advise a Masonic President to play the Masonic high priest and absolve every criminal from crime—he may do all this and more of the same sort; but when he has done all he has done nothing but play the Jesuit and inflict an injury on the religion which he professes to teach, and the government which he ought to serve. We know of nothing in all the course of history more discreditable to humanity than the fact that three-fourths of the American clergy are supposed to be Freemasons; and as such, are helping to impose upon the American people the idea that Freemasonry is "honorable" as well as "ancient." Falling below the standard of clergyman, they have less character even than is necessary to constitute a republican man.

Between the poor, benighted Hindoo, who, amidst the moral darkness that surrounds him, drags on the Juggernaut over his fellow beings for heaven's sake, and the clergyman who under the light of Christianity, sustains and shouts on with *Io triumphes*, the impious and blasphemous pretensions of the Masonic lodge—where is the difference in religious dignity, except in favor of the Hindoo?

American.

College Professors and their Salaries.

Editor Christian Cynosure:—Amongst other things it is urged against Wheaton College that it can't be much of a school where the professors work on so small salaries. I have had my own very clear ideas that men who have devotion enough to a principle to make sacrifices for it are better men to be intrusted with the education of youth than those who, comfortably seated on their endowments, mechanically lecture to college classes, not caring whether school keeps or not, and allow sophomore hazing and college secret societies and midnight carousals as the principal governing and educating influences. But a writer in "Around Our Table," in the *Advance* of Feb. 7, in discussing the question of the pay of the actuaries of our benevolent societies, puts my idea so forcibly in several ways that I cannot forbear the temptation to ask you to copy the two following sentences from his article:

"If a committee of first-class business men could persuade Moody, Sankey, Whittle, Burnell, Cole, Murphy, and the rest to take pay in proportion to the effectiveness and rareness of such work as theirs, how the glory and grace of our evangelism would crumble and vanish away."

"Mary Lyon did not *compel* her graduates to renounce self, but she fixed the salaries of those who should teach at Mt. Holyoke at pitifully small figures compared with teachers' pay at Vassar and Wellesley and Smith Colleges, because she was sure that unless they accepted these willingly for Christ's sake, the great blessing enjoyed by that seminary would not come."

Com.

Sycamore, Ill., Feb. 9, 1878.

The following from the Adrian (Mich.) *Times* shows how Masonry crops out in the courts:

"Saturday Constable Bowen found the boys in high glee over the sport they were having with a chap on State street, who was making desperate efforts to prevent the road from flying up in his face. Marching him to jail, the officer waited until Monday morning, and then "Sev" came before Esquire Stearns, and took a chair. The following singular dialogue then occurred:

"From whence come you?"

"Vell, I has been from the City New York oder the New Jerusalem."

"What came you here to do?"

"I learn to subdue mine abbidites and imbroof myself in printing."

"Then you are a printer, I presume?"

"O, yes; I am so taken by all der fellers."

"Where were you made a printer?"

"Auf a regular Scandinavian brinter's office."

"How gained you admission to this city?"

"By a good many long walks."

"How were you received?"

"By a Cherman frent, mit a glass of beer."

"How did your friend dispose of you?"

"O, he doo me; dook dree times the city round mit saloons in the south. and der west, and east. And der officer comes."

"What did the officer do with you?"

"He daught me der way to the shail in the east, until my steps were more upright and regular as before."

"Will you be off, or from?"

'Vell, off, if you please, 'Squire. I'll be off right quick."

"Why do you leave the east and go west?"

"In search of work."

"Work being the object of your search, you will descend a flight of dirty stairs, consisting of some five or seven steps, turn square round, get on the level road, put out of the city, and make a plumb line for Chicago, where the wicked are always troublesome and the weary are as bad as the rest."

And Sev Yemong is on his way to Chicago.

Kilwinning, Scotland.

An Interesting History from the Topographical, Statistical, and Historical Gazeteer.

A remarkable fact connected with the town—one which occasions its name to figure prominently to the present day in the proceedings of the gaudy and flaunting associations so extensively popular in our country, that endeavor to make up by parade and by boasted consciousness of importance what they want in usefulness and meaning—is that it was the cradle of Freemasonry in Scotland, and, till not many years ago, was regarded with filial feelings, or with those of nurselings, by all the lodges in the Kingdom. The community and conservation of a real or supposed secret—especially considering how unreserved and open benevolence or true goodness is in its abstract nature—seems the most questionable of all bonds of union, short of such as are positively criminal, for forming and maintaining voluntary associations; yet it appears, with a numerous proportion of men, to have in most ages possessed peculiar attractions, and to have, in some instances, been preferred to other bonds of union, at the risk even of proscription and suffering. The Eleusinian mysteries attained great respectability among the ancient Greeks, and were protected by law. A class of artificers, held together by the Dionysian mysteries, too, possessed at one time the exclusive privilege of erecting temples and theaters, and were numerous in Syria, Persia, and Western Hindoostan. These ancient associations, on account of their ceremonies all having connection with pagan superstitions, were proscribed by the Christian Roman Emperors; yet they are believed to have been secretly continued under the pretense of ordinary assemblies for amusement, and with a diminished amplitude, in the observance of pagan rites. Modern Masonry, to the unitiated, at least, and almost certainly to even the initiated, is so obscure in its early history and character, that it neither on the one hand can be distinctly traced to either a connection with these or other ancient fraternities, or to some comparatively modern outburst of the common tendency of mankind to associate themselves in clubs and select communities; nor, on the other hand, can it be pronounced to have had for its original object what seems mainly to be its modern one —a pompous and ceremonial species of conviviality, or the maintenance of freer notions, *bona fide* on the subject of architecture, than the circumstances of an iron age permitted to be public. All that can fully be affirmed is, that, about the time of the crusades, associations of free masons, whose members had a formal initiation and distinguished one another by secret signs, appeared numerously in Europe, and acted a conspicuous part, if not in the introtroduction of the Saracenic, or, as it is usually called, the Gothic architecture, at least in the superintendence of most of the magnificent erections in which it was exemplified. Sir Christopher Wren is quoted by Grose—taking quite as high a flight in positiveness of statement as could be at all safe—says: "The holy war gave the Christians who had been in the east an idea of the Saracen works which were afterwards by them imitated in the west; and they refined upon it every day, as they proceeded in building churches. The Italians (among whom were still some Greek refugees), and with them French Germans and Flemings, joined into a fraternity of architects; procuring papal bulls for their encouragement, and particular privileges. They styled themselves free masons, and ranged from one nation to another as they found churches to be built (for very many in those ages were everywhere in building through piety or emulation.) Their government was regular; and where they fixed near the building in hand they made a camp of huts."

A surveyor governed in chief; every tenth man was called a warden and overlooked each nine. The gentlemen in the neighborhood, either out of charity or commutation of penance, gave the materials and carriages." One of these fraternities either voluntarily came or were invited over from the continent to take part in building the abbey of Kilwinning; and when on the spot they seem to have communicated their secret, whatever it was, to some of the more respectable natives who had no practical connection with the art of masonry, and thus to have formed the earliest lodge of Scottish Freemasons. But the fraternities on the continent, by holding their meetings with shut doors, by binding themselves under the sanction of an oath to keep all the uninitiated, no matter how princely or prelatical, unacquainted with their mysteries, and especially by fraternizing with the usurping and dangerous military order of Knight Templars speedily drew upon themselves such jealousies, anathamatizings, proscriptions and persecutions as issued in their extinction. The parent national lodges of Kilwinning in Scotland and York in England, with whatever offshoots they had throughout the country, doubtless shared in the general odium; and though they survived the shock they continued for ages in obscurity. During the reign of James I., however, Scottish Freemasonry walked abroad with the high bearing which has ever since characterized it. That monarch, not long after his return from England, patronized the mother lodge of Kilwinning, and presided as Grand Master till he settled an annual salary, to be paid by every Master Mason of Scotland to a Grand Master who should be chosen by the brethren and approved by the crown—who should be nobly born or a clergyman of high rank and character—and who should have his deputies in the different towns and counties of Scotland. James II. conferred the office of Grand Master on William St. Clair, Earl of Orkney and Caithness, and made it hereditary in the family of his descendants, the Barons of Roslin. Earl William and his successors held their head courts, or assembled their grand lodges in Kilwinning, as the seat of the earliest fraternity. An uncommon spirit of Freemasonry becoming diffused, many lodges were formed throughout the kingdom, receiving their charters of erection from Kilwinning lodge and combining its name with their own in their distinctive titles. In 1736 William St. Clair of Roslin, obliged to sell his estates, and destitute of an heir, resigned to an assembly of the lodges of Edinburgh and its vicinity, all claim to the Grand Mastership, and empowered them, in common with the other lodges of the country, to declare the office elective. On St. Andrew's day of that year the representatives of about thirty-two lodges received the resignation, elected William St. Clair himself Grand Master, set an example which has ever since been followed, of testifying respect for the part he acted, and constituted themselves into the Grand Lodge of Scotland, an institution whose influence or power has in a great measure shorn the ancient Kilwinning lodge of its peculiar honors, or at least superceded it in its ancient place among the lodges. Yet whoever takes any interest in Freemasonry, still looks with feelings of pride or veneration to the Kilwinning lodge, and no doubt gives a ready response to the remark of the author of the "Beauties of Scotland," "That the humble village of Kilwinning, considered as the spot where this order was preserved while it was extinguished on the continent of Europe, and from which it was to rise from its ashes, and spread to the rising and the setting sun enjoys a singular degree of importance, which it could hardly have obtained from any other circumstance." "The records of the old Kilwinning lodge," says an old statistical account, "contain a succession of Grand Masters, charters of erection to other lodges as daughters of the mother lodge, etc. The Earls of Eglintown have successively patronized the lodge. Some years ago the present Earl (1842) made a donation to the fraternity of a piece of ground for building a new and very elegant lodge, and with many other gentlemen, anxious to preserve the rights of the very ancient and venerable mother lodge, liberally contributed to its erection. There is a common seal expressive of the antiquity of the mother lodge and of the emblems of the ancient art Masonry, and by which charters and all other public deeds of the society are ratified."

The U. B. Church and Secret Societies.

From the Kokomo (Ind.) Tribune.

* * * I will now proceed, in compliance with a promise made to you in my last article, to give you the "reasons why" of the church's opposition to secret societies, and will also offer some *arguments* in support of her position on this question. And since the editor has kindly *invited* me to discuss the secrecy question, I hope he will give me a patient hearing as he has done on the former question. I may be allowed to premise further by saying that I do not oppose or denounce those who have been drawn into the meshes of secrecy, neither do I oppose secrecy as a sin *per se*; but I oppose organizations which have their foundation in secrecy, and which could not exist but for the imposition of an obligation, to perpetuate secrecy. I will now introduce the reasons as stated in our book of discipline (page 79) for our opposition as a church to secret societies:

"We believe that secret societies are evil in their nature and tendency; that they employ solemn oaths and obligations for evil and unworthy ends; that they bind men together in brotherhood with wicked and unholy persons, and bring them into fellowship not consistent with the teachings of our Lord and his Apostles; that they tend to produce jealousies and alienations in the church of God; that they employ the forms of religion in unwarranted services and ceremonies, not in the name of Christ nor founded on the merits of his atonement; that they enjoin under oaths and solemn obligations, obedience to laws and regulations unknown to the civil government within which they are organized, or to any government divinely ordained; that they pervert the Holy Scriptures to foolish and unholy uses; that their ceremonies encourage many of their adherents in hopes of eternal life without a truly evangelical faith; that they are contrary to that openness of conduct and guilelessness of character enjoined by the word of God, and that Christians should not be connected with them, for the apostle expressly says: 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial; or what part hath he that believeth with an infidel?' 'Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'"

The first argument which I wish to introduce in opposition to *organized* secrecy is this: There *must* be an obligation entered into by those who become members of any secret order to keep the secrets of the order they are about to join when, as yet, they know nothing about the things they are most solemnly pledging themselves to keep, thus surrendering their judgment and their conscience to others. The folly of this thing is seen by many when it is too late for them to retrace their steps. It is not compatible with man's moral agency for him thus to surrender his conscience to others, nor is it in harmony with the word of God. The Lord laid a text of Scripture in the form of an injunction at the door of secret societies long ago, to prevent His people from becoming entangled in the meshes of secret organizations. I refer to the 5th chapter and 4th and 5th verses of Leviticus: "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man pronounce with an oath, and it be hid from him; when he knoweth of it then he shall be guilty in one of these and it shall be, when he shall be guilty of one of these things, that he shall confess that he hath sinned in that thing." The reader will observe that the sin in this case consisted in swearing to keep a thing that was to him who was taking the oath, yet unrevealed, and

the fact that it might be a good thing *when* revealed did not modify or change the criminality in the case. The principle here taught is this: that it is presumptuous and sinful to take any obligation which will commit us in advance of our knowledge whether the thing under consideration is good or evil.

My second argument against secret societies is based upon the proposition that the church *covers all the ground* of moral reform. And I employ the term *church* in this connection in its most comprehensive meaning. That Christ founded a church, and that that church is ordained to be the repository for the principles of truth and righteousness, and for the doctrines that are vitally connected with man's present and future happiness, will not be called in question by those who believe the Bible. It follows that those organizations and institutions which have no vital connection with Christ, upon whom this church is founded, do *detract*, therefore, from the glory of the church, in so far as they arrogate to themselves the right to teach and enforce a system of morals or religion as a *substitute* for the Christian religion. And it is well known that secret orders always, when they funeralize their members, do preach them to the "grand lodge above," whether they do or do *not* believe in Christ. It matters not whether their lives have been in conformity with the teachings and example of the meek and adorable Saviour; they always preach them to heaven provided they have conformed to certain regulations of the lodge. Among the Masons, if he is a Master Mason in good standing, he can *demand* a Masonic burial. In so far as members of the church give their time, money and influence to these orders, which are rivals of the Christian Church, and therefore anti-Christian, they do detract from the glory of the church.

Not wishing to intrude upon your columns by asking an undue amount of space, I will conclude this communication. In my next, I will show you that the religion of the lodge is essentially deistical, and therefore anti-Christian.

HALLECK FLOYD.

On a Spanish sun-dial is written, "I mark only the bright hours." This is wise. There is more sunshine than shade, more bright than dark hours to be remembered.

Holiness is the objective point to be reached by the Christian in His course, the ultimatum of Christian experience. How, then, could God justify a soul; how start it out toward a certain place, and at the same time allow a something within that must of necessity prevent its ever reaching that place? Christianity is of God, and God has never made it the self-contradictory scheme that it appears to be when we count as its devotees all those who pretend to live within its pale. God is a perfect being, all of whose acts are consistent. It is God that justifies; and it is God that sanctifies. He justifies that He *may sanctify*. If justification could exist in a heart opposed to the further work of the Holy Spirit, then are the purposes of God thwarted.—*Ex.*

LINES ON MASONRY.

BY MRS. L. A. RANDALL.

When the groom to the altar his fair bride hath led,
And faithfully promised the same path to tread;
The voice that unites them a solemn oath under,
Says what God joins together let not man put asunder.

Does Masonry heed this most sacred of ties?
No; each with the other in wickedness vies,
The home peace to break and its pledge to destroy
With its sinful and selfish Masonic alloy.

And this is not all the sorrows we feel
From this insolent monster's iron-clad heel;
As a plague-spot it darkens our nation so fair,
Twin child of intemperance, to misery heir.

Then why should any call Masonry FREE?
It bindeth the body in vile slavery;
The soul it destroyeth and robs of its rest
In the "home of the pure and the land of the blest."

O blasphemous scoffers who insult thy God
By trifling and changing the tone of his Word;
When life and its visions of earth are grown dim,
What grip and what pass word will ye offer to him?

PARLOR HOLINESS.

BY H. H. HINMAN.

A recent writer in discussing the doctrine of holiness, very appropriately says that "Christ gave himself for us that he might purify unto himself a *peculiar people*," and that "the great need of the times is Christians that dare to put on before the world the *Christ peculiarity*." He refers particularly to parlors and says: "First, holiness will regulate parlor furniture; secondly, holiness will regulate parlor conversation; and thirdly, holiness will consecrate parlors to holy uses."

With all this I fully agree, and think many more specifications might be made. But how about holiness in the lodge? Some of those who preach holiness go there, and surely we have as good a right to apply the doctrine to the one place as the other. What will holiness do with the cable tow, and the hoodwink? What with the Common Gavel, which is said fits us "as lively stones for that spiritual temple that house not made with hands eternal in the heavens." What use has it for the Setting Maul, or the Point within a Circle? Especially this last. What a precious reminder of the worship of our ancient brethren first instituted in Egypt? For shame! There is no grosser abomination in all heathendom than this Masonic symbol which Masonry has adopted as its symbol of morality! Has holiness anything to do with the lodge? We might infer that it had; for every lodge represents the Holy of Holies, and Heaven itself is styled the Grand Lodge Above? But what sort of holiness is it? Surely it is not of Christ, but rather such as devils delight in. When will all those who name the name of Christ like Paul renounce "the hidden things of dishonesty, not walking in craftiness, nor handling the word of deceitfulness; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God?" 2 Cor. 4:2.

Religious Intelligence.

—At a meeting last week of the United Presbyterian congregation, of this city, of which Rev. J. W. Bain was late pastor, call was extended to the Rev. W. T. Meloy, of Cadiz, O., to become their pastor. Mr. Meloy is a young man of more than ordinary talent, and occupies a prominent position among his clerical brethren. It is hoped by the church that he will accept.

—Dr. Galusha Anderson, who has been, for a city church, an unusually faithful and earnest pastor in the Second Baptist Church of Chicago since the resignation of Dr. Goodspeed, has resigned his charge to undertake the Presidency of Chicago University. The conditions under which he takes the new office are that the debt of $100,000 shall be paid in a year. The institution was under a mortgage debt of $174,000 to the Union Mutual Life Insurance Company of New York, which has lately agreed to remit nearly one-half—$74,000—providing the remainder is paid in a year.

—Rev. George F. Pentecost lately resigned the pastoral charge of the Warren Avenue Baptist Church, Boston, in a kind letter, in which he expresses his determination to make the work of an evangelist the business of his life. The resignation was accepted, and Mr. Pentecost begins at once evangelic labors in New Haven.

—An interesting revival began in Westfield College, during the last December, and has continued with gracious results to the college and the town. Most of the converts were students. A revival of temperance accompanied the work with great benefit to the community.

—One hundred and twenty converts were baptized at the Sevatow Baptist mission in Southern China on the first Sabbath of November last.

—An Episcopal Church in Philadelphia, is under rather High Church rule, and having a chime of bells they were frequently rung in the early morning when non-ritualists preferred to sleep. Those whose slumbers were disturbed naturally invoked the aid of the Courts and the church officials were enjoined from ringing the bells. The most recent order of the court allows them to be rung, in addition to the times permitted in a former decree, on Washington's Birthday, Fourth of July, New Year's day, Epiphany, Ash-Wednesday, Good-Friday, Ascension-day, All Saints' day, Thanksgiving-day, Christmas-day, and at weddings and funerals; and permission was refused to ring on every day that has a full service, at all daily services, for not more than five minutes, not earlier than 9 A. M., or later than 8 P. M., and at Sunday-school services for five minutes, not earlier than 9 A. M. The refusal to allow the ringing for the regular services of the church is certainly unusual and the prohibition is one that looks like an arbitrary and capricious exercise of power.—*Baptist Weekly.*

—Rev. Samuel Collins, the General Superintendent of the United Presbyterian Board of Publication in Pittsburgh, has accepted the urgent invitation of the U. P. Church in Ohio, Pa., to become their pastor.

—The *Telescope* of last week reported 750 conversions among the United Brethren churches in its religious news.

—Mr. Moody's closing Sunday services in Hartford were attended by the largest audiences of the series. The interest in his work has increased from the outset, culminating the last afternoon in a gathering of 4,000 ladies at the rink, and an equally large number of hearers at the men's meeting in the evening. At the close of each service, the South Baptist Church, in the neighborhood of the rink, was crowded with inquirers and workers, and upward of 75 conversions were made during the day. Mr. Moody said in one of his sermons, however, that he had done counting converts years ago, leaving it to the reformed themselves to show by their lives what had been done them.

—Mr. Millard, the agent of the British Bible Society at Vienna, reported in December that within three months 70,000 copies of Scriptures had been disseminated in the Russo-Roumanian armies on the Danube. He says: "Repeatedly the men have said they would part with anything rather than not find room for a Testament, and they have been good as their word, for hundreds have come back from the battle, wounded and sick, without knapsack and canteen, without rifle and cloak, but they have clung to their books as to the most precious treasure of all. On one occasion as an officer in one of the camps encouraged his men to buy, the soldiers complained they had no money; "I will tell you what," the officer said, "Let seven men in each company pay ten kopecks each; that will suffice for each company to have its own Bible. The book shall be the property of the company; it shall rest with us, and march with us; we will take care of it, and we will read it together." The advice was joyfully accepted and carried out.

—The Cincinnati Woman's Christian Temperance Union has held a daily meeting for some months, at the headquarters on Vine street. Mrs. M'Kenzie, Corresponding Secretary, in her annual report, gives this summary of the results: "The average attendance has been good—the total for nine months being 21,139. Of this number at least fifty have been hopefully converted, and have united with some church; 1,479 have signed the total abstinence pledge—many of these being confirmed drunkards. Quite a large percentage of this number have kept this pledge inviolate. Five hundred and seventy-nine requests for prayer have been made, and so we have taken these cases to God in prayer.

Reform News.

FREEMASONRY COMMON PROPERTY IN KOSCIUSKO COUNTY, IND.

SILVER LAKE, Ind., Feb. 15, 1878.

EDITOR CHRISTIAN CYNOSURE:—I wish with your permission to sketch briefly to the readers of your paper Bro. Ronayne's lectures in Silver Lake. They were held in the U. B. Church, a large house, and it was crowded each night to its utmost capacity, and people standing in every available space; yet the best of order and attention was had. On no other occasion could the people have been held with such marked attention for four hours as they were for the three nights, the 17th,

18th and 19th of January, coming in miles from the country. A few of the craft came out to see how Bro. Ronayne made Masons. When it was announced that E. Ronayne would be here and give three public lectures and work the three first degrees in Masonry, it was said by a good many doubting ones that Ronayne would do more harm than good. But after the Christless and God-dishonoring thing was opened out, remarks like these could be heard: "Is it possible that such is true Freemasonry?" "Can it be that ministers of the Gospel would go through all that humbuggery, and then say it is a religious and a divine institution?" Others say, "If that is Masonry I want none." Others said they had some notion to join them, but now they want no stock in Masonry.

Nothing has ever created such an excitement in this community as Ronayne's exposure of the tottering craft. The lodge is quailing, and must fall; for no hand can stretch out against Christ and prosper.

We have just had a specimen of Masonic burial ceremony. One of our citizens having passed, as they say, from the lodge below to the Grand Lodge above, they made a great effort in their burial ceremony to show the people the wonderful good in Masonry; but they on the contrary confirmed the minds of the hitherto wavering ones, proving to them that Ronayne showed up the thing in its true light. The funeral services were conducted by a clergyman (it is said) of thirty-three degrees in Masonry and not a word of Christ in it. Now are such proceedings right for an organization claiming to be religious and divine? I think not.

The minds of the people have been so agitated that our debaters have taken up the subject, thus: "Resolved that Ronayne, being a Freemason, is justifiable in exposing Masonry." The question was decided, after being fully discussed, in the affirmative.

Bro. Ronayne also gave a telling lecture on Sunday night against Romanism, showing it to be closely akin to Masonry.

I can see no possible chance for the deceptive thing ever to find a man in this community but what has all the light on Masonry he wants, for Mah-hah-bone and Tubal Cain, etc., are as common on the streets as mud. J. S. KIPLINGER.

From Senecaville, Ohio.

Feb. 6, 1878.

EDITOR CYNOSURE:—Permit me to give you a brief account of the meeting recently held in this village by Bro. Ronayne, as the same may be of some value in the cause of truth. Arrangements had been consummated with him to hold a meeting here and work the first three degrees of Masonry. He set January 28, 29, and 30, as the time for said meeting. Arriving a day or two previous he gave a lecture on Sabbath night on "the religion of Masonry," which was well received and duly appreciated by the audience. On the following night he worked and explained the Entered Apprentice degree in the presence of a large concourse of people in the Wesleyan church. But rarely has our house of worship been so thronged with people who were held with unusual interest for several hours. On the two following evenings he lectured, worked and explained the second and third degrees, and at once demonstrated the folly and wickedness of the "*ancient and honorable*" institution of Freemasonry.

The impression made on the very large audience was most salutary, and, we think, must be lasting. Surely no considerate person of propriety would wish to enter the lodge as a member thereof after seeing and hearing of its real character as exhibited by Bro. Ronayne in the labor of those three consecutive evenings. They will be remembered by the people in attendance. It should be abundantly sufficient to satisfy any who might have had any drawings toward the "image of the beast." Every one present on this occasion should feel in his heart and mind to say "enough! enough!! surely enough."

In my opinion the most deadly wound ever given the "image" in this village and community has just been received, from which it will not soon recover, and the friends of this reform work regard it as a most brilliant success.

Following the labor of those evenings, Bro. R. favored us with a very interesting lecture on Catholicism, in which he showed the workings of the papal power, giving incidents pertaining to his early life, and making points of similarity between the "beast" of revelation and the "image" as found in the "*ancient and honorable.*" We think that the friends of truth and reform would do well to secure this lecture also from the hands of Bro. R. in connection with his labor on Masonry wherever he can deliver the same.

EVANS THOMPSON.

The Lectures in Lanark, Ill.

LANARK, Ill., Jan. 28, 1878.

EDITOR CHRISTIAN CYNOSURE:—Brother J. P. Stoddard gave the friends in Lanark three splendid lectures on the subject of secret societies on the evening of the 17th and the day and evening of the 18th. He showed how the institution of Freemasonry controlled all the other orders and the church. The orders have quite a different bearing since the lectures; they are not so defiant as heretofore. One lady told her brother, who is Noble Grand, that he ought to enter his protest against the remarks that Brother Stoddard made against the order of Oddfellows, if they were not true. He told her that every word was true, and that he had not a word to say. We feel that we have great reason to be thankful for the effort we have made to bring the light of the orders to the gaze of the public; and we hope to have the courage to continue the agitation until there will not be one left to say, I am a Mason. Yours for the war,

N. R. CORNING.

Correspondence.

Macoy's History.

Since the reading of Isaac Hyatt's experience, I have been reading a History of Masonry; the author, a Mr. Macoy. It is a large book, published in 1872. He says that "initiation makes a man a Mason; but he must receive the Master's degree and sign the by-laws before he becomes a member of the lodge." This book is the most extensive lodge history that ever came into my hands.

He says, "Men made Masons must be twenty-one years of age, free born, of good report, hale and sound, not deformed or dismembered, no woman, or eunuch." He says there was "A Mark Master's Lodge, established in St. Augustine in 1822, under a warrant from the Honorable De Witt Clinton, General Grand High-Priest of the General Grand Chapter of the United States." In giving the dates of the organization of lodges in each of the States, there is no date as far back as 1717. He calls the proceedings in that year (1717), a "revival" of Masonry, and speaks of Masonry as being as old as the world, God himself being the "great Architect." He mentions heathen temples as erected by Masons, and all the religion of the heathen being the religion of Masonry; that the Christian uses the Bible, and the Mohammedan uses the Koran in the lodge. So the whole account of the institution of Masonry by this historian (a Masonic gentleman) is a heterogeneous mass about as reasonable as the "Mass" of the papist.

He speaks of Masons being persecuted at different times, and of the troubles with them about the year 1827, in the Morgan affair. I can remember that, when living in Genesee county, N. Y., De Witt Clinton was Governor of that State, and it was expected that he would be the next President of the U. S., but he did not live to the time of election. We understood that he was a Mason of a high order, and he offered a reward of $200 or more for the apprehension of the guilty in that tragedy. He had no fears in that matter, knowing that he could *pardon*, if there could be a conviction.

It is a matter of lamentation that the popular standard of morality is so low, that the *Christian Cynosure* receives so little patronage, that so many who have taken it for a time, having an opportunity of knowing its uncommon merits, yet have no proper estimate of its faithfulness and moral worth.

JAMES BARNETT.

Lodge Pictures.

One of the greatest obstructions to the reform is popular ignorance of the nature and work of the secret lodges. It is true they are revealed, at vast expense and labor, self-denying sacrifice, and even suffering. They are pressed upon the public notice wherever and whenever practicable. But so dense is the ignorance, so impenetrable is the apathy that the great body of the people have no suitable apprehension of what they are. Said a late subscriber of the *Cynosure*, "Do you really suppose these lodges are what they are represented, and will lodgemen do as they are said to do?" And this was a man of more than usual intelligence. The people generally are profoundly ignorant of the character and work of these institutions. This obstacle must be overcome before the reform can be advanced with much vigor. United evangelical prayer must be offered. This is a mighty instrumentality to arouse public thought, and dissipate public apathy. Luther's prayers as much as Luther's preaching and teaching aroused Germany to a full apprehension of the nature and work of Popery. The same mighty instrument must now be used. The General and State agents should AGREE in this thing, not only for themselves but to enlist all over whom they have influence, to offer UNITED, believing prayer to God, to awaken and arouse the whole people to a clear apprehension of what the lodges are, and what they are doing. And as "faith without works is dead," let all who have any intelligence in this matter take hold of the work of making them known, not simply brother Ronayne and fellow lecturers, but all who are thoroughly informed in any particulars; let them be presented one picture after another, line upon line, precept upon precept, until the whole public mind is permeated with the truth.

Following my own advice I will present a few pictures in this and following numbers, showing what lodge principles and lodge works are. I was conversing the other day with a venerable Presbyterian minister, who had been successfully laboring forty years in the field. I purposely drew him out upon this subject. He told me his experience.

He said that when he was a young man there came to the village where he lived a young mechanic of his own age. They formed a mutual friendship, and became very intimate. Soon he left the village to pursue his studies for the ministry. His young friend joined the Masons. He was a star member, a bright Mason. He became very eminent in the order. He was sent for in all the surrounding towns on all public occasions, such as organizing lodges, installing officers, funerals, festivals, etc. He married a young

lady of standing in the village; but such were the temptations of his Masonic surroundings, he became a hopeless drunkard. His wife endured it as long as she could and finally left him, and went home to her father. He lived miserably and alone. He cultivated his garden finely in his few sober hours, but within his house it was a gloomy desolation. He slept in a chamber joining his study which had also fallen into ruins. At this point in his history his former friend was called back to become the pastor of the Presbyterian church in his native village. He early called upon his old associate; was affectionate and faithful to him. He thoroughly gained his confidence and enlisted his love. He in turn sought the minister's society, and made him liberal presents from the fruits of his garden, grapes, plums, etc. Upon one visit he urged the minister to go into his house. It looked appallingly sad. He urged him to go up into his study. He followed him up into the disordered, desolate apartment. While conversing he retired to back of the room, and fumbling in the rags took out a pamphlet, and handed it to the minister, saying, "Do you know what that is?" It was Morgan's Exposition of Freemasonry.

"I believe I have seen it some years ago," said he, "but lately it is not found."

"What do you think of it?" inquired the Mason.

"What can I think of it?" replied the minister. "Some say it is true, others say it is false. I am not a Mason and cannot tell from personal knowledge."

"Well I know," he replied. "It is every word true. You must not reveal what I have told you. This is for your benefit. Just keep this a profound secret."

The poor fellow has been long dead, and is beyond Masonic rage. All know that Masonry denies the truthfulness of this book. The order then is sustained by falsehood, though ministers of the Gospel by scores and hundreds speak it.

A FRIEND OF THE TRUTH.

DOES MASONRY DENY CHRIST?

Let the adherents of the lodge settle this question by their own words; because it is written, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." I have been credibly informed by members of good standing in the Masonic lodge, that "Freemasonry is a universal religion; that all religions and creeds are laid off at the lodge-room door; that neither Jew nor Gentile, infidel or Christian, are known in the lodge; but all the holy brethren (?) come inside of its honored walls on one common level."

Suppose we see the Christian, or, sad to say, the Christian minister, walk unreservedly up to the lodge-room door, "without any equivocation or mental reservation," lay off his profession of the blessed Master, and with a blinded conscience walk boldly into the lodge. Was Peter any more bold when he denied his Master thrice? I think not; because, in Peter's case, he denied his Master and began to swear; but as soon as he saw his error, and the sin he had committed in denying his Lord, he "wept bitterly," and earnestly turned unto God with humble repentance. How much worse is the case of the Masonic minister! When he denies Jesus by laying off his Christian profession at the lodge-room door, *he swears also;* but not as Peter did. He swears, under a death penalty, to support an institution which forever rejects Jesus, and gives no *chance* of repentence. Does not the minister of the Gospel deny Jesus, and disobey God's requirements, when he unequally yokes himself together with unbelievers? We will let God's word answer this question; for it expressly says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" "Wherefore come out from among them and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." J. C. SPOONEMORE.

FROM THE NATIONAL CAPITOL.

WASHINGTON, D. C., Jan. 29, 1878.

Dr. Mary Walker, the woman's rights woman (what a horrid phrase) lives here, conspicuous only as wearing men's clothes so far as I know, and is a Freemason. So the wife of a Freemason said to me last evening, who was disgusted with the masculinity of Dr. Walker, and with her husband for introducing her to the doctor, or doctress, if that is the more proper term. I have spoken of the phrase "woman's rights woman," suppose we should say man's rights man. On the argument from language the cause of the suffragists as regards women must suffer. Mix the suffrage question with Freemasonry, and pantaloons, and canes, and you have the matter as presented to me by some of the women, and by Dr. Walker in particular.

The Past Grand Sire of the Indepent Order of Odd-fellows of the United States, Mr. Fred. D. Stuart, died here last Friday morning, and was buried on the Sabbath in due form by his brethren. Mr. Stuart was a member of the Washington Monument Association, of which the President of the United States, Rutherford B. Hayes, is President. And besides Mr. Stuart who represented the Odd-fellows of the country in that Association, Mr. C. F. Stansbury is also a member, who represents the Masons, as Past Grand Master Mason, D. C. Notes and comments on the "Washington Monument Association" and Freemasonry, etc., I must reserve for the present for want of time for the mail.

Very truly yours, C.

BE OF GOOD COURAGE.

VIENNA, Wis., Feb. 6, '78.

EDITOR CYNOSURE:—Your paper is at hand; I prize it highly; it is one of the best of papers, and speaks boldly for the truth. I rejoice in the renunciation of Masonry by Rev. S. W. Brown, and Rev. Isaac Hyatt, and hope others will take courage and do likewise. Come out, and have no fellowship with the unfruitful works of darkness, and be free from the bondage of Masonry.

A good Baptist brother once told me that after he had joined the lodge there was no rest for him, it was a constant wear and tear upon his conscience, and when he found the Saviour he left the lodge, for he could not be a Christian and a Mason too; neither would he hear a Masonic minister preach if he knew it.

Yours for the truth,

MRS. CAROLINE BRITTEN.

ANTI-SECRET METHODISM.

BOLIVAR, O., Feb. 8, '78.

DEAR CYNOSURE:—I concur most heartily in Brother Orr's proposition in the *Cynosure*. Let there be a Convention of the "anti-secret Methodist bodies looking to" concert of action upon all reformatory measures. And let all in favor of such a movement say so.

D. YANT.

OUR MAIL.

M. A. Van Horn, Northfield, O., writes: "Masonry stands before the people of the Western Reserve in all its rottenness. The *Cynosure* is the first paper read on arrival of the mail, in our family, and I doubt not in many others."

Dr. M. Veenboer, Grand Rapids, Mich., writes: "This being a central place, would be a good field for a lecturer."

John Swick, Lockport, N. Y., writes: "I was opposed to secret societies before Morgan was killed. I lived in Seneca county, and went a number of times to what they called St. John's lodge. After Morgan was killed they met but once to my knowledge, in thirty years."

Dr. A. Benham, Melmore, O., writes: "The harvest is ripening. I have to contend with the influence of secretism, but there is a better day coming. The present efforts are like the bread cast upon the waters, which shall be recovered after many days."

Daniel Varney, Fond du Lac, Wis., writes: "I am well acquainted with Wm. Worth, that Rev. Isaac Hyatt speaks of, and being well acquainted it made the narration far more interesting to me. He and I have been through a seven years' war against Masonry, from 1827 to 1834. The Lord was on our side then, and I hope He is in the present war. But we have slept while the enemy has strengthened himself, until the heavens look like brass, and godliness has become a by-word with our enemies."

Jacob Phillips, Smithdale, Ill., writes: "May Mr. Ronayne be spared to convert many more preachers."

J. L. Keller, Chambersburg, Pa., writes: "Some of us boys and young men have organized a society here to 'reprove the works of darkness and spread the light of the gospel among the unenlightened' by the distribution of religious tracts, etc."

Geo. Donald Mackintosh, Altona, Ill., writes: "I love and pray for the principles you advocate, only excepting the prohibition plank in your political platform. I think a dead and apostate church is more to blame for the liquor curse than a lively liquor traffic is."

S. Smith, Westerville, Ia., writes: "I am fighting the combined powers of darkness here almost alone. Secret societies rule almost everything here. The religious interest is at a very low ebb."

Eliza Bradbury, Owego, N. Y., writes: "People in general seem so little interested, even ministers and other professing Christians seem to think they have no duty in that line. I hope God will raise up some lover of the truth that will send for Past Master Ronayne to come here to enlighten and stir the people up to come up to the help of God against this enemy of God and man, and put to flight this satanic army. 'All power is to our Jesus given, and he will reign till all his enemies are subdued.'"

Joseph Kumler, Hamilton, O., writes: "We find the matters of the highest importance, as we think, morally speaking, meet with the greatest opposition; just as the saddest gloom reverts from the grandest light. We will endeavor to hold the fort. We wish you great success in the vindication of your noble enterprise. It seems most strange to me that so many who were trained up to the principles of honesty and credibility in regard to the simple truths, as revealed in the Word of God, should so soon become scorners of the very principles they so much need to save them in the highest relations to life and immortality."

John Remington, Fenton, Mich., writes: "I find many anti-secret society men, but they are afraid to stand up squarely against secretism, though they acknowledge its power in politics, courts and governments."

A. C. Hall, Wakeman, O., writes: "I am laboring on in the good cause as I have opportunity, in season and out of season. When I cease to oppose Masonry I shall cease to oppose any and all other evils, for this I consider one of the greatest, especially in the church. Oh! if the church would only take right ground, I think we might have great hopes of success. But right here lies the difficulty. Preachers are dumb, and church members asleep or ignorant, and some are afraid to inform themselves for fear they would have to speak out on the subject; wilfully and willingly blind."

Rev. G. P. Raitt, Patterson, Ia., writes: "I shall keep the club I sent last year full, and hope to do a little more. I want a lecturer here soon. Then we want to have Ronayne work the degrees. Your paper has done good work for the year past. Those who have read it are most of them enthusiasts."

Wm. Townsend, West Branch, Ia., writes: "I intend to do what I can to increase the circulation of the *Cynosure*. I think if our boys could all have it to read there would be but few Freemason lodges in the next generation."

J. B. Stowell, Santa Anna, Cal., writes: "I see in my last *Journal* that the Board of Education in New Haven, Ct., have recently adopted a resolution providing that after the present term in the public schools, devotional exercises, in which term the reading of the Scripture is included shall be dispensed with. Now the *Journal* is bitterly opposed to that, and so are you and I, but don't you think that resolution could be traced back to its first inception and find that it is the natural fruits of Masonry? I think it has Masonry's ear-marks on it, and it is as good fruit as I would expect from that order."

M. H. Pletcher, Ryerson's Station, Pa., writes: "There is very little opposition against secretism in this country. I, for one, will put forth all my efforts to abolish it."

"S. E. Orvis, Copenhagen, N. Y., writes: "I prize the *Cynosure*, and recommend

its mission among all classes from time to time, and follow the copies I am lending with hope and prayer."

"Thos. Barton, Sturgis, Mich., writes:

"Our friend and brother, Joseph Wren, is no more. He died the 7th of this month, very suddenly. On Saturday he went to town. On Monday ate his breakfast as usual, at noon felt some unwell, and at 7 P. M. went to bed. His wife noticed him turn over very quick. He gasped two or three times, and died. Brother Wren was a good man, a subscriber for the *Cynosure*, a sound anti-secret man, and was never afraid to show his colors. He was a good neighbor, a sincere Christian, and we believe has gone to the Christian's rest. He will be much missed in this place, and in the church to which he belonged, which was the Free Methodist. He was in his sixty-ninth year when he died. This place is a den of secrecy. The churches are all ruled by it, and every mouth is stopped. I am in my seventy-third year, and my hand trembles so much that it is hard work for me to write so as to be understood, but I am anti-secret to the back-bone, and have been ever since Morgan was abducted, in 1826. I lived near Canandaigua at that time. I was then 21 years old. I mean to take the *Cynosure* so long as I am able to pay for it."

Josiah Divoll, East Topsham, Vt., writes:

"I was very much disgusted at a publication in the Vermont *Journal*, headed 'Masonic Reunion,' held at St. Johnsbury, Jan. 11th. They had a number of addresses praising and extolling Freemasonry. One of the speakers said God's Holy Word was the first great light of Masonry, teaching only that which Masons should know and practice. Quoting Scripture, he says, with Masons as with Christians there is neither Jew nor Greek, bond nor free, but leaves out male or female. Lest he overthrow his system, he says Masonry is not a religious system, yet the work of Masons is to build an edifice of wisdom, strength, and beauty, and all the holy virtues, on the ashes of degraded humanity. Again, the principles of Masonry are wide, extending from east to west, and from pole to pole, embracing all classes and conditions of all men. How inconsistent to teach a universal charity and benevolence, and withhold it from those who need it most. It seems they spent considerable time in dancing, as they did not finish up until six o'clock the next morning. Dancing seems to be Satan's masterpiece to draw men down to perdition. I hope through the good providence of God that Mr. Ronayne in his travels will come to Vermont, and show the people in Johnsbury the right side of the picture."

James Kennedy, Los Gates, Cal., writes:

"My eldest daughter, Mrs. Mary K. Burnett, died on the 11th January, 1878, in San Luis, Obispo Co., Cal., in the 48th year of her age. She was a devoted Christian, a subscriber and friend to the *Christian Cynosure*, and a true and warm-hearted reformer. Her end was happy, triumphant and glorious. Her last words were, 'I will soon be with Jesus in heaven.' She leaves a husband and six children and many friends to mourn her early departure to enjoy the presence of her Lord and the glories of the New Kingdom. She was highly gifted, kind, social, loving, generous and good."

The Sabbath School.

LESSON IX.—March 3, 1878.—AHAZ'S PERSISTENT WICKEDNESS.

SCRIPTURE.—2 Chron. 28: 19-27.

19. For the Lord brought Judah low because of Ahaz king of Israel: for he made Judah naked, and transgressed sore against the Lord.

20. And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21. For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22. And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz.

23. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me But they were the ruin of him, and of all Israel.

24. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.

25. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

26. Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

27. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

GOLDEN TEXT.—And in the time of his distress did he trespass yet more against the Lord; this is that King Ahaz.

HOME READINGS.

2 Kings 16: 1-20; 2 Chron. 12: 1-16; 2 Chron. 24: 17-26; 2 Chron. 20: 1-30; 2 Chron. 28: 1-15; Luke 15: 11-32; Heb. 12: 1-15.

LESSON NOTES.—(19.) Brought Judah low: Abased or humbled Judah. Israel: Here used for Judah, as in previous lessons. Made Judah naked: As did Aaron to Israel (Ex. 32: 25). Transgressed sore: Literally, transgressed with transgression. (20.) Tilgath-pilneser: Called also Tiglath-pileser, as 2 Kings, 15: 29. Came unto him: As his ally. Distressed: Embarrassed, or put in straits. Strengthened him not: Was rather a burden. (21.) Took away a portion: i. e., As of spoil divided. He helped him not: Or, it was of no help to him. Robbing God and impoverishing the country was to no purpose. (22.) Trespass yet more: Instead of being corrected by chastisement like former kings. This is that King Ahaz: Such was his character. (23.) Gods of Damascus, which smote him: He mistook the hand that chastised him. The ruin of him and of all Israel: The casting down, or making to stumble, of him and (or, even as) all Israel. God's chastisement was disregarded, and destruction follows. (24.) Shut up the doors: Which remained shut till opened by Hezekiah (chap 29: 3.) Made him altars: Made himself altars. (25.) Several city: Literally, city and city. (26.) First and last: Or, the first and the last. (27.) Brought him not into the sepulchres of the kings: Probably because he was an idolater, just as Uzziah the leper was excluded (chap. 26: 23.)—*S. S Times Quarterly.*

The lesson of February 10th, in which we beheld Jehoshaphat humbling himself with Judah in fastings because of impending evils, forms with this one a striking and instructive contrast. They are like two companion pictures, representing how in times of trial the human soul may be blessed or made wretched. When trouble came upon Jehoshaphat he beheld the hand of his God and humbled himself and his people by fastings and prayers, and sanctified himself and them. Ahaz on the other hand, hardens his heart like Pharaoh, and plunges yet deeper into sin, like the reckless debauchee. The result of these courses of conduct forms also two lively and impressive pictures. See the glorious victory, the salvation given to one, the wretchedness and destruction following the course of the other.

Teachers will do well to impress these lessons of affliction upon their classes, pointing out the way in which trials may become our greatest blessings or our most terrible curses. In doing this the study of such Scripture characters as Joseph, Gen. xlv; of Josiah, 2 Ki. xxii; of David, 2 Sam. xii; of Hezekiah, 2 Chron. xxxiii; and of Pharaoh, Ex. ix; Ahaziah, 2 Kings, 1; Jehoram, 2 Chron. xxi; and of the Jews, Matt 23; and Luke xix.

Make diligent use of the concordance in studying such words as "low," "because of Ahaz," "naked," "transgressed sore," in verse 19. Thus read in Deut. 28: 43; Job 40: 12; Ps. 62: 9; 106: 43; 136: 23; Pr. 29: 28; Is. 18: 11; 26: 5; Jam. 1: 10; Matt. 11: 23; and the description of Babylon in Is. xiii and xlv; and Rev. xviii. Read also Rom. 5: 12-19; 2 Sam. 24: 17.

A careful study of the lesson in this way, verse by verse, is better than a dozen commentaries for the teacher who would become filled with the word of God and be most successful in class instruction.

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By quotations from a score of masonic works of unquestioned authority, the fact of the blasphemous ceremonies and teachings of Freemasonry are so clearly demonstrated as to make it evident that every initiate is of necessity a blasphemer.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 21, 1878

THE EX-PARTE COUNCIL IN WHEATON.

This council from seventeen Congregational churches, met in the Baptist church, Wheaton, Feb. 12th. As promised, the readers of the *Cynosure* expect a full account of what concerns the College of which their senior editor is President, and of which J. P. Stoddard, L. N. Stratton, W. I. Phillips, E. D. Bailey, H. L. Kellogg, C. A. Blanchard, and others active in our reform are graduates.

Such an account is provided for, and will be furnished to the leading Chicago dailies; to the *American Wesleyan*, Syracuse, *Religious Telescope*, Dayton, *United Presbyterian*, Pittsburgh, *American Freeman*, Albany, Mo., the *New York Independent*, and other journals.

At the regular faculty meeting on Friday, Feb. 15th, myself being absent on business, Profs. E. D. Bailey and O. F. Lumry were appointed a committee to prepare an answer to the verdict or "result" of the above council. When their answer is considered and sanctioned by the College Executive Committee, it will be given to the public as above, our readers included.

You will desire to know, *Why did not the church go into a mutual council?*

The answer is: All their complaints and charges had been over and again heard and determined, viz: Jan. 10th, 1877, before the College Executive Committee, Mr. Webster began these troubles by complaints against me. The Committee, consisting of seven of our citizens, requested him to resign his professorship. In June following, the College Board of twenty men, widely dispersed, nineteen being present, heard Mr. Webster's case on report of their Executive Committee in the College chapel, all who would being present. Mr. Webster read a speech two hours long less five minutes. Jas. F. Claflin spoke for him near three hours. J. M. Chapman and Rev. W. G. Pierce also spoke for him. E. H. Gary, Episcopal Methodist and Senior Warden of Wheaton lodge, was spoken of as Mr. Webster's counsel, but was objected to by members of the Board, on account of his moral standing in Wheaton. The Board removed Prof. Webster with $1000, and free tuition for his children; but three dissented unless he could have an annuity of $500. I made no motion or speech on his removal. The party then took their case to the people in the Court House, E. H. Gary, orator and drawer of resolutions, assisted by J. F. Claflin. They held two meetings. I afterward replied at one meeting. So far as I could judge, popular sentiment went against them. A few copies of my argument remain, and can be had by writing to me.

Next came our long church trial this winter. Whoever was on trial, I was maligned and abused. Written slanders were brought in and allowed by the moderator, Rev. L. Taylor, without regard to any rules of evidence. I was tried for the action of the Board in removing Mr. Webster; and because, as alleged, I had influenced them to wrong him. Before my trial, Mr. Webster asked the church for a mutual council, while yet the church had taken no action to ask advice about, on the ground that it (the church) was prejudiced. They refused his application without a count. The trial proceeded and the church "fully acquitted" me by a vote of 67 to 26. These trials were shocking and distressing to Christian people. E. H. Gary, Senior Warden of Wheaton lodge, who had been tried on charge of infamous uncleanness, in the Methodist church, before a Masonic committee from out of town, with closed blinds and doors, and his church kept out by a door keeper, —this Mr. Gary, a leading counsel of the late "ex-parte council," came with a crowd to our Congregational church meetings; and, on one occasion, after we had adjourned, Noah E. Gary, Esq., his brother and a leading Good Templar, laid his hand on our janitor, and forbade him in the performance of his usual duties to put out the lights; while a Mason, whose house is owned by his his wife, and who has paid his debts by bankruptcy, called the crowd to order, and an after-meeting was held condemning the church and supporting Mr. Webster's party. After this the church excluded Gary and his crowd.

Thus Mr. Webster's complaints were fully and "*mutually*" heard four times during the last year, viz.: by the Executive Committee; by the College Board; by the people at the Court House; and by the church. As no new facts were presented and no new proofs to be had, the church thought these four hearings were enough, and that further trials were sin. We think so still.

"But when good men from abroad were drawn into the ex-parte council, why did not the church go in and tell these things?"

Because it *was* an ex-parte council; chosen by partisans; lodged by partisans; and led by partisans.

"But why did you not go in yourself? You could stand your hand with them."

In a speech in our church, and in the *Cynosure*, I proposed to go in and assist the council with the facts; but they summoned me, by a lawyer named Phillips, to come in and stand trial as an accused person, before a council of their own making. I was still inclined to go in, but brethren, and especially the elders of our church, remonstrated against my going into an ex-parte council on a level with the Senior Warden of our Wheaton lodge, and one or two others whose moral standing they alleged was not good. I believed it my duty to Christ to hear to them, and I did so.

The above is, to the best of my knowledge and belief, a true, though very inadequate statement of matters which have grieved God, angels and good men. A full and explicit reply to the "result of council" is being prepared by other hands. If we are true and faithful, God will "bring forth our righteousness as the light and our judgment as the noon day;" if not, he will surely condemn us and destroy us.

IS ODD-FELLOWSHIP GROWING?

Inquiries have been made respecting the standing of this order, its relative increase or decrease, especially in Illinois. For this State we have no statistics conveniently at hand from which to give an estimate. In looking over some journals representing the order we are able, however, to give some valuable statistics of other States for 1876; and the figures at that date show, we are certain, more favorably for the lodges than last year. This is true of Freemasonry and other orders, which are affected quite as little as Odd-fellowship by the discussion of secret orders now agitating the country. As the study of these tables supplies quite a fund of information in an indirect but authentic way, we give them at some length:

IOWA.

Lodges, Dec. 31, 1875		303
Dec. 31, 1876		324
Gain		21
Members, Dec. 31, 1875		16,328
Initiated during the year		2,188
Admitted by card		661
Reinstated		161
		19,338
Withdrawn by card	617	
Suspended or dropped	1,070	
Expelled	80	
Deceased	95	1,862
Membership, Dec. 31, 1876		17,476

A gain of 1,148, but a falling off as compared with the year before, which was 1,887.

Annual receipts	$97,244.40
Relief of Brothers	13,495 60
" Widowed families	2,606.65
Burying the dead	3,167.17
Actual relief	$17,286.35
Expenses (1876)	$40,558.96

CALIFORNIA.

Total membership, Dec. 31, 1876	20,201
Increase during the year	859
Total receipts	$486,118 45
For relief, etc	113,587.30
Funerals	18,935.32

INDIANA.

Lodges	515
Membership	26,404
Resources of Lodges	$1,169,348 44
Relief and charity	32,718.28
Funerals	7,307.79

In this state there were 175 Rebekah lodges, but only 40 reported for 1876. The report of the Grand Secretary said that most of these organizations were dead, and little or no interest was taken in them, even in the State of Schuyler Colfax, the founder of Female Odd-fellowship. The Grand Encampment of this State lost in membership during 1876, the number reported being 5,771.

OHIO

Members, 1875		45,893
Initiations	2,884	
Deposit of card	1,062	
Reinstatements	340	4,246
		49,639
Withdrawn by card	1,221	
Dropped	2,920	
Expelled	175	
Deaths	412	4,728
Members, 1876		44,911
Decrease		483
Total receipts		$322,134.23
Current expenses		145,148.57
Relief and funerals		116,743.27
Total amount of lodge funds		$1,412,670.83

The net gain in this State in membership during 1875 was 1,051.

MISSOURI

Members	12,691
Revenue	$89,695 00
Relief and funerals	36,314 50
Assets of lodges	363,010.00
Gr. Encamp. members, 1875	2,087
" " 1876	1,975
Loss	112

PENNSYLVANIA.

Members Dec. 31, 1875	94,892
Admitted during the year	7,283
	102,175
Loss by death, withdrawal, etc	10,437
Membership in 1876	91,738
Net loss in membership	3,154
Lodges in working condition	894
Burying the dead	$78,079.71
Relief	301,186.75
Decrease for relief	6,281 84
Total receipts of subordinates	764,824.90
Decrease of receipts	33,285 89
Total assets	2,509,185.74
Decrease of assets	6,848.38

THE PUBLISHING HOUSE FUND has had several valuable gifts during the past week. The Agent and Secretary reports in his letter, which all should read, $250 from the vicinity of Sparta, Illinois. E. Teter, Sr., of Boxley, Indiana, and J. D. George, of Cedarville, Ohio, each put in $25 on former subscriptions. J. H. Brockway, of Watertown, and Josiah Shaw, of Eau Claire, Wisconsin, each lay a substantial brick and their names are added to the "Dollar Roll." The Dayton Anti-secrecy Association cover their subscription by a $100 note. Besides these sums some small notes have been taken up which will be reported in due time.

—If those who have taken their stand with the *Cynosure* for Christ against the "world, the flesh and the devil" will pray that the two meetings soon to be held in Ohio may be among the most important of any ever held in the State. The significance of the opening of the First Church in Oberlin cannot be underestimated. Through it the truth will penetrate a thousand homes scattered through the States. The officers of the State Association and the local committees are preparing for one of the best State conventions ever held in a State that has become famous for great meetings. They will not be disappointed if we know the temper of their constituents.

Old friends whose dates are not six or twelve months ahead are many of them renewing their subscriptions. Let us hear from others.

—Bro. Halleck Floyd probably did not expect any Kokomo paper,

to print so able a vindication of the United Brethren testimony as we reprint elsewhere, without reply. Accompanying the article the editor of the Kokomo paper, who has united with nine different orders, pours out two or three columns of bilge water which would do credit to "Brick" Pomeroy or the Chicago *Times*. Reasonable people, however, (and they are the minds our discussion aims to reach first) will be influenced by the candor of Bro. Floyd's letter, and fortified against the abuse which follows.

—Rev. H. H. Hinman started northward again on Friday morning intending to visit the eastern part of Wisconsin. Friends in that section of the State will help on the reform by getting ready for a possible visit, or sending especially for Bro. Hinman through this office. During his stay in Wheaton he has become acquainted with the method of conducting *ex parte* church councils after the latest improved Congregational methods. As he has been absent from Wheaton most of the time for the past year and has had less opportunities for becoming prejudiced upon points controverted there, his testimony will be of some value to those who wish to know the truth.

—The *Methodist Advocate*, of Atlanta, Ga., is responsible for the doubtful compliment expressed in the following: "Of the one hundred and four ministers in California, belonging to the order of Good Templars, fifty-two are Methodists. The other fifty-two are divided among six different denominations."

—The *Catholic Review* is bitterly anti-Russian. It has this to say in a late number respecting the Eastern war. Earl Carnarvon is the cabinet minister whose resignation the Queen graciously accepted a fortnight ago. With Lord Derby his opposition to Disraeli has kept England in an anomalous position. The *Review* says:

It would be interesting to know how far the Masonic sect throughout Europe has brought about the humiliating and dangerous result of the Eastern war. There is little doubt that the Czar was forced into the combat by the influence of secret societies; it is probable that the terms of peace were settled in the secret councils of a Masonic lodge before they were presented to the Sultan. It is a remarkable fact that the Earl of Carnarvon is the ruling officer of the Masonic sect in England; the Prince of Wales has the empty honor of being called the Grand Master, but the earl has long been the controller and manager of the sect. It was the Earl of Carnarvon who encouraged Russia to insist upon the hardest possible terms, first by public speeches in which he declared that England would not fight at any price, and then by causing a split in the Cabinet when at last he saw that England might be goaded into fighting. The triumph of his scheme is apparently complete, but his countrymen can scarcely be proud of the result.

Important Letter from the Agent and Secretary.

Baldwin, Ill., Feb. 15, 1878.

Dear K.—I have just come from Sparta, where I spoke to a full house last evening. Rev. D. S. Faris will give a report of the work in this region, financial and otherwise, for the readers of the *Cynosure*. Rumors have been industriously circulated, which if true would reflect seriously upon the National Christian Association, and upon every church or pastor or person who harbored, or gave aid or comfort to a man capable of such meanness as is reported of the undersigned. But God and his people are witnesses that lying calumny is powerless against the truth. Audiences, despite mud, rain and other hindrances, have been uniformly large, orderly and intelligent. If the future of my stay is as the past, I shall, after speaking five times more, leave here with pleasant memories, and a purpose. if God so wills, to return and carry the discussion into the county-seats and other of the strongholds of the sons of night. Bro. Ronayne's services are much needed and greatly desired here, and the way is well prepared for his coming. He is already occupying a warm place in the hearts of friends who have never seen his face, and many fervent prayers are daily offered in his behalf.

I did and do still expect to go from this field to southern Kansas, but Bro. Wishart's appeal in behalf of the Ohio meeting and Bro. Geo. Clark's plea for Oberlin, along with Publishing House interests involved, almost stagger my purpose. Seventeen lectures, averaging two hours each, and four sermons in thirteen days, together with the mud and rain and efforts in behalf of finances, which have secured to our cause not less than $250, have so occupied my time and taxed my strength as to leave me but little leisure to plan or arrange for the approaching crisis in the financial history of our reform. At times I feel oppressed and fairly crushed under the great weight of this one feature of our work, so that "sleep departs from my eyes and slumber from my eyelids" until the Master graciously gives me to feel that it is his and not my work, and then comes sleep as sweet and untroubled as it came to me in my childhood before I had ever known corroding care, weighty responsibility or the sadness of sudden and unexpected bereavement. "Precious Jesus!" I know the brethren Carpenter, Leuty, Varney, Howe, Burrell, Finney, Baldwin, Wilson, and scores of others who have taken this reform in hand, are men who inquire at the mouth of the Lord for instruction and that when their thoughts are established they will do what to them will appear to be for his glory and the good of their fellow men; and if others are equally interested and proportionately liberal, this burden of care will be lifted from the hearts of our workers and they will be free to push the battle more vigorously.

J. P. Stoddard.

—Sabbath schools that are seeking a supply of papers for distribution will do well to apply to H. L. Hastings, publisher of the *Christian*, 342 Washington street, Boston. For sound and profitable reading for older scholars, in attractive form, he is able to supply the best at reasonable rates.

The seventh annual report of the Railroad and warehouse commission of Illinois is received, containing also the decisions of the Supreme Court of the United States on the railroad-law test cases in this State, Iowa and Wisconsin, and valuable tables on the grain trade and the railways.

—Alfred L. Sewell, the founder of the *Little Corporal* of a former decade, has begun the publication of a boys' journal entitled *Home Arts*, designed to introduce and foster such employments as amateur printing, scroll sawing, wood cutting, which shall develop skill and ingenuity, and counteract the cheap and trashy novels that are read so widely by the young.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Hymn of the Pilgrim Soul.

Slow, step by step, day after day.
I journey on my homeward way,
And darkly dream the land of light
Is drawing near, night after night,
Where I shall reach my rest at last,
And smile at all my perils past.

Sometimes I sing, sometimes I sigh,
Sometimes I lift the longing eye,
Sometimes my heart laughs 'neath its load
To think of that august abode,
Where I shall reach my rest at last,
And smile at all the perils past.

This poor mortality of mine
Shall soon put on its dress divine,
To meet him with the blest above
Who gave his life to gain our love;
And rich will be my rest at last
When all the poverty is past!

He will be near, my Life, my hope,
When at the gloomy gate I grope,
And take my hand and reach for me
The fruit of Immortality;
And I shall know my rest at last,
And triumph in the trials past.

—Gerald Massey.

"*Dauntless Luther.*"

That epithet "dauntless," as applied to Luther is the tribute of the poet Wordsworth. We have just met with such choice words on this bold feature of the reformer, that we give them to our readers. They are from the pen of Sara Coleridge, daughter of Samuel Taylor Coleridge. Her "Memoir and Letters," is one of the most savory books of the kind in our language. While there are brilliant criticisms and sparkling comments on almost every thing in the entire range of literature and science the whole is pervaded by a spirituality as pure and as lofty as that of McCheyne. The intellect is informed and quickened, while the heart is braced, and the moral tone of the reader strengthened. In a letter to a friend she says:

"I marvel that you do not think Luther a great man, and that you do not love as my father did, one side of his character. It is the union of force, gigantic energy, constancy, indomitable resolution, dauntless courage, with tenderness of spirit; and in his writings a deep insight into the meaning of St. Paul and a most animated and expressive style, perfectly adapted to the work it was to do, which I so much admire. Different men have different gifts and missions to perform, and are great in different ways; but I do not think the world has ever seen a greater man, *upon the whole*, than Luther, or one who was the instrument of greater works, except the worthies of the Bible, Lawgiver and Leader, Prophets and Apostles. Are you thankful for the Reformation? Do you prize a Reformed and Scriptural Church? Do you think we have a purer faith than that which Rome taught in the sixteenth century, and even now teaches? If you do, how can you not honor God's instrument in effecting the noble work—heroic Luther?"

Some of her friends had applied to Luther the epithet "coarse." In a letter to Miss Warner, she repels the charge in the following vigorous mode:

"*Coarse?* What is coarseness in such a man, of such dimensions, of such mental and spiritual thews and sinews, with such a heart and soul and spirit, and such a mighty life-long work as he had to perform, and performed most heroically? If Luther had been a "nice man for a small tea-party;" if to write a few tracts for the times, or publish a few volumes of sermons, or to put a church in proper ecclesiastical order, after a modernized primitive fashion, had been all his vocation upon earth, then truly a little coarseness would have quite spoiled him. But he was, as Julius Hare says, a Titan; and when a Titan walks abroad among the pigmies, the earth seems to rock beneath his tread. It is vain to tell me that Luther could not have been spiritually minded, because he used rough, coarse, homely expressions. His whole life, public and private, the general character of his writings, so far as I know them, prove to *me* that he *was* a spiritual-minded man, and the most deeply convinced of sin that ever lived. As for his want of charity, vehement language alone can not convict him, or any man of an uncharitable heart. Luther began with *great moderation;* but the murderous malice and violence of his enemies, who would have martyred him ten times over, and would be content with nothing but absolute renunciation of what he held to be the truth of God, goaded him to a degree, which one sitting quietly in his study does not fairly allow for."

Here is her opinion on Luther's commentary on Galatians:

"It was spiritual thunder and lightning. That it reads as well as it does now, when we consider the sort of work it did and compare it with other instruments by which great changes are made suddenly in masses, we may see that if Luther was a spiritual demagogue, he was of the first order of such after inspired men. Indeed, my father put him in the next rank after St. Paul and the Apostles.—*Luth. Observer.*"

Searching for the Lord in Nature.

One of the kings who was prominent in the Crusades was taken prisoner and confined for many months in a castle standing in that territory which Turkey and Russia may soon deluge in blood. A musician, who had been a member of the household of this prince, sought long to find the spot in which his lord was immured; but could obtain no entrance behind any castle's bars. In place after place he wearily gave up search, because he could procure no sight of his lord. At last it occurred to him that in his childhood and when the king was young a delicious strain of music had been greatly admired by them both; and, therefore, this wanderer, whenever he appeared before a prison, would produce on his flute that strain of music, in the hope that possibly his lord might hear it and know that the musician with whom he had been acquainted was beneath his window. You have heard the story often, that one day this searching singer, having been refused entrance to the wards of a castle, sat down under its windows and hour by hour lifted up that entrancing melody which the king he sought had known in his youth; and a last a token was thrown to him out of the tower, indicating that his lord was there. I go up and down in search of scientific theology. I am a poor musician, looking for my Lord. I am not admitted to the inner vaults of all castles. I know not where he may be confined among the mysteries of the universe. Science knows, however, that somewhere he remembers a delicious strain of music, which both Revelation and Science heard in their youth. Religion and Science both have the nature of things as their earliest memory. Self-evident truth is the delicious strain of music which I will lift up under the barred windows of castle after astle, until from some tower I have a token indicating to me that my Lord is there. I know he heard that melody of self-evident truth when he was young, for the Old Testament was preceded by the Oldest and it is only self-evident truth. Among the perplexities of universe I will lift up the melody of axioms, self-evident propositions, intuitive truths, until out of the bars of mystery shall be thrown down a token of my Lord, and he and I are together once more.—*Joseph Cook.*

Who May Drink without Injury.

Judge Quay, the temperance lecturer, in one of his efforts in Ohio got off the following:

"All of those who in youth acquire a habit of drinking whiskey, at forty years will be total abstainers or drunkards. No one can use whiskey for years in moderation. If there is a person in the audience before me whose experience disputes this, let him make it known. I will account for it, or acknowledge that I am mistaken."

A tall, large man arose, and folding his arms in a dignified manner across his breast said:

"I offer myself as one whose own experience contradicts the statement."

"Are you a moderate drinker?" asked the Judge.

"I am."

"How long have you drunk in moderation?"

"Forty years."

"And you were never intoxicated?"

"Never."

"Well," remarked the Judge, scanning his subject close from head to foot, "yours is a singular case, yet I think it is easily accounted for. I am reminded by it of a little story. A negro man, with a loaf of bread and a flask of whisky, sat down to dine by the bank of a clear stream. In breaking the bread, some of the crumbs dropped into the water. These were eagerly seized and eaten by the fish. That circumstance suggested to the darkey the idea of dipping the bread in the whisky and feeding it to them. He tried it. It worked well. Some of the fish ate it, became drunk, and floated helpless on the water. By this stroke of strategy he caught a great number. But in the stream was a large fish very unlike the rest. It partook freely of the bread and whisky, but with no perceptible effect; it was shy of every effort of the darkey to take it.

"He resolved to have it at all hazards, that he might learn its name and nature. He procured a net, and after much effort caught it, carried it to a negro neighbor, and asked his opinion of the matter. The other surveyed the wonder for a moment, and then said: 'Sambo, I understand dis case. Dat fish is a mullet-head; he han't got any brains.'

"In other words," added the Judge, "alcohol affects only the brain, and of course those having none may drink without injury!"

The storm of laughter that followed drove the moderate drinker suddenly from the house.—*Selected.*

The Cure for Gossip.

What is the cure for gossip? Simply culture. There is a great deal of gossip that has no malignity in it. Good people talk about their neighbors because they have nothing else to talk about. There comes to us the picture of a family of young ladies. We have seen them at home, we have met them at the galleries of art, we have caught glimpses of them going from a book-store or a library with a fresh volume in their hands. When we meet them they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another, in which they are interested. We have left them after a delightful hour, stimulated and refreshed, and during the whole hour not a neighbor's garment was spoiled by so much as a touch. They had something to talk about. They knew something, and wanted to know more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings, would have seemed an impertinence to them, and of course an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject much less interesting than those which grew out of their knowledge and their culture.

And this tells the whole story. The confirmed gossip is either malicious or ignorant. The one varie-

ty needs a change of heart, and the other a change of pasture. Gossip is always a personal profession, either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptation to indulge in it. It is a low, frivolous, and too often a dirty pastime. There are country neighborhoods where it rages like a pest. Churches are split in pieces by it. By it neighbors are made enemies for life. In many persons it degenerates into a chronic disease which is practically incurable. Let the young cure it while they may.—*The Alliance.*

Luther was one of God's sledge-hammer men. He was a rough, sinewy man, a muscular Christian, specially fitted for the work he had to do. A namby pamby man dressed in satin, and scented with lavender water, could not have done Luther's work. God spent many years on Luther's education—took pains, so to speak, in training him for his work; made him see the depths of evil in himself, and the corruption of the church; made him feel the need of a reformation in himself, before he showed him the need of a reformation in the church. All who would fully understand that Reformation which changed the face of Christian Europe in the sixteenth century, should first study the reformation that was produced in Luther himself, and which prepared him for the work of reformer in the church to which he belonged.

Children's Corner.

Little Pilgrims' Sandals.

The way to heaven is narrow
And its blessed entrance strait;
But how safe the little pilgrims
Who get within the gate!

The sunbeams of the morning
Make the narrow path so fair;
And these early little pilgrims
Find sunny blessings there.

They pass o'er rugged mountains,
But they climb them with a song;
For these early little pilgrims
Have sandals new and strong.

They do not greatly tremble
When the shadows night foretell;
For these early little pilgrims
Have tried the path so well

They know it leads to heaven,
With its bright and open gates.
Where for happy little pilgrims
A Saviour's welcome waits.

—Selected.

Take Care of Your Habits.

Horace B. Claflin, a prominent merchant of New York, is as quaint and humorous as he is keen-witted and rich. They tell the following good story about him:

On the 15th of February, about five o'clock, Claflin was sitting alone in his private office, when a young man, pale and care-worn, timidly knocked and entered. "Mr. Claflin," said he, "I have been unable to meet certain payments because certain parties have not done as they agreed by me, and I would like to have $10,000. I come to you because you were a friend to my father, and might be a friend to me."

"Come in," said Claflin, "come in and have a glass of wine." "No," said the young man, "I don't drink." "Have a cigar, then?" "No, I never smoke." "Well," said the joker, "I would like to accommodate you, but I don't think I can." "Very well," said the young man, as he was about to leave the room, "I thought perhaps you might. Good day, sir." "Hold on," said Mr. Claflin; "you don't drink?" "No." "Nor smoke, nor gamble, nor anything of the kind?" "No, sir! I am superintendent of the —— Sunday School."

"Well," said Claflin, with tears in his eyes, "you shall have it, and three times the amount, if you wish. Your father let me have $5,000 once, and asked me the same questions. No thanks—I owe it to you for your father's trust."

Look at Both Sides.

Very few children are so young as not to have noticed the contrasts among men. What poor little boy at school, as he took his plain bread and butter out of his tin pail at noon, has not looked wishfully towards the rich baskets being opened on the other seat? What little boy, shivering on his way home in his thin jacket on a cold winter day, has not felt a little envious at that other boy on the opposite side of the street, warmly wrapped in cloak and mufflers and gloves? Who has not looked from the homely, cold tenement, to the rich, warm mansion across the way? And most boys—and for that matter most men—as they look at such things, feel that matters are not quite even in this world—that hard-working, virtuous men can hardly keep soul and body together, while that lazy, worthless fellow riding in his carriage has everything he can ask for. Here is a poor little boy who wants to make something of himself and do something in the world. But he has neither money, nor books, nor teachers. He has to work hard every day to help the family to live. The best he can do is to sit down on his stool when his day's work is done, and read by the flickering firelight over and over again, the few old books on his father's shelf. Another boy, who cares for nothing but hunting and fishing, and riding and playing, has all his time to himself; has all the choicest books; has the very best of teachers; and everything possible is done to make a scholar of him. One hundredth part of what he has and wastes would be the making of the other boy. The boy who wants to learn as much as he wants to live, has no chance; while he who despises it all has opportunities heaped upon him. It does not seem fair—does it boys?

But there is another side to it all, and things are not quite so uneven as they seem. Somehow the poor boy, without books, who studies by the light of the fire, makes the best scholar and the best man, and comes out ahead at last. Surely it is better to come out ahead than to start ahead and then fall behind. And when we get inside the mansion we find that, somehow or other, it is no happier than the cottage. Care and trouble, sorrow and sin, go up with a man, however high he goes. They who have the most, do not have all they want; and however rich and high a man gets, he finds somebody else richer and higher than he is. There is just as much envy and bitterness in silks and broadcloths as in calico and jean.

And things may not be quite so uneven as they look, between the boy in the thin jacket and the other boy in the warm cloak. One has the warmest clothes, and the other has the warmest blood, and it is a great deal better to have warm blood than warm clothes. The boy with the tin pail has a coarser dinner than the boy with the nice basket; but he has the best appetite, and perhaps enjoys his dinner better than the other does, and gets more out of it.

So, boys, whenever you begin to feel envious toward those who have better things than you have, remember there is another side to it. If God does not give you fine houses and fine carriages, perhaps he makes up the difference by giving you better health and stronger limbs, warmer hearts, clearer heads, and more industrious habits; and perhaps he will make up the difference still more by and by, by making better men of you, and making you more useful.

A man in his carriage was riding along,
A gaily dressed wife by his side;
In satins and laces she looked like a queen,
And he like a king in his pride.

A wood-sawyer stood on the street as they passed;
The carriage and couple he eyed,
And said as he worked with his saw on a log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,
"One thing I would give if I could—
I would give my wealth for the strength and the health
Of that man who is sawing the wood."

—Sunday-School World.

Home and Farm.

Working and Making Work.

The fact, says a lady in the Chicago *Tribune*, that woman's work at home is made up of petty details, makes it important that she should have interests outside of these, and read good books, especially if she is necessarily deprived of good society, in order that her mind should not get into a tread-mill, with no other outlook than the physical wants of the family. She can work with less expense of nerve force if, while the hands are busy, the mind has something pleasant to enjoy. Change of scene and exercise is as important for the mind as the body. It is a woman's duty to husband, children, as well as to herself, to keep her mind fresh and invigorated. But the great plea is, "I have no time." Very well, make time, or steal it from a pudding, or a cake, or some puffs or pleatings. There are two rules which would save as many moments, viz.: Avoid rich and elaborate dishes, and, above all, don't make work as you proceed. When you sew, don't drop threads and scraps on the floor, for then you must pick them up; have a scrap basket handy or lay them on the table. Save your steps. When going from one room to another have in mind all the things which are to be carried there, and all which must be brought back, and make one trip instead of three or four. You will be surprised if you carry these rules into everything, how much time you will save if you exercise forethought. "Make your brains save your heels," as the old saying is. I once had the opportunity to contrast the different methods of a number of friends in so simple a matter as washing dishes, which was an index of their ways in other departments of housekeeping. Number one, with three in the family, had an astonishing number of dishes scattered all over the dining-room and kitchen tables, stove and sink. She splashed a few about in the water, wiped without dripping, then washed a pan or two, and poured out the water; then brought fresh water and a few more dishes, going through the same operation half a dozen times until after a great deal of time, fuss, flying about, all was done.

No. 2 was always occupied more than an hour working hard, to wash the dishes for two or three persons. What she did I could never discover, but all her work was done in the same way.

No. 3 removed all her crumbs and refuse neatly, piled up the dishes accordiug to size, put them in a large pan, poured hot water over them, and in a very short time everything was in order. Her work was always done early. She would bake beans, bread and twenty pies, besides getting a hearty breakfast, between 6 and 11 A. M. The secret of it was neatness, quickness and never making a bit of work as she proceeded. Of course, a natural ability is needed, but even those who haven't what the Yankees call "faculty," can learn to economize labor to a great extent.

Gum Tragacanth Mucilage.

As long as this has been used in the laboratory of the chemist, it is surprising that it has not introduced itself into popular use, as it is not only cheaper but superior in many respects to gum arabic. Five cents' worth will make a pint of mucilage. Break it into small bits (if pulverized the mucilage will be made sooner), put it into a wide-mouthed bottle, and fill up with soft water. In two or three days it will be ready for use. If too thick, thin with water. To preserve from molding, stir in a few drops of oil of cloves, or of carbolic acid, creosote, or a few grains of sulphate of quinine, or a few cloves. The oil of cloves is the best, for it is not only an excellent preservation but it also gives the mucilage a fine fragrance. And, by the way, oil of cloves is an excellent remedy to have in the house in case of toothache. To the bottle fit a cork, through which put a small round paint-brush.—*Central Baptist.*

New Cures for Burns and Scalds.

Dr. G. F. Waters of Boston recently tested before the meeting of the Massachusetts Dental Society a new remedy for burns and scalds, consisting of the application of bicarbonate of soda, the simple cooking soda used in all families. The doctor dipped a sponge into boiling hot water, and squeezed it over his right wrist, the water flowing almost completely around the arm, and nearly encircling it with a severe scald two inches in width. Not content with this, he dipped the sponge a second time, and pressed it closely on the under side of his wrist for thirty seconds. He then applied bicarbonate of soda to the scalded surface, and laid over it a wet cloth, and the intense pain was banished as if by magic. On the next day after his severe test, the scald with the exception of the part purposely made most severe, was practically healed, only a slight discoloration of the skin showing where the scalding water had flowed. After the first application of the soda, was to keep the parts moist with a wet cloth, and no pain was experienced, and it was but a few days before this severe wound was seen to be rapidly healing.

The Great Question for the Churches.

BY WM. WISHART, D.D.

[*Concluded.*]

2. We maintain that the church should exclude from her fellowship all those who after faithful instruction and warning, will not withdraw from the fellowship of the lodge, because any sin or clear violation of the law of God, when connected with impenitence and contumacy, is according to the Scriptures a ground of censure—and after all other means have been used to reclaim the sinner—becomes a just ground of exclusion from the communion of the church. See 1 Tim. 5:20, Titus 3:10. It is not indeed maintained that either the church or the individual believer can in this mortal state be absolutely sinless. There are sins of infirmity or daily short comings in the best of saints. "In many things we offend all," and "if we say we have no sin, we deceive ourselves." James 3:2; 1 John 1:8.

But there is a wide difference between the sins of human frailty and infirmity, and the sins of wilfulness, deliberation and presumption. The former arise from remaining darkness and impurity of the flesh, even in those whose hearts are under the prevailing influence of Divine grace, and when they consist of outward acts of a more gross character they usually take place through inadvertence, surprise or sudden temptation, without the habitual consent of the will; and they are not avowed, justified and persevered in, but bewailed and confessed with humiliation and sorrow. Such sin is described by the Apostle when he says, "For that which I do, I allow not: but what I hate that do I." And again, "The evil which I would not, that I do." (Rom. 7:15 and 19.) But the latter are such sins or violations of the law of God as are avowed, justified, obstinately maintained. They flow from and evince either that habitual dominion of sin in the soul which exists in unbelievers, or that temporary ascendancy and predominance of the flesh over the spirit which some times takes place even in believers. For true believers—we have reason to think—may, through weakness of faith and the power of some special temptation, fall for a while into these sins of wilfulness and obstinacy; whilst unbelievers and hypocritical professors may so far assume and imitate the Christian character and the Christian graces as to remain a long time in the church without them. Now the former kind of sin is inseparable from the church in her present mortal state; but the latter must be kept separate from her if she would maintain her distinctive character as "the salt of the earth" and "the light of the world." For if she may tolerate in her communion one sin that is openly avowed and justified, why not another? and why not all? And if all, how will she be distinct from "the world that lieth in wickedness?" Hence we maintain that any sin or manifest violation of the law of God—whether it be in itself of a more or less heinous character—when connected with impenitence and contumacy, becomes a stumbling block in the church and is a proper ground of excommunication.

In confirmation of our position here we beg leave to quote from a sermon on 1 Cor. 5:11, by President Edwards, an author whose well known profoundness and accuracy as a theologian entitle his opinions to the highest regard. In pointing out the proper subjects of excommunication he says:

"They are those members of the church who are now become visibly wicked. Visibly wicked persons ought not to be tolerated in the church, but should be cast out, as the very name and nature of the visible church show, which is a society of visible saints or visibly holy persons. When any of those visible saints become visibly wicked men, they ought to be cast out of the church. Now the members of the church become visibly wicked by these two things: 1. By gross sin. Saints may be guilty of other sins and very often are, without throwing any just stumbling block in the way of public charity or of the charity of their Christian brethren. The common failures of humanity and the daily short comings of the best of men do not ordinarily stumble the charity of their brethren; but when they fall into any gross sin this effect follows; for we naturally argue that he who hath committed any gross sin hath doubtless much more practiced less and more secret sins, and so we doubt concerning the soundness and sincerity of his heart. Therefore all those who commit any gross sin—as they stumble the charity of their brethren—are proper subjects of discipline; and unless they confess their sin and manifest their repentance, are proper subjects of excommunication. This leads me to say: 2. That the members of the church do especially become visibly wicked when they remain impenitent in their sins, after proper means used to reclaim them. Merely being guilty of gross sin is a stumbling block to charity unless repentance immediately succeed, but especially when the guilty person remains obstinate and contumacious; in such a case he is most clearly a visibly wicked person and therefore to be dealt with as such; to be cast out into the wicked world, the kingdom of Satan, where he appears to belong. Nor is contumacy in gross sins only, a sufficient ground of excommunication. In the text the Apostle commands us to inflict this censure, not only on those who are guilty of the gross sins of fornication, idolatry and drunkenness but also on those who are guilty of covetousness, railing and extortion, which at least in some degrees of them are generally esteemed no very heinous crimes. And in Rom. 16:17 the same Apostle commands the church to excommunicate 'them who cause divisions and offences, contrary to the doctrine they had learned;' and in 2 Thess. 3:14 to excommunicate every one who should 'not obey his word by that epistle.' Now according to these precepts every one who doth not observe the doctrine of the apostles and their word contained in their epistles, and so by parity of reason, the divine instructions contained in the other parts of Scripture, is to be excommunicated, provided he continue impenitent and contumacious. So that contumacy and impenitence in any real and manifest sin whatever, deserve excommunication." *Edwards' Works, Vol. IV., pp. 645-646.*

Now that man who, after faithful instruction and warning, still adheres to the lodge, sins wilfully, deliberately, yea, and grossly. He obstitately and contumaciously persists in the violation of all, or nearly all, the commands contained in the decalogue. He violates the first commandment by denying the true God and worshiping a Masonic idol; the second by will worship, or by the observance of unauthorized pagan rites as a means of worship; and the third by the most horrible profanity and blasphemy; the fifth by entering into a relation with others of a more intimate and confidential nature than that which subsists between himself and his family, and by assuming obligations that are in conflict with the duties which he owes to his wife and children; the sixth by imprecating the most terrible mutilation and death upon himself if he should reveal any of the absurd secrets or disobey the usurped authority of Masonry; the seventh by affiliating with an association which limits the prohibition of adultery to the female relatives of the members of its own order, and thus by implication licenses lewdness outside of this limit; the eighth by resorting to the cunning craft of secretism in order to promote his own advantage, and by wasting his money in order to build up a secret monopoly; and the ninth by entering into obligations of secrecy which necessitate a habit of prevarication, duplicity and falsehood.

Time would fail us to point out all the dark elements of evil involved in the Masonic system, or all the respects in which it either directly or indirectly comes in conflict with the divine law. And if Masonry, with all its idolatrous and blasphemous deeds of darkness, is to be tolerated in the church, what sin will you put out? What line of demarkation will you draw between censurable and uncensurable sins that will leave Masonry among the latter? You will grant that the worship of the lodge is idolatrous, inasmuch as its ceremonies are pagan, and its object is not the true God who is revealed in the Christian Scriptures, and who is to be worshiped through Christ, but an imaginary deity. Do you continue in church fellowship with those who are known to violate the first precept of the decalogue, by participating in this idolatrous worship? Then I would ask you in all seriousness, How can you reconcile your conduct with that command, equally binding with the first precept of the decalogue, which requires you to withdraw not only from church fellowship with idolaters, but also from such civil intercourse or companionship with them as would give them any countenance or encouragement in their sin? "But now I have written unto you, not to keep company, if any man that is called a brother be an idolater .... with such an one, no not to eat." 1 Cor. 5: 11. Do you say that the Christian Masons with whom you hold fellowship are not such gross idolaters as those intended by the apostle—that they are not knowingly and intentionally guilty of this sin? Then let me refer you to the explanation of the word idolater as given by Dr. Hodge on this passage: "It may appear strange that Paul should assume that any one calling himself a Christian could be an idolater. By idolatry, however, he understands, not merely the intentional and conscious worship of false gods, but doing anything which, according to the common judgment of men, expresses such worship. Thus eating sacrifices within the precincts of a temple was an act of heathen worship, as much as partaking of the Lord's supper is an act of Christian worship. The principle laid down by the apostle is, that to join in the religious rites of any people is to join in their worship, whether we so intend it or not." Dean Alford defines the word idolater, here: "One who from any motive makes a compromise with the habits of the heathen and partakes in their sacrifices." It is perfectly obvious, then, that professing Christians who participate in the worship of the lodge, are idolaters in the very sense in which the apostle uses this term, and that the church should therefore exclude them from her communion. And we verily believe that every evangelical church in this land would do so were it not for the blinding, corrupting influence of secretism itself in the churches.

The same thing may be affirmed with respect to the violation of the third commandment by profaneness. Habitual, impenitent, contumacious profaneness is not only according to the Scriptures a ground of censure and bar to church fellowship, but is so regarded and treated by all the evangelical churches of this land. And why is the profaneness of the lodge an exception with so many of these churches? Why is it that while their members may not profane the name of God in their ordinary walks of life, they may be guilty of the grossest form of this sin every week in the lodge-room without a hint of disapprobation or censure from the church? The only answer that can be given is, that this sin as practised in the lodge has become a part of a great system—has numbers, wealth and influence on its side, and can buy its way into the church and subsidize the church in subserviency to its own selfish and wicked designs. On the same principle slaveholding, a few years ago, was regarded as no bar to Christian fellowship; yea, was caressed and honored in the communion of some of the churches of this land. Horse-stealing, indeed, was treated as a censurable offense in these churches, but man-stealing, having become a great system, with numbers, wealth and influence on its side, was honored with the chief seat and occupied the foremost pew.

But it will be said that there are many professing Christians belonging to the lodge who show by their upright character and deportment in other respects that they are really good men or genuine Christians, and therefore they should not be excluded from the communion of the church. To this objection we beg leave to submit the following reply: 1. The invisible state of the heart before God, is one thing; the visible profession and practice of the life, is another. The former is truly known to God only; the latter is known, or may be ascertained, by the church. These two things are clearly distinguished from one another in the sacred Scriptures. (See Rom. 2: 28, 29.) Now the church in exercising discipline has to do with the latter, and not the former. In excommunicating a member she pronounces no judgment with respect to the state of his heart before God; indeed, she could not properly do so, unless she could certainly know to how great an extent a true believer may, through weakness of faith, fall into sin; or the exact point at which sin, either in quantity or in kind, becomes incompatible with a state of grace—a thing not revealed in the Scriptures. The fact is, church censure and excommunication are designed to test and develop the reality of our faith, and cannot depend upon the nullity of it. Moreover, it is evident that if the church is to censure her members for no vice so long as they manifest so many counterbalancing virtues or redeeming qualities as to afford some ground for a charitable judgment in favor of their piety; or if she is to excommunicate none of her members except those whose whole deportment has become characterized by such unmixed wickedness as to preclude all charitable hope of the genuineness of their faith, there is scarcely any sin that could be put out of the church—scarcely any sin against which the church in her organic capacity could testify; for it is perfectly obvious that a church cannot, in its organic capacity as a

society or denomination, be said to testify against a sin while it permits its members to justify and practice it.

But second, if it still be maintained that no heresy or sin is a proper ground for excommunication except such as is absolutely fundamental and un-Christians a man, then we assert that Masonry is a sin of this very kind. We affirm, and we desire here to emphasize the affirmation, that faith in the principles of Masonry is absolutely incompatible with faith in the Gospel of our blessed Redeemer, and that a man can no more believe in Masonry and in the Gospel at the same time, than he can be a *sincere hypocrite*. Why, Jesus Christ, our blessed Redeemer is indispensable in the religion of the Gospel but inadmissible in the religion of Masonry. He is the all in all of the former, but neither anything nor in anything of the latter. The former recognizes no merit but that of the Saviour; the latter none but that of the sinner. The former teaches salvation by grace alone; the latter by works alone. The former requires us to do everything in the name of Jesus; but the latter, as such, forbids us to do anything in his name. The former requires us to honor and reverence the name and word of God; but the latter requires us to blaspheme his name and to pervert and profane his word. The former requires us to make the Christian brotherhood our companions and the objects of our special favoritism, but the latter demands that we shall make the Masonic brotherhood, consisting of Jews, infidels and other enemies of Christ, our most intimate and confidential companions and the object of our special favoritism.

The fact is, that man who is an intelligent and sincere Mason cannot be a sincere Christian, nor can he have any real fellowship with the sincere and genuine followers of Jesus. He really has no communion—*nothing in common* with them in respect to the essentials of Christianity—in faith and worship, in sentiments, aims, motives, sympathies, affections and operations. He is really at variance with them; and his profession of love to Christ and of fellowship with his people is nothing more than hollow pretence and solemn mockery. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" 2 Cor. 6: 14-16. It ought to be remembered that the Apostle characterizes all false pagan worships—among which we are constrained to class the Christless worship of the lodge—as the worship of devils, and unequivocally asserts that fellowship in such worship is absolutely incompatible with genuine fellowship in the ordinances of Christian worship. "But I say that the things which the gentiles sacrifice they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot partake of the Lord's table and the table of devils." 1 Cor. 10:20, 21.

The persevering and obstinate Mason then, who after all proper means have been used to reclaim him, still adheres to the lodge, gives clear evidence that he has had no real communion with Christ and his people; and this is proof positive that he should not be allowed to participate in the communion of the church, but should be put out into the world where he really belongs.

Let it not be thought that our views are extreme and uncharitable. We do not deny that there may be and are sincere and genuine Christians who have been seduced into a nominal connection with the lodge; but they are not intelligent and sincere Masons; they know not what they do; they err through ignorance of the genuine character of Masonry and other secret orders; an error largely to be ascribed to the false position of the churches to which they belong. How important then and necessary it is that these churches should assert and bear witness to the truth of the irreconcilable antagonism actually existing between Christianity and oath-bound secretism, and enforce their testimony on this subject by the faithful exercise of discipline. The result would be a sifting and separation of the heterogeneous material, whose commingling in the churches now so greatly mars the beauty and enervates the power of religion. Genuine Masons would then be separated from the church and genuine Christians from the lodge, and the professed and visible standing of both classes would thus be made to correspond with their real standing in relation to the church.

Chicago Christian Association.

MONTHLY MEETING.

The C. C. A. met in Carpenter Hall Tuesday evening, the 12th inst., vice-president Thos. Hodge Esq., in the chair. The usual devotional exercises were observed, Rev. C. S Cook leading in prayer. The chairman now introduced the speaker of the evening, Prof. E. A. Blanchard of Wheaton College, who proceeded to deliver a lecture on the well-timed theme, "Reforms and Reformers," which was listened to throughout with marked attention.

At the close of the lecture the Association was called to order for the transaction of business. The secretary read the record of the two preceding meetings, which was corrected and approved. Reports from committees were called for and although members were present none were made. The following resolution was presented, unanimously adopted, and the secretary directed to forward the same to Mr. Nordahl at the earliest moment.

Resolved, That the thanks of this society are hereby given to Mr. Nordahl, of the firm of Nordahl and Olson, watchmakers and jewelers, 213 Milwaukee Ave., Chicago, for his generous gift to the society on New Years, 1878, of a handsome eight-day spring clock, valued at $6 50.

The quarterly dues of a number of the members being reported unpaid, the secretary was instructed to notify the delinquents and urge them to pay promptly. The question of increasing the society's finances was discussed at length and referred to the Executive Committee which was ordered to meet Monday evening, Feb. 18th. The secretary was directed to correspond with Past Master Ronayne in reference to publicly working the three degrees of "Ancient Craft Masonry" in Carpenter or Farwell Hall, for the benefit of the Association. Adjourned.

A. G. Laird, *Secretary*.
Thos. Hodge, Esq, *Chairman*.

News of the Week.

—Mrs. Elizabeth Thompson, formerly of Boston, and now of New York, purchased for $25,000 his large picture of the signing of the Emancipation Proclamation by President Lincoln in the midst of his Cabinet officers, and having presented it to Congress, both houses, by a formal resolution, accepted it, and a formal presentation was made on the lamented Lincoln's birthday, February 12th. Gen. Garfield of Ohio, and Alexander Stephens of Georgia, delivered eulogies on Lincoln.

—By a vote of 40 to 9, the Senate Thursday adopted the House resolution declaring it inexpedient to reduce the tax on whisky. The majority is so large that this may be considered a settlement of the question for the present session at least. It is understood that the treasury has already lost about five million dollars whisky tax through the suspension of manufacture on account of the agitation of the question of repeal.

—According to the Des Moines *Register* the indications are rapidly multiplying that the present Iowa Legislature will prohibit the sale of wine and beer in that State, as well as whisky and brandy.

—The cremation of the remains of Mrs. Benjamin Pitman, of Cincinnati, was successfully accomplished last Friday at the furnace of Dr. Le Mogue, at Washington, Pennsylvania, the entire operation lasting less than two hours.

—The old homestead of Daniel Webster at Marshfield Mass., was destroyed by fire last week. Among the valuables lost were Healey's fine portrait of Webster, a marble bust of Pope Pius IX., a portrait of Queen Victoria, miniatures of the children of Webster, and a scaglio table presented him by King Bomba.

—In respect to the papal succession it is reported that Cardinals Manning and Defalloux endeavored to bring about an arrangement by which all the foreign cardinals shall vote unanimously in the conclave. The combination failed, the Austrian cardinals refusing adhesion. The ultramontane cardinals, however, are working actively to obtain the election of one of their party.

—The Eastern news is contained in the following from the dispatches: A Congress has at last been agreed to by all the Powers, and it will assemble at Baden-Baden at the earliest possible date, each Power being represented by the Minister of Foreign Affairs. Austria will make an energetic protest against the prolonged occupation of Bulgaria by Russia, and also against the final autonomy of Bulgaria. She has abandoned the prospect of sending iron-clads to Constantinople. With regard to the future status of the Dardanelles she is wholly in accord with England. The British fleet having withdrawn to Mundania Bay, about forty miles from Constantinople, the Russians have not yet occupied that city, although a detachment has entered the ports in the outlying suburbs.

London, Feb. 17.—The *Observer* believes that Russia has represented to England that the United States, as a great maritime power, should participate in the congress. England has not objected, but taken advantage of the proposal to suggest that Greece also be allowed to take part in the congress.

It is stated that Russia has suggested to the Porte the desirability of removing the Mussulman population from Bulgaria.

It is generally expected that Grand Duke Nicholas will enter Constantinople with a portion of his army, but will come as the guest and friend of the nation with the consent of the Sultan. The Russians consider this will give England no casus belli, especially as her ships are near the capital against the express wish of the Sultan and the Porte.

—There has been severe fighting in Thessaly between the Turks and Christians. The insurgents and Greek volunteers are crossing the frontier in large numbers. A Turkish iron-clad has been seriously injured by torpedoes, which a Greek swam off with from Cerigo and attached to her bow.

MARKET REPORTS.

Chicago, Feb. 18, 1878.

Wheat—Less active and irregularly weak, declining 2¼c per bu, only ⅝c below the 1 o'clock quotations of Friday. Seller March opened at about $1.10, sold up to $1.10½, and declined to $1.09¾, closing at $1.09¾. Seller April was quiet at ¼ to 1c over March, closing at $1.10¼. Seller May was nominal at about 3c over March. Seller the month or regular No. 2 spring was quoted at $1.18 to 1.10, closing at the inside. Gilt-edged receipts of No. 2 spring closed at $1.10½; No 1 do at $1.10½ to 1 11, and No. 3 do at $1 04 1.04½. Hard wheat was in very good demand by shippers, and relatively firm. Sales were 2 000 bu No. 1 Minnesota, at $1.14 to 1.15; 1 800 No. 2 do at $1.11¼ to 1.11½; 1,000 bu No. 1 hard at $1..1; 1,400 bu by sample at $1.15 to 1.16.

Corn—Active and weak, declining ¾c. Seller May opened at about 41¾c, sold up to 44½c, and declined to 43½c at the close. Seller March sold at 41⅝ to 42⅜c, seller April at 4 ⅞ to 42⅜c and seller the month, or regular No. 2 at 41½ to 42¾c, all closing at the inside. Gilt-edged receipts of No. 2 and high mixed closed at 42½c, rejected nominally at 38½ and new high mixed at 37c bid.

Oats—Were quiet and ¼ to ½ lower. There was very little demand. The receipts were larger than on Friday, and the weekly report indicated an increase in the stock in store. Seller March sold at 24½ to 24¾, closing at 24¼c. April sold at 25c, and closed at 24¾ to 25. May opened at 28c, and closed with sellers at 27¾c. No. 2 sold at 24½c.

Rye—Was in fair request and firm. No. 2 sold at 54c, and regular receipts of do at 53½c.

Cattle—The fresh receipts were moderately large, about 1,100, making 24 538 for the week, against 18,169 for the previous week, while the shipments (not including to-day's) were 13 680, leaving a liberal number for city use and for feeders, etc. Fine, fat, well-formed, 3 to 5 year old steers, 1,250 to 1,900 lbs. $4.10 to 5.00. Well fattened steers, 1,100 to 1,350 lbs. $4.15 to 4 45. Steers in fair flesh 1,100 to 1,250 lbs. $3.85 to 4.10. Poor to fair steers and common to choice cows for city slaughter, $3 50 to 3.75. Common cattle, 700 to 1,000 lbs. $2.75 to 3.40. Inferior, $..50 to 2.25.

Hogs—The receipts for the week were 158,613 against 131,000 for the previous week, and the quality was good. Sales ranged at $3.80 to 4.15 common to choice—very few sales below $4.00 or above $4.10—with most of the sales at $4 00 to 4.05, closing firm, all sold.

Sheep—Steady at $3.50 to 5.50 from common to choice.

New York Market.

Grain—Wheat less doing: receipts, 133 0.0 bu; ungraded spring, $1.25 to 1.28; No. 3 Milwaukee, $1.25; No. 2 do in store, $1.30; No. 1 red winter, $1.39 to 1.39¾; No. 1 Milwaukee $1.34; amber winter, $1.37; amber Michigan, $1.40; No. 2 Chicago, $1.28. Rye scarce and firm; Western, 7.c. Barley firm and unchanged. Malt quiet and steady. Corn, light trade; receipts, 37,000 bu; ungraded Western mixed, 50 to 52½c; steam mixed, 56 to 56¼c; No. 2, February, 58¾ to 62c. Oats less firm; receipts, 8,000 bu; No. 3 white, 35c; No. 2 do 36½c; No. 1, 36¾ to 39½c; No 2, 36c; mixed Western 35 to 36c; white do, 38 to 40c.

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The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract, 50cts. per 100, $4.00 per 1,000

TRACT NO. 25.

The American Party.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed and this 8 page tract costs but $1.00 per 100, or $8.00 per 1,000.

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.

An 8 page Tract, $1 00 per 100. $8 00 per 1000.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.

A 4 Page Tract, 50 cents per 100. $4 00 per 1000.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctiness of the published expositions of Freemasonry The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d, degree and the penalties of each.

A 2 page tract, 25 cents per 100. $2.00 per 1000.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.

This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.

A 4 Page Tract, 50cts. per 100; $4 00 per 1000.

TRACT NO. 1, IN SWEDISH;

translated by **Prof. A. R. CERVIN.** A 15-page tract at $2.00 per 100; $15.00 per 1000.

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass

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The Uphill Business,

As some call this work of securing subscriptions, has been carried on with larger results this week than last. Ninety-nine new subscriptions and renewals were reported last week. Now we have the pleasure of reporting 112 for the week ending Feb. 16th. Seventy-eight of these were renewals.

John Laird, Lanark, Ill., sends seventeen subscriptions for one year each.

S. P. Poole, Bellvue, Mich., completes his club of fourteen for a year each and one for for four months. He writes: "I am doing to-day what I intended to have done January first. But my health has been very poor and times are very hard; but the excellent *Cynosure* has made its very welcome weekly visits and fifteen of us feel that we want more light on the secret workings of the secret orders. I expect to send more names soon. The *Cynosure* assisted by an occasional lecture is doing a glorious work here. Friends of reform wake up! We must work if we would have truth and right prevail. Sow the seed. Circulate the *Cynosure*. Scatter tracts. Secure lectures and then we may pray in faith that God will give the increase. Bro. D. P. Rathbun has been here and delivered two very telling lectures to full houses and attentive audiences."

J. P. Stoddard sends from Coulterville, Ill., five subscriptions for one year each.

J. W. Field, Delavan, Wis., sends four subscriptions for one year each and writes: "We are doing what we can."

J. N. Wilcox, Howell, Mich., sends four subscriptions for one year each and writes: "I will do all I can to procure more."

Alfred Osgood, Lostant, Ill., adds three more names for one year each and writes: "Masonry is very quiet in this section. As the light shines secrecy goes below par."

F. R. Field, Wilbur, Oregon, sends three subscriptions for one year each.

Eight persons send clubs of two each.

"I hope to send some renewals before long." "I will try for more," and similar expressions show that the remaining days of this fine winter weather will not pass unimproved.

G. B. Owen, New Goshen, Ind., writes: "I have five names toward the renewal of our club for the *Cynosure* and think I will be able to get five more this week."

Keep the ball rolling. How many will send one, two or more subscriptions before this winter closes?

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING FEB. 16, 1878, from J Ansley, J W Allen, T S Bliss, J H Brockman, H F Buffbam, J W Baldridge, Sr., M R Britten, L Baldwin, C G Collison, J Cole, R M Conway, O Emerson, J B Crall, Mrs T Collins, Mrs S Durkee, J W Field, J C Graham, T B Galloway, G H Holmes, H H Hinman, T K Hill, L Gibson, G Judson, C W Kohr, H L Kellogg, H LeRoy (2), J Liggett, J Laird, D Leffingwell, I Leadbetter, E S Lambert, W K Morley, J Macauley, J B Miller, R A McAyeal, C McMillan, A Osgood (2), A Overholt, S O Orvis, Post Master, Homer, Mich, S P Poole, J Phillips, G Pallister, W Parkis, I Preston, E Ronayne, P Rich, J M Robinson, S Rowley, J P Stoddard, O Sholes, A Sargent, S E C Sanders, P Stiles, T A Sproull, J Seger, S F Stratton, J Stewart, N C Tyrrell, S White, O B Wilcox, J H Wilcox, H Washburne, D Yant.

Books and Tracts sent during the Week ending Feb. 16, 1878:

By Express.

J Lazenby, E Jollie, S B Marcan, Dr S L Cook.

By Mail.

H Johnson, A B Parsons, E Smith, J S Hardy, W J Coulter, J McKee, G S Dustin, D E Dodge, J S Riddell, S F Robinson, S W Richards, S Waite, Dr T C McKinney, W C Hopkins, C F Cotton, Rev H Hooper, Box 47, Chester, N Y, J K Livingston, J M Stover, J W Dick, J Brown, J W Baldridge, C W Kohr, H B Kohr, A Tuttle, G Newberry, L Manning, J Hilands, J Stouffer, Mrs C Lillibridge, L J Wicker, W Y Bartels, S Ough, P Mitchell, G D Randall, C A & J Durkel, J Shadler, R R Brewster, J M Ridenhower, S Kenner, T B Galloway, A M Worth, J May, J L Weber, D Whitmore, A J Abbott, J T Sutton, C McMillan, G E Swan, G Pallister, R D Nichols, P Rich, Mrs Eli Tapley, J Johnson, C G Cummings, J P Bradley, Dr E Hilderbrandt, J Caldwell, J Bush, O Foss, I N Earle, S A Pratt, W H H Shaffer, W Shearer, W Morris, E A Dearing, T R McConnell, G W Loveless, Mrs H C Hill, Hosea Washburn, L Barton, G W Davis, J McSpadden, Mrs T Smith, T Clark, G W Nance, J N High, Rev F Mueller, H Wilkin, Mrs I T Hayford, J B Fenner, E J O'Neill, O A Gilbert, J Devine, C G Pippenger, J R Marshall, R Armstrong, A Ferguson, D Junkins, G G Lung, G S Dorr, W M Furber, J Wilson, S E Orvis, Rev H W Hampe, T C Couch, N Bingham, W W Terry, A Krall, T Brown, L S Andres, T Williams, A E Dunham.

Illustrated Supplements.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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Unless we receive orders to stop the paper sooner, we continue the *Cynosure* a full month after the time expires. Those wishing their paper discontinued are requested to notify us AT THE TIME THEIR SUBSCRIPTIONS EXPIRE.

ADDRESS all letters with subscriptions or orders for books, tracts, and donations to the tract fund, to Ezra A. Cook & Co., No. 18 Wabash avenue, Chicago, Ill.

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 18 WABASH AVENUE.

CHICAGO, THURSDAY, FEB. 28, 1878.

VOL. X., No. 23.—WHOLE NO. 414. WEEKLY (post paid) $2.20 A YEAR.

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PAST MASTER RONAYNE'S APPOINTMENTS.—During the past week arrangements having been made for the exposition of Freemasonry at several points of great importance, Mr. Ronayne does not feel at liberty to refuse the invitations and will therefore expect to be at Oberlin and other points at the times set below. His programme is as follows:

Hudson, Ohio, March 4th, 5th and 6th.
Oberlin, Ohio, March 11th, 12th and 13th.
Lima, Lagrange county, Ind., March 18th, 19th and 20th.
LaOtto, Ind, March 21st, 22nd and 23rd.

KANSAS STATE CONVENTION.

The semi-annual meeting of the Kansas State Anti secret Association, auxiliary to the National Christian Association, is appointed to be held at Lecompton, Kansas, Wednesday, March 6th, 1878. Rev. J. P. Stoddard is expected to be present. A general invitation is extended to the friends of light and truth against darkness and error. R. LOGGAN, Pres.

THE OHIO ANTI-SECRET CONVENTION.

To Meet at New Concord March 5th, 1878, at 7 P. M.

The friends of anti-secrecy in Ohio are requested to meet in mass convention at time and place specified above, to discuss the subject of secretism.

The town of Concord is situated on the Baltimore and Ohio Railroad, about sixteen miles east of Zanesville. Delegates from the west will go via Columbus, Newark and Zanesville. The reputation of the vicinity for orthodox belief and generous hospitality is such that a hearty welcome may be expected by all who come to the convention, and also free entertainment for all.

Let the anti-secret friends of the State arouse, come together, and utter their firm, united, and unyielding testimony against the hidden system. Its evils are felt in the family, in the church, the state, in business, and in every department of social life. It is too well known to require argument, that our courts of justice are oftentimes corrupted by horrid secret oaths that are held paramount to civil oaths; our churches oftentimes rent and torn by feuds and divisions, the work of secret cliques and parties; ministers intimidated and enslaved by the cruel lash held over their heads, and church members often hardened against the services of the church on account of their participation in the mock religious services of the lodge. When a man can take fire in his bosom and not be burned, a Christian may mingle in the Christless services of Masonry and not be injured.

Citizens of Ohio, who want a free state, untrammelled by any secret oaths with horrid death penalties; who want a free church, rescued from the secret cliques and oath-bound partisans of any order; who want a pure society, unburdened with selfish *secret societies* of any kind—come all of you to this convention. Let every friend of the cause feel a personal responsibility, in either coming himself or securing some one to represent his neighborhood.

Several able speakers are expected to address the Convention.

H. H. GEORGE,
Pres. of State Association.
West Geneva, Feb. 12, 1878.

LECTURES IN IOWA.

Rev. Edward Matthews of the Free Methodist church, Brooklyn, Mich., will visit Iowa commencing at Albion on the night of the 13th of March (Wednesday) 1878 and make a circuit via. Oskaloosa, Washington, Western and intermediate points, and lecture against secret societies. The friends along the line of this route wanting lectures will please take notice, and write to the undersigned immediately, so that arrangements can be made.

J. MCCLEERY,
Ch'n of Com.

SECRETARY STODDARD returned from southern Ill. to assist in arranging for a Committee to whom has been submitted the assets of our Publishing House Fund. He will be detained there on this important business during the remainder of this week, and will start eastward for the Ohio State meetings and the meetings at Oberlin on the first train Monday.

Topics of the Time.

The National Reform Association held its annual meeting in the First Presbyterian church of Pittsburgh on the 7th inst., and the friends of that noble cause were encouraged with the growth of American sentiment favoring the religious amendments and the great principle that every nation must have a system of morals recognized by law and founded on the religion accepted by the nation, and that this country should recognize the Christian religion as such a foundation. Hon. Felix R. Brunot of Pittsburgh, John Alexander of Philadelphia, Dr. Edwards of Danville Theological Seminary, Secretary McAllister and others were appointed a committee to lay before the Judiciary Committee of the Senate the form of amendment advocated by the Association.

A fact or two will show the importance of the work undertaken by this organization. Out of respect to the late pope the common council of New York, by vote, ordered the flags of that city to be displayed at half mast for ten days. If this respect had been shown to the pope as a temporal ruler the flags of the city would have been struck before the outburst of public indignation. How much more deserving of rebuke was such acknowledgment of of the head of a religious system whose falsehoods are a curse to every nation where they prevail. Another fact is the decision of the court fining an infamous vender of vile literature among school children the paltry sum of $250; the judge holding that "Congress had nothing to do with the morals of the country, and that it is not much of an offence against the Post-office to send an obscene book; that the law was designed to protect the Post Office Department and not the morals of the community." The practice of such a decision would turn us into a nation of Mormons or Mohammedans, or worse.

The passage of the silver bill in the House last Thursday and the reorganization of the greenback voters into a "National party" at Toledo on the day following, mark the rise of popular feeling on the questions of national finance. The silver bill was passed by a vote of 204 to 72 as left by the Senate. While several features were objectionable to the leaders in this measure, especially the striking out of the free coinage clause, it was thought wise to keep what ground had been gained and wait for time to carry out their plans for the further reform of the currency. It is hardly probable that the President will veto the measure, as it would quickly be voted over such an objection. The latest report is that he will sign it under protest. He is unchanged in his opposition to the measure, but can do nothing against so overwhelming a majority. The Toledo convention was full of enthusiasm, adopting a platform embracing the two ideas, currency and labor reform, with applause and without debate. If the movement has a large following, its principles, not its leaders, will be the cause.

Between the election of Cardinal Pecci, chamberlain of the papal court, as pope under the title of Leo XIII., and the settlement of the Turkish question, Europe continues in her almost perpetual unrest. The successor of Pius IX. is from the liberal or moderate party in the conclave of cardinals, which, without renouncing the claims of the papacy, acknowledges the wisdom of submitting to the accomplished facts in the progress of modern ideas. The Jesuits are furious at the result, but Bismarck and the Republican majority in France look on complacently. The question of war or peace yet overtops all others among these nations armed to the teeth and presenting a standing invitation to bloody strife. The movements show that behind all the bravado there is a wholesome dread of taking the responsibility and opening the Pandora's box of horrible war. Though Russia's demands practically strike Turkey from the list of European nations, her readiness to listen to Germany shows that the limit of England's endurance will not be passed; and the latter, though the popular voice is brave, will doubtless go no farther in her protest against the Russian advance.

WHO OPPOSES MOODY?—On last Sabbath Rev. C. M. Morton, the present pastor of the Chicago Avenue (Moody's) church, alluded to the work of Moody and Sankey, Major Whittle and other members of the church engaged in evangelical work, stating that they were meeting with more opposition in their work this winter than ever before, and asking the prayers of the congregation in their behalf. We invite every reader of the *Cynosure* to join in this prayer. When this dear brother for the second time here in Chicago declared his opposition to the lodge some of the friends of our cause who saw the decided approbation manifested by a great majority of his vast audience, each time expressed the opinion that on account of his great influence he would escape open denunciation by lodge exponents, but not so. He was denounced, not only in the secular papers, but even in a leading religious paper for these utterances and who that knows the subtle power of these works of darkness can for a moment doubt that the present opposition to his work is instigated by the minions of the lodge. Let us all remember him in earnest prayer that God may use him more and more in destroying the works of the devil.

The Bible against Masonry.

BY D. B. TURNEY.

Although Freemasonry loudly and repeatedly professes to be the handmaid of religion, it is not at all difficult to show that the Scriptures condemn it at every point as fully as they condemn piracy, slavery, Jesuitism or Mormonism. I will name a few points in which the Bible condemns Masonry:

1. Freemasonry requires extra-judicial oath taking, perhaps more than any one of the other systems mentioned. The Bible warns us against this, as a desecration of God's name, Matt. 5 : 33–37; 23 : 16–22; and has plainly and pointedly forbidden it, James 5 : 12; Ex. 20 : 7. "Because of swearing the land mourneth."—Jer. 23 : 10.

2. Freemasonry demands from every applicant for admission a prior promise that he will comply with her ancient usages, all of which are unknown to him at the time of his promising such compliance; and before he is allowed to learn those usages his promise of concealment and compliance is renewed with an oath, the particulars of which I need not give. The Bible condemns such conduct, Ps. 34 : 13; Prov. 18 : 13; and has plainly and pointedly forbidden it, Zech. 8 : 17. Hear these words also: "Or if a soul swears, pronouncing with his lips to do evil, or to do good, whatever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."—Lev. 5 : 4, 5. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."—Prov. 28 : 13.

3. Freemasonry is sustained by concealments; and when questioned in our civil courts on the nature and wording of the oaths exacted of them, witnesses have frequently committed legal perjury by emphatically refusing to answer, although sworn to tell "the truth, the whole truth, and nothing but the truth." The Bible says, "And if a soul sin and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." —Lev. 5 : 1. "Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof."—Prov. 16 : 21. "Though hand join in hand, the wicked shall not be unpunished."—Prov 11 : 21.

4. Freemasonry requires an answer to the question whether a man will conform to her ancient customs and usages, before the man hears what those customs and usages embrace. But Solomon says, "He that answereth a matter before he heareth it, it is folly and shame unto him."—Prov. 18 : 13.

5. Freemasonry busies herself with the preservation and concealment of her mysteries and secrets; but our Saviour has declared, "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the closets shall be proclaimed upon the housetops. And I say unto you, my friends, be not afraid of them that kill the body [look at the Masonic murders of Pritchard, who published "Masonry Dissected;" of Livingston, who admitted the correctness of "Jachin and Boaz;" of Capt. Ariel Murdoch; of Wm. Miller of Belfast; of Joab Hunter, in Massachusetts; of Noah Smith, in Vermont; of Wm. Ritchie, near Philadelphia; of Oliver Gavil, in Ohio, etc; and yet the list embraces but a very few of the murders that have been committed in the behalf of Freemasonry] and after that have no more that they can do. But I forewarn ye whom ye shall fear: Fear him, who after he hath killed, hath power to cast into hell; yea, I say unto you, fear him."—Luke 12 : 1–5.

"That awful day will surely come,
The appointed hour makes haste.
When I must stand before my Judge,
And pass the solemn test."

"We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth. commending ourselves to every man's conscience in the sight of God."—1 Cor. 4 : 2.

The Conscienceless Man.

BY FREDERIC GREGORY FORSYTH.

Man is a peculiar being, consisting of the diminutives of every thing, plant, animal, man—body, mind and spirit. These are all worked up together, sewn in and out, a unit of many properties with every property peculiar to its unit. Outward forms influencing inward forms; plant and animal, the man; body and mind, the spirit. Amidst all this surge and resurge, and intersected with this intersection is man, the center. To a degree knowing nothing of what is within or what is without; ignorant of his own life; unconscious of his own destiny; declaiming at one time that he is an animal, at another that he is a god; often denying his own personality by giving everything to chance.

But yet there remains a guide in every man, as much a part of his nature as sight and more necessary. A guide for every act, for every thought just as the eye is a guide for the feet in difficult places. The eye may be dim and so may be the conscience; still they are real guides, though not so good as bright eyes and bright consciences. The trouble is they require more attention to their evidences.

It is easier to imagine a person blind, deaf, mute, crippled in arms and in legs, and with eyes in his breast, than to picture to oneself a conscienceless man; not that it is impossible, but improbable. In order to do this, it is first necessary to separate conscience from reason; for though they always work together I fancy that the one might get along without the other.

Reason is in form and in distance, in space and in time. Reason estimates the power and the stroke. Conscience looks only at the color of the act. There is no estimation with it. It is always prompt. Reason comes with time and experience, but conscience is always at hand.

A conscienceless man would give his blows and measure his distances in the dark. He would not be able to see the color of the acts, to know whether they were right or wrong. If he, by fear of the power of the law, was restrained from evil, he might live and die as an ordinary man, otherwise he would meet with execution or a prison. He would have no good emotions—all emotions are good, what is bad is simply the lack of them. In fact to imagine a conscienceless man is to suppose one bereft of the spirit.

Now the spirit beside containing the stamp of God and honor, is inseparable to a high culture. Without this the greatest intellect would soon keep company with the animals. It may be true perhaps that man can degenerate to such a degree little by little perhaps in generations. If such is the truth, and why not? every effort to elevate these spiritless ones is in vain. Let me show the work of but a few generations.

To quote from M. Marel's "*Traite des Degeneresence p. 413.*" "Malacca has nearly 30,000 inhabitants, being composed of Portugese, Dutch, English, Malays and Chinese. Among these the Portugese are most numerous. They are descended from the old conquerors of Malaysia. Their fathers were companions of Vasca de Gama and Alberquerque; but like the monuments which their ancestors raised and which cover the ground with their ruins—they also have degenerated through injury and age. In the midst of the Malay population, with which they have been for a long time allied, the 3,000 descendants of the ancient Portugese are physically the ugliest and morally the most degraded. They must not be confounded with the Malays of pure origin. They have not in appearance or in attitude the wild energy of those men. One would say rather, that they had borrowed the character which distinguishes the Ethiopian. Their features have something of the animal, in a word, they bear upon their contracted and oily brows the signs of a moral fall. These poor people have no idea of their glorious ancestors. Tradition, that consoling remembrance of fallen races, is effaced from the memory of this people. The majority bear illustrious names, and they are ignorant who were their fathers and no ray of light relieves their obscurity."

Dr. Yvan visited one of their villages in company with a priest of the foreign mission. And this following is the resulted account of that visit.

"We set out on horse-back and after a march of five hours through rice fields, marshes and waste land, covered with sachariferan, we arrived at the foot of a little elevation upon which the village was situated. Nothing announced the neighborhood of an inhabited place. None of the accustomed sounds interrupted the silence of the solitudes; one neither heard the joyous cries of children nor the crow of the cock. Even the signs by which one is aware of the presence of man did not exist in this wild place. No trace of cultivation was seen. Not even were the spiral lines of smoke perceived which point out ordinarily the humblest dwelling. The beaten paths which wound through the forest, resembled rather the prints left upon the soil by fallow beasts than paths frequented by man. For the rest, what I call possibly a village, was a collection of dilapidated huts of the most miserable aspect; these were all open to the first arrival. It was seen that the inhabitants concealed nothing from their neighbors, but it was easily understood that if they had all in common, they enjoyed little but common misery. When we arrived the women were squatted around the huts, some chewing betel without doing anything, others holding suspended to their shrunken breasts some feeble abortion. The three or four men that we found in the hamlet were laying down aside smoking corn maize cigarettes and chewing the betel, like the women. Every one was naked, or wore little clothing. The complexion of the children was almost white; that of the men and women soot color. They had thick lips, black eyes, straight projecting nose, and rough, long hair. They were all small, and this alone would have said that they passed from infancy to the decline of manhood without transition. Youth seemed not to exist in this unhappy people. Their eyes were hollow and their skin was withered. Our guides, who were Malays, addressed some of the women, asking how they named their village, where were their husbands, etc. But after having heard their replies, they declared to us that they could not comprehend perfectly what they said on account of a great many words that were not Malayan. The priest approached them and discovered that the language they used was a simple mixture of Malay and Portugese. This language itself was the most real expression of the sad mental state of this unhappy people. They knew neither who they were nor whence they came. The names by which

they were called represented no family recollections, for they lived rather promiscuously. The idea of time was above their weak conception, and most of them made themselves remarked by such brutishness that their visitors could obtain no reasonable replies even to the most simple questions."

Conscience in such as these might well be said to be microscopic, and it points to the fact that a degenerate state in ancestors makes itself manifest in their offspring.

Whittier's Birthday Dinner.

Winfield, Ohio, Feb. 15, '78.

Lately the metropolitan papers have been teeming with accounts of that famous party which assembled in the Hotel Brunswick, Boston, to celebrate the birthday of John Greenleaf Whittier. A great dinner was given by the publishers of the *Atlantic Monthly*, to the distinguished company that assembled in honor of the great poet. The array of names has been truly called a "brilliant one," for Longfellow, Emerson, and Dr. Holmes head the list. "Channing" writing to the *Independent* says: "The least part of the occasion was the eating, which, however, was long enough. Three hours is a too liberal allowance for that part of a complimentary dinner. It was seven o'clock when the guests were bidden to be seated at the tables by Mr. Houghton, who presided. It was fully a quarter past ten when the arrival of dessert and coffee gave signal for the onset of eloquence and sentiment; and it was as late (or shall I say as early?), as one, before this social repast was fairly at an end. Mr. Whittier, Mr. Emerson, and Mr. Longfellow sat it out bravely till about midnight; but only the younger members of the party were 'in at the death.'" He, however, from some cause, failed to mention the "spirit" of the occasion. The New York *Evening Post's* correspondent was not so modest; he, writing of the dinner, said, "It was long, and conversation grew very animated after the Rubicon of champagne had been passed." This same writer, I am informed, took occasion to praise the "excellent wine."

I presume there can be no objection to honoring any eminent man with a literary banquet, even if the dinner be continued for three hours; but to supplement it with champagne is shocking to the minds of any lover of temperance. It is certainly too bad that a party of the very highest literary character, which ought to be a model of sobriety and politeness, can not celebrate the birthday of one of their class, without wine being a conspicuous part of the "bill of fare". Such customs deserve the severest condemnation of all good temperance people. It is a burning stigma on the boasted civilization of America, that wine is dispensed at almost every social gathering. The gigantic stream of intemperance with its thousands of victims and infinitude of misery, woe and degradation, is fed and fostered by such social parties.

What a stigma upon the name of Whittier, who is known as a total abstainer! That his name, if it be true that he is opposed to the social drinking usages, should be associated with a wine-drinking party—a party that passed "the Rubicon of champagne"—is a shameful bit of American history. Very truly says the *National Temperance Advocate*, "better far that the banquet had not been given at all, or that the Quaker poet had declined all connection with it, than that the praises of his honored name should thus have been coupled with the praises of champagne and wine drinking, from the lips of literary wine-bibbers." "Passing the Rubicon of champagne," is a phrase that may sound very poetical to one who loves the "sparkling bowl," but it is a thrilling thought to the philanthropist that beholds, with sorrowful eyes, the multitude, as it marches, step by step, down the long, dark lane of intemperance, to eternal perdition. The conception of such sublime expressions may call forth the admiration of men, but it is a premonition of the dreadful doom of many eminent literary men who have become the victims of that wily serpent coiled in every social glass of wine. "Crossing the Rubicon of champagne," like Cæsar's crossing the Rubicon, is a very decisive step to many a man of literary eminence. It is the fatal step to thousands that end their lives in ignominy and shame. It is the line beyond which there is scarcely a ray of hope of permanent reformation. It is the point that ought to be shunned as we would shun a deadly viper. And what can be said of such a party of talented men who became exhilarant over "excellent wine?" It is said that the conversation became very animated after the wine went round. Only another disguised (poetical) term for being "gentlemanly intoxicated." What a terrible example to set before the American people! An example that is bearing fruit every day in drunken brawls, and is exemplified in murder, insanity, poverty and all manner of human and immortal woe. A few years ago, a National Convention of physicians met in St. Louis—a very talented body, surely,—but they emptied many a wine bottle during their learned discussions; so many that not a few of this assembly staggered under its influence. Shame on such a scene! We are very apt to denounce such practices among the low classes, but scarcely ever utter a word against wine-drinking among these higher classes. The cause of temperance finds a more formidable foe entrenched behind such customs of the *elite* than it meets in the low doggeries of our streets. This social, moderate drinking is the worst phase of intemperance, and deserves the universal condemnation of the Christian church, and of every true American citizen. The popular intemperance of the nation, needs more looking after than the unpopular. Root out the former, and the latter will speedily decline. The New York *Tribune* has taken another bold step toward promulgating the social evil. In commenting on this same banquet it says:

"The busy bodies of the Woman's Christian Temperance Association have seen fit to meddle with the management of the Whittier banquet, and to scold Houghton & Co., for placing wine before their guests. The Boston ladies ought to have held their tongues, for tattle such as this tends to make a great cause ridiculous. If temperance is ever to be wrought out as a practical social reform, it will be by virtue of hard sense, rather than soft gush. Will an amiable but foolish world ever learn the lesson?"

What an array of "hard sense" this is! No "soft gush" about *it*. Comment is unnecessary. May the day speedily dawn, when intemperance in all its various phases, will be swept from our land.

Charles W. Kohr.

Masonic Claims to Religious Illumination and Purification.

BY J. W. RAYNOR.

Darkness, Morris' Dict. p. 123.—The correlative terms, darkness and light, suggest the two conditions of man, one without the Masonic pale, a profane; and one within the mystic circle, a Freemason. The passage from the former to the latter is entitled initiation. The place of darkness in Masonry is the north, as that of light is the east. This is highly symbolical. One in pursuit of Masonic knowledge is said to leave the west and approach the east by way of the north.

Mackey's Lexicon, p. 104, Ibid.—In Masonry, the darkness which envelopes the mind of the uninitiated, being removed by the bright effulgence of Masonic light, Masons are appropriately called "the sons of light."

Morris' Dict. p. 283, Art. Light.—"Whatsoever doth make manifest is light." Eph. 5: 13. This is emphatically the Masonic definition. Whatever aids the mental and moral vision to apprehend the designs of God in the improvement of our hearts and lives, is light. The Scriptures are the first great light; as the square beautifully teaches morality, it is termed the second great light; the compass, which teacheth circumspection, being the third. By the correlative terms, light and darkness, is implied the whole life of a Mason, the latter embracing the period prior to his initiation, the former his entire subsequent life. His progress from one acquisition of knowledge to another, is conveyed in his passing to the Fellowcraft's degree, and being raised to the Master Mason degree. Coming from the west, that part of the earth which for thousands of years was uninhabited by man, to the east, whence the human race sprung, and where all the arts and sciences had their birth, his journey is rewarded at every step by new organizations of Divine light. Acting upon the light thus gained, his soul expands, his conscience becomes clear, his mental powers increase, and all his actions prove him to be one who is enlightened to his soul's good. "In thy light we see light" he says to God. "Let your light so shine before men that they seeing your good works may glorify your Father which is in heaven," becomes his moral cable-tow. In this sense and in this only, can a Mason be called a "son of light."

Mackey's Lexicon, p. 285.—Freemasonry anciently received the name of Light, because it is to be regarded as the doctrine of truth, and in this sense may be said to be coevil with creation, as an emanation from the Divine Intelligence.

"Light out of Darkness," Mackey's Lexicon, p. 285, "is a Masonic motto expressive of the object of Masonry, and of what the true Mason supposes himself to have attained."

Morris' Dict. p. 216.—Light signifies all the instructions and doctrines of Masonry.

Ablution, Mackey's Lexicon, p. 13.—A purification by water, whereby in some of the higher degrees of Masonry, the candidate is supposed, as in the religious systems of antiquity, to be cleansed from the taint of an inferior and less pure condition, so as to be prepared for initiation into a higher and purer degree.

Lustration.—Ibid. p. 285.—The lustration in Freemasonry is mental. No aspirant can be admitted to participate in our sacred rites until he is thoroughly cleansed from all pollution of guilt.

Acacia.—Ibid. p. 16.—A term derived from acacia, innocence, and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity is free from sin.

While the rain falls daily, the wheat looks green on the stony ground that has not been broken up; but when the drouth comes, the burning sun scorches it, and it dries up. So it is with many converts. They run well while the crowd looks on and applauds; but when fidelity to Jesus and his truth exposes them to persecutions, they give up and turn back into the popular road.

"It has cost this country," said Joseph Cook, "$12,000,000 per year for forty years to take care of Indians, the most of it to kill them. Would it not cost less to evangelize them?"

The Secret Temperance Orders and the Reformed Men.

CHICAGO, Feb. 21, 1878.

Returning from southern Illinois via Joliet yesterday, I stopped off between trains to spend a short time in the Reformed Men's State Temperance Convention, being held in Warner's Hall. On entering the hall I was gratified to see a goodly number of very intelligent ladies and gentlemen gathered and organized for work. Reports from different clubs showed that honest, earnest, successful work was being done. Among the active members of the convention were several whom I had previously known on the other side of this question, and with whose lives are connected sad memories. Dr. Murray and Mr. Bickford, of Byron, were there, with many others, endeavoring to make amends for the past and prepare for a better future.

On report of Committee on Revision of the Society's Constitution, the question of recognizing secret temperance organizations came up, and was freely discussed. It was urged on the one hand that the movement ought to be wholly catholic, including every society organized on the basis of total abstinence; and on the other hand that no society *as such* should be allowed representation in the "Reformed Men's Club" that did not extend to them equal privileges. It was also held that the secret lodges might conspire against the club, and lay their plans to obtain control of it and the club would have no means of knowing what was being done until the plot was sprung upon it too late to avert the blow from a hidden hand.

It was gratifying to witness the freedom with which this question was discussed, and it was evidently in very striking contrast with what could be seen anywhere outside our anti-secrecy meetings two or three years ago. The vote taken by aye and nay stood 44 in favor of recognizing secret temperance organizations, and 81½ against, each club represented being allowed three votes.

I here made the acquaintance of some warm friends of our cause whom I had never before met and who were ignorant of our movement against the lodge, and with whom I agreed to correspond. On leaving I felt that the three hours spent in the convention had not been lost.

J. P. STODDARD.

Lodge Tippling.

The following remarks, taken from the speech of a reformed drunkard, in Michigan City Ind., a candid appearing man, who has not yet learned how antagonistic the secret orders are to the fundamental principles of free government and Christianity, illustrate the feelings of many sincere members of these orders who are now, figuratively speaking, feeling their way out of the fog of secretism and sin, into the light of Christ.

I will tell you what I have seen and heard. I have seen the noble edifice in this city, a pride to the city and Odd-fellowship, emblazoned in letters of gold standing out in bold relief, the insigma of your profession, your sworn oath to abide by and practice. I have seen and heard the solemn ceremony of consecrating it to your noble cause of relieving the sick, burying the dead and helping the widow and orphan. I have seen the consecration by sowing the seed to grow and nourish man with its produce. I have seen the cold water poured upon it. No, whisky to burn it up and destroy it, I have descended the stairs and stood on the pavement and seen young men and middle aged men, clerks, respectable men, Odd-fellows, come from the cellar. I have heard them say "that was good liquor; I feel well; let us go and have another; we will have a spree." I have seen them come up hardly able to stand. I thought of the contrast above and below. Is that "Odd-fellowship?" Do they practice what they profess, or is it all a sham? I have seen noble and fine looking men visiting the chamber of the sick, administering with kind hands all that man could do to alleviate the sick and afflicted. I have seen these noble men follow to the grave in their splendid regalia; clear and deep sorrow depicted on their countenance; headed by the Holy Bible as their guide, and taking their precepts from that. I have seen them help the widow and orphan with their money and advice and consolation. I have seen them return to their lodge, lay carefully aside their regalia and Holy Bible. I have seen these noble men go to their place of business and deal out five or ten cents worth of poison to some respectable man only to engender disease, make broken-hearted widows, wives, sisters and orphan children, and drink poison by their example. I thought if this was Odd-fellowship I was mistaken. Do they by their practice show it? I have seen the Masons do the same and Christians too. Judge for yourself.

Religious Intelligence.

FREE METHODIST.—The Macomb correspondent of the Utica, Mich., *Sentinel* says that "the Free Methodists have just closed a four weeks' meeting at their church some three miles east of this place, under the charge of their pastor, Mr. Chamberlain, who for logic I never have heard equalled in their church. As the result of his labors over thirty converts were added to the church. Some of the most profane and obdurate ones in the community were among the number. But a *no* went out on all the secret societies and tobaccoites as usual." Would that the same testimony might be made of all our churches.—J. G Templeton, preaching in the Lake Superior region, Delta county, Michigan, writes to friends that the Good Templars stand much in the way of religious progress. "Masonry," he says, "is not much in my way. I can get them to keep out of it; but to come out from the order of Good Templars is too much for them at present. And then the miners have mutual aid and assistance societies, their business being so risky both for life and limb, and these societies partake of the nature of secrecy, and it is difficult to get them to come out from them. These things are in the way of organizing societies."—Rev. B. T. Roberts is preparing a new edition of "Songs and Hymns for Pilgrims," for devotional use. The *Free Methodist* says of the late *ex-parte* council at Wheaton: "We know but little of the merits of the questions at issue, but we are sufficiently informed to know that the minions of the lodge will rejoice at the decision."

WESLEYAN METHODIST.—Rev. N. Wardner, general evangelist, has been engaged in a great revival at Morley, in northern New York, in which 180 conversions are reported.—Other revivals are reported at Pittsford, Michigan; Herrickville, Pennsylvania; Woodstock, New York; New Paris and Bennington, Ohio.—Rev. C. F. Hawley, whose labors in behalf of holiness have been marked and successful is watching by the side of his wife who lies sick at Masonville, Iowa.

LUTHERAN.—A Lutheran pastor of this city says: "In our own city of Chicago the adherents of the Lutheran church undoubtedly exceed in numbers those of any Protestant denomination. Here we worship God and preach the Gospel in five languages. We have strong German and Scandinavian churches under the care of able and faithful pastors, who are doing a most noble work among their people and with valuable results."

UNITED PRESBYTERIAN.—A very interesting revival season followed the week of prayer in the U. P. church, Argyle, New York. Forty-two persons were added to the membership of the church, thirty-five of whom were received on profession of faith.—St. Clair congregation, Monongahela Presbytery, at a late meeting, unanimously adopted a petition against the running of railway trains on the Sabbath, and ordered it to be sent to the president and directors of all the companies running lines in Allegheny county, Pa.—The College and church at Knoxville, Tennessee, are in a flourishing condition. Over 130 students are in attendance at the institution.

GENERAL.—The *Reformer* (Jewish), referring to the call of Rev. David Rosenberg for a national convention of Israelites who accept Christ, offers a donation of $100 if Mr. Rosenberg will "select the names of twenty-five respectable men who have been converted from Judaism to Christianity, and are now members in good standing of any recognized Christian church.

Reform News.

Ohio State Meeting.

THE PREPARATIONS AT NEW CONCORD.

NEW CONCORD, Muskingum Co., O., Feb. 18, '78.

MR. EDITOR:—Will you please inform all the friends in Ohio, that this village is located on the Ohio Central Division of the Baltimore and Ohio railroad, seventy-six miles east of Columbus and sixty-one west of Bellaire, seventeen miles east of Zanesville and nine west of Cambridge. Three passenger trains pass each way during the day; eastbound pass at 2:15 and 7:56 A. M. and 3:50 P. M; west-bound pass at 1:30 and 11:36 A. M. and 7:50 P. M. All trains stop at this station when desired.

The friends here are making preparations to entertain all delegates free, and are very anxious for a full delegation from every county in the State. Good speakers and a multitude of them are expected. The following among others, Drs. Paul, George, Wishart, Wallace, French, McFarland, Melloy, Comin, Lytle, Martin, R. B. Taylor, Thompson and Vincent.

Some of the friends at Dayton last October when we were selecting the place to hold this Convention, said it ought not to be appointed at Concord, for it was no place to have a chance of making converts, as all were already converted. I would say to these friends, we have any quantity of secret society people in this section of the State,—if we can only get them to hear the truth. The trouble is "they are like the deaf adder that stoppeth her ear." We want to make so much noise they cannot keep from hearing.

We have the Convention well advertised. Some of the county papers are willing to lay it before their readers. You know better than I do what papers are read by the friends in our State. Please ask them to give due and full notice to their readers, so that none may be ignorant of time and place of meeting. We expect the Convention to be opened on March 5th at 7 P. M. by an address of welcome by Dr. Paul and a response by Dr. George, or one of the vice-presidents, in his absence. There will be three sessions on the 6th and probably three sessions on the 7th.

We will be glad to see the smiling face of our good-natured Treasurer, J. G. Mattoon, present if it is in his power, so that all the friends may make his acquaintance and not be afraid to give or to send him money to carry on our work in the State with far more efficiency. We are very anxious to see many workers from Marshfield, Westerville, Xenia and Dayton, where our former conventions were held. This is our first convention in the eastern part of the State; co-laborers in the north and west, come and help us and do not let this meeting be small.

We have been in the habit of spending half an hour before every session of our conventions in reading the Scriptures and prayer; we hope the delegates will all come prepared to take part in these exercises and make them deeply interesting. May the Lord do to us as he did to David when he said, "He brought me forth also into a large place; he delivered me, because he delighted in me."

H. P. MCCLURKIN.

Anti-secret Revival in Southern Illinois.

By arrangement with the committee, Rev. J. P. Stoddard, Secretary of the N. C. A., arrived at Sparta, Ill., Saturday, Feb. 2, 1878. The lecture work commenced on

Monday and continued about two weeks, the speaker delivering two lectures each day with one or two exceptions. After the opening of the campaign, and notwithstanding roads of unprecedented badness, the most of the meetings were full. The friends of the cause consider them a grand success. The common opinion is that the lecturer displayed not only most intimate acquaintance with the subject, but ability of a high order.

The members of the lodge generally concede the excellence of the lectures, while disposed to cavil at the facts. Many of them would have attended the lectures, if many more had been added. Some of the Masons seemed angry at the first, but concluding that "silence is the jewel," and that prudence is the best part of valor, they were restrained from anything more than the circulation of idle reports and the assertion that the statements were deliberately false. None of them, however, would specify any of the particulars except as to the application of the word "cowan," which the speaker said was applicable to women as well as men outside the lodge, and therefore that the wives and daughters of Masons are "dogs" according to the Masonic vocabulary. This fact made them buzz like a hornet's nest that has been struck with a stone. They wanted us to believe that "cowan" is applied by Masons to persons like Mr. Stoddard and myself "that go about sticking their noses into business that does not belong to them." This is simply confessing judgment. Mackey's Dictionary traces the origin of the word in such a way that it is destitute of meaning if it does not embrace all uninitiated persons.

The lectures will undoubtedly stir up inquiry, and if a few "lewd fellows of the baser sort," are driven into the lodge as a result of the agitation, the more substantial men will have their eyes opened to the wickedness and the fraud of the institution.

The pecuniary results of the lectures are also encouraging. The contributions secured at the different places are as follows:

	Sub.	Paid.
Jordan's Grove U. P. Chu ch	$ 1.25	$ 1.25
Bethel Ref. Pres. Ch., O., Sparta,	2.25	2.00
Bethel " " N. S., "	3.00	3.00
Sparta U. P. Ch $3 35; note by S. W. McKelsey $15. 0, cash $3.35.		
Sparta Presbyterian Church	2.55	2.05
Union U. P. Chu ch	5.00	5.60
Marlea U P and Ref. Pres. Chs.	19.93	18.43
Tilden U P. Church	4.35	4.35
Coul erville U P. & R f Pres Chs.	20.55	18.05
Oakdale Ref. Pres. & U. P Chs.	15.00	10 00
Old Bethel Ref. Pres. Church 157.00. Paid by notes of H Matthews		$15.00
" J. Matthews		10.00
Joseph Matthews		15.00
John Holmes		10.00
W. G. Holmes		5 00
P P. Boyd		20 00
Wm. Finley		10.00
Wm. Houston		10.00
Jesse Holmes		10.00
		$125.00
Total	$161.81	
Due on subscription	36.75	

The collection at Old Bethel was taken on cards. We have reason to think that about seven dollars were paid on cards that were not marked paid. Mr. Stoddard has therefore, about seven dollars in cash, that in the above account appears to be yet due. To prevent any mistakes I have given credit for none of the subscriptions that were paid lest I should credit the wrong persons. We will correct in settling with the individuals. I believe that the whole subscription at Old Bethel is good—also the unpaid subscriptions at the other places are good, all but two or three dollars.

Rev. P. P. Boyd has asked leave to change his note in amount to $30 and in time to two years at six per cent. Add this to the Old Bethel subscription makes $157, and to the total subscription makes $271.81. Besides this I believe that Mr. Stoddard raised a small amount at a lecture appointed by himself of which I have taken no account.

The expenses charged to our association amount to $20. This taken from $271 81 leaves $257.81 as the offering for the Carpenter building from Randolph and Washington counties. The amount exceeds the conditional pledge made by myself at Dayton by $150. We certainly consider the campaign a success. Mr. Stoddard has made many friends. The next time he comes the way will be open for full meetings from the beginning. The ice is broken. We have really experienced an anti-secret revival.

Yours in the cause,

D. S. Faris.

Masonry Proclaimed from the Housetop.

Stafford, O, Feb. 13, '78.

Editor Cynosure:—Past Master Ronayne visited Stafford, O., and lectured on the religion of Masonry, and worked the three degrees in public. The attendance and interest was far above what had been anticipated. The oldest citizens are confirmed in their views of the bad character of the order, many do not scruple to say they do not see how a man can be a Mason and a Christian. The friends of the cause think a work has been done that will be lasting. The agitation has extended for several miles to other villages. Many have taken a decided stand who were before indifferent. Brother Ronayne is a master workman; may the Lord spare him for much work in this cause. Some members of the order were in attendance, but said nothing publicly. The lodge in this place has received a blow from which it will be hard to recover.

Joseph Markey.

Debate on Secret Societies.

It was held on the night of the 5th in the school-house of District No. 1, three miles southwest from Grant City. The question was stated: "Resolved, that secret societies, such as Freemasons, Oddfellowship etc., are productive of evil and no good." This gave the craftsmen all possible advantage. The leading speaker on the defense failed to come, so it all devolved on a young schoolmaster who is quite a nice flowery speaker. With fact and truth on his side he would do well. Mr. Allee, a well-known citizen of this part of the county, led the way on the affirmative. He made a lengthy speech showing the abomination of the lodge, mostly from an inside standpoint. His opponent in following tried to make the impression that all those horrible statements are without foundation. He said all our proof was from perjured men, and that Morgan who betrayed the Mason family—a wretch under the curse of heaven and earth—was served right. He claimed the decision if he showed an iota of good done by the order. This some us of thought he failed to do. The writer was called on to reply. He tried to answer the stale charge of perjured villians by showing the nullity of Masonic oaths; that the charge of perjury by Masons only proves that they told the truth, and adds to the number of "perjured villians." He tried to show that Satan never deceives men by pure evil or pure falsehood. He takes what is good and true and mixing in falsehood and evil makes a compound that destroys men. As a little leaven leaveneth the whole lump, so the poison has saturated the whole. Not one grain that is purely good can be taken from the mass. Such is inside Masonry. The outside good it seems to do only furnishes bait for this abominable soul trap to catch our young men. They decided against us, but we to let a little light on the 'old handmaid' which we hope will tell in time to come. Yours for the Light,

A. Steddwell.

—*Am. Freeman.*

Correspondence.

A Double Standard.

The whole attention of the country has been arrested, and its business checked, for weeks and weeks, by the discussion in Congress whether the country shall have a double standard of monetary values or not, one gold and the other silver. The effect of the discussion upon the country has already been very great.

But the effect upon our affairs is just nothing at all in comparison with that which arises from having two standards of moral right and wrong in the country, viz. the Christian church and the Masonic lodge. The latter standard is worse than debased coin. It falsifies every relation of life; destroys confidence; corrupts trade; ruins manly character, and places us at a low degree on the scale of nations.

American Citizen.

Masonic Outrages in Algona, Iowa.

Mr. Editor:—I am in possession of a secret. It is this: In speaking and writing to maintain the truth, unless every thought be brought into captivity to the obedience of Christ the lodge will triumph over us. "O that thou hadst hearkened to my commandments, and Israel had known my ways; how soon would I have subdued thine enemies under thee." It is a delicate matter to deal faithfully with the wrongs perpetrated by a sincere man, though his sincerity have its foundation in ignorance. So I confess I feel a spirit of tenderness and pity, in portraying the outrages of Bennett, Mitchell, and Perry Wilkins of Algona. So let me charitably say, I believe at least Rev. B. Mitchell to be a good man, (so far as goodness is consistent with ignorance) as he sincerely believes me to be a perjured Anti-mason. But what kind of goodness and sincerity this is in the last quarter of the ninteenth century; let the Lord be his judge!

The Sabbath before these gentlemen clinched, bruised and throttled me, I with my daughter attended the preaching of Rev. B. Mitchell, at Algona College chapel; and while preaching upon the "Incorruptable seed," by which the soul is regenerated, he too critically attempted to show the difference between this, "The kernel of truth" as he called it, and the Gospel itself. A distinction I believed without a difference. So I undertook to criticize the critic by sending him a letter showing him that "The Gospel is the power of God unto salvation to every one that believeth." After waiting some two days for an answer, I took occasion to call at his door; took his hand, asking him if "I had become his enemy because I had told him the truth?" "O no," said he. "Then if I have not, come down with your wife and take dinner with me." The following Thursday was set and we all ate together like hungry Christians; we sung, and every one of us prayed for a revival in Algona, without the least allusion to the criticism on what was said in the pulpit the previous Sabbath.

But the following Sabbath brought a revival of suffering. In his discourse on Divine revelation, Mitchell took occasion to say, "The Bible is at the foundation of all social systems." "And were it not for the Bible, Masonry would quickly go down." Thus making the Bible chargable with sustaining a vile system as I understood it.

Class meeting was to come off immediately after preaching and B. Mitchell invited us all to stop as usual; or for him perhaps it was unusual. I had been accustomed to attend this church; and though not a formal member of it had frequently spoken in their class meetings. Now all had spoken except Mitchell and myself when the leader invited me to speak. I felt I had reason to speak in high terms of the sermon excepting that which related to Masonry; this I intimated was in my view false; at which the leader struck up singing with the view of singing me down, he being a Mason. I turned to Mitchell, who was near me, addressing him thus: "I ask the opportunity and time to prove that the Bible does not sustain Masonry. And I am right in defending this point, on account of which I am receiving this ill treatment." By this time their singing ceased and I took my seat. Mitchell then arose forbidding any such talk in class meeting, and violently threatened an arrest! These threats were

repeated several times. I told him he could do it if he pleased, or something to that effect; but however it went I should stand by the truth. At which he came to my seat clinching me by the left arm—and calling upon Perry Wilkins to assist in putting me out! I arose, stepped up back on the seat, with my cane in my hand, to get out of their way, forbidding them to lay hands on me. By this time Wilkins had pulled off his coat and rushing upon me, seized me in front tearing my vest, and both pulling me down and out of the pew. Then both of them got upon my back and thrust me toward the door. I made no resistance, telling them if they would not tear my clothes off, I would go out quietly. "Yes," said Mitchell, "we know you will;" and both of them thrust me down stairs to the lower floor. Here I expostulated with them to let me alone until I could get my hat, fur collar, gloves and book, and I would leave quietly. But before I could get on my gloves they rushed upon me the second time, and were running me with such violence through two doors that I thought it expedient to check them by putting my foot against the side of the door. For if I went at that rate it might endanger my life to go thus off the platform. But another on the outside disengaged my foot from the door, and all of them succeeded in bringing me out with violence upon my back. Here they dropped me; Mitchell, however, blustering around threatening to take me off by means of an officer. I arose with my back injured and was putting on my gloves to go home. When the cowardly clan found I would not fight by using my cane about them, Wilkins rushed upon me the third time, seizing me by the throat, thrust me down upon the muddy platform, striking upon my head and left shoulder, he holding me by the throat until my breath and articulation were stopped. But I soon recovered, arose, and went home. About seven weeks have elapsed, during which time I have suffered much pain in my back, left shoulder and arm; quite unfitting me for labor. But through the goodness of God, I am slowly recovering.

One of the physicians of Algona, belonging to the same church, (a Mason) visited me each day for about a week, and repeatedly told me if it had been his case he should have used the cane about them, but urges me with others, "to give them the full extent of the law." But what help is there in the law for a seceding Mason; if the law is mainly administered by Masons, under cut-throat Masonic oaths.

Mr. Editor, I have been a Christian minister in the M. E. church for more than a quarter of a century. I have given, just before coming to Iowa, the last "widow's mite," up to a thousand dollars in one year to sustain Methodist institutions; and is this the renumeration I am to receive in my last days? Never was I treated so brutally even among the Ku-Klux in the South, when receiving their death threats; but calmly working, I had their highest praises before the end of one year. Yours truly, S. RANKS.

NOTE.—Personally neither of the editors of the *Cynosure* are acquainted with Bro. Ranks. He has for several years been known to us and to our readers as a reformed Freemason, and has always, so far as we know, borne a consistent testimony to the truth. The same hellish lodge spirit that has so often attacked our lecturers; that led the master of Byron lodge to use personal violence upon Bro. Stoddard, his neighbor; that could attack in a ruffianly manner a man of grey hairs and meek spirit like Bro. Hinman,—it is not strange that this should lead to the outrage described above. That this attack was actually made is proved from a Masonic and abusive article upon Mr. Ranks in the local paper and the following by his wife and daughter written by their own hands.—ED.

FEB. 13, 1878.

EDITOR CYNOSURE SIR:—I hereby add my testimony to the ill-treatment Mr. Ranks received at the College, Dec. 23, 1877, from Bennett Mitchell the pastor and Perry Wilkins. When Mr. Ranks came home at noon I noticed that he looked pale, and his clothes were dirty. I took the clothes brush to clean them, when he said, "No, let them be awhile." He then told me the circumstances which he has related above to you. The condition his clothes were in, dirty and torn, proved his statement correct, and quite a handful of his whiskers hung loose showing the rough handling he received from P. Wilkins when he choked him. The day after he had bloody discharges from his head. This is Masonic Christianity. I would like to make some comments but I forbear.

Yours for the truth,
MRS. C. N. RANKS.

MR. EDITOR:—I was at church on Sunday Dec. 23d and heard what Mr. Mitchell said in regard to Masonry. I did not stop at class-meeting but I noticed how pale father was, and how his clothes were torn, when he came home. He then told me, in substance, the above facts. He has been lame and unfit for work ever since but is better now.

With respect,
LILLIE RANKS.

INFIDELITY UNMASKED.

OSKALOOSA, Iowa, Feb. 16, '78.

EDITOR CHRISTIAN CYNOSURE:—On last Monday one of our citizens was buried with all the pomp and grandeur used in burying a high Mason. He was an infidel and a scoffer of the true religion, yet one of our prominent men, a Methodist minister, refers to him in the following manner:

"WHEREAS, the asylum of our Commandery has once more been invaded by the death angel, and a valiant and magnanimous Sir Knight called to the rewards that await all who put their trust in the Savior of men, and from a career of great usefulness, depriving Templar Masonry of one of its brightest jewels; while with chastened and submissive hearts we say 'Thy will be done,' we thank our Heavenly Father that he survived so long to teach us, by his exemplary life and his strong convictions of right, justice and mercy, how to live; and that there is in the teachings of our order that which tends to make men good and enables them to die full knightly with their armor on. He served faithfully his years of pilgrimage, but his taper has been extinguished on earth to be relighted in that "House not made with hands, eternal in the heavens," where we hope to meet him through the mercy of our divine Immanuel in that sweet bye and bye."

Signed by one minister, two church members and two atheists. The Masons went marching to the grave, their hearts wrung with grief, smoking cigars and pipes, the band playing and the fire bell tolling. One of the ministers of this place preached on Masonry last Sabbath and showed that from their own books Masonry was a religion, and intended to save men their way, and not by the blood of the Lamb. The *Herald* makes the following comments on the sermon:

"His opposition is infatuation and hatred, the power only lacking to make him an inquisitor" using the rack and stake to punish those who did not believe as he did, and that they did not believe he was a Christian. His name is Rev. R. McAyeal, one of nature's noblemen. Rev. J. P. Stoddard is well acquainted with him. They said the sight of a white bib or long stick acted on him as a red flag did on a mad bull. I am only eighteen years old but my judgment is that Freemasonry is doing more harm here than all other evils combined. I was initiated by Mr. Ronayne, and expect I know as much as the average Mason, having read most all their standard works. H. S. M.

A HELPFUL HANDMAID.

ONTARIO, Knox Co., Ill.

EDITOR CYNOSURE:—I have been an opposer of secret societies ever since I was acquainted with them, and for the last twenty-seven years I have been taking particular notice of their influence in the church. I have heard it stated time and again by the advocates of secret societies that they are benevolent institutions. This I have proved to be false. Then I have heard it is the handmaid of our holy religion. This I believed to be untrue. So it led me to make some observations.

I moved into a town of about 700 inhabitants. There was no secret society there then. The church was in a flourishing condition. There were about sixty members, and conversions were frequent in their prayer-meetings. Soon a Masonic lodge was organized. Next came the Sons of Temperance; then the Good Templars; then the Daughters of Temperance, and last of all the Know Nothings. Now we have a lodge for five nights in the week and if the claims of the friends of secret societies are correct that these orders are auxiliary to religion we certainly may now look for a revival. We will go and visit the church and see how things are moving. We are at the church a little early expecting it would be difficult to get a seat. But imagine our disappointment! We wait for some time and at last there come in about half a dozen old men with about as many old women, and these constitute the prayer-meeting. The preacher finally published that the prayer-meeting would begin at 8 o'clock, as before that hour they had some business in the lodge. So we are led to believe there is something wrong.

Yours for separation,
O. F. SMITH.

OUR MAIL.

H. F. Buffham, Batavia, Mich., writes: "Men are so indifferent in regard to secret societies, until they suffer directly at their hands."

Peter Stiles, Cornell, Ont., writes: "I have good reason to believe that the cause which the *Cynosure* so ably advocates is steadily gaining ground in this vicinity."

Mrs. S. Durkee, Glenwood, Iowa, writes: "I have taken the *Cynosure* from the first, almost, and have distributed all I could, have sent them to different States and places, but I am past doing much more. I can hardly read it now, and do not expect to do that long, but while I live I wish very much to keep posted on a subject that lies so near my heart. To all faithful workers in this good cause, be of good courage, God is on the side of right."

J. W. Baldridge, Sr., Cherry Fork, O, writes: "The most of our people here claim to be opposed to secret societies, but they are entirely indifferent on the subject. If Mr. Stoddard or some other good man will come down we will do the best we can to pay him. I have got the editor of our county paper to publish several articles taken from your paper and some that I have written myself. I hope to do some good in this way."

David E. Dodge, Phillipsville, Pa., writes: "One family in this place has been broken up by a Freemason. Other men might accomplish the same, and perhaps do, but what makes it more aggravating is the fact that other Masons speak approvingly of his conduct. This same disturber of the peace ran for the office of Justice of the Peace at a late election."

R. D. Nichols, Williamstown, Vermont, writes: "I am well pleased with the variety and comprehensiveness of the *Cynosure* in the things that concern the welfare of individuals, nations, and the sources of Christianity. May its standard never be lower nor its contents less nutritious."

Samuel A. Pratt, Worcester, Massachusetts, writes: "There is a good Anti-masonic feeling in this city. All that is wanted is a leading mind; one filled with the Holy Ghost. Such an one would do much good here, or anywhere else. But few of our ministers are in league with the order. None speak openly on the subject for or against the evil. I think it is for want of light on the subject I think Masonry is doing more to destroy the life of those churches containing numerous members of the order, than any other evil that has crept into it, for the reason that the Masons are, or want to be leaders in the church, and that is enough to kill its spiritual growth or usefulness; for as far as my observation goes active Masons are not very spiritually minded. 'For to be carnally minded is death, but to be spiritually minded is life and peace.'"

Chas. W. Kohr, Winfield, Ohio, writes: "I can't understand how any man can claim to be a follower of Christ and

yet adhere to these Christ-denying secret cians. If Freemasonry did n t claim to be a religion there might be some excuse for professors of Christianity joining it, but as it is, it is a shame for a Christian to join the lodge."

Wm. Parkis, Goodrich, Mich., writes:

"I lived six miles from Batavia, New York, at the time they carried off Morgan."

T. B. Galloway, Plainsburgh, Indiana, writes:

"I pray that God may spare E Ronayne long in the work of the Lord, in exposing the abominations of the Masons and in turning them to the Lord."

A Mason in New Orleans, Louisiana, writes:

"Please send me the *Christian Cynosure*. I got one when I was in Chicago last, and after reading it I want it. I have been a Mason for thirteen years, and am anxious to see both sides of this thing. I think I can get a number of my friends to subscribe for your valuable paper, in my estimation."

We hope all Masons will follow the example of this friend. The *Cynosure* is the friend of all candid Masons, striving to show them the error of their ways.

L. Leadbetter, Weston, Massachusetts, writes:

"Let us realize every moment of our stay here on earth, the 'Lord God omnipotent reigneth,' and not one of his purposes can fail."

C. B. Williams, Terryville, Connecticut, writes:

"Last week I called on an Anti-mason, a mile out of the center of Bristol, to learn how the Masons were prospering. He said they were not harmonious at all, and say hard things about and to each other. The lodge is falling to pieces."

C. S. Stowe, Deadwood, Dacotah Ter., writes:

"I find the arch deceiver here in full blast. The church organized here has Masons in its membership."

J. M. Porter, Fullerton, Ill., writes:

"May your efforts be blest and sustained by the great Ruler of the Universe, until the last vestige of Masonry is swept from this glorious land of liberty. I was sixty-six years old the 29th of November last, and as I have lived to see the fall of slavery, my desire is to see the track cleared of a few more of the obstructions so that the car of liberty may sweep triumphantly on to victory."

The Sabbath School.

LESSON X.—March 10, 1878.—HEZEKIAH'S GOOD REIGN.

SCRIPTURE—2 Chron. 29: 1-11. Commit to memory verses 3-6.

1. Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah the daughter of Zachariah.

2. And he did that which was right in the sight of the Lord, according to all that David his father had done.

3. He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.

4. And he brought in the priests and the Levites, and gathered them together in the east street,

5. And said unto them, Hear me, ye Levites; sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.

6. For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him and have turned away their faces from the habitation of the Lord, and turned their backs.

7. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.

8. Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment and to hissing, as ye see with your eyes.

9. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

10. Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.

11. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

GOLDEN TEXT.—"And in every work that he began....he did it with all his heart and prospered." 2 Chron. 31: 21.

Introductory.—A good opportunity is given, in this lesson, for looking at the plan and meaning of the means of grace God gave to his ancient people. Hezekiah, like David, was a true theocratic ruler, maintaining God's authority over the nation.

Outline.—1. Hezekiah's reforms. (1) He began naturally with the temple as the special place of God's worship. (2) He lost no time in the reform. He set to work in the first month of his reign. Life is short, and we should redeem the time. (3) He provided for the continuance of worship by the priests and Levites. (4) He respected God's will in the matter. Right things should be done in right ways. II. The need for his reforms. Our fathers "have trespassed" in neglecting the sanctuary, and "done evil" in actual apostasy.

Practical Teachings.—1. All true amendment begins and proceeds with God. All reforms that leave him out of view are partial and transient.

2. Rulers can call upon the church of God to be faithful in all spiritual duties.

3. The neglect of God's house shows a neglect of God.

4. Observe of Hezekiah, as a model reformer: (1) that he worked in his own plan and office; (2) he enlisted others to work in their places; (3) he owned God's worth and justice throughout; (4) he was very tender in his spirit, using no needless invective; (5) he was thoroughly practical.—*Am. S. S. Union, Advanced Lessons.*

HOME READINGS.

2 Kings 18: 1-12; Ez. 8: 7-18; Jer. 25 9-18; Num. 8: 5-19; Jer. 11: 1-15; Ps. 84: 26-52

LESSON NOTES.—(1.) Abijah: Called also Abi, as Zechariah is called Zachariah (2 Kings 18: 2). (2) Zechariah: A prophet (2 Chron. 26: 5), but not author of the Old Testament book of that name. (3.) Opened the doors: which had been shut by Ahaz. (4.) Brought in: i. e., into the court of the temple. East street: Before the east side of the temple, where its entrance then was. Street: Not a street in our sense, but a court or open place. (5.) Sanctify: Cleanse: make ceremonially holy or clean. Filthiness: Probably the altars and idolatrous things of Ahaz, especially his Damascus altar (2 Kings 16: 10, 11). Holy place: Probably not the sanctuary (Heb. 9: 2), but the priests' court of the temple. (6.) Turned away their faces....turned their backs: In a literal as well as spiritual sense. Worshiping Baal with faces toward the east, while standing on the east side, they would literally bow down with their backs to the sanctuary. See also Ezek. 8: 16, and Jer. 2: 27. For the position of the altar as altered by Ahaz, see 2 Kings 16: 12-16 Habitation of the Lord: First, the temple; Second, the holy of holies; Third, the mercy-seat between the cherubim. (7.) Porch, lamps, burnt offerings: See Ex. 25; 39; 27: 20; 30: 7, 8. (8.) Trouble: Commotion. The rest of v. 8, with v. 9, a fulfillment of Deut. 28: 33, 37, etc. (10.) A covenant: See chap. 15: 2, and 2 Kings 18: 5, 6. (11.) Be not negligent: Or, sin not through inadvertence. Burn incense: Or, offer sacrifice.

PROMPTINGS TO FURTHER STUDY—What other king or kings called Judah to a renewed covenant with the Lord? To what human influence may we ascribe the good impulses of Hezekiah? Under what nation were any of the people of Judah at this time "in captivity"? How long did the improved religious state of Judah continue after the time of Hezekiah?—*S. S Times Quarterly.*

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 28, 1878

"WHY SO MUCH SMOKE IF NO FIRE?"

"If President Blanchard has not sinned why is he so bitterly and persistently denounced and condemned, and that by some held to be good men." I answer, though unfit to be compared with the holy dead, the charges made against me are the very ones made against them, and they are equally false.

Jan. 1, 1745, good (?) ministers, pastors of the churches in Lexington, Weston, Newton, Cambridge, Waltham, Watertown, Medford and Bedford, Mass., met at Cambridge, Mass., and VOTED, "That they would not invite the said gentleman, [viz. George Whitefield] into their pulpits."

The year previous, Dec. 28, 1744, the Faculty of Harvard College had voted to condemn Whitefield for: 1st. "*enthusiasm*;" 2nd, as "*a slanderous man;* 3rd, "*a deluder of the people.*" And they say: "Is it possible that we should not look upon him as the blamable cause of all the quarrels on account of religion which the churches are now engaged in?"

Twenty years later, Aug. 22, 1768: "The President and Fellows of Harvard College" VOTED, "That the thanks of the Corporation be given to the Rev. Mr. Whitefield." Whitefield's name and memory are now universally revered; the wood of his pulpit was shown as a relic to thousands at the Centennial; and men make pilgrimages to see his remains under a church in Newburyport, Mass., in the same State where he was voted a slanderer by the pastors of the leading churches.

The thing that embittered a portion of the ministry of that day against him was, that he took strong ground with Jonathan Edwards and the Tennants of New Jersey, against an "unregenerate" ministry, and insisted on church reform.

The pious, and at the same time, popular Cowper, thus pictures the life of Whitefield:

"Leseonomus, (beneath well-sounding Greek,
I clear a name a poet must not speak;)
Stood pilloried on infamy's high stage,
And bore the pelting storm of half an age;
The very butt of slander and the blot
For every shaft that malice ever shot.
The man that mentioned him at once dismissed
All mercy from his lips and sneered and hissed.
His crimes were such as Sodom never knew,
And perjury stood up to swear all true;
His aim was mischief, and his zeal pretense,
His speech rebellion against common sense;
A knave when tried by honesty's plain rule,
And when by that of reason, a mere fool;
The world's best comfort was, his doom was passed,
He when he might, he must be damned at last.
Now, Truth, perform thine office: waft aside
The curtain drawn by prejudice and pride;
Reveal (the man is dead) to wondering eyes
This more than monster in his proper guise.
He loved the world that hated him; the tear
That dropt upon his Bible, was sincere:
Assailed by scandal and the tongue of strife,
His only answer was, a blameless life;
And he that forged and he that threw the dart
Had each a brother's interest in his heart.
Paul's love of Christ and steadiness unbribed,
Were copied close in him, and well transcribed;
Like him he labored, and like him, content
To bear it, suffered shame where'er he went.
Blush, Calumny, and write upon his tomb,
If honest Eulogy can spare the room,
Thy deep repentance of thy thousand lies,
Which, aimed at him, have pierced the offended skies;
And say, Blot out my sin, confessed, deplored,
Against thine image in thy saint, O LORD!"

The discussion of the secret society question is now nearing the point when it will characterize and control the piety and politics of this country. The churches will not discipline and cast out the lodges with their blasphemies, oaths, and idolatries; and the lodges are beginning, as the slaveholders did, to discipline the churches. Some of us may suffer, some perhaps fall as did Lovejoy, Torrey, Van Zant and others slain by the slave power, but the final result is sure.

We read in D'Aubigne that Luther's friends entreated him with tears: "Do not bring disgrace upon your order." And when the public began to be aroused, and the discussion grew hot, the bishops, who had before loudly blamed the abuse of indulgences, seeing them at last attacked, had not failed to discover, as is always the case, that the attack was unseasonable. The greater part of the reformer's friends were alarmed. Every one shrunk back. *D'Aubigne p. 262.*

There is now the same crisis in the movement of God against the dragon dens and worships which not only curse this country, but extend around the globe. The attack on us at Wheaton is but the skirmish of the picket guards before the battle-day of Armageddon. Does any one suppose that the millions on millions paid annually into the coffers of secret societies, can be diverted to holy and just uses without arousing the wrath, and exciting the rage of the lodge-leaders, who are living in luxury and lust on these revenues, to borrow Gov. Seward's words, so "fabulously vast?" Did ever a false worship which had money and power, fall without a struggle?

True, many who have stood aloof from and who now oppose, not Wheaton College, (they want that) but its administration, are opposed to Masonry; but, like the friends of Luther, they assume that he who attacks the lodge must be wrong, and so attacks not the lodge, but him who assial, it. We read (*D'Abig. 1. 256*) of Luther, "At Erfurth, (among his friends) he was accused of violence and pride in the manner in which he condemned the opinions of others; a reproach to which those persons are exposed who have that strength of conviction which is produced by the word of God." He was also "reproached with haste and levity." "They require modesty in me," replied Luther, "and they themselves trample it under foot in the judgment they pass on me."

One thing these agitations are making apparant to all, viz., that those who are willing to live in "fellowship with the unfruitful works of darkness," will ultimately persecute and malign those who are not. And the time is near, and rapidly approaching, when every man, with an American heart in his bosom, must choose between American principles and those of the lodge.

THE RIGHT OF INSPECTION.

Every civil government assumes and exercises the right to inquire into all institutions and organizations that exist under its jurisdiction. Such right is essential to the existence of the government, and in this country is constantly exercised, not only with reference to banking and insurance companies, but also as to the character and practical influence of the Ku-Klux Klan, Freemasonry, etc. The legislatures of Rhode Island, Connecticut and Pennsylvania all summoned before them members of the Masonic order and required of them to testify concerning Masonry; and the well known facts were elicited and confirmed.

It is true that many of the leading Masons of Pennsylvania refused to be sworn or to give any evidence, claiming that they were not bound to criminate or disgrace themselves, but others did testify and no Mason of character ever dared to deny the right of the government to make any inquiry demanded by the public safety. And yet Freemasonry assumes that no such right exists and that the right of Masons to keep all their doings secret is sacred and inviolable. It is one of the landmarks of Masonry that its secrets can never be revealed. Webb says, "The covenant of the Mason is irrevocable. No law of the land can annul it. No anathema of the church can affect it."

So powerful has been the influence of the secret orders in miseducating the popular mind that it has come to be quite generally conceded that these secret orders have the right to conceal whatever they choose, and that no government has any right to make any investigation. It is with Masonry as it was with slavery; the rights of the slaveholder were held to be paramount to the rights of the slave but also to the liberties of the people. It was only when slavery sought the life of the nation that the illusion as to these supposed rights was dispelled. So too when Freemasonry has clearly shown its character—as in the Morgan tragedy—all such conception of rights was suddenly dissipated.

But the danger to the public welfare is because of the concealment. It is the insidious foe that is to be dreaded. To be fore-warned is to be fore-armed, and to maintain this right of inspection is essential to the liberties of the people. If all organizations in our country were open to public inspection they would either be speedily abolished or else brought into conformity to an advanced public sentiment.

To secure this right, while at the same time we interfere with no legitimate object, is a prime necessity for the protection of public morals and of civil equality. To this end we need an enactment by the legislatures of the several States to the following effect:

Be it enacted by the legislature of ——— that all organizations or associations for religious or secular purposes, including all trades unions and so-called benevolent fraternities, shall on or before the first day of ——— deposit with the clerk of the court having jurisdiction in such district a copy of its constitution, laws, obligations, penalties and modes of recognition, and that any organization or society heretofore or hereafter organized which shall fail to deposit such statement or that shall change any such laws, obligations or ceremonies without first giving due notice thereof, shall be deemed guilty of a misdemeanor and punished with fine and imprisonment, to which penalty all its members shall be equally liable. And, be it further enacted, that such statement of laws etc., shall be always open to the inspection of the authorities and the public and that all the secret organizations heretofore existing are hereby declared to be open to governmental and public inspection.

MR. PENTECOST THE EVANGELIST.

Another prominent evangelist may be placed on the honored roll of those who have "come out" from the darkness of the lodge as witnesses for the truth as it is in Christ. Friend Collins of Windsor, Conn., writes that Rev. George F. Pentecost, who lately left Warren Ave. Baptist church, Boston, to undertake the work of an evangelist in connection with Mr. Moody, was preaching in Hartford week before last. In the course of the sermon he made a reference to the secret orders, and in connection said it was once his misfortune to have joined the Freemasons, then looking around upon the male choir he said he would not say what he was about to, but would give his testimony. About twelve years ago he thanked God he was brought out of the lodge, and he asked forgiveness of heaven for ever joining such an organization.

This wonderful testimony created an unusual excitement in the large choir and congregation who were sitting in the same seats where scarcely two weeks before Mr. Moody had warned Christians to separate themselves from this iniquity.

The Hartford papers which had printed Mr. Moody's discourse could not endure to print so pointed a testimony from an ex-Mason. Mr. Pentecost's remarks were greatly abbreviated in the report, and the expressions noted above were entirely omitted either from the consternation of the reporter at such remarks or from more prudential and Masonic reasons.

The value of such instruction cannot be overestimated. It is not

dropped upon consciences hardened by debate, but falls when souls are made tender by the presence of the Holy Ghost, and more often doubtless than we have dared hope, it is sealed for eternal glory.

The Tract Work.

We are glad to see that the importance of this work seems more highly appreciated than ever before. Larger receipts for the Free Tract Fund and the growing demand for Tracts has encouraged the publishers to print them in larger quantities, and to greatly reduce the price of them. (See 15th page).

Heretofore for want of funds many very important Conventions in the interest of our reform have been unsupplied with Tracts. We hope that when the strain to secure the Publishing House Fund is over, the receipts for the Tract Work may be ample to supply every tract distributer as well as every public meeting in the interest of our reform.

—As appears from a notice on the first page friends in Iowa have engaged Rev. E. Mathews for a series of lectures in Iowa. Bro. M. asks the prayers of all God's people for a blessing on his efforts.

—Rev. H. H. Hinman expects to return to Wheaton this week, and will probably proceed directly to Kansas to meet the State and Central Associations.

—Secretary Stoddard found it impracticable to visit that State. He returned from southern Illinois last Wednesday to meet a committee of business men friendly to the reform, selected by himself and Mr. Carpenter to examine the notes and other assets of the Publishing House Fund, preparatory to the final adjustment.

—Rev. R. Faurot, late of Kendallville, Ind., has removed to St. Louis, Mich., where he may be addressed. He is ready to lecture wherever suitable arrangements can be made.

—T. L. Breckenridge, a high Mason of Joliet, and active in persecuting any who were openly opposed to the order, once called Mr. Hinman, our lecturer, a liar from the Baptist pulpit in which he preached. Last week he was sent to the county jail for three months under the State law regarding habitual drunkards. A friend at our elbow suggests as a title for his biography, "From the Pulpit to the Prison through the Masonic Lodge."

—Dr. Cook has been speaking to full houses in Wayne county, Ind., and has stirred up the secret society question from the bottom. He is arranging to assist Past Master Ronayne in Lima on the 18th, 19th and 20th of March.

—Philo Elzea of Elgin, Ill., writes to the *Wesleyan* of lectures in Kane, Kendall and Grundy counties in this State. He reports the Masonic lodge of Blackberry dead and buried, a family living in the lodge room and the lodge trinkets lying amid the debris of a paint shop. He says of the Masonic attack on Wheaton College: "The story of President Blanchard's stealing is magnified to six thousand dollars out here and I meet it by giving the truth, and showing the people that lies are all the stock in trade that secretists have."

—The latter is this week again on the old historic ground of Batavia, N. Y. Morgan's body, like John Brown's, lies a-mouldering in the grave but his soul is marching on.

Freemasonry Shows its Colors.

The Popes who, one after the other, have denounced Freemasonry and warned the people against all association with it, have based their denunciations upon the fact that the spirit of Freemasonry was an atheistic spirit; that the sect was not only anti-Christian, but anti-deistic. The adherents of the sect here and in Great Britain have hitherto denied the truth of these accusations, but they will be able to deny them no longer. The highest degree of Freemasonry is that which is known in the jargon of the sect as "the thirty-third and last degree." Its members are the chosen of the whole flock—they are the ones who have been initiated into the last mysteries of the sect. Three years ago, at Lausanne, a convocation, or as they phrased it, "a convent," of the members of this degree throughout all the world was called. At this meeting the members resolved that the time had arrived when the pretence that Freemasonry was a religious institution should be cast aside; when its hostility to God should be openly proclaimed, and its subserviency to Satan should be announced. So it was ordered, by a unanimous vote, that the formula in the constitutions of the sect which hitherto had been used to express an acknowledgement of the existence of God, should be expunged, and that in its place there should be a statement to the effect that Freemasonry recognized only the existence of "a supreme principle." The American members of the thirty-third degree, who had declined to be represented at the convocation, made afterwards, a protest against this declaration; the English and Irish representatives also remonstrated against it. But it was understood that no action would be taken until it were seen whether the subordinate bodies of Freemasons in various countries would obey the edict of the thirty-third degree.

In South America, Mexico, Central America and Cuba they obeyed it without hesitation. In these countries all the Freemasons are most probably ardent atheists, and they jumped at this chance of abolishing God. In France matters went more slowly—there, no doubt, in the Masonic lodges were some Protestants who believed in the existence of God, and some religious Jews. But the thirty-third degree was too powerful to be disobeyed, and not long ago the Grand Orient of France, the Supreme Masonic body, in France, obeyed the edict and struck out from their constitutions the words expressing belief in the existence of God and the immortality of the soul. On the news of this act reaching the Irish Grand Lodge, it passed a resolution protesting against the act; and the other day the Earl of Carnarvon, the Pro-Grand Master of the English Freemasons, at a special meeting of all the English Grand Lodge members, asked for and obtained the appointment of a committee to consider "a change which has affected the whole Masonic body throughout the world."

We rejoice that the true spirit of Freemasonry—the satanic spirit—has thus been compelled to disclose itself. That the edict of the thirty-third degree will ere long be obeyed here, and in Great Britian, as it has been in France and South and Central America, there can be little doubt. The religious men who have still remained in connection with Masonic bodies must then leave them, or else give up their religion. The Popes knew what they were about when they denounced Freemasonry as an engine of Satan—he, indeed, is the sovereign Grand Master of the sect.—*Catholic Review.*

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

Bide a wee and Dinna Fret.

Is the road very dreary?
Patience yet!
Rest will be sweeter if thou art aweary,
And after night cometh the morning cheery,
Then bide a wee and dinna fret.

The clouds have silver lining,
Don't forget;
And though he's hidden, still the sun is shining;
Courage! Instead of tears and vain repining,
Just bide a wee, and dinna fret.

With toil and cares unending
Art beset?
Bethink thee, how the storms from heaven descending
Snap the stiff oak, but spare the willow bending,
And bide a wee, and dinna fret.

Grief sharper sting doth borrow
From regret;
But yesterday is gone, and shall its sorrow
Unfit us for the present and the morrow?
Nay; bide a wee, and dinna fret.

An over-anxious brooding
Doth beget
A host of fears and fantasies deluding;
Then, brother, lest these torments be intruding,
Just bide a wee, and dinna fret.

—Selected

Inspiration of Revelation.

Will you remember that the configuration of New England is the same at midnight and at noon? It is my fortune to be a flying scout, or a kind of outlook committee for my learned brethren here, and I carry a guide book to this delicious nook of the round world; but what if I should lose that volume? Would not the Merrimac continue to be the most industrious river within your borders, the Connecticut the most majestic, the White Hills and the Green Mountains the most stately of your elevations? Would there be any gleaming shore on your coast, where the Atlantic surge plays through the reeds, that would change its outline at all by day or by night because of the loss of my guide book? Would not north and south, east and west be just the same? Inspiration gives us a guide book; it does not create the landscape. Our human reason compared with inspiration, is as starlight contrasted with the sunlight; but the landscape of our relations to God is just the same, whether it be illumined or left in obscurity. We might trace out by starlight much of the map. The sun of inspiration arises, and we know the Merrimac and Connecticut as never before; but the sun did not create the Merrimac or the Connecticut. On all our shores the orb of day shows to the eye the distinction between rock and wave; but it does not create that distinction, which we not dimly knew before by the noises in the dark, and by the wrecks!

There is a soul; and there is a God; and, since law is universal, there must be conditions of harmony between the soul and God: since the soul is made on a plan, there must be natural conditions of its peace, both with itself and with God; and these conditions are not altered by being revealed. Newton did not make the law of gravitation by discovering it, did he? The Bible does not create, it reveals the nature of things. As long as it remains true that there is a best way to live, it will be best to live the best way, and religion is very evidently safe, whether the Bible stands or falls.—*Joseph Cook.*

Romanism in Canada.

"You are aware that Lower Canada is a popish country. I have seen popery more triumphant and less disguised here than ever I saw it in Ireland." I came across this sentence yesterday in reading the Memoir of Rev. William Arnot, and it explains one of the glimpses I got in Lower Canada.

To begin with, it was a surprise to me to learn that Romanism is, without a figure, the established church, or, to speak more accurately, an established church. All Protestant churches, including the Episcopal, are dependent on the voluntary contributions of their respective adherents. The Roman Catholic church alone has the power of laying tithes and collecting them by legal measures. Of course it levies them only upon the members of the Roman Catholic communion. "What, then," said I to my informant, a Protestant clergyman of many years' standing in Quebec, "is to prevent any Romanist who objects to the tax from withdrawing from the communion and so escaping the burden?" "In law, nothing," was the reply. "It is his undoubted right so to do. But the church at once excommunicates him; and excommunication forbids any of the faithful from having any social or business relations with him. No Romanist can buy of him or sell to him under pain of a similar sentence. Liberty means starvation. The consequence is that when a Romanist is converted he never remains here. When he leaves the church he leaves Lower Canada." The law that confers this exceptional privilege upon the Romish church is a relic of the old French administration, which the English government guaranteed never to disturb, when, in 1763, Canada was ceded by the French to the British government.

The effect of Romanism on education is very apparent. The schools are ecclesiastically divided; they are either distinctively Protestant or Roman Catholic. As a result, the French schools remain French; the teachers are French; the language spoken and taught is French. The first consequence is that the nationalities are almost as distinct to-day in Quebec, if not in Montreal, as they were a hundred years ago. The public notices are all printed in both languages. The signs are often duplicated. We met again and again in the streets persons who, to our inquiry for guidance, shook their heads with a "*Ne comprend pas.*" There are French quarters, Irish quarters, English quarters, in both cities. There are French, Irish and English churches, and I am told that there is very little social intermingling. That homogeneity which is at once the glory and the safety of America is due to our public schools; if not purposely it is quite as effectually prevented by the ecclesiastical school system in Lower Canada.

A glimpse of the educational methods of Lower Canada makes me recall Victor Hugo's satirical address to the priesthood: "You claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim; it is the liberty of *not* teaching." This is just the liberty which apparently the church exercises in Lower Canada. I asked one cabriolet-driver in Quebec about schools. He replied that there were no free schools. I doubted somewhat the trustworthiness of the information and asked the Protestant clergyman, who volunteered kindly to serve me as a guide in a pedestrian tour about the city. I was surprised to find that he could not tell me whether the schools were really free or not; he thought there was a small fee. Finally, my perplexity became hopeless when I applied in Montreal to Dr. Dawson, himself one of the Board of Education, and then just returned from a meeting of the Board in Quebec, and he replied with a good-naturned smile that the school system of Quebec was in such a tangle that it was hard to tell whether the law provided for free schools or not. He tried to unravel the tangle for me, but my time and his was short, and I despaired of comprehending it without greater study than the subject was worth or time allowed. One fact all testimony corroborated: neither in Montreal nor in Quebec are the French Canadian children gathered into primary schools to any considerable extent. In every village that I passed the great stone church was the most prominent feature in the landscape; in none was a school house discoverable without a local guide to find it out. In a day's riding and walking through Quebec I did not happen on what appeared like a ward school. There was Laval University; there was the Normal School both under Roman Catholic control; but the primary schools hid their light under a bushel. In Montreal the schools are more considerable. But in the Roman Catholic schools, where the *Chretien Freres* are the teachers and the Catechism is the curriculum, the demand for expenditure is so little that the church has been oppressed with its share of the school fund, and has just put a large proportion of it into a magnificent building for a "business college." Meanwhile the French children are growing up not knowing how to speak the English language or how to read, or, I may almost say to speak, their own. For Canadian French is a patois hardly comprehensible to a Frenchman, and if I mistake not, absolutely without a literature. It ought, however, to be added that the Protestants have been spurred to activity by the needs of the community; that in Montreal the Protestant schools are vigorous and even flourishing; and that there are no better public schools in the world than in Toronto, though that is in Upper Canada.—*Lyman Abbott in the Christian Union.*

Washington's only Sister.

Mrs. Betty Lewis, Washington's only sister, is described, in *Scribner* for February, as a woman of many virtues, and well beloved of her famous brother. In the future, however, she is more likely to be celebrated for her spelling than for anything else. We quote the following letter from the *Scribner* article:

July 5th, 1796.

My Dear Brother: I receiv'd your Letters of 26th and 29th of June, the day after I wrote to you I was attack with the ague and fever which has lasted ever since I had never been clear of a fever since; I Expected your comeing threw Baltemore that you would ascertain Mr. Parkes fortune thoe I beleive he would not tell anything fals on the Occation, Harriot's Brother Wrote her a letter from Baltemore and likewise one to Mr. Parks congratulateing them on there Intended Union which he sayes he makes no dout will be a very happy one, Lawrence was here at the time that Mr. Parks firs spoke to Harriot on the subject and I beg'd of him to make all the inquire he could but never hard from him until the letter I have mention'd here and concluded from that he had Inquired and was well Pleas'd, when Mr. Parks ask'd my consent I told him I had nothing to say to it that you ware the Person to be appli'd to, I have never concern'd myself with it I think Harriot is Old Enougf now to make choice for herself, and if thay are not happy I believe it will be her one falt, he bars the Best caracter of any young Person that I know.

I now my Dear Brother have to thank you for your good intention of sending me a mule if you had any to spear, but had no write to Expect you to Disfirnish yourself,

I am mutch obliged to you for your invitasion to Mount Vernon but it is utterly out of my Power to get up, I believe I wrote to you last fall that I had but two old Horses and in Tenn [*word left out*] from that my stable was broken open and the best of them carri'd of and from that day to this I have not har'd a word of him that was the forth charriot Hors that I lost in Fredericks you may Beleive I had no great Parsiallity for the Place, Harriot is Better and is gone to the forth of July in Town but I think she looks badly.

My Love to you and my sister

Washington concludes me your
Affectionate sister
BETTY LEWIS.

P. S.—I fear you will hardly make out this as I have a violent Headake and a horrid caugh—I believe Harriot is distressed to know how she is to be Provided with things for a Weding Dress.

This was probably the aged sister's last letter to her brother; for she entered into rest early in March, 1797. Her portrait, taken in her youth, represents her as a tall, handsome woman, with brown hair and eyes—her head held proudly erect and her full lips firmly, almost haughtily, compressed, as if she had just issued some positive command to her army of tall sons.—*Ex.*

Children's Corner.

LITTLE WIGGLE.

Cuddle and kiss, little baby;
Hug me and love me, my sweet;
Dance up and down like a lady;
Clap hands and swing your pink feet.

Open your jewel-box, darling;
Show all your pearls with one smile;
Now, with an all-over wriggle,
Creep on the carpet awhile.

Then back again in a minute,
Climb to your place on my knee;
Creep-a-mouse, creep-a-mouse baby,
Where can that little mouse be?

Lay your small head on my shoulder,
Take a good pull at my hair,
And like the fly on the paper,
Crawl down the back of my chair.

Never at rest for an instant,
Rolling and capering so;
Sweetest, best rogue of a baby,
When do you manage to grow?
—The Five Points Record.

BOYS AND THE BOTTLE.

A friend gave me lately the experience of a skillful professional man, in about the following words: "My early practice," said the doctor, "was successful, and I soon attained an enviable position. I married a lovely girl; two children were born to us, and my domestic happiness was complete. But I was invited often to sociable parties where wine was freely circulated, and I soon became a slave to its power. Before I was aware of it I was a drunkard. My noble wife never forsook me, never taunted me with a bitter word, never ceased to pray for my reformation. We became wretchedly poor, so poor that my family were pinched for daily bread.

"One beautiful Sabbath my wife went to church, and left me lying on a lounge sleeping off my previous night's debauch. I was aroused by hearing something fall heavily on the floor. I opened my eyes and saw my little boy of six years old. tumbling upon the carpet. His older brother said to him, 'Now get up and fall again. That's the way papa does, let's play we are *drunk!*' I watched the child as he personated my beastly movements in a way that would have done credit to an actor! I arose, and left the house, groaning in agony and remorse. I walked off miles into the country—thinking of my abominable sin and the example I was setting before my children. I solemnly resolved that with God's help I would quit my cups, and *I did*. No lecture I ever heard from Mr. Gough moved my soul like the spectacle of 'playing drunk as papa does.' I never pass a day without thanking my God for giving me a praying wife, and bestowing grace sufficient to conquer my detestable sin of the bottle. Madam! if you have a son, keep him if you can, from ever touching a glass of wine."

JOHNNY'S OWN WAY.

Johnny wanted very much to "help" his mother bake pies one morning. So she gave him a piece of dough, the cover of a starch-box for a pastry-board, and a clothes-pin for a rolling-pin. When he had rolled so hard that his face was very red, he put his little pie on the stove hearth to bake; and then he saw the pretty, soft steam puffing out of the kettle. He tried to catch it in his hand, but it flew away. Then he put his fingers near the nose of the kettle. His mother saw him, and cried, "O Johnny, take care, or you'll burn your fingers, my dear!"

"Steam can't burn!" cried wise Johnny; "only fire burns."

"You must not try it. Believe me, it will burn you. Do stop, Johnny!"

"Oh, dear," cried Johnny, "why can't I have my own way, thometimes? I do like my own way! When I'm a big man I mean to thand and poke my forefinger in the tea-kettle all day, thome time, and have my own way, and—"

Poor Johnny did not wait till he was a big man to do this; a scream of pain told that he had had his own way already.

The dear little white fingers were sadly burned, and for hours Johnny screamed and jumped so that his mother could hardly hold him on her lap.

"Oh! oh! oh! what shall I do? Oh, dear mamma, I'll never have my own way again ath long ath I live! When I'm a great man I'll never put my fingers in the tea-kettle. Oh, dear, dear, dear!"

Take care, little folks, how you take your own way; there are worse foes in the world than Johnny's steam. Your parents are wiser than you, and they love you too well to deny you any harmless pleasure.—*Watchman.*

A ROYAL DINNER.

Readers of Roman history have been astonished at the magnificent wastefulness of the suppers given by those who seemed to live to eat. But the kings of ancient Mexico rivalled, if they did not excel, in their prodigal feasts the repasts of the richest Roman epicure. Montezuma II. was encompassed by a cloud of attendants. Six hundred noblemen passed the day at his court, speaking always in low tones, and careful to make no noise within the limits of the palace. The king dined alone, and the number of dishes served for him at each meal are estimated at from three hundred to three thousand. Mr. H. H. Bancroft, in a work upon the civilized native races of the Pacific region, gives this description of the royal dinner:

The king took his meals alone, in one of the largest halls of the palace. If the weather was cold, a fire was kindled with a kind of charcoal made of the bark of trees, which emitted no smoke, but threw out a delicious perfume; and that his Majesty might suffer no inconvenience from the heat, a screen ornamented with gold, and carved with figures of the idols, was placed between his person and the fire.

He was seated upon a low, leather cushion, upon which were thrown various sott skins, and his table was of similar description, except that it was larger and rather higher, and was covered with white cotton cloths of the finest ware of Cholula, and many of the goblets were of gold and silver, or fashioned of beautiful shells.

He is said to have possessed a complete service of solid gold, but as it was considered below a king's dignity to use any thing at the table twice, Montezuma, with all his extravagance, was obliged to keep this costly dinner-set in the temple. The bill-of-fare comprised everything edible of fish, flesh and fowl that could be procured in the empire, or imported from beyond it.

Relays of couriers were employed in bringing delicacies from afar, and as the royal table was every day supplied with fresh fish brought without the aids of ice and air-tight packing, from a sea-coast more than a hundred miles distant, by a road passing chiefly through a tropical climate, we may form some idea of the speed with which these couriers traveled.

There were cunning cooks among the Aztecs, and at these extravagant meals there was almost as much variety in the cooking as in the matter cooked. Sahagun gives a most formidable list of roast, stewed and boiled dishes of meat, fish and poultry, seasoned with many kinds of herbs, of which, however, the most frequently mentioned is chile. He further describes many kinds of bread, all bearing more or less close resemblance to the modern Mexican tortilla, and all most tremendously named. Imagine, for instance, when one wished for a piece of bread, having to ask one's neighbor to be good enough to pass the totauquitlaxcallillaquelpacholli; then there were tamales of all kinds, and many other curious messes, such as frog-spawn and stewed ants cooked with chile; but more loathsome to us than even such as these, and strangest of all the strange compounds that went to make up the royal carte, was one highly savored, and probably savory-smelling dish, so exquisitely prepared that its principal ingredient was completely disguised, yet that ingredient was nothing else than human flesh.

Home and Farm.

ESTIMATING NET WEIGHTS.—A correspondent requests information as to how he can arrive at the true net weights of hogs, after the gross weights have been ascertained. We know of no means by which the net weights can be more than approximately ascertained. Many of our city packers with whom we have conversed on the subject tell us, that the results of various formulas vary very widely; and even when no other disturbing elements occur, are largely affected by the time which has elapsed since the swine were fed and watered, and especially by the circumstance of having been subjected to long confinement, sufficient to induce great thirst and hunger, and prompt them to gorge themselves with food and water. However, there is a rule which will give approximate results, though, we infer, scarcely near enough to buy and sell by, and we therefore give it without vouching for its correctness. Perhaps some of our readers will subject it to a practical test and give us the results:

For the first 100 lbs. deduct 25 for gross; for the second 100 lbs. deduct 12½; for the third 100 lbs. deduct 6¼; all over the third hundred is net. The net weight of a hog 100 gross is 75 lbs.; a hog of 150 gross will net 118¾; or 250 gross, 209¾ net, and a hog the gross weight of which is 300 lbs., will net 256¼ lbs. From the gross weight of a hog that goes over 300, 43¾ lbs. only is deducted, even if the weight should be 400.—*National Live Stock Journal.*

WHY WE SHOULD WEAR BEARDS.—There are more solid inducements for wearing the beard than the mere improvement of a man's personal appearance and the cultivation of such an aid to the every-day diplomacy of life. The hair of the moustache not only absorbs the moisture and miasma of the fogs, but it strains the air from dust and the soot of our great, smoky cities. It acts also in the most scientific manner, by taking heat from the warm breath as it leaves the chest, and supplying it to the cold air taken in. It is not only a respirator, but with a beard entire we are supplied with a comforter as well, and these are never left at home like the umbrella and all such appliances when they are wanted. Moffatt and Livingstone, the explorers, and many other travelers, say that at night no wrapper can equal the beard. A remarkable fact is, too, that the beard, like the hair of the head, protects against the heat of the sun, it acts as the thatch does to the ice-house, but, more than this, it becomes moist with perspiration, and then by evaporation, cools the skin.

A man who accepts this protection of nature may face the rudest storm and the hardest winter. He may go from the hottest room into the coldest air without dread; and we verily believe he might sleep in a morass with impunity; at least, his chance of escaping the terrible fever would be better than his beardless companions.—*American Artisan.*

PURE COLD AIR.—Don't be afraid to go out of doors because it is a little colder than usual. The cold air will not hurt you if you are properly protected, and exercise enough to keep the circulation alive. On the contrary it will do you good; it will purify your blood, it will strengthen your lungs, it will improve your digestion, it will afford a natural, healthful stimulus to your torpid circulation, and strengthen and energize your whole system. The injury which often results from going into a cold atmosphere is occasioned by a lack of protection to some part of the body, exposure to strong drafts, or from breathing through the mouth. Avoid these, and you are safe.

Don't be afraid to sleep in a cold room at night with the window open. Cold air, if pure, will not hurt you at night any more than in the day, if you are protected by sufficient clothing and by breathing through the nostrils. If you do not breathe thus, acquire the habit as soon as possible.

If you wish to be subject to colds, coughs and fevers, shut yourself in close, hot rooms day and night. If you wish to be free from their companionship, always have plenty of pure air to breathe, night and day, take daily out-door exercise regardless of the weather, except as to protection, and eat, drink and bathe as a Christian should.—*Good Health.*

The Wheaton Ex-parte Council.

To the Churches of Illinois:

We have carefully considered the testimony and conclusions of the *ex-parte* council and desire respectfully to be heard in reference thereto.

The council was called by persons feeling aggrieved by certain acts of the First Church of Christ in Wheaton. We considered it proper for the council to consider the ground of such grievances and, if real, advise us. Such advice would have been respectfully considered.

But, to our surprise, the council was asked to *try* cases concerning which it had only partial testimony. We find that the council did try three such cases, with only one party to the trial present; that, after hearing partial testimony, judgments were passed; that these are pronounced in council's preamble "impartial." We find furthermore from facts rehearsed in council's verdict, that it was imposed upon and misled by partial exaggerated or false testimony and that some of its conclusions indicate prejudice.

In view of these facts we are compelled to say:

1. That the council, being *ex parte*, exceeded its prerogative in pretending to try cases and pass impartial judgments thereon, which, by the nature of the council, it was wholly incompetent to do.

2. That the council was grossly imposed upon and misled by partial, exaggerated and untruthful testimony, and therefore its judgments, based thereon, are utterly without value.

3. That some of its conclusions show a degree of prejudice which destroys their force.

The First Church of Christ, after being greatly disturbed for a year by sins growing out of a so-called "citizens' movement" to change the College administration, took action to restore peace by discipline. Persons feeling aggrieved complained and asked for mutual councils. The church declined by large majority votes, feeling that the differences were *fundamental* and not *accidental* The majority desired to adjust differences and conceded to the minority the right to call an *ex parte* council if unfairly dealt with. The council being called, three subjects of church action were submitted.

It was clearly within the province of an *ex-parte* council to examine the ground of grievances and give an opinion and advice thereon. It was clearly the council's province to hear the excommunicated brother's reasons for feeling injured and give its opinion and advice. But it was manifestly beyond their power to judge from one-sided evidence, in absence of the prosecutor, whether the brother was guilty or innocent. They could be of opinion that his trial before the church was unfair, but they could not know he was innocent. To assume this was to violate Congregationalism, reason and Scripture, to give currency to conclusions which may utterly belie facts and thus comfort a guilty man in his sins and perpetuate the injuries he has inflicted.

Again, it was the council's privilege to ascertain whether the church duly considered Mr. Webster's charges against President Blanchard and to decide whether, *in its opinion*, the acquittal of President Blanchard could possibly injure Mr. Webster, unless the loss of revenge is injury. But it was manifestly a clear usurpation of authority to try President Blanchard while not present to defend himself. Such a trial is not within the intent of an *ex-parte* council and does not merit the regard of fair-minded men. We are therefore forced to the conclusion that the council's decision that Mr. Chapman is wholly innocent and President Blanchard guilty, is partial and hence not conclusive, and that neither we, our church, or sister churches are morally bound to respect such decision.

But, furthermore, we are not influenced by the council's decisions because they are based on false testimony in which also essential facts are omitted.

It was given in evidence: that fellowship was withdrawn from Mr. Chapman *solely on the ground of a violation of a point of order;* that the charge of theft against President Blanchard "was spoken in private by a life-long friend of President Blanchard to other friends;" that "Brother Chapman did labor privately, though unavailingly, with President Blanchard *before resorting to public measures.*"

These statements, so important in the council's decision, *are all utterly false.*

But the omission of facts in this case is even more noticeable than the falsehoods. Mr. Chapman was labored with by officers of the church and censured; not improving, he was personally visited by Mr. Kellogg but refused to hear; was again visited by Mr. Kellogg and two other brethren, whom he called "mischief-makers," accused of having come on "the devil's business," and absolutely refused to hear. Being brought before the church, he confessed guilt in part and after having delayed the trial to a late hour for two evenings, he finally in a disorderly and offensive manner *refused to let the trial proceed*, and refused to obey the chairman or *to heed a vote of the church taken in the midst of his disorder;* having refused to hear the church, fellowship was withdrawn. These facts were not considered by the council, and hence we cannot regard its opinion of any value.

It was in evidence before the council concerning the dissolution of the church, that *while the church was "in process of investigating* the matters in dispute, a motion was *abruptly* proposed" for dissolving; that "this action was sudden and unexpected;" that the proposition which the pastor approved was to "divide" not to "dissolve;" that "in spite of the protest and dissent of a large number of members this motion was hurried to an immediate decision;" that this was "while the matters herein-before mentioned were yet unsettled."

Each of the foregoing statements, upon which the council bases its judgment, is contrary to fact The facts are: All questions before the church were settled; the pastor signed a recommendation with eighty-eight others to "*dissolve*," his statement to the contrary notwithstanding; it was well known by both parties that the recommendation to dissolve would be presented that evening; the motion was not in any sense "hurried to an immediate decision;" there was not a large number of members protesting; on the contrary all but two who spoke, including the leaders of the minority, favored dissolution as the most Christian method of settlement.

In reference to the receiving of Prof. E. D. Bailey and wife, not one of the circumstances which led to their reception was given, while statements in reference to the number of persons present when received, and in reference to the rules of the church were erroneous. Prof. Bailey and wife had been members of this church eleven years, having only temporarily removed to aid a weak church. They gave notice two months before the action complained of that they would present their letter as soon as received; the letter was given to the pastor four weeks before they were reinstated, when no unsettled questions were pending; Prof. Bailey preaching elsewhere Sabbaths could not attend communion, and they were therefore reinstated in covenant relations, in accordance with a rule permitting it and in accordance with the usage of the church. None of these facts were presented to the council, and therefore they gave an ill-advised and biased judgment concerning the case.

Knowing the foregoing facts concerning the erroneous and partial evidence before the council, we cannot, of course, have any confidence in conclusions based thereon. We can only feel that the council has been imposed upon and deceived.

But it is further manifest that some conclusions must have been the product of prejudice rather than judicial fairness. The council sees no crime in branding a man as a "thief" provided the slanderer means only something which, *in his estimation*, is as bad as stealing; nor is it anything censurable for a man to say he has "invested $4,000 in Wheaton College," when he means only that he has paid or intends to pay $4000 for a house and lot located in the town of Wheaton. It does not seem to us creditable to the diligence of the council in obtaining facts, when it concludes "that the alleged injury to President Blanchard's reputation does not appear to have been intentional but incidental to the change contemplated."

In the case of Mr. Webster against President Blanchard, the council remarks that the evidence is "both conclusive and overwhelming," but "there is no occasion to review this testimony in detail." To those who have heard not only the testimony before the council but much more, and who did not consider it either overwhelmingly or conclusively to prove council's conclusions, a review of the evidence on which their judgment was based is indispensable to its acceptance. In lieu however of testimony the council substitutes some "known" things in the following language: "The *known* animosity of the President for Prof. Webster, his open and repeated declarations that he was unfit for his place, his avowed and persistent *purpose* to compel him either to resign or to force him out of the College," etc. Upon these "known" facts the council concludes that President Blanchard has done Mr. Webster a "cruel wrong." We cannot resist the conviction that the things *assumed* as "known" prejudiced the conclusions of the council.

We observed in the testimony given before the council statements reiterated as true, which, in the two previous trials, before the church and the College Board, were proved false. We observed that a large portion of the testimony *consisted in the utterance of opinions and inferences*, by men whose judgment the council relied upon in the absence of proof. The council alludes to these persons as follows: "Those who have had the most intimate and prolonged acquaintance with Prof. Webster, whose position gives the highest emphasis to their testimony." We fear that from these *friends* of Mr. Webster the council borrowed its opinions.

The facts in reference to Mr. Webster's dismission from the College are: That the Faculty, the Executive Committee and the Board of Trustees concurred with practical unanimity in the opinion that Mr. Webster was a clog to the growth and prosperity of the College; that each of these bodies gave utterance to that opinion; that all were in favor of retiring him with or without the income of the endowment claimed by him, according as it should be proved that he had or had not a legal or moral right to it; it was proved to their satisfaction that he had no such right. He was therefore retired with a proffer of $1,000 and six years' tuition. President Blanchard did not desire his removal more than other members of the Faculty and Board.

It need not be thought strange that he was retired. Many college professors have been dismissed before. It is assumed that he had a life lease of his position, but no evidence of it exists, except such as has been gotten up since his retirement was foreshadowed.

In reference to all the cases upon which the council expressed opinions we find the testimony was defective and therefore its conclusions cannot satisfy candid persons. Had the council confined itself to its perogative as *ex-parte*, its opinions would have had great weight, but its defects are so marked and grave that the good results so earnestly hoped for are sadly wanting. We do not feel bound by the decisions of the council, nor do we think unprejudiced persons will feel that the judgment is satisfactory.

This case then is: One year ago the Faculty and Executive Committee concurred in asking Mr. Webster to resign. A formidable outside movement was inaugurated to destroy the College administration. Four petitions were circulated. A so-called "Citizens' Executive Committee" were self appointed. A committee consisting of two Methodists and one Baptist, one a leader and another an owner of the Wheaton Masonic lodge, was last May sent to the State Association at Sterling to protect the interests of Congregationalism in the College! The village and city press was employed, and charges of theft, misappropriation, slander, autocracy and hypocrisy were as freely passed from lip to lip and pen to pen as though they had been true. Success seemed to the actors certain and was freely vaunted. The first blow was an endeavor to drive a wedge between the church and College. It failed. The party next made an attempt in the College Board, where bribes for the accomplishment of its ends were freely offered. This failed. The attack was in various ways renewed in the church, in each instance failing and each time losing strength; until now the party appears as a "minority" before a council of its own choice, with partisan attorneys, with its own witnesses, without opposition, complaining that the parties whom they have failed to destroy have injured them.

We are glad that through the long and bitter attack which we have suffered, the College has been remarkably blessed and prospered by large additions to its funds, by perfect internal harmony, by a large attendance and brilliant success in study. And we trust that this wrath of men and Masons will only result in informing hundreds of young men and young women, whom they hope to keep away, of the thoroughness of the teaching done here, and of the evidence of God's presence and favor.

By order of the Faculty.

O. F. Lumry,
E. D. Bailey, } *Committee.*

Approved and adopted by the Executive Committee. A. H. Hiatt, *Secretary.*

The Real Trouble at Wheaton.

Chicago, Ill., Feb. 16, 1878.

Mr. H. L. Kellogg—Dear Friend:—I have felt deeply pained at the state of affairs at Wheaton, where I have so long lived, and where so many of my dearest Christian friends still live. Knowing that the reports in the city dailies did not represent some of those dearest to me in what seemed to be a true light, I took the liberty last evening in a prayer meeting to ask prayers for that church and people, accompanied by a few words of explanation of some matters that were not apparent on the surface. My remarks were listened to with the most profound attention and deep interest and were responded to by a fervent appeal to the throne of Grace, in which I believe most of those present heartily responded.

But there was one exception. One brother, as soon as the meeting closed, in a very excited manner said to me: "If Mr. Blanchard would quit butting his head against Freemasonry there would be no more trouble," etc., etc. While receiving this outburst and thinking how to reply, there had a goodly number gathered to hear.

One brother, who gave himself to Christ about two months ago, and of whose piety there is no doubt, said, "Without fear or hesitation I say it is impossible for a Christian to be a Mason I know what I say. I have been fourteen years a Mason and I know what I am talking about. The devil never invented a more potent engine to keep men from Christ than Masonry."

I have taken some pains to know, and almost to a man an earnest working Christian leaves the lodge. Usually in a quiet way, though if asked their opinion they would say keep away.

I hope the Lord will stand by you in your struggle and he will if you do not forsake him I am with kind regards, your brother,

Wheaton College Vindicated vs. the Ex-parte Council.

The following letter is from a gentleman in the interior of Illinois:

February 16, 1878.

Rev. J. Blanchard—Dear Brother:—I have read in the Chicago dailies the proceedings and the decisions of the ex-parte council just held in Wheaton, and feel constrained to write to you my feelings about the whole matter. I was very glad that you and your friends decided to keep aloof from the council. Of five councils that I can call to mind held in this county of DeKalb, and in as many different churches, and which were called in each instance by ministers whose reputations needed whitewashing, in each case the council did just what they were called together to do. I have learned to give their decisions as little respect as I did that of the Supreme Court of the United States that "the black man had no rights that the white man was bound to respect." But it was scarcely a score of years before the black man sat by the side of the white man in Congress.

The apparent triumph of your enemies may be hard to bear for the time, but remember that though weeping may endure for a night, joy cometh in the morning. I want to assure you of my hearty sympathy with you in your persecution; but better than my sympathy, let the thirty-first Psalm be your prayer. Please read that Psalm to-night at your family worship and say to your family that I suggested it, that they may know that I remember you and them with a sad but loving heart.

My hope is that you and your friends will treat the decisions of the council as you did the council itself; letting it alone; and that the Faculty of the College will continue to labor to make Wheaton College the best school in the country. It is going through the same fight with the powers of darkness that Oberlin did with the slave power. My brother asked me yesterday what was the object in the calling of this council. I told him it looked to me like the purely spite suits that we sometimes see in our courts. He said it looked just so to him. Reading over the testimony together, we found the same idea of spite running through the whole of it.

In the action disbanding the church you acted in the interest of peace. In keeping away from the council you acted in the interest of peace. Continue acting in the same interest and the God of Justice and Peace be with you.

The world cannot but see the animus of the council when it decides that Mr. Chapman is justifiable in saying what he did of you if he believed it true, and decide at the same time that you are guilty of wanton and cruel slander in saying what you did of Prof. Webster, notwithstanding your claim of its truth and of your duty in saying it. The animus is also shown, it seems to me, in their going out of the way to pronounce a refusal to call a mutual council uncongregational and oppressive. You can afford to let their decisions alone.

Again the council decides that "Brother Chapman is also fully vindicated in his conduct with other citizens to secure a change in the College administration." Now, if this was the right and proper and commendable thing to do—to secure such a change—why was it not right and proper and commendable for Prof. Webster to be engaged in it? If everything was as bad as represented was it not his duty as an officer of the College to leave no stone unturned to secure such a reform? If he was not in the movement, why not? And if he was in the movement why not own it like a man, and justify himself in it, and get the council to commend him for it as Mr. Chapman did? But the council decide that there was not the slightest ground for your charge of his being in it. Verily, it makes a difference whether it was your ox or mine that was gored, according to the decision of the council. You can afford to let such decisions go before the world and bide your time in peace.

Rathbun in New York.

Dear Cynosure:—The Niagara County Association Opposed to Secret Societies engaged the services of Rev. D. P. Rathbun for two weeks, to lecture at different points in the county, as follows: The first lecture was at Wright's Corners, February 4th, where he held forth on the religion of Masonry to a large congregation in such a convincing manner that it went home to the hearts and consciences of the people. The leaven began to work at the first meeting.

Febrnary 5th and 6th he was engaged to lecture at the Quaker church, and did so on the night of the 5th and so stirred the secret fraternity that the church became alarmed and refused to let him lecture on the 6th; as an excuse it was said they wanted the church for religious meetings. On the 7th he lectured at Ransomville, and on the evening of the 8th at Wilson, and the 11th and 12th at Olcott, where he held an open lodge and put a candidate through the first three degrees and made him a Master Mason. The secret element was largely represented and thoroughly aroused, so much so that it is the chief topic of conversation.

February 13th and 14th the Association held its fifth annual meeting at Lockport, for the election of officers for the ensuing year. Bro. Rathbun lectured both evenings to a large and attentive audience. On the 15th he lectured at Pekin in the afternoon and evening, and at Warren's Corners the 16th, which closed the series of lectures for the present engagement. There never has been anything said in these parts that has so wrought up the people, and the Masons in particular, as these lectures have. Let us pray that the leaven may continue to work till the people are all enlightened and the dark orders exposed everywhere. Yours for the war.

J. W. Alberty, *President*,
E. B. Buck, *Secretary*.

General Pearson, in testifying before the Legislative Riot Investigating Committee, at Pittsburg, expressed his opinion that ex-Mayor McCarthy, of that city, was strongly in sympathy with the rioters, who destroyed so much property in July last. This declaration created something of a sensation in Pittsburg.

News of the Week.

President McCosh, of Princeton College, promptly dismissed eight sophomores and suspended thirty sophomores and twelve freshmen for participating in a late hazing.

Two regiments of the National Guard (colored), a volunteer organization, were reviewed at Charleston, S. C., on Saturday, by Gov. Hampton and made a fine display. Several colored bands were in the column. At the close of the review Gov. Hampton addressed the troops, congratulating them on the improvement of the past, reminding them of his pledge that the colored race should enjoy full and equal rights under the law with the whites, and calling upon them as citizens to co-operate with him in carrying out his other pledges.

London, Feb. 24.—A dispatch from Constantinople, Feb. 21, via Syra, gives the principal points of the fresh conditions of peace demanded by Russia. The proposed boundaries of the new province of Bulgaria, which will include the country between the Danube and the Balkans, and a portion of Roumania between the Black Sea and Servia, comprising Sofia and Phillipopolis, as the greater part of Thrace and Macedonia, and the whole valley of the Maritza, except Adrianople. The conditions provided for the assembly of notables to elect a sovereign prince for Bulgaria, whose nomination is to be submitted for sanction to the Porte and the European powers. The Bulgarian tribute to the Porte is to equal in amount the net revenue of the province. A Russian commission is to superintend the Bulgarian government for two years, and 50,000 Russian troops are to occupy the principality during the same period.

The conditions also require the cession of Podgoritza and Antivari, with territory, to Montenegro, Russia to have power to cede the Dobrudscha to Roumania in exchange for Roumanian Bessarabia; the cession of territory in Bosnia and toward Nisch to Servia; prohibition of passage through the straits to men-of-war except in isolated cases; absolute freedom of the passage to merchantmen, even in time of war; payment of an indemnity of 1,400,000,000 roubles, to cover which Turkey is to cede Batoum, Kars, Bayazid, Ardahan, and adjacent territory; Turkey also to pay 40,000,000 sterling in bonds, interest and sinking fund, which is to be guaranteed by the Bulgarian and Egyptian tributes, the Anatolian revenue, and Heraclea mines, 10,000,000 roubles to be paid immediately to indemnify Russian residents of Constantinople; Turkey to reimburse Russian capital invested in Turkish hands, also to pay for the maintenance of prisoners of war, and the reopening of the Sulina mouth of the Danube.

It is now believed Russia will accept four ironclads, instead of six, as originally demanded.

Constantinople, Feb. 24.—Bulgaria is to have the ports of Rodosto and Kanala. The Russians will hold all their present positions until the indemnity is paid. The protocol of peace will be signed Monday at St. Stefana, and ratifications will be exchanged in Constantinople ten days subsequently.

—A joint counsel of the ministers of Austria and Hungary was held February 24th, and lasted five hours. The emperor presided. Count Andrassy said he desired a vote of confidence and a vote of credit for military purposes, to support Austria's views at the conference, as some of Russia's conditions, especially the holding of Bulgaria as security for indemnity, were inadmissible. The ministers empowered Count Andrassy to ask the delegations for credit, not exceeding 60,000,000 florins. Both Count Andrassy and the emperor assured counsel that they earnestly desired peace.

London, Feb. 25.—A special from Vienna says war is intensely unpopular with both court and people. The court party is still pro-Russian, and favors the occupation of Bosnia and Herzegovina.

London, Feb. 25.—There was a popular demonstration at Hyde Park on yesterday by one hundred thousand people. A peace meeting was broken up. Innumerable fights occurred, but no general riot. Strong anti-Russian resolutions were adopted and speeches made.

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By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4-page tract,

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party,

ITS HISTORY, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for a quarter of a century. Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this one "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND EDMAYNE

To the correctness of the published expositions of Freemasonry The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d, degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract.

TRACT NO. 1. IN SWEDISH.

translated by **Prof. A. R. CERVIN.** A 15 page tract.

GERMAN CYNOSURE TRACT 1.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass

This is our first German Tract, and it is a good one; it ought to have a large circulation A 4 page tract,

Publishers' Department.

One hundred and thirty-four renewals and new subscriptions were received during the week ending Feb. 23. A gain on the previous week. One hundred and two of these subscriptions were renewals.

We wish to congratulate those who have been working for the *Cynosure* during these harvest months. Considering the depression which rests upon business generally, and other obstacles which have hindered the work of securing subscriptions for the *Cynosure*, you have made a good record. Exactly what that record is we expect to report next week.

H. W. Steele, assisted by Joshua Harrison, Ames, Story county, Iowa, sends eight subscriptions for one year each, and four for six months each. Mr. Harrison writes: "I hope to make a better report some day in the future."

Such words accompanied by such efforts foreshadow abundant success.

John W. Wallace, Oakland City, Gibson county, Ind., sends eight subscriptions for one year each and writes: "I am in hopes I will get some more soon."

D. B. Heckert, Ogden Center, Mich., sends $15, and seven names towards a club of ten. He writes: "I hope to finish my club."

Dr. Wm. Hosford, Grove City, Jefferson county, Kansas, sends a club of four subscriptions for one year each.

Anson Eastman, Warren's Corners, N. Y., adds four names, for a year each, to his club.

Dr. J. Holton, Jamaica, Vt., sends three subscriptions for one year each and writes: "We are poor, but feel it a duty to do what we can to expose the evils of secret clubs, rings, etc. We cast three votes for the American nomination."

Jos. Graham, Birmingham, Iowa, sends three subscriptions for a year each, and writes: "We will probably get a few more names. Will send as fast as we get them."

H. C. Stoughton, Duncan, Stark county, Ill., sends his renewal for a year, and two new subscriptions for six months each.

Samuel Y. Miller, Contreras, Butler county, Ohio, sends his renewal and one new subscription for a year and one for three months.

John Macauley, Pittsfield, Ill., completes his club of ten.

Wm. N. Franz, Martinsburgh, Washington county, Ind., writes: "A club of ten or twelve for the *Christian Cynosure* will be sent to you in a few days from this place."

Hugh Nash, Monmouth, Ill., writes: "We will report progress next week."

To L. Powers, Ashley, Delaware county, Ohio, H. G. McAdams, Sanford, Vigo county, Ind., Wm. H. Morrill, St. Charles, Winona county, Minn., and all others who, for want of time, or because of inclement weather, bad roads or poor health have been unable to work for the *Cynosure*, during the winter now closing, (as they would have been glad to do) do not forget the *Cynosure* when business does not press quite so hard, when the weather is pleasant, the roads are dry and your health is good. Subscriptions are just as valuable during the spring, summer and autumn as in the winter. Harvests in different localities mature at different seasons of the year. So while some are breaking up the hard soil of public opinion, while in other places workers are planting the seed, in others cultivating the growing sentiments for this reform will not others still be securing subscriptions for the *Cynosure*.

Books and Tracts sent during the Week ending Feb. 23, 1878:

By Express.

C Conkling, S Rellay, Rev B T Roberts, Rev S C Kimball, C G Ludwigs.

By Mail.

Rev W Taylor, W Hendrickson, T Rosevear, J B Benson, Mrs C R Hubbard, G Bell, F Grasshoff, W C Corbett, J M Hanscomb, W B Hart, Rev E L Hill, G Leaming, M F Riley, O C Titcomb, J McCormick, W W Perry, J Smith, E L Themanson, W M Frisbee, B C VanHorn, J H Smart, S J Rentley, R A George, J A Hendricks, S W Snyder, J Berkell, C T Collins, C E Pearson, C H Shrader, J Sebrey, C F Hall, R J Hathaway, G F Goodbub, N Bingham, W W Trout, Z W Teter, A L Post, Mrs M J Calland, S M Barker, W Richie, F G Duff, I G Taylor, G W Whitsell, C Herkenhine, L C Stiles, C H Miles, W L Vanderpool, J C Congdon, Rev J Todd, W B Blake, F A Judd, J Oliver, C J Magoun, J A Randall, L J Ward, L W Richards, P Neish, J M Fultz, C G Cummins, T Relzea, S Oatis, Dr J Holton, M Catran, Eld I Jackson, J P Heisler, G W Martin, J Smith, J H Magott, C A Dunkel, R M Milligan, E Lewis, J C Randall, H W Chamberlain, W A Dean, C Barker, J Hutchins, T Clark.

Donations to the Tract Fund.

Mrs B N Craveth, $1.00; Mrs T Ginn, 50 cents.

SUBSCRIPTIONS RECEIVED DURING week ending Feb. 23, 1878, from B M Amsden, Mrs E Ackley, W Amidon, P Beck, N Bournes, J Brenbarger, W Blakeslee, A C Bundy, C C Corss, F M Curtise, Mrs B N Cravath, J Dillenbeck, W A Dean, D J Ellsworth, A Eastman, M Ellis, J M Evans, G Fauiz, R L Fisher, M C Gerrard, M A Gault, H Gott, J Grove, J Garl, J Graham, S Holmes, J C Hetzel, W M Hood, W Hendrickson, I Hurlburt, W Heldman, E S Harvey, G Heaton, Mrs D Hames, W Hosford, J Holton, D B Heckert, M Horbaugh, E Jarvis, H L Kellogg D Keister, W B Lloyd, G Leaming, S R La Bar, J C Lukens, J McNoun, J R McDowell, W McKee, H G McAdams, J McCormick, T McNair, J Macauley, E Meredith, W C Morrell, S Y Miller, J D Nutting, C Nash, S Y Orr, D Pierson, L Powers, J Rownd, T Relyea, H C Stoughton, L N Stratton, I Shellabarger, W Sneath, H W Steele, A F Stevens, S L Smith, N Stacy, D Stratton, G J Shoemaker, W Taylor, R S Turner, J Town, J P Taylor, W T Wilson, Wm Wilson, W J White, J W Wallace, (2) L J Ward, W C Wilson, F A White, C Zorbaugh.

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MARKET REPORTS

Chicago, Feb 25 1878.

GRAIN	Wheat—No. 1		1 10
	" No. 3		1 03½
	" Rejected		93½
	" Minnesota	1 11	1 14½
	Corn—No. 2		44
	Rejected		35
	Oats—No. 2	24¾	25¾
	Rejected		20
	Rye—No. 2		54½
	Bran per ton		13 50
	Flour—Winter	6 50	7 00
	Spring	9 75	5 75
	Hay—Timothy	7 50	9 50
	Prairie	5 50	8 00
	Mess Beef	9 00	11 00
	Tallow	7	7¼
	Lard per cwt		7 20
	Mess pork, per brl.		10 85
	Butter medium to best	15	26
	Cheese	6	13½
	Beans	1 00	1 75
	Apples per brl	1 50	4 50
	Dressed Hogs	4 20	4 40
	Poultry—Chickens per doz	1 75	2 50
	Turkeys per lb	6	9
	Eggs	11½	12
	Seeds—Timothy	1 15	1 20
	Clover	4 15	4 40
	Flax	1 25	1 27
	Potatoes per bu	40	50
	Broomcorn	8½	7
	Hides green to dry flint	6½	15
	Lumber—Clear	29	34 00
	Common	11 00	18 00
	Shingles	1 00	3 00
	WOOL—Washed	35	43
	Unwashed	22	27
	LIVESTOCK Cattle Choice	4 25	5 20
	Good	3 75	4 00
	Medium	3 50	3 75
	Common	3 00	3 25
	Hogs	3 75	4 05
	Sheep	3 00	4 75

New York Market.

Flour	$3 75	5 50
Wheat—Spring	1 20	20½
Winter	1 34	1 38
Corn	59	60
Oats	38	40
Rye	71	72
Lard		7¼
Mess pork		11 20
Butter	9	29
Cheese	7	13½
Eggs	9	15
Wool	10	38

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 7, 1878.

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Notices

NEW YORK STATE CHRISTIAN ASSOCIATION.

The New York State Christian Association have at last secured a place in the village of Albion, N. Y., for holding their State Convention. The time fixed upon is March 26th, 27th and 28th. Revs. A. F. Dempsey, Wesleyan, and S. K J. Chesbro, Free Methodist, are working the matter up. —*Wesleyan.*

PAST MASTER RONAYNE has been invited to work the three degrees at the New York State Convention at Albion. He has therefore made an addition to his list of appointments which are as follows:

Hudson, Ohio, March 4th, 5th and 6th.
West Salem, Ohio, March 7th, 8th and 9th.
Oberlin, Ohio, March 11th, 12th and 13th.
Lima, Lagrange county, Ind., March 18th, 19th and 20th.
LaOtto, Ind, March 21st, 22nd and 23rd.
New York State meeting, March 26th, 27th and 28th.
Perry, N. Y., April 1st, 2nd and 3rd.

LECTURES IN IOWA.

Rev. Edward Matthews of the Free Methodist church, Brooklyn, Mich., will visit Iowa commencing at Albion on the night of the 18th of March (Wednesday) 1878 and make a circuit via. Oskaloosa, Washington, Western and intermediate points, and lecture against secret societies. The friends along the line of this route wanting lectures will please take notice, and write to the undersigned immediately, so that arrangements can be made.

J. MCCLEERY,
Ch'n of Com.

Topics of the Time.

The crusades and blue and red ribbons are having their effect on the liquor traffic. Saloon keepers are alarmed and organizing for self-protection. In Ohio their efforts are to secure the repeal of the "Adair" law, and in a circular they appeal to the liquor dealers, brewers, and saloon keepers throughout the State to raise funds and proceed at once to "put down the thieves who want to steal the bread out of the mouths of ourselves and our children." They have put their case into the hands of the legislature, which body, as at present organized, is not likely to resist the blandishments of the agents of intemperance. In Chicago organizations have been formed to overcome the efficient efforts that have followed Mr. Moody, the Woman's Christian Temperance Union, and Dr. Reynolds. They cannot succeed in an open fight. This they well know; and so they subsidize the daily press. As an illustration, one morning paper is just now giving more attention to Moffett's "bell punch" than it ever did to forward temperance movements. This is a contrivance by which to keep a register of the drinks sold, and thus allow an actual tax on the business of each saloon. The saloonists are guardedly in favor of such a system, as it would draw off the attention from the ribbon movement now in progress here. As one prominent saloonist remarked: "We would sooner have two bell punches in each saloon than so much of this red ribbon and minor movement. It is that what knocks our business higher than a kite." It is only by using every lawful means against the traffic that it can be put down. No one expects that victory will come by adopting such arms as the enemy chooses for us.

President Hayes at last sent to Congress on Thursday last his veto of the silver bill. The House immediately took the case in hand and Alexander A. Stephens directly moved the previous question. The vote stood 196 to 73; in the Senate 46 to 19; thus securing more than the two-thirds necessary to pass the bill over the veto. Secretary Sherman has accepted the situation and the mints are at work on the old silver dollar. The action of the President is severely criticized as a needless and unfortunate opposition to the popular will, yet as the veto was in accordance with his publicly expressed convictions, it is base to demand that he should give up his convictions simply to court public opinion. As the law limits the silver issue to four million dollars per month the country will not be immediately flooded with coin, nor does it appear that the fears of others that gold would rise again are at all realized. Gold and greenbacks keep tantalizingly near together as if ready to wed; which may they soon do, once and forever, with a band of silver around them.

The final announcement is that the terms of peace have been signed by the Turkish Commissioners, and the proposed extension of the Eastern war, of which threatening rumors have trembled off the lines for a week, exists no longer except in bravado. War preparations have peen in progress by England on a grand scale for a fortnight and are yet continued, but they can no longer be counted on for offensive operations. The British war spirit is up, and if the government could find a pretext it would be pushed on by the fury its own folly has aroused. England no doubt wants to continue the Turkish power or fill the place herself. Russia has balked her in both. Germany will assent to the treaty as signed; Austria will do the same, with a possible friendly pat of conciliation; and so England will be left alone to object. This she may do, but she will not care to spend another hundred million pounds sterling, as in the Crimean war, to enforce her objections, with quite a possibility of failure beside. The conference, too, will no doubt be given up, for it is not necessary to go through the motions in the face of a treaty which is an accomplished fact. So far so good, but permanent peace cannot be expected until, by disarmament, Europe shall no longer continually invite war.

The sufferings of the second Indian famine are hardly ceased before a more terrible visitation of the scourge falls upon one of the most densely populated regions of the globe. Four provinces of China, with an aggregate population nearly twice as great as that of the United States, are now suffering, with no prospect of relief from crops till early summer. Four millions of these people are depending on the sluggish Chinese government for bread, and nine to ten millions are in extreme destitution. If England, with all her resources and wealth, was hardly able to stay the Madras famine, what can be expected of China? It is evident that the charity of foreign nations must be asked, and the relations of this country are such as to call out a generous response. Congress has been petitioned by leading business men of New York for an appropriation for this purpose, but bureaus of collection will have to be opened in our large cities. The cause of this terrible visitation is thought to be the culling off of the the forests to bring every foot of land under cultivation to support the enormous population. The rainfall is thus affected, and drought and death are the result.

NOT YOURS, BUT GOD'S.

"The battle is not yours, but God's."

The battle is not yours, to plan,
Not yours, to lose or win,
Not yours, to match the skill of man,
With all the wiles of sin.

Not yours, to walk by human sight,
Across the waste of life;
Not yours, to fight by human might,
Through all the stubborn strife.

Stand still! the armies of the foe,
In overwhelming might,
Across the field of battle flow,
The Wrong against the Right.

Stand still, and see the arm of God;
By faith the day is thine.
The hand of God shall hold the rod,
And build the victor's shrine.

Stand still! The light shall surely rise,
And shine upon the way,
Where all the work of duty lies,
And make it bright as day.

The battle is not yours to fight,
Not yours, but God's alone;
His arm shall put the foe to flight,
And grandly save his own.

—Selected.

MASONRY AND THE POST OFFICE.

BY A NEW ENGLAND CLERGYMAN.

Persons of extensive observation have not failed to notice that the lodge frequently helps men to official positions in the gift of our government. We should not have as much reason to complain of this if those of us outside the lodge were as well served by such officials. Especially if the power that places them in office did not keep them there because they belong to the same conclave, even after they are guilty of irregularity and gross rascality.

The writer has had a little experience, the exact counterpart of which he has never seen in print or heard related by a credible person.

I am, and have been for a number of years, a member of one of the annual conferences of the Methodist Episcopal church. Having been accustomed to labor somewhat in revival meetings, one of my brethren, pastor of a large church in the conference, invited me to spend about twelve days with him in holding a protracted meeting. After a few days' effort a deep interest developed, and we were cheered in seeing some of the finest young people in the congregation rejoicing in a new found Saviour. We were made glad in seeing the church, rank and file, rallying to push the battle. We were not a little surprised to notice that several men of prominence were absent on a certain evening. But we were more surprised at the explanation of the fact than at the fact itself. The Masonic

lodge, of which the absentees were members, anticipated a grand entertainment not many weeks thereafter and those brethren excused themselves, to leave the work of helping souls to Christ, the mention of whose name in open lodge would be unmasonic, to attend to their Masonic obligations, and aid in making converts to secret selfish and un-Christian Masonry. The pastor was an Anti-mason, and in full sympathy with his helper. We made the matter the subject of private conversation, but did not think it judicious when there were so many inquiring the way to the Cross, to provoke discussion upon the subject. But the matter came to a crisis after my departure to my itinerant home.

On the evening of the Masonic supper, the devoted pastor was politely invited to attend. He is a conscientious man and wishes for no excuse for saying *no*, when that is what he ought to say. On the reception of the invitation he might have said, "I am engaged in my revival work and cannot leave it." It is possible some good men could have said thus and at the same time conscience would have been at ease. But he was a positive man, and replied frankly, "No, brethren, I do not believe in it." Of course that caused a separation and breach irreparable between him and the ancient (?) fraternity. Quite a stir followed. The banquet passed, so far as I learned, without any beastly intoxication, which is not always true of those occasions. In truth I must say that the place was noted for its strong temperance principles.

I waited long weeks to hear from my brother all about the good work begun, and giving such promise when I left. And he, waiting almost as many to hear from me, became anxious. Silence was broken at length by a note of inquiry. It came to light that a good long letter, giving full information about the religious work, that had been greatly retarded by the diverting of the minds of the people, and also expressing some plain words upon that other subject about which our thoughts harmonized, had been forwarded to me soon after my return home. And the aforesaid letter conveyed to the minister who gave a helping hand in the good work of the Lord, a token of respect and appreciation of service in the form of greenbacks. But the letter never came. I have patiently waited nine years, and have concluded not to wait longer.

But it may be asked, "What has this to do with Masonry?" Much every way. We were known to be Anti-masons. The postmaster where the letter was deposited was a prominent Mason, and if reports are true, would not hesitate to improve such an opportunity. Also I might say, the communication between the two places was such that there was not a millionth part of a chance for the letter to be lost. We think comment or moral will not be necessary. Hence we simply give the facts. I may present one or two facts before the reader upon aspects of the subject somewhat different from those here given at some future time. TRUTH.

ORATION DELIVERED IN THE CHAPEL OF DARTMOUTH COLLEGE, FEBRUARY 6, 1878.

BY M. L. STIMSON OF THE SENIOR CLASS.

Freemasonry was first established in the year of our Lord 1717, in London, England. The first American lodge began operations in Boston in 1733. In 1825 there were in the United States about 60,000 Freemasons. In 1826 the notorious murder of Wm. Morgan, preceded by no less than eight distinct crimes under the laws of the State of New York, participated in by numerous lodges, some of them so far removed as Canada, openly defended by prominent members of the order, aroused a terrible excitement against the Masonic society which became the death-knell to 1500 lodges in the Northern States, and the occasion of 45,000 true men seceding from the institution.

The true character of the society as anti-republican in theory and practice, as anti-Christian in its sentiments and teachings, as in its very nature opposed to all the interests which our fathers honored and we cherish, was clearly demonstrated; its despotism and empiricism unveiled; its heathenish, senseless and degrading rites published to the world; and the truth and fairness of the expositions of Morgan, Allyn, Bernard and others sustained by the voluntary testimony of hundreds of demitting Masons and the reluctant acknowledgement of many adhering Masons when under judicial oaths.

The popular fury of those times culminated in an Anti-masonic political party, which fought the lodge until in several States a supposed safeguard was formed in laws forbidding with a heavy penalty the adminstration of extra-judicial oaths. Masonry quailed before the storm. After many useless denials of the charges brought against them; after much malignant abuse of their opponents, both in their characters and their public and private interests, its votaries changed their tactics, and adhering to their ancient landmarks, to their oaths and penalties, of which J. Q. Adams affirmed a common cannibal should be ashamed, and following the advice of the Hon. Edward Livingston who was at that time both Secretary of State in our Republican government, and General Grand High Priest of the General Grand Royal Arch Chapter of the United States—of a Masonic despotism—they maintained a "dignified silence," and awaited that mawkish apathy on the part of the public which always follows tremendous and short-lived excitement.

Masonry has regained its power by an interesting process. It was by organizing other secret associations with particular and laudable ends in view, in philanthropy, art, science, or literature, each having its peculiar ritual, either senseless or superstitious, by which secrecy was made more popular among all classes. The society of Odd-fellows, I believe, first appeared, cherished by Masons until it became a rival and then cast off. This was followed by organizations in colleges, in the temperance and other reforms, among tradesmen, and last of all, among farmers.

The growth of Masonry during the last thirty years is truly wonderful. There are now over 9,000 lodges with a membership of over half a million. With more truth now may its orators boast, as did Brainard in his famous New London oration, that "It comprises men of rank, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance,.... distributed too, with the means of knowing one another, and the means of *co-operating* in the desk, in the *legislative hall*, ON THE BENCH; so powerful indeed is it at this time that it fears nothing from violence either public or private; for it has every means to learn it in season to counteract, *defeat* and PUNISH." These words fifty years ago conveyed a terrible warning to every patriot breast, and Freemasonry is the same to-day.

Our republican institutions are imperilled by the co-existence with them of this and other secret associations. Interesting as it would be to note the particular points of conflict between the two systems of government, we must satisfy ourselves with the general and comprehensive statement that our civil code is republican but Freemasonry is a true and thorough despotism, and the one cannot exist harmlessly within the other maintaining unity or harmony. The political battle has been fought—and *lost;* but the motives to it remain and are not the least incentives to that other contest between Freemasonry and undefiled religion. The oppositions and contradictions of the two religious systems are many, but to notice a very few will establish the truth and forecast the nature of the rest.

The Redeemer said, "I spake openly to the world; in secret have I said nothing." "What I tell you in darkness speak ye in light; and what ye hear in the ear preach ye in the house tops." But Masonry binds its candidates at the threshold of mystery to "always hail, forever conceal and never reveal any part or parts, art or arts, point or points of the secrets, arts and mysteries of ancient Freemasonry, and under a penalty which by itself proves the abject viciousness of the institution —"to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea where the tide ebbs and flows every twenty-four hours."

Christ gave his commandment against adultery even in thought, but Freemasonry gives an almost complete permission, in the oath of the Master's degree: "Furthermore, do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it." A villain's promise!

The Scriptures say, "There is one God and one mediator between God and man, the man Christ Jesus," and "there is none other name given among men whereby we must be saved." Freemasonry recognizes only the Creator, God, the Architect of the universe, and that may mean in different countries the Father in the Christian Trinity, the Manitou of the native American, the Brahma of the Hindoos or the ancient Orosmeds of Persia. Mackey says, "It asks only for a declaration of that simple and universal faith in which men of all nations and all sects agree—the belief in a God and his superintending providence." Freemasonry teaches *salvation by works.* It is by the faithful exercise of Masonic virtues—whatever that term implies—that *all* its sons shall be gathered in the Great General Grand Lodge above—but "by *grace* are ye saved through faith, and that not of yourselves, it is the gift of God; *not of works*, lest any man should boast."

True Masonry in its prayers pays no adoration to Christ; not even mentions him as the advocate with the Father. More, it omits that name in all quotations of Holy Writ, where it occurs. And yet, while rejecting the corner-stone of religion, it *claims* to be its handmaid. But Christ said, "He that is not with me is against me," and "whosoever denieth the Son hath not the Father."

So we might call your attention to many a clashing discordance between the two systems, but we hasten to cap the climax with a quotation from the 28th degree Knights of the Sun, often properly styled the key of Masonry, as it fully explains the signs, symbols, doctrines and purposes of the institution. After speaking of the reigning religion as an "imaginary" worship, "founded on the spirit of pride," "the daughter of hypocrisy," it concludes in these words: "Behold, my dear brother, what you must fight against and destroy before you can come to the knowledge of true good and sovereign happiness. Behold this monster which you must conquer—a serpent which we detest as an idol—that is adored by the idiot and vulgar crowd under the name of *religion*." And there are those who pretend to be followers of Him who lived an humble,

suffering life and died a hated death that we might live, who are sworn supporters of that which opposeth and exalteth itself above all that is called God.

The subject to which I have called your attention is not generally alluded to in terms detrimental to the increasing power of the society; but the day has fully come for the revival of free speech concerning it. Christian churches are awaking to the national danger. The strife has commenced, but long will be the struggle. The warfare though earnest, is fought with simple weapons. Show up the mysteries of the lodge and it cannot live a moment. "Its secrets are its vitals." Every Christian is summoned to the help of the Lord against the mighty, and when men shall obey the inspired command, "Have no fellowship with the unfruitful works of darkness but rather reprove them," *then* shall this foul stain be blotted from our national fabric and this anti-Christ be bound in chains and her mummeries heard no more.

Are We a Nation of Cowards?

I have seen men who stood firmly on the field of battle, but who did not dare to hear or even to read a single chapter on the subject of Freemasonry. They seem to fear the lodge as the superstitious fear the devil, or as men fear the prophetic thunders of a guilty conscience. In fact, I remember the undefinable shudder and awe, with which I locked my study door, when for the first time I sat down to the perusal of Allyn's Ritual.

Within the last year I have passed through fourteen counties of southern Ohio, spending days in all and weeks in several of them. In all these counties I have spoken to men as I found them on the subject of Masonry, and must have spoken to some hundreds all together; and I have not found more than one in ten who dared to be informed as to the secrets or the character of the lodge, or to let it be known if he is informed. Almost every man has a near relative or influential neighbor who is a Mason, and there is the feeling and the concession, that to know or seem to know anything about the mysteries of the lodge is at least to hazard their good standing with these relatives and neighbors. Merchants and lawyers and doctors are particularly sensitive on the subject. They feel and sometimes admit that to know the lodge without going into it would put their business in jeopardy. Said a young merchant, just commencing business in a county town, "If I take this paper (the *Cynosure*) it will be *known* that I take it." There is the silent confession that the lodge is a terrible persecuting power, able and ready and disposed to destroy the business and prospects of any and every man who does not think and speak well of it; and so they cower and bow down to the behests of that terrible power.

I fear also that there is a widespread feeling that *knowledge* might involve some *responsibility* with regard to the "institution," and men seek to avoid responsibility by remaining in ignorance. I notify my neighbors that a tiger is prowling in our midst, that many of their sheep have been destroyed, that children have disappeared, and their bones found near his lair. And I call on them to come with me, hunt the beast from his thickets, and destroy him, that our children may go more safely to school. And they say, "The beast is more dangerous when hunted. If we assail him the foremost man will certainly get scratched. But he will not harm you if you keep out of his way."

I state the difficulty. Will some one tell us how to meet it?

W. T.

Secret Keeping.

BY J. W. MOSS.

A very important work to be done by those engaged in the anti-secret reform is, to remove the honest objections to a full endorsement of our principles on the part of many who cannot properly be classed with our antagonists. One of these objections consists in the misconception that we require of all men to lay bare to the whole world all their actions and all their thoughts; and that if we demur to this we are chargeable with a degree of inconsistency. No; this is far from being our purpose or desire.

"How many of my secrets must I lay bare to the world at large if I adopt your principles?" you inquire. I would answer, "*Your* secrets; that is, such facts in your history as do not affect injuriously the well being of others, not one of them."

Numerous passages in the Book of Proverbs and other Scriptures inculcate the duty of secret keeping. But more explicitly do the Scriptures require us to speak the truth at all times, and to lie not. Do these Scriptures antagonize each other? No; they are in perfect harmony; because the secrets to be kept are private matters kept secret in the interest of virtue and human happiness; and the truths to be uttered have in view the same end. But Masonic and other lodge secrets are not of these. They are all without exception in the interest of crime.

Though we may sometimes conclude that we are not required to utter all we know, we may never conclude we have a right to utter what is not true, or to act a lie. In illustration of the principles laid down, I may give this example: A neighbor speaks rashly against another in my hearing. It may be my duty to keep the matter secret, if not lawfully required to testify, for these reasons: if I tell I disturb the friendly relations of the parties and benefit not myself, and might do an injustice to the rash speaker, because the impulse may have been momentary, and even if otherwise I should prefer the office of a peacemaker to that of a mischief-maker.

But secret keeping in almost all cases seems to imply a state of imperfection with some of the parties if not with all of them. And much in proportion as our lives, and the circumstances of our lives are freed from evil the necessity of concealing and the disposition to conceal will both leave us. The secretive man is not apt to be a man of the highest virtue; but the man of undisguised candor who doth not honor? The secrecy which is allowable or commendable has seldom any connection with other than private affairs. Organized secrecy is altogether different in character.

We oppose the secrecy of the lodge because of its criminality; because it seeks selfish and wicked ends. The lodge is now and ever has been an evil instrument in the hands of evil men for the accomplishment of evil purposes; and just so long as he that doeth good cometh to the light, and he that doeth evil loveth darkness (secrecy), such will continue to be its character.

I will close with a brief dialogue between a father and his son on the propriety of joining a secret society.

Son.—Father, I have been thinking for some time, now that I am of full age, what I might do to advance my interests in the world, and am rather persuaded that I can best do so by joining the Masons.

Father.—What induced you to have such thoughts? Are you familiar with the workings of a Masonic lodge?

Son.—Why, father, you know what a good thing it is to have plenty of friends, especially when one travels; but as to being familiar with the doings of a lodge, why you know they are all kept secret, and no can know any thing about them unless he joins. But my friend Timothy Sly assured me the other day that a Mason would suffer anything rather than reveal a secret on a brother, and that he would think it very strange if so talented and promising a young man as he thought me to be, would fail to improve the first opportunity of connecting himself with so ancient and honorable a fraternity; and then what a satisfaction it would be to be able to tell a friend any secret about one's private life with no fear of having it blabbed right out.

Father.—O! what crime have you been committing that you desire the Masons to keep secret for you, and what will they charge you for the same?

Son.—Crime: why no crime at all to be kept secret; and as to the cost of joining, Timothy Sly, who belongs, tells me they demand fifteen dollars each for the three first degrees with some other trifling outlays, say fifty dollars, to be made a Master Mason or full member.

Father.—Well, if you have no secrets, which in general are so many crimes, to be kept, it looks to me like very bad economy to hire men at so dear a rate to keep them. But will they not ask you to keep their secrets?

Son.—O, yes; Timothy Sly says they only want young men who are good at keeping secrets.

Father.—And how much will they pay you for that service?

Son.—O, nothing, I suppose; nothing.

Father.—Well, then, I should not be eager for the task.

Deeds of Darkness.

[From the American Wesleyan.]

At the earnest solicitation of friends, I send you the following, which is a truthful description of my experience in secretism, in the year 1818, when I was nineteen years of age.

I was at work with my father in the city, (then village) of Rochester, N. Y., at carpenter work, for Captain Stone, who was master of the Masonic Lodge in that place, and there was a young man whose name was Stoddard, working for Captain Stone by the month. One night on ascending the stairs, I found Stoddard in a room through which I had to pass to reach my lodging-room, reading apparently with intense interest. I approached near to him and asked permission to look over his shoulder and catch a view of the subject which so deeply interested him. He gave me permission on condition that I would keep to myself what I read. I gave the pledge of secrecy. He then informed me that he was an Entered Apprentice Mason, and was studying the lecture for the second degree to which he was to be admitted on Saturday night. The title of the book was, "Boaz and Jachin." I had access to the book until I had obtained a correct idea of the obligations and their penalties, the signs, grips, and passwords of three degrees.

The contents of the book were precisely the same as are contained in "Morgan's Expose," which was published eight years after, with the exception of a few check-words. On Saturday night Stoddard with others, left for the lodge. Sabbath morning his place at the table was vacant. Mrs. Stone asked where he was. Mr. Stone after some hesitancy and significant glances with his eye at others of the fraternity at the table, replied, that his mother had sent for him, and he was obliged to go home. Mrs. Stone up to the next Tuesday morning inquired for Stoddard at meal time, but learned nothing more definite relative to him. On Tuesday morning my father and I were called to Mr. Stone's office about ten o'clock, paid off and dismissed. We started for Geneseo; when about five miles from the city, we were saluted with a halloo from the rear; on looking back we discovered a man giving the grand hailing sign of distress. He overtook us, requested my father to walk slow as he was out of breath. After a little time he commenced a very earnest conversation with my father, importuning him to place me under his tuition, and he would educate me and make a bright Mason of me. Said he was Deputy Grand Master

of the Grand Lodge, and was sent out to regulate the lodges in Western New York. On reaching the hotel where we stopped for the night, my father waved his hand back, I being a little behind him, he turned to me and said: "Beware where you are after dark to-night and don't be out of door alone, and if you have any secrets keep them to yourself." Next morning having gone about three miles, we were saluted from the rear by the same Deputy Grand, and soon overtaken, he said "he could have waited and taken the stage, but he wanted a little more talk about the boy." The same importunity as had been the day before was renewed, but my father was firm in refusing to comply with his request.

The stage overtook us and relieved us of his company. Stopping in Geneseo that night, next morning made our way through Mount Morris into Nunday woods about seven miles from Geneseo; the pursuer had scented our track and hailed us again, overtook us and urged his suit vehemently, but all to no purpose; my father was firm in denying him his request.

That was a tedious day to me; not so much so from my walk as from the annoyance of my mind, knowing that I was being pursued by the man who could choose his instruments to visit upon me the tender mercies of the craft. But God be thanked for the protection of a kind Father and the providence which opened before us the next day. We reached the village of Pike that night. The Deputy chose one hotel and we the other. Next morning by the good providence of God, my father found a man who was going to send his son to the east about one hundred and thirty miles, and engaged a passage for me with him. Thus, by taking my back track about thirty miles, I escaped the vigilance of my pursuer, and then diverging eastward two hundred miles, I was happy in the enjoyment of the society of my pious mother, and loving brothers and sisters, from whom I had been separated for two years.

When the above transpired I was but a youth, and a mere child in Christian experience; yet I saw the absurdity of taking those obligations, for in taking them I would virtually renounce my allegiance to God, and swear a blind allegiance to irresponsible men; and having renounced my fealty to him, what right had I to his protection, or what obligation would he be under to answer my prayer for mercy? Surely none.

I then made this solemn vow:—So long as I am under the jurisdiction of Almighty God, I will never take the obligations which would constitute me a Freemason. With this vow, I have met and repulsed three pressing invitations to be initiated.

Yours for Bible purity,
IRA WEST.

It is not simply when we are together, but when we are gathered together in Christ's name, that he is graciously present. In the great majority of our meetings there is no approving Saviour, because he has not been recognized in our assembling; but, being drawn together by his Spirit according to the directions of his word, he will not fail to be with us, and, being present, we shall feel his loving power.

Religious Intelligence.

GENERAL.—The prayer meeting at the residence of Bro. Ronayne in this city, 104 Bremer Street, is continued regularly during his absence. Thirty persons were present at the meeting last week. This is one source of Bro. Ronayne's power.

—The College church at Wheaton received 25 new members at the communion on Sabbath; fourteen of these were on profession of faith. President Blanchard and Dr. J. B. Walker administered the communion supper, and the occasion was one of deep and lasting impressions, the interest being deepened by the recollection of past and passing trials. In the evening fourteen came forward for prayers, the larger part students. Among the number was a young man who had been scoffing at the revival, but a few hours before the Spirit of God convicted him deeply of sin and he had no rest till he found pardon in Christ. The revival meetings are continued this week and the church is praying that there may not be an unconverted person connected with the College at the close of the term.

—New Haven is busy erecting an immense temporary building for the use of Moody and Sankey, whose services begin there on the third Sunday in March. The building, which will cost $6,000, will seat 5,000 persons.

—Rev. H. L. Hastings of Boston, editor of the *Christian*, preached on Sabbath morning Feb. 24th, in the Central Christian church on the occasion of their opening of their new house of worship on Western Avenue near Congress Street in this city.

—The "Bible Work" in Chicago has been carried on regularly and efficiently during the past year. Fifteen persons, all but one women, have been engaged in the work at an expense of $30 a month each, making an aggregate not far from the amount paid as salary to a single city pastor. The city has been mapped out into districts of about half a mile square. From the annual report it appears that there have been 1500 families systematically visited; 1692 cottage prayer meetings held; 5079 visits made, where the Bible was read and prayer offered; 1097 visits to the sick; 1164 children gathered into Sunday schools; 3446 persons induced to attend meeting; 730 families pecuniarily aided; 14,638 tracts and leaflets distributed; 227 Bibles donated; 1522 garments given to the needy, not to say anything of the light that has been carried to many homes, the burdens lifted and hearts encouraged. Looking at the work accomplished and at the thousands of families where never a Christian person enters, except the Bible readers, will any one say it is not needed, or that it does not pay?

UNITED BRETHREN.—Rev. D. S. Caldwell has been engaged in revival work this winter with the Flat Rock and Mt. Carmel, O., churches. During these meetings 65 conversions were a part of the blessed results.—A similar work has occupied the time of Rev. Wm. Dillon at several points in the Auglaize conference. He has received 20 into the church.—Rev. Wm. Cunningham of Colesburg, Iowa, writes thus of a glorious victory by the truth and Spirit of God to the *Telescope:* "I commenced a protracted meeting at the Rosenkrans school house on the 3d of January, which continued four weeks. At this place the lodge power had done all it could, for the past eighteen months, to root out the United Brethren church; but God, in great mercy, poured out his Spirit in the church and upon the people, and 34 penitents were forward at the altar for prayer, the most of whom were hopefully converted to God. Twenty-three united with the church. Among these were the heads of eight families, nearly all of whom were in the lodge a short time since. This is a great victory for the principles of our church in that community; and I am satisfied that the power of the lodge is shorn of its strength. To the great head of the church be the glory."

BAPTIST.—The prosperous condition of Bro. Barlow's church in Ridgetown, Canada, will be noticed with interest in his letter.—The average number of baptisms by Baptist ministers in the United States last year was eight. The average number by Baptist missionaries in foreign lands was fourteen.

LUTHERAN.—Seventy years ago there was but one Lutheran church in France, and that was in Paris. There are now ten churches in that country, with nineteen ministers. —The Swedish Lutheran state-church is seriously threatened with a schism. Under the leadership of Lector Waldenstroem a large portion of the Lutheran membership, many of them of the so-called "Laesare" (readers), has advocated some opinions on the Atonement that are at variance with the recognized Lutheran standards and are now often called "New Evangelism." In defiance of his ecclesiastical superiors Lector Waldenstroem also has continued to administer the Lord's Supper privately to his adherents. A formidable petition, signed by no less than 23,000 persons in different parts of the country, but especially in the North, has been presented to the government, in which application is made for the "freedom of the Lord's Supper," meaning thereby that the administration of the Eucharist should be allowed to take place in private dwellings and by persons not regularly called and ordained.

CHURCH OF GOD.—H. C. Croy of Cherubusco, Ind., denies that he ever made the statement as mentioned in the report of the Indiana eldership that application had been made to the Governor of the State for recognition as a religious denomination by the northern Indiana eldership and had been refused.—"The Church of God" organized in one body by the Rev. John Winebrenner, numbers 50,000 communicants, found mostly in Pennsylvania. Their General Conference, which meets triennially, will be held in Syracuse, Ind., May 29.

PRESBYTERIAN. — Rev. Isaiah Reed, editor of *Highway Papers*, has become also publisher of that paper, and has removed to this city. The conduct of Mr. Reed, as an advocate of the doctrine of holiness, while in Iowa, was quite objectionable and little honoring his profession in his reception of Rev. H. H. Hinman, lecturer in our reform. We hope Mr. Reed's ideas have enlarged so that he can see the incompatibility of the doctrine he professes with the lodge which he once shielded.—The Oneida Community has been denounced by the Presbyterian Synod of Central New York. The Synod recently adopted "an elaborate report of a committee," condemning the practices of the Community.

Correspondence.

FROM ELDER BARLOW.

RIDGETOWN, Ont., Feb. 21, 1878.

DEAR K.—I wish to say through the *Cynosure* to the friends of Christ and our reform, I am neither dead, sleeping, nor backslidden. I have been silent for a time, perforce, but watchful and observant. I am in an enemy's land and where I am well known to the enemy, though a stranger to all else. As you know I am settled in the pastorate over a small church in Ridgetown, Ontario, a smart, growing village on the line of the Canada Southern railroad, about sixty miles east of Detroit river. I entered upon my labors here last April—have received to membership thirty persons—twenty by baptism, and more are coming.

As to our reform, it was scarcely known when I came here, save to the craft, who know of it and know the workers on our side. They were warned of me before I came and are watching my movements closely. My predecessor in the pastorate is a Mason and is chaplain of his lodge. This has made it difficult for me, as he has warm friends in the church.

I have as yet given no lectures on the subject publicly, and until last night have had no communication from a friend of our cause in Canada. Some two months ago the Masons here had a hall dedication, making a great spread, and had published with their proceedings Rob Morris' song, entitled, "Emblems of the Craft." This thing, so full of falsehood and blasphemy, was more than I could look upon with complacency, so I got out the old rusty machine, oiled it up and ground out a reply. Please give your readers the song of Morris with an invitation to

LOOK ON THIS PICTURE

Who wears the Square upon his breast,
Does in the eye of God attest,
And in the face of man,
That all his actions do compare
With the Divine, the unerring square—
That squares great virtue's plan:
That he erects his Edifice
By this design, and this and this!

Who wears the Level says that pride
Does not within his soul abide,
Nor foolish vanity;
That man has but a common doom,
And from the cradle to the tomb,
A common destiny:
That he erects his Edifice
By this design, and this and this!

Who wears the G; ah, type divine!
Abhors the atmosphere of sin,
And trusts in God alone;
His Father, Maker, Friend, he knows
He vows, and pays to God his vows,
As by the eternal throne:
And he erects his Edifice
By this design, and this and this!

Who wears the Plumb, behold how true
His words, his walk! and could we view
The chambers of his soul,
Each thought enshrined, so pure so good,
By the stern line of rectitude,
Points truly to the goal:
And he erects his Edifice
By this design, and this and this.

Thus life and beauty come to view
In each design our fathers drew,
So glorious, so sublime;
Each breathes an odor from the bloom
Of gardens bright beyond the tomb,
Beyond the flight of time:
And bids us build on this and this,
The walls of God's own Edifice!

AND THEN ON THIS.

The Mason's Square on Jewish breast,
His hate of Christ doth still attest
In face of God and man!
Who then dares bow in worship fair,
And life and doctrines thinks to square
By such a Christless plan;
And so erect his Edifice
By THIS DESIGN, and THIS, and THIS!

The Moslem doth the Level wear,
And with the Jew will sport the Square
In vanity and pride:
With these the Christian meekly bows,
And unto Baal performs his vows,
From virtue turned aside—
With them erects his Edifice,
By THIS DESIGN, and THIS, and THIS!

The mystic G; termed type divine,
On breast of infidel doth shine
And fills him with conceit—
That God his Friend and Maker is,
But will not own that Son of his,
Nor worship at his feet;
But will erect his Edifice
By THIS DESIGN, and THIS, and THIS!

The blood-stained pirate wears the Plumb!
A brother to each pliant thumb,
Which can the grip bestow;
His words and walk could we but view,
We must pronounce them upright, true—
In him a brother know;
For HE erects HIS edifice,
By THIS DESIGN, and THIS, and THIS!

Such life, such beauty meets our view,
In what Masonic fathers drew,
In London dram-shop old.
They breathe an odor from the tomb,
The craft doth dig for manhood's bloom,
Where lies for truth are sold,
To him who builds on this, and this,
His soul a crumbling Edifice!

And judge which is the most truthful. Mine was published in the village paper a week or two after the other, and some of the craft were up to white heat about it. They threatened to reply to me in the paper, but so far discretion has occupied the place of valor, and no chance has been given me to speak out again; and I suspect that my private opinions on Masonry, publicly expressed, are not longed for by the mystic brethren. Dear me! I wish I could please them in a legitimate way. With much love for all true reformers, I am as ever, fraternally yours, J. L. BARLOW.

A RACY REVIEW.

WEST UNITY, O.

EDITOR CYNOSURE: The long-looked for Masonic lecture was delivered in the M. E. church in our town on Wednesday evening, Feb. 20. The evening was rather unpleasant, but the house was tolerably well filled. The speaker informed us that Masonry was of two kinds, operative and speculative; one temporal, the other eternal. Instead of claiming, with Preston, Webb, and others, that "From the commencement of the world we may trace the foundation of Masonry," he drops some three thousand years, only tracing it back to King Solomon. He claimed that the evidence was drawn from Holy Writ and Josephus, but failed to tell any thing about just where the evidence could be found; but admitted that Masonry as now taught was unknown prior to the beginning of the 18th century (probably about June 24, 1717.) He spoke of the spread of Masonry; that it existed in every clime, yet it was claimed that the order could not exist in heathendom; that its materials were taken from the quarries of truth; that truth was its basis; that truth was its very essence, and that it tended to make men better. The Redeemer once said to Thomas (John 14:6): "I am the way and the *truth;*" so that Jesus must be the basis of Masonry; but while He is only truth, Masonry is its very *essence.* But Jesus said to Nicodemus (John 3:21): "But he that doeth truth cometh to the light." The lecturer probably came as near to it as he dared; yet how an order that is the very essence of truth can forbid the telling of it under a throat-cutting, tongue-tearing, body-severing penalty is a mystery to us.

He informed us that Masonry had stood unmoved and unscathed for a great many centuries; but after the lecturer was through, the Worshipful, we thought, got his foot in it some when he stated that a little more than a score of years ago a persecution arose, the doors of our temples were closed, the fires on our altars went out, the hand of friendship was withheld, etc.; which, of course, each one would be allowed to reconcile as best he could.

He made considerable use of the good man argument—Washington, Lafayette, Warren, our greatest statesmen and divines, and he triumphantly asked, "Why do they espouse its cause if it is so bad?" We admit there is some force in the question, and there would be a good deal more were it not for the fact that they are all taken in hoodwinked, and sworn "ever to conceal" before the hoodwink is taken off. Washington was a Mason, and, as a matter of course, it must be right, says the Mason. Washington owned slaves, and slavery must be right, says the slaveholder; and there is just as much reason in one as the other. In the language of President George, at Dayton, "History has long records of great men, both in church and state, that have done very shameful things."

He claimed that to do unto others as you would have them do unto you was Masonry; that the Masonic ear is ever open to the cry of distress. The insults offered to seceders by the craft, the fear so often expressed of the influence of the lodge, the mobbing of Anti-masonic lecturers, and the abuse heaped upon Anti-masons generally are fit comments on these statements.

Again, temperance is one of the cardinal virtues of Masonry. Nothing enjoins temperance stronger than Masonry. Yet whisky makers, whisky dealers and whisky drinkers are members of the order. Again, a good Mason is fit material for a Christian. "Except a man be born again he cannot see the kingdom of heaven," says the Redeemer. If Masonry regenerates a man, then the statement is true; if it does not, then it is not true. "Masonry is founded on the Bible," says the lecturer. "Masonry has nothing whatever to do with the Bible," says Chase's Digest, page 208.

He spoke of the arm of protection it threw around women, not accorded by any church. But who does it protect them from? Surely not from outsiders. Well, we admit, the lower one's associates the more need she has of protection. But what would a lady think of a church if the pastor, to induce her to connect herself with it, should, among other things, tell her that they had taken the precaution to swear all the male members (himself included) not to violate her chastity *provided* she joined their church? She would probably think and say that, while it would not be safe for her to live anywhere in the bounds of such a church and remain outside of it, yet she would rather risk the danger of being outside of it than the disgrace of being in it.

The narrow-minded, one-idead bigots who have opposed it were spoken of. He probably referred to John Adams, John Quincy Adams, Daniel Webster, Charles Sumner, Wm. H. Seward, Bernard, Finney, Pollock, Bishop Edwards, Wallace, George, McCosh, Hodge, the Blanchards and others. We were informed that the demon of Antimasonry had been bound for a thousand years. Whether he referred to Ronayne or Stoddard we are not prepared to say. We were told that the best men of the community are gathered into the Masonic lodge. If this be the case, and they are afterward taught to subdue their passions, to love the truth, to obey the moral law, to imitate the good Samaritan, feed the hungry, clothe the naked, raise the fallen, wipe the orphan's tears, be temperate, throw the arm of protection around women, exercising faith, hope, charity, beside doing a great many other good things and practicing and improving on these things since the days of Solomon, at least, what a glorious institution it ought to be by this time! But what do we see? We were told that the rule of Masonry will usher in the dawn of the millennium. These lines of Byron were brought very forcibly to our recollection:

"When all is done, upon that tomb is seen,
Not what he was, but what he should have been."

We were pleased to learn that in all of their books we should find Masonry truly set forth, and that they printed books that explained almost all of Masonry. This has often been denied by Masons claiming to be Christians.

It has been claimed by our lecturers that in the Scripture quotations in many of their monitors the name of Christ is left out, and that it does not occur in many of their authorized prayers; that Masonry is claimed to be divine; that it is claimed to be a religious institution; that it is claimed by their great, if not their greatest author (Dr. Mackey), that a Mason, "by living in strict obedience to the obligations and precepts of Masonry, is free from sin;" that all that the soul requires can be found in the first three degrees of Masonry. These charges have been made for years, quite a number of times in our own town, and the fraternity challenged to contradict them. If the charges are false, he should have said so, at least; if true, he should have admitted them; but perhaps some one will say, He did say that Masonry was not Christianity. True, he did, and who ever claimed that it was? The charge was that it was a religion, and to say that it was not Christianity was not a denial at all, but rather a dodge. If Masonry can free a man from sin, if all that the soul requires can be found in Masonry, then surely there was no need of the atonement, and that most agonizing of all prayers, "O, my Father, if it be possible, let this cup pass from me," might just as well have been answered as not; for what need has man of a Redeemer if he can fit himself for heaven with the common gavel? (See Sickels' Monitor, page 35.) Or will they claim that the atonement was made for women, children, slaves, the blind, cripples, idiots, and all others that Masonry rejects?

J. G. MATTOON.

LOOK AHEAD!

It is certain to my mind that the lodge is already aiming to place one of its own tools in the presidential chair at the next election. And it is equally certain that I shall never vote for that tool, let him be who he may. There is but one political question for us Americans to consider; and that is, Who shall rule this country, the Masonic lodge or the American people?

ANTI-MASON.

MORGAN'S TRADE AND CHARACTER.

EDITOR CYNOSURE:—There has been much controversy in the New York papers as to the merits of Johnson's Cyclopedia. Critics have charged upon it many inaccuracies and errors of the grosser kind, which the publishers, in turn, have denied, while they have industriously and zealously proclaimed the superiority of the work over all others of its kind. I do not wish to enter into the merits of the controversy, but simply desire to refer to one error of fact, contained in the article "Anti-masonry," which is the more remarkable from the fact that the article was written by Horace Greeley. In that article Wm. Morgan is alluded to as a "thriftless tailor." I have read, perhaps, scores of biographical sketches of Morgan, but in no other sketch have I found him credited with the trade of tailor. In all of them he is called a bricklayer, or stone-mason. The narrative of the Lewistown Committee, giving the result of the earliest investigations as to his fate, begins with this sentence: "Wm. Morgan was a native of Culpepper county, Virginia, born in the year 1775 or 1776, and *a mason by trade.* In the "Broken Seal," Samuel D.

Greene, Morgan's neighbor and intimate friend in Batavia, occurs the following interesting passage regarding Morgan's personal character as well as trade:

At the time I joined the Masons, Capt. Wm. Morgan was my neighbor, and I was in free and daily intercourse with him. He was a man of fine personal appearance, about fifty years of age, of remarkable conversational powers, so that he was everywhere known as a good talker. He was a native of Culpepper county, Virginia, and was *by trade, a bricklayer*. He was a soldier in the war of 1812, and brought his title of captain from the army during that war. He had served under Gen. Jackson at New Orleans, and was a man of fine soldierly bearing. He was gentlemanly and agreeable in his manners. In later years the Masons charged him with being a drunkard, but, in my judgment, without reason. He was doubtless a convivial man, and at times would drink freely, according to the fashion of the day; but he was not what, in the general acceptation of the word at the time, or at any time, would be called a drunkard. It was the period of hard and general drinking, and certainly it ill becomes Freemasons to charge men on this score, for no body of men among us have done more, from generation to generation, to promote drinking habits than they." Mr. Greene adds in another place: "During a part of the time at Batavia while Morgan was superintending the building of a brick house, he and his men boarded with me."

These statements ought to suffice to secure a correction of the above-mentioned error, in future editions of Johnson's Cyclopedia. We know that Masons ever regarded it their sworn duty to vilify Morgan's character, as well as to falsify and mislead the public mind regarding his fate, but this practice should not be encouraged in a work of this kind, appealing to a promiscuous public for patronage. The error on Mr. Greeley's part was of course unintentional, and must have resulted from lapse of memory.

G. W. H.

Lodge Picture No. 2.

This picture is taken from the experience of the same venerable Presbyterian minister spoken of in picture No. 1.

After several years of successful pastoral labor in the church of his native village, he was called to take the charge of a Presbyterian church in another part of the State of New York. One of the leading members, an especial friend, had a relative living eight miles away, up a beautiful valley. He was a relative of Mary Lyon, founder of Mount Holyoke Female Seminary, a man of more than average intelligence, and Christian excellence. He was at this time a member of a Presbyterian church six miles distant in a different direction. In order to get to it he was obliged to cross two mountains, and a deep intervening valley. To the other church eight miles away, the road was level, and much more easily traveled. His friend urged him to come and hear his new minister, then a young man. He came. It resulted in a mutual attachment, and an ardent friendship. He withdrew his relationship from the church six miles away and joined the church of which his new friend was pastor. Often the pastor would preach a third sermon in his neighborhood on Sunday. On other days he would preach of evenings at times. On all such occasions his house was his home. They were very intimate.

Upon one of these visits he asked the minister what he thought of Freemasonry. He answered him as he did his former friend. "What can I think of it? I am no member. Reports differ. One says one thing, another says another; perhaps you can tell me something about it?" "Well," he says, "I can. I asked you the question simply to draw you out on this subject. I am a Freemason. I have taken every degree in the order, and I know all about it." Then replied his minister, you are able to advise me. What advice would you give a young man who wishes to accomplish the most in life? "By all means I would advise him to keep out of it. There is no good in it for him."

"It makes great pretensions, but it is not what it claims to be. It has nothing in it which should induce any young man to join it, but every reason why he should not. Enormous sums of money are paid into it. This is collected from the rank and file; men in common circumstances, who are lured in by false pretenses, groundless hopes. But none of it is used for their benefit. The men who wear silk stockings use the money. Men who manipulate the whole thing, control the great mass of the members, and all the means for their own benefit. Only a tithe is given in charity, for a show, while the great object of the institution is to give power and money to the few designing leaders."

This venerable minister has been loyal to his church, and withal very successful. But all he has been able to do in reference to an institution possessing such a character as the one above, is to have nothing to say or do about it any way; to keep perfect silence; leave it untouched, unrebuked in the church and left to grow until it controls the church. So no minister dare speak against it so as to make his influence felt. Whenever he is spoken to by Masons on the subject, his reply is, "I have been advised by a Freemason of the highest standing and I have done just as he advised me."

A Friend of the Truth.

The Congregationalist.

There is nothing more instructive to thinking men than the Boston *Congregationalist*. It studiously avoids saying anything against the Masonic lodge, and thus shows how a religious (?) paper can sacrifice religion to supposed material interests.

The Congregational religion with Masonry in it, is no better than Catholicism with popery in it. It is a mere compromise with wickedness, worldly-minded clergymen being the mediators. It is not the Christian religion.

The *Congregationalist* seems to be giving its readers milk. The last copy which I saw, shows how a news-boy told a lie by selling a *Herald* for three cents, and then, at the next step selling another for two cents. The boy was a very bad boy surely, and deserved a better bringing up.

But what must grown men think of a paper that points out a news-boy's "lie," and yet never has a word to say against that great, perpetual, deliberate lie, the Masonic lodge! Does not the *Congregationalist* turn a little penny by remaining silent on that matter?

An Observer.

Our Mail.

Thomas Meredith, Farmer City, Ill., writes:

"I am a Pennsylvanian by birth and am fifty-seven years old. I remember well the time of the murder of poor Wm. Morgan. How my young heart was stirred and made to bleed on account of that cruel murder."

I. O. Chapman, Secretary of Trustees of Mt. Union College, O., writes concerning the *Cynosure* which was sent to the College for a time:

"It was eagerly sought for by the students, and when the question of secret societies came up for discussion the papers were in great demand and used to good advantage."

We send the *Cynosure* to reading rooms at $1 50 a year, our lowest club rates. Is there any one in Ohio who would like to send it to Mt. Union College reading room this year?

Mrs. George Clark, Oberlin, Ohio, writes:

"There are in Ohio 17 townships by the name of Jefferson, 19 by the name of Monroe, 34 by the name of Jackson and 41 by the name of Washington."

I. S. Palmer, Hillsdale, Mich., writes:

"Being a seceder and an outspoken Anti-mason I feel the force of Masonic vengeance every day as I have for three years past. It is very difficult for me to find funds for this winter, and I have not been able to renew my subscription, but will do so as soon as possible. Am very thankful to you for continuing my paper thus far and hope you may think best to until I can pay. My heart is in the reform, and the evidence of corruption in and out of the church largely caused by Masonry, led me to take up this work. I am heartily in favor of a Seceder's Convention but hope it may be postponed until I can attend."

Mary C. Gerrard, Mt. Vernon, Iowa, writes:

"O how I wish I had the means to help on this and all other greatly needed reforms, but as this is denied me it drives me more earnestly to cry to the God of battles for success; not with carnal weapons, but spiritual, which are mighty through God in tearing down the strongholds of the enemy and the upbuilding of his glorious kingdom in this desert of sin and misery."

L. Powers, Ashley, Ohio, writes:

"I would like to see the *Cynosure* in every family."

C. C. P. Taylor, Eaton Rapids, Mich., writes:

"It is no time to stop the *Cynosure*. We realize more and more the need of it. The Lord bless you and your helpers in this great and much needed work."

R. L. Fisher, Westfield, Ind., writes:

"I feel like asking all who know the worth of prayer, to pray for Bro. Peter Rich and his afflicted wife. Many of the workers in this cause know how devoted to God and his cause this sister is. She lingers with much suffering of body on the brink of the stream, but calmly waits with joy in her soul. I have been in the midst of revival meetings for six weeks. Am now very unwell; not able to labor much of the time. Other brethren assist me in the meetings."

L. N. Stratton, Syracuse, N. Y., writes:

"I am in labors abundant. Have lectured quite often in the past year, and have several engagements now on my hands of the same kind."

Samuel Holmes, Hamburg, Iowa, writes:

"I have the most profound regard for the cause you advocate and also for your editor-in-chief."

M. A. Gault, Mediapolis, Iowa, writes:

"You may count on my support for life. Your cause is one in which I am much interested, and I will ever give it my voice and hand and heart. I believe if all ministers would preach, lecture and pray against this evil it would soon crumble."

Josiah Shaw, Eau Claire, Wis., writes:

"I want to say that the citizens of Eau Claire have had another gaze at secretism. A Templar of Honor died on Friday and was buried on Sunday. A long, open column was formed near the church by ladies and gentlemen. The hearse passed through, followed by the lodge, numbering 206, in regalia, who were seated in the body slips, while ladies who followed were ushered through into the vestry. The principal officer, a minister of the M. E. church, a Knight Templar in his regalia, made some introductory remarks, then called on another clergyman, who was not a member of the order, I suppose as he had but a few hours' notice. He made some very good remarks to the young men of the lodge, but as the ladies are not admitted they had no share. Why not every Christian church have a uniform to wear when a member dies?"

Wm. H. Frantz, Martinsburg, Ind., writes:

"I felt like joining Bro. Ronayne in praising God when I read the renunciation of Bro. Brown of Bedford, Ohio, and Bro. Farout's letter to Bro. Sheperd. God bless such heroes."

John M. Round, Summerfield, Ohio, writes:

"I plainly saw years ago that church organizations, full of Masons and Masonry, could never evangelize the world. I found the true spirit of the last Will and Testament of the Son of God was not with them. The Bible told me plainly to come out from amongst them and be separate I found it to be a big thing to do, but I proved the grace of God to be sufficient and out I came, thank God; and he has ever cared for me midst losses and crosses. So far as losses financially, they have been heavy, but the sweet graces of truth that set me free more than pay for all losses. In my reflections your well-edited paper came up in my mind. I admit of great improvement of late. My great desire and prayer is that you as editors of the *Christian Cynosure* and officers of the National Christian Association will come out from amongst them as commanded in the beautiful teachings of the Gospel of the Son of God. Let us have an entire clean sheet and associates with it—editors and officers clean and clear of Masonry in every way."

Jesse Brenbarger, Ithica, Ohio, writes:

"I am near seventy years old but still hope to live to see the time when the greatest evil in our land, secret societies of all kinds, are banished from our land. My prayer is that God will help you and every reformer in this our land, to spare not, but cry aloud, that the evil may be removed speedily."

John W. Wallace, Oakland City, Ind., writes:

"From my observation in canvassing, I think the time is not far distant when the reform will flourish in this vicinity. The lodge is feeling the effect now, and I hope the time will soon come when we can get Bro. Ronayne to come here and expose the craft."

F. M. Curtice, Greeley, Col., writes:

The different secret societies have full sway here, and among them all they manage to keep something going nearly all the time, to engage the attention of the public and keep them from thinking of better things. For the past three years that I have been here, whenever the week

of prayer begins and the different churches begin to put forth a special effort for the salvation of souls, then the secret societies begin to get up entertainments seemingly on purpose to oppose the work of the church. But of all the opposers of religion here the Good Templars are the worst. This being a temperance town they leave the law to look after the liquor interest, they giving themselves to pleasure and getting up dramatic entertainments, and they are sure to put forth their best efforts if there is a revival of religion in progress. We could get along if there were none but the world engaged in these things, but when we see professing Christians the leading spirits in these entertainments it makes us sad, and we can but ask God to interpose with his sovereign might. I have frequently heard Good Templars say—and professing Christians at that—that they did not pretend to do anything for temperance they only met to have a good time. What hypocrisy! Will not God bring it into judgment? A Mason said in the Bible-class a few Sundays ago that he would leave the church before he would leave Masonry and expose its secrets. Another member of the church, an Odd-fellow, never comes to prayer-meeting, because his lodge meets the same night, and the lodge, he says, is worth more to him than the church. God speed our reform.

The Sabbath School.

LESSON XI.—March 17, 1878.—HEZEKIAH AND THE ASSYRIANS.

SCRIPTURE.—2 Chron. 32: 9-21. Memorize vs. 9-21.

9. After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10. Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11. Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria?

12. Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13. Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14. Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15. Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16. And his servants spake yet more against the Lord God, and against his servant Hezekiah.

17. He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the god of Hezekiah deliver his people out of mine hand.

18. Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

19. And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man.

20. And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21. And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

GOLDEN TEXT.—"With him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles." v. 8.

HOME READINGS.

Ex. 5: 1 19; Ex. 14: 19-31; 1 Sam. 17: 1-51; Dan. 3: 8-26; Ps. 27.

ANALYTICAL AND BIBLICAL OUTLINE.

Unbelief and Faith Contrasted.

I. UNBELIEF.

1. Its haughtiness—"I and my fathers." v. 13.

"Be ye not stiff necked, as your fathers," 2 Chron. 30: 8.

2. Its scornfulness—"Were the gods. . . able?" v. 14.

"No gods, but the work of men's hands." 2 Kings 19: 18.

3. Its ignorance—"Spake against God . . . . as the gods." v. 19.

"They are a nation void of counsel." Deut. 32: 28.

II. FAITH.

1. Its dependence—"Prayed and cried to heaven." v. 20.

"Faith. . . . the power of God." 1 Cor. 2: 5.

2. Its power—"God sent an angel." v. 21.

"All things are possible to him that believeth." Mark 9: 23.

3 Its triumph—"Cut off all the mighty men." v. 21.

"Conquerors through him that loved us." Rom. 8: 37.—*S. S. Journal.*

LESSON NOTES.—Read carefully 2 Ki 18: 13-19: 37, and Isa. 36: 1-37: 38. (10.) Abide in the siege: Or, stay in the fortress. (11.) Saying: Or, when he says. (12.) His: God's; but Sennacherib's servants do not distinguish Jehovah from Ahaz's god. One altar: Only one (Josh. 22: 29). Burn incense: Or, offer sacrifice. (15.) On this manner: In this way. (16.) Spake yet more: See the answer, 2 Kings 18: 36. (17.) To rail on: The railing: 2 Kings 19: 10-13. The answer: 2 Kings 19: 22-28, 32-35. Their: Of those gods. His: Jehovah's. (18.) Jews' speech: Hebrew; the other was Chaldee. (21.) Shame of face: Open confusion. His god: Nisroch.

PROMPTINGS TO FURTHER STUDY.

How many miraculous overthrows of the armed enemies of God's people are recorded prior to the events of this lesson? What kings of Assyria are mentioned as coming up against either Judah or Israel? What other open defyings of Jehovah are recorded in the Old Testament?—*Scholars' Quarterly.*

PRACTICAL TEACHINGS.

1. He is a real enemy who tries to weaken our confidence in God.

2. How readily men can misinterpret success! Study, in the light of Assyrian boasting, Isa. 10: 5 8.

3. We are always safe somehow in doing God's will, however unpopular our course may be.

4. Prayer, united prayer is a means always open to us.

5. No enemy of God is strong enough to set him at defiance.—*Am. S. S. Union, Advanced Lessons.*

LESSONS.

1. Boasting is not of God.

2. Men are so foolish as to depend on things without life for deliverance.

3. Only the Christian can rightly understand the difference between the true God and all false gods.

4. The unbeliever must always underrate and dishonor Jesus because of his unbelief.

5. What folly for us to say that because our fathers have been successful without Judah's God, hence we will also be!

6. God keeps account of words spoken against him and his people.

7. And also of letters or books written in the same spirit.

8. Spread all that difficulty that annoys and perplexes you before the Lord.

9. When our cause is such that we can plead for help on the ground of God's honor and great name, we should press such pleading in our prayer.

10. Pray for the things God knows you want, and then stop.

11. How easy it is for God to send deliverance from what we consider a powerful enemy or terrible danger!

12. The boaster against God and the righteous will always come to shame.—*Evangelical Repository.*

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The Christian Cynosure

CHICAGO, THURSDAY, MARCH 7, 1878.

The Publishing House Fund.

The following in brief is a statement of this fund as presented to the Committee of Examination as noticed last week:

Notes	$14,034 28
Cash	5,285.71
Subscriptions	1,429.10
Leuty donation at present cash valuation	11,700.00
Total	$32,449.09

COMMITTEE'S REPORT.

The undersigned Committee, to whom were referred the notes and other assets belonging to the Publishing House Fund of the National Christian Association, are of the opinion that there should be raised the further sum of Five Thousand Dollars in order to provide for probable shrinkages and to ensure a realization of the full sum of Thirty Thousand Dollars as contemplated by Philo Carpenter, Esq.

H. Z. Culver,
S. A. Kean,
J. H. Pearson.

Chicago, March 2, 1878.

I concur in the above opinion of the committee selected by myself and Mr. Stoddard with approval of other interested parties, and will, as soon as the additional Five Thousand Dollars shall be secured according to the provisions of the proposal by me made to the National Christian Association, March 12, 1875, convey to said Association the property therein mentioned.

Philo Carpenter.

Chicago, March 2, 1878.

The above intelligence in regard to the Publishing House Fund will be of great interest to every friend of our reform. Some will doubtless be disappointed with the result of the committee's investigation, but I trust that no one will be discouraged.

The men whose names appear on this committee are all men of extensive experience in the class of securities submitted to them, and stand second to none in this city both for business capacity and Christian integrity. Their aim was to act judiciously and impartially, and they have, I believe, rendered an honest verdict in the case. It would not be strange if some occupytng a different stand-point should disagree with them in their conclusions, but no one would, I feel sure, question their intentions had they been present at their meeting.

Shrinkages in all classes of securities, is a fact which, however unpleasant, we are compelled to meet, and the fact that in reality and in the opinion of business men the assets of our Association should have suffered in common with others is not strange. The wonder is rather that $25,000 dollars have been secured for so unpopular a cause in the face of such unscrupulous opposition in these stringent times.

For one I feel greatly encouraged to put forth renewed efforts for the consummation of this great work before the first of April, 1878. I believe it can be done,—yes, I know it can, by the blessing of God, and the united efforts of those who love this cause and who can and ought to give to its support.

After several interviews with Mr. Carpenter in which he expressed his views and wishes on this subject with entire freedom, I have no hesitation in saying that he is quite as anxious to execute the deed to the property in question as other friends of our cause are to have him; but he is equally desirous to protect the interests of the Association and aid the cause for which he has zealously labored, and to which he has liberally donated for a series of years. Mr. Carpenter comprehends as few others do the magnitude of the work undertaken by the Association, and like a far-seeing and judicious man, as he is, he understands the importance of a permanent basis from which to move out upon the opposing forces, and having done his part he only asks others to come forward with like generosity. Mr. Carpenter does not receive one dollar contributed, as all understand, and his only wish is to benefit the cause. Will not the friends respond liberally and immediately. Five thousand dollars is a very small sum for so many to raise, in twenty days. *It can be done. Shall it be.* Send notes or money direct to H. L. Kellogg, Treasurer, as I shall be away in the lecture field. Fraternally yours,

J. P. Stoddard.

The Press on the Ex-Parte Council.

From the *Free Methodist*, Sycamore, Illinois, February 27th:

"The late council of Wheaton having under consideration President Blanchard and the College church, was *ex-parte* and attended by neither President Blanchard nor the representatives of the church. There had been four hearings of the case previously—one before the College Executive Committee, and another before the College Board of twenty men, the third in public mass meeting in the court-house, where the Senior Warden of the Masonic lodge of Wheaton was the principal orator employed against the College people; the fourth hearing was in church trial, where the President was sustained by a vote of sixty-seven to twenty-six.

As no new facts could be elicited, it was not deemed best to take any part in the proceedings. If the opponents of President Blanchard could succeed in displacing the present administration of the College and carry it over to the control of Congregationalists who are not in sympathy with him and the Board of Trustees, it would forever cease to be a school where the young men and women would be trained to despise and oppose the idolatry and blasphemy of the lodge, and believe in and revere the God whose worshipers have no fellowship with darkness."

From a slip forwarded from the *Religious Telescope* (United Brethren) Dayton, Ohio:

"In making up our decision about the justice of the condemnation of Dr. Blanchard, we must take into account two important things, leaving out the question as unexplained why he has been the target and not the Board who removed Mr. Webster:

1. While he is found guilty by a council of representatives of seventeen neighboring churches, he is vindicated by the faculty of which he is the head; that he was fully acquitted in a previous trial in the local church by a vote of sixty-seven to twenty-six; and that the Executive Board of the College sustains him—this Board consisting of twenty members, only ten less than the council, and more widely dispersed among Congregational churches.

2. It is important to remember that President Blanchard is a leading spirit in a national movement against organized, oath-bound secrecy, and has been most severely spoken of and bitterly opposed for a number of years past. Now what has this to do with the present case? See. Professor Webster, after his removal by the concurrent action of the College Boards, (President Blanchard taking no part), consorted with leading members of the lodges and secured their assistance in his resistance of the College and local church authority. But more. There is at present a great struggle in the Congregational churches on the subject of secret societies, and a champion of anti-secrecy like Mr. Blanchard is not likely to be unnoticed by opposers while they shoot at smaller game—a veteran also in the anti-slavery cause of world-wide fame."

From an exceedingly able review of the *ex-parte* council by a Congregationalist writing in the *Daily Free Press*, Sycamore, DeKalb Co., Illinois:

"The council say, 'Refusing to unite in a mutual council was uncongregational and oppressive.' Now Dexter's Congregationalism, page 357, gives four reasons sometimes given for refusing to join in a mutual council, three of which, it says, may be sometimes valid. So although to unite in a mutual council is the true Congregational rule, yet to refuse is not uncongregational."

REMARKS.

1. When the mutual council was first asked, the church was insulted, brow-beaten and defied by the party asking it.

2. Two Methodist secret-society lawyers who had assisted Mr. Chapman in his case, were there with a crowd of town clappers and stampers, obstructing and trespassing on both College and church.

3. One of those lawyers, who, by a Masonic, out-of-town committee, escaped conviction of infamous uncleanness here in Wheaton, when tried by his presiding elder, not long ago, has since been publicly thanked by the anti-College church people for his able discharge of his duty as counsel and leader in the *ex-parte* council.

4. It is a fundamental law of Congregationalism in both Massachusetts and Connecticut, that no person shall act as counsel who is not a pastor or member of a Congregational church. But one of the three who acted as counsel bore such relation, the *ex-parte* council was therefore uncongregational, vicious and void.

Excommunication — Almost.—I have received a summons from the anti-College church dated Feb. 22nd and closing thus:

"Therefore opportunity will be given you until the evening of the 28th of Feb., to show by public confession and restitution, why the fellowship of this church should not be withdrawn from you." Signed,

L. Taylor, *Chairman.*
E. L. Guild, *Clerk.*

Their church met on the evening of the 28th and postponed the case. The wicked malice of this demand that I should "make restitution" to Mr. Webster, which I could only do by making the College Board restore him, or by paying him myself, neither of which I can do, is only exceeded by the absurdity and folly of expelling a man, who belongs to another church and over whom they have no jurisdiction, for not not doing an impossibility.

—After two meetings with the committee on the Publishing House Fund, on Monday and Saturday of last week, the Secretary and Agent started Monday night for New Concord, Ohio, to attend the State Convention which opened there on Tuesday. He is not expecting to return to Chicago until the last of the month.

—Rev. H. H. Hinman, finding the roads so bad as to seriously interfere with the attendance upon lectures in Wisconsin, returned home and started for Kansas last week expecting to attend the State Convention meeting in Lecompton yesterday. He wrote from Lawrence on Friday. The management of the Rock Island railroad in the treatment of emigrants he denounces as outrageous and deserving of the severest censure. Over-crowded cars and no water are aggravated by the fact that it makes no difference though you have a "first-class" ticket. Bro. H. finds warm friends in Kansas and expects to lecture at several points before and after the meeting.

—In addition to the statistics of Odd-fellowship lately given in these columns, the Chicago *Tribune* has reported the number of Grand Lodges in 1875 to be 48; subordinate, 6,395; members 454,689; membership in 1877, 460,414; an increase of less than 6,000 for two years. The initiations from 1830 to December 31, 1875, numbered 980,780; the total relief for the same time was $22,273,000, and receipts $60,65,000, being a tax of about $37,800,000 to sustain the mere forms of the society, or $38 per member. In other words, through this avenue of charity and friendly aid a man may expect to receive $2.20 by paying $6.00 for it. Truly this is not much better than the charity of a savings bank whose defaulting officers the injured depositors are ready to hang to the next lamp-post.

—The meetings in Batavia, N. Y., last week were not so crowded

as in times past, but it is believed their influence will be more permanent and effectual among the leading minds of the community. Past Master Ronayne endures the fatigue of these continuous expositions wonderfully. His strength seems providentially sustained for his great work. As will be seen by the notices he will not return to Chicago until April.

—It should have been mentioned before that Rev. A. Wait, of this city, so long and earnestly connected with our reform work, is recovered from the effect of his fall last winter, which at one time threatened to be most serious.

—The *American Freeman*, of Albany, Missouri. has just entered on its fifth volume. Bro. Needels considers his enterprise as now established and an ugly fact for the lodge of north-western Missouri. Chiefly through his influence and labors the *Freeman* is able to report the power of the lodge broken in Gentry county. A dozen such papers in every State would change the tone of the lodge-ridden press throughout the nation. Let Missouri thank God she has one.

Mr. Pentecost's Sermon.

The Hartford *Courant* contains an abstract of the discourse in which this new and earnest helper in the evangelical work pronounced against the lodge, witnessing a good confession of the snare it had been to his own feet, and warning others to avoid it. The report, although omitting the part of the discourse of most interest to our readers, yet presents the truth so earnestly and faithfully that we give the last part of it entire:

We are told to "lay aside every weight." Here is a distinction between sin and weight. The man running a race must keep his body under. My surplus weight is not a sin but if I were going to run a race it would be fatal to my success if I did not get rid of it. So many Christians are encumbered with weights, which while not sinful in themselves are harmful in the Christian life. Among these the speaker mentioned theater-going, dancing, tobacco-using, Sunday-driving, belonging to secret benevolent societies. In regard to all these he had received inquiries, and while he would not perhaps say that any one of them *per se* was sinful, the very fact of the inquiries being made confirmed all Christian experience in showing that they were dead weights upon those who were trying to run the Christian race. I don't think a lady would make much headway in the race with a theater fastened to one foot and a ball-room to the other. Mr. Pentecost said he did not know as the use of tobacco was a sin *per se*—he hoped he would have a prompt denial of its use by the Hartford clergymen—but he did think it was a giving way to a pernicious appetite, and consequently a hindrance and harmful. So of Sunday driving; I believe all days are equally sacred to God, but Sunday has become a day set apart by common consent of Christendom to the worship of God, and so I think Christians are not justified in letting them become stumbling blocks to others in this matter. Experience teaches that those who are addicted to any of these things—theater going, tobacco, secret societies, Sunday driving—are not the ones who are furnishing spiritual strength and power to the church of Christ. They are all weighted down. They are the ones who have doubts, who find no pleasure in the prayer meetings or in other Christian duties. You say we must have some recreation. God forbid that I should try to make a devotional Christianity governed by strict rules. I remember a sentence by the late Dr. Bushnell, that is very pertinent. He says something like this: "I may have liberty to dance, but it is equally my liberty to abstain from dancing. Who are the happy Christians, those who are weighted down, or those who have laid aside their weights?

I never knew what perfect peace and contentment with God was until I fully decided upon abstinence from anything that would bring reproach upon Christ. What would some of you Christians do in heaven? You won't have these things there. It would be lonesome for you there unless you change your habits. I speak of these things, not because I like to, but most particularly because of the objections which I find in the minds of young converts or inquirers.

Newspaper Business.

We suppose many people think that the newspaper men are persistent duns; let a farmer place himself in a similar business position and see if he would not do the same. Suppose he raised 1,000 bushels of wheat, and his neighbor should come and buy a bushel, and the price was a small matter of only $2 or less, and says, "I will hand you the amount in a few days." As the farmer does not want to be small about the matter, he says all right, and the man leaves with the wheat. Another comes in the same way, until the whole thousand bushels of wheat are trusted out to one thousand different persons, and not one of the purchasers concerns himself about it. for it is a small amount that he owes the farmer, and of course that would not help him any. He does not realize that the farmer has frittered away all his large crop of wheat, and that its value is due him in a thousand little driblets, and that he is seriously embarrassed in his business because his debtors treat it as a small matter. But if all would pay him promptly, which they could do as well as not, it would be a very large amount to the farmer, and enable him to carry on his business without difficulty. The above comparison is too true of the difficulties that the newspaper man has to contend with.—*Baptist Weekly.*

Three hundred and fifty-eight subscriptions expire during the present month. Please renew promptly.

Married.

Baldwin—Hall—At the residence of James B. Davis, Esq., son-in-law of the bride, Argentine, Mich., Dec. 24, 1877, by Rev. Wm. M. Campbell, Rev. J Baldwin of the city of Hillsdale, Mich., and Mrs. Betsey Hall of Argentine, Michigan.

N. C. A. Receipts for Feb., 1878.

PUBLISHING HOUSE FUND:

Samuel Plumb, Streator, Ill	$100 00
T. B. Wilson, Menomonie, Wis	50 00
A. F. Curry, Almond, N. Y	1 00
A Friend in Wisconsin	10 00
Daniel Brown, Ottawa, Ill	5 00
E Teter, Sr., Boxley, Ind	25 00
J. D. George, Cedarville, O	25 00
J. H. Brockway, Watertown, Wis	1 00
J Robinson, Aurora, Ill., (note)	5 00
Josiah Shaw, Eau Claire, Wis	1 00
S. Rowley, Bemis Heights, N. Y. (note)	6 00
Daniel Pierson, Tiskilwa, Ill., (note)	5 00
Peter Howe, Wenona, Ill	100 00
Collected by General Agent in Randolph Co., Ill, and vicinity	50 00
Collected by H. H Hinman in Sharon, Wis., $10 each from M. R. Hoard, M. R. Stevens and Wm. Kiely	30 00

INTEREST ON NOTES.

No. 101, H. W. Marsh	30
No. 164, S. E. Orvis	60
No 43, E. C unsellor	1 50
No. 73, J Robinson	1 25
No. 46, Isaac White	5 00
No. 189, J Baldwin	6 00
No. 173, Dan'l Pierson	1 00

SOUTHERN MISSION FUND.

R. D. Nichols, Williamstown, Vt.	1 00
Rent	74 66
Total	$505.31

H. L. Kellogg, Treas.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Mansions of Our Father.

In the mansions of our Father,
Leaning on the Saviour's breast,
There earth's broken-hearted gather,
There earth's weary are at rest.
There, the Lord, our nature wearing,
Is a place for each preparing;
In the mansions of our Father.

In the mansions of our Father,
There no sorrow shall appear;
There no threat'ning cloud shall gather:
God shall wipe away each tear:
Peace shall flow, a mighty river,
From the throne of God forever.
In the mansions of our Father.

In the mansions of our Father,
They are safe, the blood-washed throng;
Hear the volume grandly gather
Of their endless, endless song;
Hear them sing, earth's sons and daughters,
Like the sound of many waters;
In the mansions of our Father.

In the mansions of our Father,
Still the theme is Jesus' blood;
How he died, our Elder Brother,
Died to bring us back to God;
Still they sing the strange, sweet story,
How he died, the Lord of glory;
In the mansions of our Father.

—J. E. Rankin, D.D.

Tobacco—How I Quit It.

BISHOP N. CASTLE.

I owe such a debt of gratitude to Divine Grace, for its saving power, that I am induced to use every religiously rational opportunity in bearing witness to the glory of its redeeming might. Any act of grace by which we are either saved or kept, is deserving of the praise of the lips that are to confess the Lord's wonderful doings. Sin often humbled me in the dust, and filled my heart with shame, and covered my face with confusion. And shall I now be cowardly of the testimony that is due the Deliverer of my soul? Never! If Christ was not ashamed to take me into his embrace, with a shattered will and a befouled breath, I will not be ashamed to *own* what he did. If I could once glory in my shame, I will now glory in my ransom. This boast is in the Lord. Self-deliverance was frequently attempted, but always proved a failure. I am now free, as fully and thoroughly free, so far as my consciousness can determine, as if the use of tobacco had never become a habit. Indeed, I am free to an extent that I was not before it was used at all. "Where sin abounded, grace did much more abound."

Do not judge this statement to be extravagant, until you know why it is made. Before I commenced its use I had a great liking for the scent of tobacco. There was nothing that I now remember that was more agreeable, in this respect. I would avail myself of every opportunity that offered, to catch its agreeable and exciting odor. It was never offensive. I loved it from my earliest childhood. But notwithstanding this natural tendency, I did not commence its use until the second or third year of my ministry. I refrained from it out of the notions of its deleteriousness to health and Christian decency. And but for the circumstance of overhearing a brother's remark, while giving an item of experience in his use of tobacco, which was to the effect that it had cured, and kept cured a throat ailment that had given him great trouble in his early ministry, I would not likely have come under its power. I began its use for a similar reason, and thought that for the period of one or two years at least, it gave me great relief. Of the certainty of this, however, I am not assured beyond a doubt. One thing I am assured of, that for the period of thirteen or fourteen years, I used it with many misgivings as to its decency. I grew increasingly tender in this regard so that my practice became very obsequious to this conviction. I would be a little cautious as to where I bought and where I used it. I was ashamed of its indecency, and never could reconcile it with the office and character of the Gospel ministry. But still I struggled on. Always admitting the hard things that were said of it, and yet unable to come in a practical way to my admission. I experienced a degree of bondage when in the presence of those who did not use it, and the reverse in the presence of those who did.

I had my trial at self-deliverance. In four consecutive years I quit it as many times, for the periods of one, two, four, and nine months. I quit it for decency's sake. But I was not free. There were times when there was no consciousness of the existence of the habit or its spirit; but these periods were of short intermittence. The spirit of the habit seemed to increase in power as time went on, until there would come a period of yielding. I thought that I had tried to see the sinfulness of its use, if there was any; but did not beyond the mere conviction of its indecency and the influence on others consequent on such a habit. Of the wrong of this I had slight convictions, but such was the power of the habit that these were quite easily overborne. This state of bondage and vacillation lasted until I was convicted for a better state of grace.

Now, how I quit it. *I was saved from it.* Not simply from its *use*, but also from the *desire* to use it—the craving for it. When I made my consecration, giving everything, in a very definite and specific way to the Lord, the question was suggested to my mind, as to whose everything was which I now surrendered. The answer was readily given. It all belonged to the Lord. Then that all-searching question came, "Will the Lord let you take five and ten cents of *his* money per week, and buy tobacco with it?" Oh, how this question searched me! It penetrated every part of my moral being. I paused but for a moment, when my soul with great emphasis responded, "No! he will not." I saw at once that my money was his, and that he would not let me use it in a practice so fully and clearly at war with the laws of health and the spirit of decency. Then what must I do? Well, I remembered that "the deeds of the body" were to be mortified; "uncleanness," also, was to be mortified; that I had to "put off the old man with his deeds," that I was to be fully "crucified with Christ," and that henceforth I was to "walk in the spirit," and thus avoid "fulfilling the lusts of the flesh." I at once gave this uncleanness and this deed of "the old man" to the Lord. I put it down to be consumed. I included this when I reckoned myself dead unto sin, (for it had become very sinful to me,) and I found myself wakened and quickened into a life that was free from this former craving. I was "alive unto God through Jesus Christ our Lord;" I had "put on the new man, which after God is created in righteousness and true holiness." In this new life and new creation, I found none of that old craving. It could not be, for this was a *creation*, "anew in Christ Jesus," and after the divine image, in which [creation] the old elements of impurity were left out. Being "God's workmanship," "God's building," the old, death-producing material was not used. I was henceforth free. The Son made me free, and I am "free indeed." I have not only been free from the use of tobacco, but also from the craving for it. I have not had one particle of craving since I put my appetite upon the altar of consecration. "The altar sanctifieth the gift."

Now, in harmony with the statement made near the beginning of this article, I am more perfectly free from its power than before its use. Before its use there was not only no consciousness of its sinfulness, but also a strong temptation to use it. Now there is a deep consciousness of the sin of its use, and also a freedom from any craving for it. The truth has made me free.—*Highway of Holiness.*

Edwards and Universalists.

Several years ago I received the following anecdote of the younger Edwards from a venerable clergyman now deceased, who vouched for its accuracy:

In the latter part of the last century, the Rev. John Murray, the father of modern Universalism, performed a preaching tour through this country. He preached among other places, at New Haven, Conn., where he had for a hearer the late Dr. Edwards. Mr. Murray preached on the "Paternal Character of God," representing him as a universal Father, and setting forth his great love for his children. The preacher closed with a very earnest appeal to his audience against the doctrine of eternal punishment. "Would any of you who are parents plunge your children into everlasting fire and hold them there in torment forever? And does not God love his children as well as you love yours? And can you believe that he will punish any of his children to all eternity? Impossible! The thought is too dreadful to be endured!"

The sermon was skillfully drawn up and eloquently closed, and was evidently making quite an impression. When the services were over, but before any of the people had left the house, Dr. Edwards rose in his place, and asked permission to append a few remarks. "You have heard," said he, "of the paternal character of God; and the inference has been drawn from his great love for his creatures, that he will not punish them forever in the future world. Now, it does not seem to me that the preacher has drawn out inferences enough from his doctrine. He should have drawn more; and, with your permision and his, I will assist him in drawing out a few more inferences.

"Would any of you who are parents cast your children into the sea, or dash them upon the rocks, and cause them to be drowned and perish? Impossible! You could not do it. And does not God love his children as well as you love yours? And do you believe that he will suffer any of them to be drowned in the sea? Assuredly not. Nobody ever was drowned in the sea, or ever can be, under the government of God.

"Again: would any of you who are parents throw your beloved children into the fire to be burned? Would you set fire to your dwellings in the night, and cause your sleeping, unconcious babes to be consumed? Impossible! You could not do it! And does not God love his children as well as you love yours? And do you believe that *he* will ever suffer a fire to be kindled upon them to consume them? No such thing. No one ever was consumed in a burning house, or ever will be. To suppose such a thing would be a reflection upon the character of God.

"Still again: would any of you who are parents visit your dear children with sore and mortal sickness, and see them languish from day to day, and at length see them pass away in the agonies of death, when you could save them, at any time, by a word? Impossible! You could not do it! And does not God love his children as well as you love yours? And do you think that *he* will inflict sickness, and pain and death, upon any of his children, which you would not inflict upon yours? No, my friends; never, never. According to the reasoning which you have heard, no one ever was sick, or ever suffered pain, or death, under the government of God, or ever will."

Dr. Edwards was about to introduce some further inferences; but Mr. Murray could stand it no longer. He caught his hat and left the house, and the assembly was broken

up. The sermon was spoiled. It was evident to every one that, if the argument of the preacher proved anything, it proved vastly too much. It contradicted the plainest facts, and consequently was good for nothing.—*Dr. Pond.*

Ask the average Christian if he believes the solemn declarations of the word of God, and he will invariably answer that he does. Many a one will do this, while the testimony of his life is different. It goes no farther than to say that he accepts the gospel as a philosophy, and mentally as a fact, but that he does not in his soul consciously believe its wonderful assertions. If we believe with our hearts, our lives will be passionate with devotion.

Children's Corner.

Table Rules for Little Folks.

In silence I must take my seat
And give God thanks before I eat;
Must for my food with patience wait
Till I am asked to hold my plate;
I must not scold, nor whine, nor pout,
Nor move my chair nor plate about;
With knife, or fork, or napkin ring
I must not play, nor must I sing;
I must not speak a useless word,
For children must be seen—not heard;
I must not talk about my food,
Nor fret if I don't think it good;
I must not say, "The bread is old,"
"The tea is hot," "the coffee's cold;"
I must not cry for this or that,
Nor murmur if my meat is fat.
My mouth with food I must not crowd,
Nor while I'm eating speak aloud;
Must turn my head to cough or sneeze,
And when I ask, say, "If you please."
The table cloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise, then I must put
My chair away with noiseless foot,
And lift my heart to God above,
In praise for all his wondrous love.

—Edwin F. Hatfield, D.D.

The Little Girl and the Thorn.

A very little girl was running about in the woods, and gathering wild flowers to twine into a garland. But all at once her shouts of joy were changed to sobs, and her smiles gave place to tears. A thorn had run into her finger; and the smarting, pricking pain was something new and strange to her. To whom do you think she ran for comfort? Ah, you have guessed it! She ran to her mother; and her mother took out the thorn, wiped away the little one's tears, and soothed her, and talked to her till all the bright smiles came back again.

A few years rolled away, and that little girl had grown older. She had gone further on the pathway of life. She had found it as full of happiness as the wood was full of flowers. But a time of trouble came. It came suddenly. It was a deep grief that filled her eyes with tears as she stood beside the little coffin of her sister. And where was her mother? Far away over the sea, not likely to reach home for a month to come! But the young heart was not without a refuge. She knew that God was her God. She knew the words, "As one whom his mother comforteth, so will I comfort you." She looked up to Him; and he put his strength and peace into her soul. He will do the same for us, if we are his. He will do it as often as we are in sorrow; till at last he takes us to that better world, where there are no thorns, no more trials, where He will wipe away every tear from every eye.

Exaggeration.

A long, hard word, is it not? What does it mean? To exaggerate means to heap up. It is applied to statements that have so many useless words heaped upon them, that instead of representing facts they conceal them.

"O mother!" said Tommy Tims one day, "I do believe I saw a thousand cats in our barn."

Had there been nine hundred and ninety-five more cats than Tommy saw, there would have been a thousand. You can see how far he was out of the way.

"Oh! do come out into the garden," said Jennie Ray to her sister. "There's the biggest rose you ever saw. I do believe it's as large as a cabbage."

The rose was large and beautiful; but a cabbage no larger than that would have been a great curiosity.

"There's a thousand million of locusts down in our woods," said George Gray to one of his schoolmates.

"How do you know how many there are, George?" said his matter-of-fact schoolmate. "Did you count 'em?"

How often we hear girls use the expressions "perfectly splendid," "perfectly magnificent," "perfectly gorgeous," "perfectly exquisite," "perfectly lovely," and "perfectly" a good many other things!

There are grown-up people who exaggerate; but we are not writing for them, but for boys and girls who can correct the habit if they will. It would be sad indeed if this habit should grow upon you until you become men and women; it would make you seem very ridiculous in the sight of all sensible people. Cultivate the habit of saying what you mean, and of meaning the truth. If you mean "a large number," say so; but do not say a thousand, or a thousand million, when the facts do not warrant it. If you think any object beautiful or large or excellent, say so; but do not spoil your grand description by saying "perfectly splendid," or "perfectly" anything else.

Remember that exaggeration is heaping up. Beware, then, how you heap up words.—*S. S. Advocate.*

Puzzles and Letters.

Chicago, Feb. 23, 1878.

Editor Cynosure:—The answer to Susie Baldridge's enigma is "Money." I send a puzzle to the *Cynosure.*

I am composed of eight letters.

My first is in come but not in go;

My second is in haughty but not in low;

My third is in no but not in yes;

My fourth is in more but not in less;

My fifth is in silk but not in rag;

My sixth is in run but not in tag;

My seventh is in arm but not in foot;

My eighth is in tree but not in root.

My all is in something that all ought to take.

Eva Burnham.

Our little friends must begin their letters again. Let us thank Eva for starting. Howard Davidson of Hillsboro, Ind., sends the answer to the enigma of Jan. 17th, "Happy New Year." He sends a typographical puzzle but forgot to put in the answer. Our little folks must remember that their editor is too busy to study out all their puzzles and needs the answer to make sure that there is no mistake in printing them. When Howard sends the answer his letter will be printed.

Editor.

Home and Farm.

Let Him Sleep.

Don't call your boy in the morning with a sudden shake and a loud voice, dragging him out of some fairy land of dreams to strain sleepy eyes open, with the first impression on his drowsy senses of the blackness of everything outside the dream and the necessity of a struggle to keep from falling asleep again. If it need be that he shall get up early, send him to bed early. He can not sleep forever, any more than he can hurt himself sleeping just as long as his two eyes will remain closed. Let him sleep till his sleep be finished; till he can't help waking up. The time will come soon enough when all night long he'll lie awake; or when troubled dreams will rouse him at the cock crowing, though he should not shut his eyes till after midnight. Let him awake up slowly, too, and never get up till he's wide awake. Though he be but two years old he will be a happier child all day for it; and a happier man his life long, if through the morning of that life he sleeps enough and wakens easily.

Watch him some morning while he is waking. Take time enough, for he will be a good half hour about it, and it will be a safe venture to say that never again will you awake a child in the morning unless the house is burning, or some like contingency. Sit by the bedside. Do not take your eyes off or you will miss something. Two little arms are thrown up above his head; one little foot outside the blanket is crossed upon the other underneath. He is flat upon his back, his head thrown over and his nose tucked under his night-gown sleeve, a picture of perfect ease, with rosy lips pouting, and chubby fingers half clutched. Watch for the first sign of Morpheus loosening his grasp, when the little fingers slowly straighten till rigid and far apart each trembles to its tip; the under lip quivers, and naked toes are stretched just as far as the foot can carry them, while he holds his breath for an instant, and then with such a long, comfortable sigh, turns upside down and is sound asleep again, with the soles of two little feet turned upwards, and two little palms far apart upon the bed.

Over and over again he will go through the motions, each time a little more of a stretch than before, until his face is puckered and wrinkled as it will be in three-score years and ten indelibly, and becomes fairly purple with the straining. And by-and-by his eyes will open just a bit, and fall on you. Ah! the sleepy smile, that only uncovers the tips of the teeth, and the whispered "Papa" will repay your half hour of waiting, and when the drowsy deity of sleep sweeps over the lids and shuts them again, the smile will remain. The heart is too happy to sleep, though the blue eyes slumber.

A child is hungry in the morning. Get a Graham cracker or an oatmeal cracker; (nothing better in the world for a lunch before breakfast), put it under the edge of the pillow where the little hand will strike it, and watch the sleepy nibble, and munch and smile. If he has a favorite toy, a rubber doll or lamb, put that on the other side and see his recognition and welcome when he feels it and hugs it up in the folds of his night-gown while he takes a last nap with his papa, his cracker and his lamb. Then he is ready to wake up (wide awake) and kiss you and laugh without even a cause for it, and long for his bath and breakfast.—*Hartford Evening Post.*

Facts for the Farmer.—It is worth while for all farmers, everywhere, to remember that thorough culture is better than three mortgages on the farm.

That an offensive war against weeds is five times less expensive than a defensive one.

That good fences always pay better than a lawsuit with neighbors.

That hay is a great deal cheaper made in Summer, than purchased in Winter.

That more stock perish from famine than founder.

That a horse who lays his ears back, and looks lightning when any one approaches is vicious.

That scrimping the feed of fattening hogs is a waste of grain.

That over-fed fowls won't lay eggs.

That educating children properly, is money lent at ten per cent.

That one evening spent at home in study, is more profitable than ten in lounging about saloons and taverns.

That cows should be milked regularly, and clean.

That it is the duty of every man, to take some good, reliable, entertaining paper, and—pay for it promptly, as a matter of course.

A Good Cake when Eggs are Scarce.—One pint of cream, one of sugar, yolks of three eggs, soda, if cream is sour, and soda and cream-of-tarter if cream is sweet; flavor to taste; flour enough to form a moderately stiff batter; bake in a loaf if you want a plain cake, or in layers if you want a jelly cake or a cocoanut cake; make stiffer and put in two cups of fresh, best currants, and you have a nice plain fruit cake. This cake receipt should be named "hard times cake," as it is valuable to a person whose supply of butter, sugar and eggs are limited.

Help for Whooping-Cough.—Cut in small pieces a large red onion, put it in a bottle with a piece of asafœtida half the size of a nutmeg, cover with good whisky, shake well, and it is ready for use; weaken, sweeten, and give according to age, three or four times a day. Mix Radway's Relief with sweet oil; bathe the chest, stomach, sides and back-bone before going to bed, and take a drop or two inwardly in sirup of honey.

"*Indirect Policy*" *in Christian Reform.*

On page seventeen of the minutes of the Abington Baptist Association, held at Dalton, Pa., Sept. 5 and 6, 1877, is a digest of a letter from the Abington church to the Association. Said digest says the Abington church: "Are in sympathy with all moral reforms of the day; think they can best aid some of them by inculcating and enforcing general principles of righteousness which strike at the root of all evil."

To those who have been familiar with the history of Abington church for the last six years it will be evident that, among the moral reforms referred to as being best aided by inculcating and enforcing general principles of righteousness, is the opposition to secret societies. We most heartily thank them for acknowledging that anti-secretism is a moral reform. They say again: "Some of their good brethren and sisters, whom they dearly loved, took offence at their indirect policy, and have for a number of years stood aloof from all the labor and support of the church." This evidently refers to the indirect way the church has of supporting the anti-secret cause."

That we may rightly judge of the wisdom of this policy and do justice to the church and to those complaining brethren, let us look at a few of the acts of the Abington church, which indicate what this indirect policy is.

First, when Charles Blanchard lectured in Waverly against Masonry and other secret dens, the Abington church closed its doors against him lest the light might hurt the eyes of some of the members of the church or relatives of the members. They would not even allow brother Blanchard to lecture on temperance, lest anti-secretism might be helped. When Elder S. E. Miller wished to present a petition to the Abington Association (sitting with the Abington church) asking advice with regard to secret societies, Elder Calkin being pastor of the Abington church and chairman of the Committee on Exercises, objected to the petition being presented, although it was acknowledged that the petition was couched in respectful language, and signed by upward of 60 good brethren and sisters of different churches belonging to the Association. When Elder S. E. Miller requested the privilege of preaching in Abington Baptist meeting house, Pastor Calkin asked what he wished to preach. The answer was, he wished to preach Christ, and should show that the practices of secret societies are inconsistent with Christ. He was not allowed to preach. These are true samples of the indirect policy of the Abington church in supporting the anti-secret cause. Certainly they do well to call it indirect. They would do no injustice should they add "crooked, boomerang" policy; for, while they profess to be in favor of this reform, they always throw their missiles in such a way as not to hurt the enemy, but return, coming around a corner and hitting a brother who is earnestly in favor of reform.

Again the digest says: "Their views of church polity are that majorities must govern when honestly obtained, and that minorities must submit to the will of the majority, and that no brother or sister has a right to go out from them because they differ from them in the methods of Christian work. I wish here to call on my anti-secret brethren to carefully weigh the position here taken by the Abington church and indorsed by the Association by their vote to print in their minutes. If their position is correct, then it is our duty to return at once to the churches and make confession and ask forgiveness and restoration. But are the positions correct? If taken as they stand in the digest, without limitation, I answer, No. They are as false and heretical as are the claims of the Pope to infallibility and to be the vicegerent of Christ.

But, you will inquire, What is the truth with regard to the rule of majorities? I answer, God's Word is the binding rule of action; binding both upon majorities and individuals. Majorities are to rule when their requirements are not inconsistent with the Word of God. They should be disobeyed whenever they require anything inconsistent with that Word. And it becomes the duty of the minority to separate from the majority when the course of the majority, deliberately taken and persisted in, becomes subversive of the fundamental principles of the doctrine of Christ. The individual is bound to obey the law of God. He will be punished if he disobeys. The majority cannot free him from that bond. They cannot rescue him from God's judgments upon disobedience. God has not said whether a meeting house should be red, or white, or black; whether it should cost one thousand or five thousand dollars. The majority may decide this. The minority should submit.

But God has said to his people, come out from among them and be separate. God requires his church to be a people separate from sinful courses. As a church separate from the wicked world. They have repented of their sins, turned and been forgiven. Thus they have been united to Christ. They cannot walk with one arm locked in Christ's arm and the other locked with the devil. Christ will keep no such company, and his children cannot. Suppose the majority of a church say to its members or to those whom it invites to unite with it, You need not cease to swear; you need not cease to lie; you need not cease to teach men that there is another way of salvation than through Christ; you need not be baptised. Would the minority be bound to submit to the rule of the majority, or would they be bound to come out from such a church organization, and unite with some church which would honor God and his truth. We conclude that the individual obligation toward God is greater than it can possibly be toward any combination of men either in church or state. We protest against this lifting of the church or a majority of a church above the law of God. Brethren, do not consider me as undervaluing an organization of true followers of Christ, walking in his commands and ordinances. Such a union is as sacred as the word of God.

The question then is: If a church walking in other respects orderly as a church of Christ concludes upon due deliberation to fellowship Freemasons, Odd-fellows, Good Templars and grangers, is this such a violation of the command of God to come out and be separate, that it becomes the duty of the members of the church to withdraw in order to obey God? We believe that it is. We believe that the practices of these secret societies are so inconsistent with Christianity, that either Christianity is a humbug or these societies are an insult to Christ. We are sure the latter is true. Paul in his first epistle to Timothy 2:5, says, "For there is one God and one mediator between God and men, the man Christ Jesus." God has set forth his son to be mediator. To be the way to God. To be the only way. All who will come to God through this mediator God will accept and save. He will not accept any who come in any other way. He will not even hear their prayer. John 14:6, "Jesus saith unto him, I am the way, and the truth and the life; no man cometh unto the Father but by me." Again Jesus says, John 10:9, "I am the door; by me if any man enter in he shall be saved." John 10:1, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." God has nowhere intimated that he will hear a sinner's prayer only as he comes in this mediator. If it is possible to make one prayer which purposely sets Christ as mediator aside, and which will at the same time please God, you can continue in this way through life pleasing God and rejecting Christ. And if you can please God in another way than through Christ, you can reach heaven in that way; for it is evident that you can reach heaven in any way that will please God. And thus you will prove Christ a liar, and all his ministers deceivers and false witnesses; for Christ has clearly taught as already shown, that he is the only way, and all his faithful ministers have witnessed to this truth in one unbroken testimony for almost nineteen hundred years. Yet Freemasonry, Odd-fellowship, Good Templarism and the grange have each published prayers for the use of the lodge with the mediator left out. It is not merely the word Christ that is left out. The Jew would not object to the Mexican, whose name is Christ, being called Christ in the lodge. But it is Christ in his exclusive character as the mediator, the only way to God, that is objected to by the Jew, and that is left out of the lodge prayers. In short it is the real Christ of God who is left out. Left out for the sake of harmony in the lodge, for the sake of having an unsectarian institution. I do not allege that the name of Christ is left out of all of their prayers. All that I allege is that the real Christ Mediator is purposely left out of some of their prayers prepared for and used in their regular lodge work. These prayers are of themselves a profession of belief that they are acceptable to God. For certainly no one will pray in a way that he knows God will not accept unless he is a hardened, impudent mocker. Hence those who publish or use these Christless prayers must acknowledge that they believe in them as true prayer acceptable to God, or that they are understandingly mocking God by them. Thus they teach by their prayers that there is another way of approach to God than through Christ. Now it is clear that the members of the lodge who support the institution are entitled to a share of the credit for the good done by the lodge in its regular work. They are also partakers of the sins committed in the regular work of the lodge. When a Jew who hates Christ and does not wish to use Christ's name, prays in the lodge and uses the written prayer of Odd-fellowship, he is certainly doing regular lodge work. Just the work the lodge has prepared for him to do. O, says the Masonic or Odd-fellow minister or deacon, I never use a Christless prayer, I pray in the lodge and use the name of Christ. Grant that you never use a Christless prayer and that you do use Christ's name in your lodge prayers. That hater of Christ who is your brother in the lodge does use the Christless prayer which the lodge has prepared for him to use. He hates Christ and loves to insult him; and does insult him in just the way the lodge has prepared for him to insult him; so that it becomes the act of the lodge, the lodge insulting Christ. Now is our lodgite minister or deacon partaker of this impudent insult to God offered by his brother; or does his disclaimer of its being a religion free him from guilt? It is evident that Christless prayer is the natural fruit of the lodge. Just as much the natural fruit of the Odd-fellow and Masonic lodges as the apple is of the apple tree. The more support the lodge receives the more Christless prayers there will be and the more insults will Christ receive. Now is our lodgite minister free from guilt, or is he a partaker of the guilt of offering to God insulting, Christless prayers.

The Molly Maguires claim to have a good object—the good of mankind. Murder is not their object. It only comes in as a necessity in carrying out their good work. Suppose they say to those they solicit to join them, you need have no part in any thing that is wrong. We only wish you to support our institution. No one need murder unless he wishes to. This murdering is a mere form for those who prefer that course. I

unite with the institution, murder is committed by the members in due form according to the rules of the order. I protest that I never killed a person in my life. I do not believe in murder. I just supported the institution. Am I innocent? Will the law of the land hold me innocent? Will God hold me innocent? Certainly not. I support the institution. The legitimate fruit of the institution is murder. I am partaker of the guilt of murder, or at least accessory. Neither is that lodge minister innocent. The natural fruit of Masonry and Odd-fellowship is insults to Christ. All who belong to those lodges are partakers of the guilt. It will do no good to say this is not a religion, that the prayer is merely a form. Will you dare to go to that length of impudence toward God as to say you do not expect them to be answered. Then you know that you are aiding and abetting an insult to God. But do you say you expect them to be answered? Then you expect God to be pleased with the setting aside of his son. Pleased with making him a liar. Which horn of the dilemma will you take? You give the lie to your profession of faith in Christ. Brethren, if these things are so, and they are so, with a great deal more, is it not our duty to sustain the honor of our Lord and of our profession by disfellowshipping all who do fellowship this insult to God.

They say again: The relation is a sacred one and ought not to be broken for slight and transient causes. From this they seem to have been aware that their position that majorities must rule may have exceptions. And that there may be a good and sufficient cause for a member refusing to submit to the rule of the majority and so leave the church to unite where truth and righteousness are better maintained. The question then between us is, Are we differing about slight and transient causes or unimportant modes of Christian work? Is it really a matter of no consequence whether we worship Christ according to his word or whether we place all the heathen deities on a level with Christ? We protest against this system of free love in religion. Christ is the bridegroom, the church is the bride. A Christian has no more right to place the worship of heathen deities on a level with the worship of Christ than the wife has to place the love of all the husbands in the neighborhood on a level with the love of her own husband. When charged with Masonry being a religion they say: O, no; it is not a religion. We do not expect God to be pleased with these Christless prayers. We do not expect God to answer them and save those who call upon him, setting Christ aside. And when charged with ungodly oaths they say: O, this is only a form; we do not mean any harm by it. Thus they swear and mean no harm by it, and pray and mean no good! Shame on the people who will profess to believe in Christ, profess to be saved by him, and will yet by act or voice take part in such insults to him, or apologize for those who do.

DIRECT.

THE WHEATON EX-PARTE COUNCIL ON COLLEGE FINANCES.

So many false statements were made before the *ex-parte* council, lately convened in the Baptist church in Wheaton, concerning the management of the finances of Wheaton College, that the Treasurer has thought it necessary to publicly deny those that refer to "money unaccounted for," and "concealing the true condition of the finances." Other misstatements will be corrected by other parties in due time. In order that those who wish to deny the statements made by the Treasurer may have an opportunity of doing so in the civil courts, he has made himself responsible for them by placing them in the shape of an affidavit.

STATE OF ILLINOIS, } ss.
DU PAGE COUNTY. }

I, Herman A. Fischer, Treasurer of Wheaton College, being duly sworn, depose as follows: I was appointed treasurer in 1872, and understood at the time that a change was desired on account of the inefficiency of my predecessor, Rev. I. A. Hart. I was present when President Blanchard presented his accounts, as chairman of the Building Committee, to Isaac Claflin, one of the Auditors. The receipts and expenditures were all itemized in a book kept for that purpose, and vouchers were presented for all the expenses (amounting to over $19,000), with the exception of several items, amounting to some $200. The Auditors certified to their examination of President Blanchard's accounts, and alluded to the lacking vouchers thus: "Although there have been about $200 received by him and expended for labor or material for the College building, for which vouchers have not been produced, it is nevertheless fully believed by us that all monies having passed through his hands for the use of the College have been properly applied." President Blanchard offered to give satisfactory evidence that his book account with reference to these items was correct, but this was considered unnecessary by Mr. Claflin and the Executive Committee to whom he made his report. The report of the Auditors was signed by Isaac Claflin, J. C. Wheaton and A. H. Hiatt, and was adopted by the Executive Committee. After the report was adopted President Blanchard paid over to me the balance of cash on hand belonging to the building fund, and Mr. Hart, about the same time, delivered the safe and books in his hands to me. If any funds have been missing since that time, or are not accounted for, I alone am responsible for them. The $3,000 which have been reported as misappropriated or embezzled, President Blanchard never handled. In November or December, 1876, Baird & Bradley notified me that $3,000 were to be paid on a certain trust deed, January 1, 1877. President Blanchard being in the city soon after, inquired of Baird & Bradley at what rate the money could be reloaned, and was told at 8 or 9 per cent. Some of the College building fund notes drawing 10 per cent. were past due, and the Executive Committee instructed me to draw the $3,000 when paid and loan it to the building fund for the purpose of paying these notes. Similar loans had previously been made to the amount of nearly $12,000 (over $8,000 from the President's endowment), with the sanction of the Executive Committee and Trustees, to whom the same were annually reported. Mr. Claflin was present at least five times when such reports were made without objecting to these loans, until the last $3,000 loan was reported. This loan has been fully repaid and about $6,000 more. Professor Webster received all the interest due him from the building fund since the first loan was made, in March, 1870, and in only one instance was the interest paid by borrowing from the endowment of his chair. President Blanchard's interest is in arrearage over $2,100, because he almost invariably requested me to apply receipts for the building fund to pay other bills or interests that had to be met. There is not the slightest foundation for charges of embezzlement or stealing brought against him; on the contrary, he has constantly practiced self-denial to satisfy other creditors of the College. It is equally false to say that any endeavor has been made to conceal the condition of the finances. I have refused only two requests or demands for information. One was in the nature of an attack in our village paper, which I thought deserved rebuke rather than answer; the other came from the Secretary of a committee claiming to represent several hundred petitioners, but (by admission of the Secretary himself) appointed by 17 or 18 individuals, gathered at a private house without the knowledge of the petitioners generally.

HERMAN A. FISCHER.

Subscribed and sworn to before me this 25th day of February, A. D. 1878.

LUTHER G. HIATT, Notary Public.

News of the Week.

—Hon. B. F. Wade, so long celebrated for his participation in national politics died at his house in Jefferson, Ohio, last Saturday after a protracted illness.

—One of the jury, which sent the desperado and murderer Rande to the penitentiary instead of the gallows, has been indicted for perjury, and it is possible the verdict may be set aside.

—A Bismarck, Dakota, dispatch says, Reports from the Buford and Poplar Agencies indicate a great Indian scare. The Yankton Indian agent at Poplar Creek has asked for arms and ammunition. Three Cheyenne scouts from Gen. Miles, bearing dispatches to Fort Peck, were killed by the Red Cloud Indians on the Missouri, between Peck and Benton. It is reported full of hostiles. Sitting Bull is evidently not one of them. When he was at Yankton he came near the mouth of Rock Creek and asked for flour and meats. He said that there were no buffalo across the line, and his people were starving. The Yankton chief refused to let him come into the camp, and the proposed trade was off.

—Albert Young, Robert Jones, Silas Wright and Lucius Porter, all colored, were hanged in the jail at Marion, Alabama, last Friday, for the murder of Isaac D. Moore, white, November 6th 1876.

—A German family living in Monroe county, Illinois, 30 miles below St. Louis, were all murdered and the house burned last Friday. It is thought the husband and father committed the act in a fit of despondency at his pecuniary losses. His body was found with the rest.

—The old frigate Constitution, loaded with exhibits for the Paris Exposition, sailed from Philadelphia on Tuesday. Among the last exhibits placed on board was a piece of coal weighing eight tons. The vessel has been rebuilt several times since her service to the government in the war with England, and all that remains of the original craft that struck the Guerriere between wind and water is a piece of wood about a foot square in her hull, left there to preserve her originality.

—The Kentucky Legislature, which wouldn't spend $100 for United States flags to be hoisted over the capitol, has appropiated $10,000 for a monument to John C. Breckinridge.

—New York City reports seventy-seven failures in February. Liabilities, $2,658,598; assets, $695,631. As the city had 127 failures in January, with liabilities amounting to $7,113,000, the February record is pointed at with a moderate degree of New York pride.

—A bill has been introduced in the Pennsylvania House of Representatives prohibiting, under penalty of not less than $200 nor more than $500 fine, any railroad or transportation company from granting a free pass or passes at a discount to any person, except to an officer or employe of such company issuing the same.

—The situation in Europe is noted in the following:

CONSTANTINOPLE, March 3, 1878.—The treaty of peace has been signed. The Grand Duke Nicholas announced the fact to the soldiers at review at San Stefano to-day. Russia has abandoned her claim on Egyptian and Bulgarian tributes.

LONDON, March 4.—St. Petersburg and Pera correspondents confirm the report that the treaty of peace has been signed. At St. Petersburg enthusiasm over the news was almost unprecedented. There was an immense crowd before the palace, shouting and singing "God Save the Czar." The Pera correspondent says the treaty of peace was signed on Saturday. Thirty-one thousand troops were reviewed at San Stefano. A Te Deum was sung amid great enthusiasm.

LONDON, March 2.—A Constantinople special says great distrust and uneasiness are felt respecting the Russian designs on the Bosphorus. They can occupy the Chanak forts at a moment's notice. Movements, the object of which are not apparent, are still progressing.

The position of the British ships at Tuzia is regarded as critical, owing to the short run for torpedo boats from Tchekmedje or San Stefano. It is strongly suspected that the Thorncraft torpedo boats and Whitehead torpedoes are being dispatched to the Sea of Marmora in sections.

The Russians occupy Charkoi, Rodosto, Eregli, Silivri, and Tchekmedje, all of which are admirably suited as bases for torpedo operations, should it be decided to menace our fleet. Precautions are taken nightly to guard vessels against surprise.

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TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY

AND

HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PRESI. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Rev. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4-page tract.

TRACT NO 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2 page tract

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge
A 2 page tract.

TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO 21

MASONIC CHASTITY.

By Emma A Wallace

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract

TRACT NO. 22

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style A 2 page tract.

TRACT No. 23

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen
A 4 page tract

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND BONAYNE

To the correctness of the published expositions of Freemasonry The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d, degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract.

TRACT NO 1, IN SWEDISH,
translated by Prof. A. R. CERVIN. A 15 page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev A. GRABAU, Pastor, German M. E. Church, Worchester, Mass
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract.

Publishers' Department.

No. of Sub. Mar. 2, 1878....3 572	
No. of Ex. Mar. 2, 1878..... 54	
Total.....	3,626
No. of Sub. Dec. 1, 1877,.....	3,540
Gain during the winter.....	86

We think all who have been working with us to extend the circulation of the *Cynosure*, will be glad to learn, that, although nearly half of the subscriptions on our list expired the past winter, we can now show a slight gain. One of our most practical friends, considering the depression in business, thought it very doubtful if the *Cynosure* mail list could hold its own this winter, and the fact that it has more than done so, should encourage every worker for the increased circulation of the paper.

"Praise God from whom all blessings flow."

Spring Work.

A GRAND OPENING.

On the very first day of March a club of twenty-seven subscriptions, for one year each, was received from far-off California. Surely this was "good news from a far country."

L. B. Lathrop, Hollister, Cal., sends twenty-seven subscriptions for a year each. His experience in canvassing he sends with the club, which we trust will prove a gleam of light from heaven to guide all who have met with poor success in their efforts to secure subscriptions. He writes:

"I want to give a sketch of my experience, for the benefit of the cause and for the encouragement of those who have been anxious to get subscriptions for the *Cynosure* and have not succeeded in doing so. I have been trying for years, with scarcely any success, until I concluded I had no gift for the work, and would gladly have stayed at home and hired a more competent man. It made me feel bad to be refused every time. But as I knew of no man who could or would fill the gap, I resolved to try again and not regard my own feelings, when the rain should come, so as to give a little hope in business. The rain came, and I was about to start out, when I thought to profit by a Sunday school lesson which I had taught my class. It was the case of Jehoshaphat, who was doing the work of God in the name of God. He asked God to vindicate his own cause, for he (the king) was not able to do it. And God answered Jehoshaphat's prayer by setting his enemies to whipping each other, as he did with Gideon and others, showing that God can lead men to just such conclusions as he pleases. I saw this battle against Baal worship was much like Jehoshaphat's, and I went in secret and asked God to vindicate his own cause by leading men to conclude it best to take the paper. I asked Him to chain the devil while I made the effort, and not let him influence any mind against me. I did not cry nor groan, nor cut myself with lances, nor make many repetitions, but simply asked Him to do it, because it was for the glory of God and good of man, and I started out with a faint hope of getting ten subscribers, and in about three hours I had secured fourteen names, and afterward, in less than a day's time, I made it up to twenty-five, all new subscribers. I feel as I did when Fort Sumpter was besieged, that the Lord had espoused the cause and was in the field. * * * I hope for fifty subscribers within the year. My trust is in God. To Him be the credit of my success. We have had a plenty of rain, but it will bring no money until harvest. Then I will try hard for the *Cynosure*."

Mr. Lathrop is the friend mentioned in the Publishers' Department of the *Cynosure*, Nov. 29,1877, as posting the supplement in his post office. God honors that faith in Him which is accompanied by works.

G. B. Quen, New Goshen, Ind., sends seven subscriptions for a year and two for six months each, and writes:

"I have urged many others to subscribe, who may yet do so."

Rev. H. S. Limbocker, Butler, Mich., adds six subscriptions, for a year each, to his club.

R. B. Dawson, Baxter, Iowa, sends five subscriptions, for one year each, and writes:

"I hope I can send more subscriptions before long."

Lot Watson, Nickleville, Pa., sends four subscriptions, for one year each, and writes:

"I intend to do all in my power for the candid and fearless *Cynosure*."

James Auten, Galion, O., left three subscriptions for a year each, when he last visited our office.

Moses Shay, Cromwell, Iowa, sends two subscriptions for a year each and one for six months, and writes:

"There are a number here who would make good workers if once waked up. I will continue my efforts for new subscribers."

March last year was a good month for subscriptions. Let us make it better this year. It has, as you see, opened well.

Books and Tracts sent during the Week ending Mar. 2, 1878:

By Express.

F W Spencer, I Kneeland.

By Mail.

E Ellicott, W H Waltman, C S Bradley, D E Dodge, E Watson, F S McDonald, C B Smith, Rev C Bender, J Dawe, R Sanford, H O Hussey, T F Curry, R C Hall, W T Edmonston, G A Stanton, J Schoemaker, J G Baldwin, F R Lord, J C Peterson, T Thompson, A Wimpelberg, L N Grout, T E Evans, E P Pool, G A S Box 88, B T Wiley, A J Soule, E O Munger, T Wemer, J W Baker, C Barker, L Watson, J Swartz, A Wood, E G Muchmore, J H Connor, A B Sosbe, J Henry, J W Granes, J B Alward, J Hughes, E Jollie, W W Gallup, J M Knapp, N Ellis, J Fleming, A Fink, A Rinsman, C Quick, J Over, W H Shaw, P H Harlett, F W Kempton, J E Hill, W V Place, H M Fisher, C M Williamson, T. W Claridge, J Hodges, W H Crosier, J C Noe, J G Wright, J J Sontheimer, J Broadhead, R J McKee, J Althouse, J E Simmons, S Schillinger, W Naylor, J Robinson, P Beard, R T Garbutt, J F Reif, H L Sook, S Smith, I Preston, Duncan & Stephenson, E Mitchell, L B Lathrop, W B Hart, J H Cobb, G A Davis, D W Ham, F A Hobson, F Joseph, S P Hodgman, Mrs F D Peck, G E Swan, J W Cole, D Burtch, M McClaughey, W A Logan, Dunham & Son, J Morrow.

Donations to the Tract Fund.

Friends in Wisconsin, 35c; H S Limbocker, 85c.

SUBSCRIPTIONS RECEIVED DURING week ending March 2, 1878, from J Auten, W B Bertels, S H Booth, J Blair, J G Baldwin, T S Bibbins, M C Baker, G V Bohrer, E Brooks, S L Cook, A E Carpenter, J W Cole, I Crane, R B Dawson, B Doolittle, R B Eno, P Elzes, C N Fox, J C Fuller, S N Grout, R Green, A Geil, P Gates, J C Hibborn, B Harper, H H Hinman, J Hoovler, H S Limbocker, L B Lathrop, M McClaughey, J H Myers, J T Michael, J Miller, J L Minor, E Mitchell, J Macauley, J C Noe, G B Owen, S Y Orr, W H Peabody, C A W Rice, H Siemiller, H W Steele, W P Smith, M Shay, A J Sheridan, W W Templeton, Mrs Thompson, E H Wood, M B Witmer, L S Whiting, I Worth, D A Wallace, T Wenner, L Watson.

Illustrated Supplements.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

MARKET REPORTS

CHICAGO, Mar 4 1878.

GRAIN	Wheat—No. 2.....	1 10½ 1 11
	" No 3.....	1 05
	" Rejected	90½
	" Minnesota	1 12 1 16
	Corn—No. 2.....	43
	Rejected.....	35
	Oats—No. 2.....	24½
	Rejected.....	20
	Rye—No. 2.....	56
	Bran per ton.....	18 50
	Flour—Winter.....	5 50 7 00
	Spring.....	5 75 5 75
	Hay—Timothy.....	7 50 9 50
	Prairie.....	5 50 8 00
	Mess Beef.....	9 00 11 00
	Tallow.....	7 7½
	Lard per cwt.....	7 30
	Mess pork per brl.....	10 35
	Butter medium to best.....	15 38
	Cheese.....	6 13½
	Beans.....	1 00 1 75
	Apples per brl.....	1 50 4 50
	Dressed Hogs.....	4 10 4 25
	Poultry—Chickens per doz.....	1 75 2 50
	Turkeys per lb.....	6 9
	Eggs.....	11½ 12
	Seeds—Timothy.....	1 15 1 26
	Clover.....	4 15 4 40
	Flax.....	1 25 1 27
	Potatoes per bu.....	40 50
	Broomcorn.....	3½ 7
	Hides green to dry flint.....	5½ 15
	Lumber—Clear.....	29 00 34 00
	Common.....	11 00 18 00
	Shingles.....	1 50 2 90
	WOOL—Washed.....	35 43
	Unwashed.....	22 27
	LIVE STOCK Cattle Choice.....	4 25 4 75
	Good.....	4 00 4 30
	Medium.....	3 75 4 00
	Common.....	2 50 3 50
	Hogs.....	3 65 4 00
	Sheep.....	3 00 4 75

New York Market.

	Flour.....	$2 75 3 50
	Wheat—Spring.....	1 20 1 27½
	Winter.....	1 36½
	Corn.....	58 60
	Oats.....	35 38
	Rye.....	71 72
	Lard.....	7½
	Mess pork.....	11 20
	Butter.....	9 23
	Cheese.....	7 12½
	Eggs.....	9 15
	Wool.....	10 53

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Chicago St. Paul & Minneapolis Line

Is the short line between CHICAGO and all points in NORTHERN WISCONSIN and MINNESOTA, and for MADISON, ST. PAUL, MINNEAPOLIS, DULUTH, and all points in the Great Northwest. Its

LaCrosse, Winona and St. Peter Line

Is the best route between CHICAGO and LACROSSE, WINONA, ROCHESTER, OWATONNA, MANKATO, ST. PETER, NEW ULM, and all points in Southern and Central Minnesota. Its

Green Bay and Marquette Line

Is the only line between CHICAGO and JANESVILLE, WATERTOWN, FOND DU LAC, OSHKOSH, APPLETON, GREEN BAY, ESCANABA, NEGAUNEE, MARQUETTE, HOUGHTON, HANCOCK, and the LAKE SUPERIOR COUNTRY, Its

Freeport and Dubuque Line

Is the only route between CHICAGO and ELGIN, ROCKFORD, FREEPORT, and all points via Freeport. Its

Chicago and Milwaukee Line

Is the old Lake Shore Route, and is the only one passing between CHICAGO and EVANSTON, LAKE FOREST, HIGHLAND PARK, WAUKEGAN, RACINE, KENOSHA and MILWAUKEE.

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$2500 A YEAR. Agents wanted. Business legitimate. Particulars free. Address J. WORTH & CO., St Louis, Mo.

$25 A DAY SURE PAY.

This Well Auger will bore 2 wells 50 feet deep in one day, and from 1 to 4 feet in diameter. It bores through any kind of earth, hard pan, slate, coal and is a success among boulders and quicksand, where all other augers fail. Read below what great men say about it:

We, the undersigned, know of the reputation and merits of the above Patent Well Auger, and recommend it to the public as one of the most important, useful and practical inventions of the age, and we feel confident, from our knowledge of it, that a man can take it into good territory and make **$25 per day** clear of expenses. A. J. Faulk, Governor of Dakota Territory. Gov. O. A. Hadley, of Arkansas. Ex Governor Dow, Texas. Rev. D. Oglesby, of Richview, Ill.

The following persons have this Auger in operation. Write to them (enclosing a stamp), and see how they like it: Geo. M. Ward, Salem, N. J. (a good old picker). S. M. Payne, Wilsonville, Shelby Co., Ala. W. F. Berry, Gratiot, Licking Co., O. C. F. Walter, Concord, N. C. C. W. Herrand, Lapeer, Mich. Gen. J. A. Lockhart. Van Buren, Ark. County rights for sale. Every Auger warrented. Send stamp for our Large Auger Book, and address,

U. S. AUGER CO., St. Louis, Mo.

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 14, 1878.

VOL. X., No. 24.—WHOLE NO. 416. WEEKLY (post paid) $2.20 A YEAR.

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Notices

NEW YORK STATE CHRISTIAN ASSOCIATION.

The New York State Christian Association opposed to secret societies will hold its next annual meeting in Bardwell's Hall, Albion, N. Y., March 26th, 27th and 28th, commencing with an introductory meeting for counsel, on Tuesday at 2:30 P. M. Late Past Master Edmond Ronayne of Keystone Lodge, No. 639, Chicago, will lecture upon, explain and "work" the degrees of Blue Lodge Masonry, in that and the two following evenings, giving especial attention to the first and third degrees.

The daytime meetings will be held the forenoons and afternoons of Wednesday and Thursday.

The kind-hearted friends of the truth at Albion, especially the Free Methodist brethren and all Wesleyans within reach, have tendered the convention the hospitalities of their homes during its sessions.

Albion is some thirty-two miles west of Rochester, on the Niagara Falls branch of the New York Central railroad. Let everybody come. Set apart this time and the money it will cost, to the cause of reform, and may God speed the right.—*Wesleyan.*

KANSAS—Rev. H. H. Hinman's appointments in Kansas for March are as follows:

Topeka, 9th and 10th.
Mendon, 11th and 12th.
Osaukee, 13th and 14th.
Grove City, 15th, 16th and 17th.
Winchester, 18th and 19th.
Holton, 21st and 22nd.
North Cedar, 23rd and 24th.
Leavenworth, 26th and 27th.
Fort Scott, 28th and 29th.

PAST MASTER RONAYNE has been invited to work the three degrees at the New York State Convention at Albion. He has therefore made an addition to his list of appointments which are as follows:

Hudson, Ohio, March 4th, 5th and 6th.
West Salem, Ohio, March 7th, 8th and 9th.
Lima, Lagrange county, Ind., March 18th, 19th and 20th.
LaOtto, Ind., March 21st, 22nd and 23rd.
New York State meeting, March 26th, 27th and 28th.
Perry, N. Y., April 1st, 2nd and 3rd.

LECTURES IN IOWA.

Rev. Edward Matthews of the Free Methodist church, Brooklyn, Mich., will visit Iowa commencing at Albion on the night of the 18th of March (Wednesday) 1878 and make a circuit via. Oskaloosa, Washington, Western and intermediate points, and lecture against secret societies. The friends along the line of this route wantingflectures will please take notice, and write to the undersigned immediately, so that arrangements can be made.

J. MCCLEERY,
Ch'n of Com.

THE PUBLISHING HOUSE.—The assets of this fund as presented to the examining committee were published last week. Since that statement $45.73 have been paid on notes and subscriptions.

To swell the amount Rev. S. Wilder of Arcadia, N. Y., sends $1.50, W. M. Bedan, Hadley, Mich., $1.00, in addition to former gifts; Jerome Howe, Chatsworth, Ill., $2.80; E. VanFossen, Adel, Iowa, $5.00, the second or third time; M. and M. Roberts, Constableville, N. Y., and J. S. Rice, N. Pownal, Me., $10 each. These sums are not large, but there may be more nourishment in them for the good seed of truth. They were all sent, too, before Bro. Stoddard's statement of last week had been read. Next week let every one expect a list of a hundred contributors, and let every one have an honorable anxiety to see his name on that list during the next three weeks. Probably a dollar from every one in three of the readers of the *Cynosure*, would complete this grand enterprise, and some can easily multiply that sum by five, ten or a hundred. Every one is at liberty to speak at the same time in this meeting.

Topics of the Time.

A summary of the terms of peace between Russia and Turkey is published and betrays undoubted evidence of the influence of England's bluster and Austria's hesitancy in the moderation of the demands of the victor. The wise counsel that there had been enough war over Turkey actuated the Russian commissioner, and the fact of a final settlement in the face of Disraeli's threats is really as much a defeat of the latter as if it had been accomplished by battle. The conference of European powers having been nullified by the protocol, a congress will now be held in Berlin about the first of April, attended by the premiers and presided over by Bismarck. Russia leaves no question open for its consideration but the passage of the Dardanelles by war vessels and the boundaries of the brave little mountain province of Montinegro. The new boundary lines do not greatly extend the actual Russian territory, but nearly obliterates Turkish rule in Europe.

The Cuban insurrection, prolonged through nine years with varying fortunes and uniform cruelty, is at length ended by the submission of the revolutionists to the liberal terms of Spain. The Catholic press exults, for the Freemasons are charged with fomenting and keeping alive the difficulty. The Freemasons in Catholic countries are infidels as a rule, and aim to destroy Catholicism in the interests of infidelity. The emancipation of Cuban slaves is one good sprung from the insurrection, which makes some amends for the cruelties displayed by either side.

The papacy will not be taken back into Scotland unchallenged. The Glasgow Presbytery has given notice that the laws of the realm against the "man of sin" will be rigidly enforced and an interdict is asked of the Supreme Civil Court of Scotland against the proposed settlement of the Romish hierarchy. It is understood that one gentleman who knows the history of his country and believes in the "ounce of prevention" has placed $25,000 in the hands of the proper authorities to maintain the position of the Presbytery. The Jesuits will submit to such measures, but seek to accomplish their end in ways in which the civil law is powerless.

There is a bright gleam through the war clouds in Turkey. The Protestants have suffered less than either they or their friends dared hope. Some interesting cases are given in the *Missionary Herald:* "The Koords destroyed all the villages on the Alashgerd plain but two, and *those two were largely Protestant.* An Adrianople preacher writes that a Bulgarian brother in that city was arrested, at the instance of some Turks who testified that they had seen him with arms in his hands, ranging the country. But the Turkish captain of the guard at Adrianople, to whom the man was brought learned who he was and replied, 'Your story cannot be true. There is a mistake somewhere. This man hasn't done any wrong—he is a Protestant!' and the brother was released at once. The commander of the port at Yeni Zagra, told Mr. Pettibone that he wished the American missionaries had had the instruction of all the Bulgarians."

THE WORLD WANTS MEN.

The world wants men—true men,
Who cannot be bought or sold;
Men who will scorn to violate trust—
Gennine gold.

The world wants men—strong men,
Willing to do or dare;
Men who are able to stand alone
Anywhere.

The world wants men—brave men,—
The enemy's works are strong;
And the pirate flag of sin has waved
Too long.

The world wants men—pure men,
Free from the taint of sin;
Men whose lives are clean without,
And pure within.

The world wants men—godly men,
Like the heroes grand of old,
Whose sonls are full of the Holy Ghost—
Gennine gold.

—Our Union.

HOW IT IS WITH THE OBLIGATION.

BY J. H. H. WOODWARD.

"*I, John Smith,* OF MY OWN FREE WILL AND ACCORD, *in the presence of Almighty God and this Worshipful Lodge, erected to him and dedicated to the Holy Sts. John, do hereby and hereon most solemnly and sincerely promise and swear.*"—PREAMBLE TO MASONIC OBLIGATION.

OF MY OWN FREE WILL AND ACCORD!

Ah, indeed! is this so? Is it true? Does the candidate hesitate, Worshipful Master? Is he haltered, is he cable-towed, Worshipful lodge? Is the Holy Place duly tyled, brother Junior Deacon? Has foul treason dared pollute the sacred pavement, brother Junior Warden?

"He that hath ears let him hear—he that eyes, let him see."

Is trouble upon the face of the moon? Are the Osirian wolves to their feet, with hair bristling, eyes snapping, noses snarling, lips curling, and incisors projecting, ready to rend the flesh and lap the blood of their helpless victim? Is vengeance in the air? Is it oppressive silence that precedes the burst of the impending storm? Hist! hark ye, to the muttering of the low but distant thunder.

First Peal!

"Instant death is the penalty of revolt," sullenly reverberate the fearful obligations, backed by the ancient landmarks.

Second Peal!!

"To the law and the testimony for the dread of God," angrily flashes the Blazing Star.

Third Peal!!!

"Obedience unconditionally," roars the ireful Compass, in the hands of the whole piratical craft.

Suspense follows. At which dread moment with bated breath and quick-

ened pulse the poor, heart-sickened, soul-terrified candidate, with arms extended, falls supplicatingly upon bended knees, yields the unequal contest, and drinks off the tendered chalice of double damnation by assuming the God accursed and hated obligations that leagues with the devil and covenants with hell. Is this denied?

TO THE RECORD AND THE EVIDENCE.

That the candidate is haltered, is cable-towed, on initiatory occasions, we have irrefragable proof by Sherry, who, in his "Ladder," page 25, says:

"There is a cord of length,
There is a chain of strength;
Around you each I see the sacred coil,
The while you labor in the sacred toil."

He sees it certainly around the candidate while the candidate and the lodge are in labor, up to the time of administering the oath, and imaginably around each brother present, for it is the symbol of the obligation, and is the cord or chain with which every Mason is essentially though not mechanically bound to the horns of the Masonic altar. That this same cable-tow is sometimes employed for sanguinary purposes, we have the most conclusive evidence by Mackey, who in his Lexicon, page 72, very significantly observes: "There is a use, not figurative, of this implement, with which Masons are well acquainted." And right here it is pertinent to remark that for this very acquaintance all such Masons with guilty knowledge resting upon them, should be made to be still better acquainted with the virtues of hemp and that too by the quickest possible mode known to the law's delays. No guilty Mason should escape, and crime should never go unwhipped of justice. Let a short shrift and condign punishment quickly follow each and every Masonic murder.

That no retreat from the taking of the obligation is possible with the candidate during the ceremonies, we establish by Oliver, who in his "Theocratic Philosophy," page 86, thus admonishes: "When in travel turn not back, for if you do the furies will accompany you," which, taking into consideration the character of the institution, and the vile purposes for which organized, settles the fact beyond all question, and bars the possibility of successful denial.

To conclude, we quote in confirmation whereof we have written, from S. D. Green's "Broken Seal," he having been made a Mason in December, 1825 in Lodge No. 433, Free and Accepted Masons, located at Batavia, New York, and is therefore competent evidence for the facts he states. On page 24 of his book he remarks: "Everything is so contrived in Masonry, that there shall be no going back, when one is fairly launched upon the stream;" and on page 25, he adds, in allusion to the candidate at and before the time of taking the obligation, that "he sees no chance of breaking away without raising about him a scene which he has not at the time the courage to encounter," and to which he might very truthfully have further added, "and which he could not encounter except at the imminent peril of life." Thus much for the boasted free will and accord with which Masonic obligations are assumed.

MORAL DEDUCED.

As these oaths are administered and taken under duress, they are null and void, were they otherwise lawful, which they are not—therefore let them be abolished and the servile tools of tyranny set free. Let the infamous cause of frequent Masonic murder be removed, and one of the most diabolical conspiracies ever concocted be brought to a speedy but ignominious and justly merited end.

A New Topic for the Baptist Home Mission Society.

VINELAND, N. J., Feb. 21, 1878.

Rev. Dr. Cutting, New York, DEAR BROTHER:—I address this note to you as the Corresponding Secretary of our Home Mission Society.

Will you do me the favor to inform me whether, in their appropriations, the Board make any discriminations, or inform themselves as to whether those to whom they make appropriations are members of any oath-bound secret societies, as Freemasonry, etc.?

You will doubtless infer that I am an anti-secret society man. I am, and have very decided convictions that Freemasonry, and all kindred organizations, with their horrid oaths and imprecations and oath-bound pledges, are an abomination in the sight of Heaven, dead weights upon Zion, destructive to the souls of men, and harmful to society at large; and that no members of the church, and especially ministers of the Gospel, should have any connection with such organizations; and that no persistent lodge-going Mason or those belonging to any kindred society should receive the patronage of the churches, nor be held in their fellowship,—indeed, that the Baptist denomination ought to have maintained the intelligent, and I believe most judicious and God-approving stand taken after the abduction and murder of Morgan and the disclosures which followed.

The result of a convention held in Whitesboro, New York, October 1829, spoke the sentiment of the Baptist denomination in the State and the Eastern States generally. This convention was composed of delegates from ten Baptist associations, one Baptist conference, and some eighteen or twenty Baptist ministers from different parts of the State. Of this convention the editor of the *Baptist Register* said: "A reference to the list of delegates, and of those who participated in its deliberations, will show it to have been one, in point of talent, respectability, piety and numbers, rarely, if ever, surpassed by any convention of our denomination.

After a session of two days, the convention adopted the following resolutions:

Resolved, That in the opinion of this conference it is the duty of every member (of the church) who is a Freemason, to dissolve all connection with the Masonic fraternity; and to hold himself no longer bound by any ties of allegiance to the Masonic institution; or by its laws, usages or customs; and that he give to the church to which he belongs satisfactory evidence of the same.

Resolved, That this conference recommend to our churches to practice all Christian forbearance toward their Masonic brethren. But, in case they cannot be induced to take the step above described, it will be the duty of the churches to *withdraw the hand of fellowship from such brethren.*

The action of the churches generally was in accordance with this recommendation.

In reference to this attitude Professor Stewart of Andover Theological Seminary, a man of world-wide fame, used this language: "It will stand, as a lasting memorial to the honor of the Baptist denomination through succeeding generations, that they fearlessly encountered this midnight demon, regardless of the popular outcry against them, and, with steady firmness, expelled this fell destroyer from among them."

Now, my brother, I rest in the full conviction that it is a carnal, worldly policy which has induced the denomination to depart from the position then taken.

We would be stronger to-day, and more efficient were we rid of this dead weight upon our spirituality. Fraternally yours, O. WILBUR.

One Hundred Thousand Dollars.

We see it stated that the Knights Templars of Chicago have already secured one hundred thousand dollars toward the expense of entertaining the Grand Encampment of the United States in that city in 1880. Only think of what a wonderful amount of show and good living is in that $100,000. We have promised ourself to be there, but involuntarily we have to moralize and think how much good that $100,000 would do in taking care of Masons fallen in decay, and the widows and orphans of worthy brothers. $100,000 would start a good-sized orphan asylum and feed it for a year. $100,000 would disseminate a vast amount of "light and knowledge to less informed brethren." $100,000 would educate a whole company of orphan boys and girls. $100,000 would establish the *Voice of Masonry* and *Masonic Jewel* on a firm and solid foundation, and make them perpetual publications for all time to come, paying well both editors and publishers in dry as well as wet weather. $100,000 would start a charity fund in a hundred lodges that would be a nucleus if well managed of accumulating $100,000,000! Only think of all that could be done with that $100,000, and then think that it is all going to be spent for stomach and show! Every Mason that visits the Grand Encampment in 1880 will cost the Knights Templars of Chicago say ten dollars; we will presume that ten thousand Knights will go to Chicago to be entertained, and each Knight will spend individually forty dollars. These two items make the moderate little sum of $500,000. But if Chicago has already raised $100,000 we may safely add another $100,000 for this entertainment, and another $100,000 of individual entertainments by citizens and Knights Templars. Ah, beloved fraters, the scripture of Masonry moveth us in sundry places to *cuss*, but then we know we may be there and take our allowance of the good things of this world; and we must pray, "lead us not into temptation," and let us consider.—*Masonic Jewel.*

Secret Societies in China.

The following extract is taken from an interesting volume on China published by the Religious Book and Tract Society in England, and has useful lessons for us if we would but apply them to the secret societies of our own country.

Is it possible that our civilization and Christianity, our politics and our religion should go to this land of idols and idolators, to this ancient people ground to the dust by their despotism and ignorance? Is it possible that Americans can adopt a system of secrecy and worship which deceive their votaries and tend only to go back to chaotic darkness? In the city of Pekin alone there are some 10,000 idol temples and Chinamen are found praying to the spirits of their departed progenitors. What are Americans doing to prevent such proceedings in their own country.

"The close of the present chapter will be devoted to some remarks on these half religious, half political secret societies to which reference has just been made and of which the Taepings have recently exhibited so prominent an example.

These secret societies have long been plentiful and can be traced back as far as the third century of the Christian Era. They are entirely suited to the Chinese genius, which appears to delight in mysteries and enigmas, and which seeks the simplest ends by a ruse or by some needless piece of strategy. Those of a political character are most numerous, especially under the present dynasty, which has ever been detested by the Chinese. There is now little doubt that the Taepings belong to this class, and have simulated a regard for the Christian religion with a view to securing the assistance of foreign arms. They really are to be classed with the Red Beards, White Jackets, the Short Swords, the White Water Lily, the Society of Glory and Splendor, the Sea and Land Society, the Triad Society and the Wonderful Association, etc.; all of which have proved more or less troublesome to successive governments and to the country generally. In many cases these societies, which have their secret signs and passwords and clearly defined articles of union, and whose members bind themselves by a sort of oath, profess, apparently, the most equitable intentions; the poor are to have a larger share in the riches of the wealthy; the laborer is to take his ease; the miserable

and persecuted are to be made free and happy; and, in short, the whole world is to be set to rights. We have a specimen of the manner in which this creed works in the dealings of the Taepings, and in the ruin and misery which they everywhere sow broadcast. It is sufficient to express here the pain and regret which have been caused in the minds of the Christian men by the blasphemous admixture of holy names and holy words with the bloodthirsty proclamation of this so-called religious sect."

From Worcester — The New England Parish System.

BY OUR OWN CORRESPONDENT.

Something is the matter in the working of New England Congregationalism, through its double-headed system of church and parish, which you at the West ought to correct, and so prevent much mischief. Two years ago certain measures were initiated and carried through at a parish or ecclesiastical society meeting here, for terminating the ministry of one of the Congregational pastors of this city not long from the West. And a memorial was afterwards presented, signed by sixty-five members of the bereaved church, asking the council of dismission to advise and pronounce whether it is in accordance with Congregational usage that measures looking to the dissolution of the pastoral relation should be first instituted and carried on in the parish or society without authorization by the church. For reasons best known to themselves, but with much damage to the reputation of Congregationalism in this region, the council shunned expression on this subject. They declared, however, sympathy with the large number of church members and of the congregation who desired a longer continuance of the ministry of the retiring pastor.

Now, two years later in the history of Congregationalism here, and before the church robbed of its ministry by the unwarrantable action of the parish has settled a new pastor, or recovered its lost ground, another Congregational church in this city is in the way of losing its veteran and honored minister, through a similar action in the parish or ecclesiastical society. It is announced that Rev. Dr. Cutler, after a pastorate over the Union church of nearly twenty-five years, resigns his charge on account of action taken in the parish, not the church. It is naturally asked if this is the legitimate way of dealing with ministers, or is it peculiar to Worcester Congregationalism? And is it to become by usage a law in this city, that both veterans and novitiates in the Congregational ministry are to be alike made way with at the pleasure of the parish, when for any reason the finances are embarrassed or the pews do not fill? Must a society Christless as the lodge, rule or be allowed to dictate to the church.

Elsewhere it is an acknowledged principle of Congregationalism that the church leads the parish in the choice, calling and accounting with its ministry. And in like manner the church leads the parish in the measures to be taken for the dismissal of its ministry. If this principle is to be permanently revoked in Worcester, and the parish is to lead the church, so as to allow discontent and insurrection to find easy expression at any time, and to bring the church into bondage, ought not the ministers to be warned of it? And is not the allowed existence of an ecclesiastical society other than the church a vice and weakness of Congregationalism by reason of which everywhere the churches suffer more or less? And for the safety and stability of the ministry, especially, ought there not to be a change?

Dr. Cutler returned from abroad in the autumn, his health much improved, and hopefully resumed his ministry. By the spirituality and and richness of his sermons and the elevated tone and mellowness of his devotional exercises, it was believed that his ripest and best services were yet to be given to the church.

The installation of Rev. Daniel Merriman (late of Norwich) over the Central Congregational church of this city (Rev. Dr. Sweetor's) took place on Tuesday, February 12th. Sermon by the Rev. Richard S. Storrs, D.D., of Brooklyn, N. Y.; charge to the pastor by Prof. E. C. Smyth, D.D., of Andover; fellowship of the churches by the Rev. C. M. Lamson of this city; and charge to the people by the Rev. Geo. H. Gould, D. D., also of this city. In anticipation of this event, nearly $4,000 have been raised to pay what the society owe, so that the new pastorate will begin with the society entirely free from debt. H. T. C.

Worcestor, February, 1878.

The Greater Eastern Question.

It is becoming necessary for the whole world to understand Russia. The Bosphorus now flows into the Thames. Some prophets, among whom I do not rank myself, are audacious enough to predict that by and by the Thames will flow into the Bosphorus. Napoleon's famous saying, that the power which governs Constantinople may easily become mistress of Europe and Asia, has behind it no doubt much sagacity in the study of strategic geographical lines. The Thames is the water front of the globe to-day; but if a power able to occupy the natural capacities of Constantinople were to possess the Bosphorus, who knows but that, little by little, that sheet of water might become the water-front of Asia and Europe? It has geographical advantages of the most marvelous sort. For one I believe that the attraction of America will so influence European commerce that the Tiber of the world, the central stream of the planet, will be the Atlantic and not the Bosphorus. But I am willing to admit that the commercial front of Asia and Europe may ultimately be not on the coasts of China or India, not on the shores of France or Belgium, but on the waters of Constantinople.

The lesser is becoming a greater question of the East. Whatever may be thought of details in the Eastern problem, no one can deny that it is likely to assume Asiatic proportions. Any settlement that may be reached within a few months will be only temporary. Finally, the boundaries of the English and the Russian possessions in Asia will touch each other. The petty States between British India and the great Russian Empire will melt away. There is to-day between the two nothing that deserves to be called an independent territory. Already Russia is occupying a Chinese province, on pretext that the Celestial Empire cannot keep order and prevent her citizens from outraging Russians. She has occupied Saghalien close to Japan, and once belonging to the Japanese Empire. She is audaciously outwitting England at this moment in one of the boldest games ever played in history for the possession of a position which she covets more than any other on the planet.

Americans are by no means outside the range of complications that may arise in Asia. Who is there here that is not proud of our American colleges at Beirut and on the the Bosphorus? Who does not know that if the tide of influence be turned from Europe toward Asia, instead of from Asia toward Europe inside the domain of what has been called Turkey, the hour has come for the American missionary at Beirut, and in Robert College on the Bosphorus, to rise and shine? I know how Russia drove all missionaries from her borders in 1846. If the slightest peril of extinction by Russia is to encompass Robert College at Constantinople, and the great American institutions at Beirut, there is no American scholar, to say nothing of American divines, there is no American patriot, that will not feel himself wounded in a cause greater than any American-English or Russian interest. The time seems to have come for serious thought on this side of the Atlantic, to express itself vigorously against any repetition of the precedent of 1846, by which Russia drove all teachers of a faith other than her own outside of her borders. 1878 is not 1846, and that fact must be recognized in the Russian calendar as it is in the English and American.

As no one here is responsible for my opinions, perhaps you will allow me to say that a people who have lately manumitted their serfs, and who govern a stretch of territory extending from the Baltic to our Behring's straits, a population of 85,000,000, ought to be allowed their maritime rights as well as their rights on the land.

Who supposes that giving the Russians their power to pass through the Dardenelles will give them entire control of Constantinople? That city for a considerable period will need to be under very peculiar government, if Russia can send her iron-clads under its roofs at will, and the rest of Europe is not to be thrown into tremor. But it is a matter of natural right, I suppose, that Russia, if under trustworthy bonds to keep the peace—a great if! should be admitted to the Levantine sea. On that condition she should have what she has been seeking for hundreds of years,—the right of way into the open oceans of the globe. England seems unlikely to object to such a right of way on the part of Russia, provided her own right of way is not impeded. But here arises a serious question as to the future: Will England have free course to India if Russia has free course through the Levantine sea? How many debates may arise concerning the Suez canal? How far may Russia misuse her power, if able at last to attack England both from the sea and from the land?

Undoubtedly, were she to attack India only from the north, she would have many disadvantages. There is a great probability that if the Russian bear and the English lion should lock jaws in the fastnesses of the Cashmere vale, the bear would go back to his icebergs, lame at least, if not cold! Were there an English-speaking alliance on the globe, were the American eagle to watch any such conflict from a crag, looking down on these two beasts, I think the beasts would never meet. We need such moral influences brought to the support of the British Empire in the Christian purposes of the better portion of the English people, as shall keep down war in the interior of Asia, and so take the bloody heart out of this greater Eastern problem.

Say what you please concerning the smaller Eastern problem, everybody, I think, will allow me to affirm that we have seen the beginning of the end of the Turkish power in Europe. Mohammedanism will decline so far as it has been a force on the sunset side of the Bosphorus. But now, unless great good judgment is employed, there can hardly be an avoidance of a collision, or certainly not of misunderstanding between Great Britain and Russia in the heart of Asia. When that colision comes, or is threatened, can America do anything toward bettering the solution of the greater Eastern question? If you will stand by your American missionaries, you may do much toward casting light along the Mohammedan people who now lie as a wedge between Russia and India. If you will not shut your doors on the Pacific coast, you may do much toward sending out Christianity through returning Chinamen into the greatest empire of Asia.

When the Chinese question comes before Congress, the repeal of the Burlingame Treaty, I hope, is not likely to be effected. America has some part to take in regard to this great question of the East. Her work is to be performed in the Christian manner, by the spreading abroad of schools among the Asiatic populations, by shooting the slant javelins of the Gospel's radiance into Chinese Tartary, into Thibet, into Persia, into Arabia, into Asia Minor, into Syria, and by not putting a tax on every Chinaman who comes here! Let us have impartial police regulations both for the Chinese and the whizzing hoodlums of San Francisco. Let us apply beneficent law in California to both white men and yellow men. The Chinaman divides all Americans into "Melican men" and "heart men"—the men who fleece him and the men who would educate him. Let us put ourselves on the side of those who would educate the reflux Chinese immigration; a rill now, but likely to deepen and broaden and to become a most valuable means of evangelizing the Chinese Empire. It is more than important that America should not obtain a bad name in Asia.—*Joseph Cook's Monday Lecture.*

Voice of a Wheaton Trustee.

Published by advice of the Executive Committee of Wheaton College.

"When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers." Such are the words that ring in my ears as I look out from my work here in this Kankakee country, and see the awful, the utterly unscrupulous methods resorted to in order to crush President Blanchard. I feel a conviction that I ought to speak out, and that failure to do so curses me in the language of the above Scripture. Not that President Blanchard needs defending. He does not. All his life he has been more than a match for those who have assailed him. Beginning with N. L. Rice in Cincinnati, around via Knox College at Galesburg, bringing up the final struggle at Wheaton,—all of this long journey God has been with President Blanchard and defended him. The aged man will not be forsaken now. Nor is there a fear for his future reputation beyond the grave. He will "live in immortal youth" long after the memory of his traducers will be forgotten. Their only hope of posthumous fame is to so abuse him that they may go to history linked with his name, as John Wilkes Booth will go ot history linked with the name of Lincoln. The present generation may refuse to give bread to Jonathan Blanchard, but a future generation will give him the monumental stone. Then I write, not to benefit him, for I cannot do that; but I write because I ought to; because it would be cowardly in me not to write; because I have known him long before several of his own children knew him; because for thirty years he has opposed wrong just as he opposes it now, and for more than thirty years he has been hated just as he is hated now.

The readers of the *Cynosure* ought to know what I and some hundreds of others know, but which you will not, generally, know, unless some of us who do know tell you. For thirty years I have known him well, and I should ever think myself a poltroon not to speak out.

Then let me tell you why he is hated. He preaches *against all sin*, slavery, whisky, tobacco, the lodge, and all devil worship and devil work generally. He preaches for all righteousness. In all his teachings he insists that Jesus is King. He names the things that are wrong and specifies what is right and insists upon it. Such men have ever been hated, and ever will be as long as sin remains. So far I have told you nothing new, but there is more.

President Blanchard SUCCEEDS, and there are men who hate success, especially in a man who reproves sin. [They hate him that rebuketh in the gates, and they abhor him that speaketh uprightly.—Amos 5: 10] President Blanchard has a large family. His boys always go home sober. Their worst enemies dare not attack their private characters any more than they dare attack the private character of their father. The boys have brains and learn well, and make good use of their education when they get it. He has a large family of noble girls. They too have use for knowledge. They have the nobility of soul and womanly taste to marry men of like qualities of character with themselves. These sons and these daughters and their husbands are all drawing in the same harness with the man whom that overshadowing *ex-parte* council brands as using "indecent" language. If there is another father in Illinois, or in the world who has gathered around him such a family, both of his own children and those married into his family, all working harmoniously in a great though unpopular cause, and not one recreant among them, then I confess I never saw it, and do not know where on earth it is. No one of his enemies who hound his track can show anything that can approximate to it. This comparison is a most damaging contrast to some of them. More then three thousand people in DuPage county can honestly testify to the truth of what I say.

But not alone in family matters does he succeed. But for him Wheaton College had ceased long ago to be Wheaton College, and well his enemies know it. But for him the "Christian Association" opposed to secret societies had never seen its present success. More than any ten men living or dead he has lead it up to what it is. It hurts to see his family cleave to him without exception; the *Cynosure* run up from a feeble folio once in two weeks, to a noble sixteen-page weekly, and a capital of $50,000 as good as completed. All this hurts men who hate these principles, and though some of his opposers are worthy men and have worthy families, yet they are keeping company with and co-operating with men whose only merit is a few thousand dollars. Long time they have waited for President Blanchard to fail in the College, fail in the *Cynosure*, fail everywhere, and yet he does not fail. "Citizen committee," "*ex-parte* council," the lodge and the devil vote him a failure, and yet he never fails, but goes right on conquering like a Cæsar. The Chicago *Times* barks like a *canis latrans*, and the council furnishes their jug of thunder, and all the pit from beneath help what they can, but yet the hated man, the hated family, the hated College, and the hated *Cynosure* will not die.

And now a word about those stupid trustees which the President "owns." What a mighty man he must be to own the Faculty, the College, the trustees, all his sons in-law, and the whole Christian Association work! Well, I am one of those stupid trustees which the President owns, and not one man of us are aware of the fact. But so many "honorable men" (?) say it is so, that we may yet conclude to admit it. Well, we shall see.

Last June a "citizen's committee" came to us and asked us to dismiss President Blanchard. They brought no money, not a dollar, and but one contingent promise, and only one name for president, viz., Dr. Walker, suggested to take his place. And Dr. Walker assured us that he would not touch it under any circumstances. To grant their request was to shut up the College. Leaving out of sight every other consideration this one alone was sufficient for refusing their request. But there were other and very weighty reasons for refusing any such unreasonable asking. Our sinning is not that President Blanchard owns us, but that the "citizens' committee" and citizens' movement" generally could not get possession of us. Had we closed the College to suit them, or dismissed him and furnished our own money and men to carry on the College; in either case these same men, and this same Chicago *Times* would have praised us to the sky. We were there to act the true part in the use of money and principles entrusted to us both by the living and the dead, and we did it. As to Professor Webster, the time had come when the two men could not and would not work together any longer. Some of us had known, at least had believed, for years that this would surely come if Professor Webster did not change. He chose not to change, and the issue was on us as trustees without any choice of ours. Every evidence before us, Professor Webster included, showed that the endowment of the chair of Rhetoric and Logic was without any conditions expressed by the donors at the time of giving. The only expression of a wish in the matter was got up eleven years subsequent to the endowment from donors, and then only one side of the case was represented to us. If Professor Webster came to us with a case lame in all its parts it is no fault of ours if he lost it.

Why then is President Blanchard so strong, so successful everywhere, though so hated by his enemies? Simply because he is careful to be right; never warring on God or truth; never failing to accept Christ as King and Saviour. President Blanchard is no angel. He is only a man, like other men in most things, but in any case too strong for council, lodge, or devil so long as he is right.

Neither he, nor any one living, out of my family, knows of my writing this. It has never been suggested to me by any human being. I shall get much hate for it, perhaps a few thanks, but neither of these considerations have influenced me. I dread not the one; I covet not the other. Simply that I may not be of those who "all forsook him and fled," and that I may "dare to do right," "so I write."

J. M. SNYDER.

Religious Intelligence.

FREE BAPTIST.—Eld. J. E. Dame has recently united with the C. Baptists.—Eld. A. D. Jones has closed his labors at North Nottingham, N. H.—Eld. N. P. Lamprey of Northwood Ridge has resigned.—Eld. C. B. Peckham is supplying at Pittsfield, N. H., with a view to settlement. — Eld. Isaac Hyatt of Starkesboro, Vt., has offered his resignation.—Revival interest is reported at Kennebunk, Bar Harbor, LaGrange and Mapleton, Me., Providence, R. I., Dover, N. H., Salem, N. C. and Knoxville, Tenn.—Eld. J. F. Browne of Strafford, N. H., is now engaged in Anti-masonic work. He will spend March within the limits of the New Durham Q. M. Bro. B. is a master workman and communities in need of Anti-masonic light will do well to address him. —The *Morning Star*, a professedly religious paper, in the Wheaton College controversy, instinctively casts in its lot with the Amalekites.

REFORMED PRESBYTERIAN.—The Third Reformed Presbyterian church New York, Rev. D. Gregg, pastor, was totally consumed by fire on the night of Saturday, February 16th. Its cost was $30,000. Insurance, as reported, $16,000. This is a heavy blow to one of the most active and liberal churches in the city.

UNITED BRETHREN.—Rev. W. H. Chandler has secured $1,120 at Coleta, for a church building in Sterling. Up to Feb. 14, $1,650 had been raised for this purpose.—The "nullification party" in the church propose to hold a convention in Dayton, Ohio, to maintain their position against the anti-secret rule of the church.—Among the revivals reported in the last *Telescope*, Rev. Halleck Floyd writes of several in the district over which he presides in Indiana; G. H. Varce, Vernon, Minnesota; W. M. Givens, Center Point, Indiana, D. B. Sherk, of Ontario; A. F. Beauchamp, of Avalon, Missouri, also report revivals.—At Western College, Iowa, twenty-six professed Christ. The work there has been carried on by Bishop Wright, President Kephart and others.

WESLEYAN.—The new Publishing House at Syracuse is nearly completed, all being enclosed, and a large portion of the building intended for business purposes finished and occupied.—The church at Wheaton to which Dr. J. B. Walker has been preaching during the winter, now has its desk filled by Mr. Bedford, a student at the College. The conversion of a student followed the first sermon.—Rev. J. M. Snyder, of the Illinois Conference, contemplates entering upon the financial agency of Wasioja Seminary, to which he was, some months since, elected.

METHODIST.—Bishop Foster, fo Boston, Mass., has recently delivered a eulogy on Roman Catholics for their great zeal in attending their church services and in building costly church edifices. He thinks that all the talk about the perils and abominations of Romish superstition and idolatry is unjust "abuse" of Catholics, so long as they manifest in the above stated respects, such a warm zeal for their church. Remarks of such a nature are a sad-ening indication of the un-Protestant drift of the times. Even the idolatrous worship of popery is placed above criticism, if its adherents only show "zeal for works" of

one kind or another.—Rev. William F. Crafts, of Trinity Methodist church, Chicago, regularly preaches a "Five-Minute Sermon to Children," preceding the main sermon of the Sunday morning service. These children's sermons for a few weeks are to be on the Lord's Prayer.

GENERAL.—King Mtesa, of Uganda, in Central Africa, has been visited by a deputation from the Church Missionary Society, which has opened a mission station on Lake Nianza, and found that in his strong desire to have his people instructed in the principles and ways of Christianity, he had prepared a house for a missionary, and expresses the most earnest wish that missionary labors may be performed among them.—In Connecticut, a joint committee of Baptists, Methodists and Congregationalists, upon "denominational comity," has been appointed, and a part of its function is to advise as to the starting of new "churches" in fields already occupied, so that one shall not intrude upon ground already held by another, and also to promote the consolidation of those already existing, where there is not strength enough for the support of them all.—Though meeting at first much opposition in Springfield, Mass., the *Union* says of Mr. Moody's work: "The expected revival is a verity. Mr. Moody has now been here ten days—one-third of the time he is expected to remain—and there can be no question as to the profound impression his meetings have created. Although there was in several churches the beginning of a revival before he came, the first week was naturally not largely productive of results. The preliminary stages of the revival are now past. Mr. Moody's sermons are becoming more searching, personal and practical, than ever; he is reaching some men who have been supposed to be beyond the touch of any religious influence, the city hall is crowded nightly, not with the curious but with anxious men and women, and many at the inquiry meetings are rejoicing in a new-found faith. Almost the entire clergy of the city are in hearty sympathy with Mr. Moody, and many of them are actively working with him, and doing all they can to further the good work." After leaving Springfield the evangelist spends two weeks in Boston Tabernacle where Major Whittle has been doing a good work. He then goes to New Haven. —A Vermont correspondent of the *Advance* writes favorably of the evangelistic work of a young lady a former student of Wheaton: "Miss Townsley of Illinois, is well known in New England and eastern New York as an evangelist. At Poultney, Middletown Springs, Shaftsbury and Cornwall, God has blessed her labors in a very great degree, this winter, to the upbuilding of Christians and the conversion of hundreds."

—A London paper of Feb. 26 says: "The New Testament company of revisers assembled yesterday in the ante-room of the Jerusalem chamber for their seventy-seventh session. The bishop of Gloucester and Bristol presided. The other members present were the bishop of Salisbury, the dean of Litchfield, the dean of Rochester, the master of the temple, Archdeacon Palmer, Archdeacon Lee, Prof. Milligan, Prof. Newth, Dr. Angus, Dr. Hort, Dr. Scrivener, and Mr. Humphry. The company proceeded to their second revision of the Second Epistle to Timothy."

Reform News.

THE OHIO STATE CONVENTION.

AN EARNEST AND SUCCESSFUL MEETING.

OBERLIN, Mar. 8, 9 P. M.

DEAR K.—I have just this moment reached this city and although weary I will write you a word of Convention news at New Concord from the hotel, before seeing any of the friends here. *En route* from Chicago on the 5th inst. I met Dr. Wishart and Rev. D. H. French at Mansfield, and a little further on Rev. Richey and Capt. Scott, and still later, Rev. Fulton of Zanesville with others, making a very pleasant company. On our arrival at New Concord we were greeted with words of kindness, and received with many expressions of interest. Bro. McClurkin and those in sympathy with him had been indefatigable in their labors in making ready, and very soon we were all in comfortable quarters. Bro. Lytle and other brethren from abroad had preceded us and the leaven was already at work.

Bro. George, the President, Bro. Wallace of Wooster, and other prominent men who had been expected failed to put in an appearance, which was a little dampening to our ardor, but we resolved to trust Christ all the more, and while all regretted that these good brethren could not be present, all were equally determined that the meeting should be something more and something better than a failure. Our friends addressed themselves to the work of making the most they could out of such material as they had. Under their skillful planning and judicious guidance was secured a very harmonious, and, I think, effective series of meetings; and if success is any indication of good generalship, I think our friends who managed the State meeting at Concord are deserving of many honors.

The speech of welcome by Dr. Paul was a model effort. The Dr. stuck to his text, which was WELCOME, leaving the main question and all foreign issues for subsequent investigation. Dr. Wishart responded in one of the neat, chaste and pointed speeches characteristic of the man, after which the writer made a few remarks. The meeting adjourned in a happy mood, and friends went to their lodgings feeling that a good beginning had been made. We anticipated an increase of interest as the work progressed and were not disappointed. The closing session was the largest and perhaps the most enthusiastic in the series, and, although the Convention was prolonged one day beyond what had been anticipated, some expressed regret that it could not continue yet another day. The Convention contained much talent, learning, and deep, earnest piety, and its success among other things was largely due to the attendance and hearty co-operation of the ladies. Addresses were made by Bro. French, of Mansfield, Bro. Richey, of Pataskala, and others, and much important business transacted of which the secretary will send you an account in due time. The friends made a liberal contribution to the general cause, and thirteen names, mostly new, were enrolled in the *Cynosure* list for one year. There are many other things that I would like to say if it were not so late, and if I were not so weary, but leaving others to supply as they may elect what I omit I will simply add, the Convention at New Concord was an event for which every friend has reason to be profoundly grateful to God, who has again shown how easy it is for Him to overcome and cast aside every hindrance in the way of his truth. J. P. STODDARD.

THE MEETINGS IN NORTHWOOD, O., AND VICINITY.

NORTHWOOD, O., March 8, '78.

I have been watching in the *Cynosure* for a notice of the Ronayne lectures in this vicinity, but have seen none.

Mr. Ronayne came into these parts according to announcement, and gave three lectures in connection with working the three degrees in Huntsville, Rushylvania and West Geneva. During the meeting at Huntsville the sleighing was moderately good and he had a full house but not very good order. It appears Satan has some control over the fair sex yet, and has not forgotten that he can take advantage of the weakness in some of them. A few young ladies were the principal disturbers of the lectures. In Rushylvania the order and attention were good, and he highly commended the people for their behavior. The three closing lectures were in West Geneva, where he lectured and gave expositions of the three degrees to the general satisfaction of the friends of the cause, and although all the nights were wet, dark and muddy, yet the church was filled by an attentive audience, composed largely of the students of the college in this place and people of the village. Yet there were also many from a distance, who by their attendance on nights so unfavorable, showed their interest in the cause. Mr. Ronayne left here in good spirits for Batavia, N. Y.

These lectures notwithstanding the unfavorable view given by local papers will do a great deal of good. They lead men to think and talk and ask, "Can this be Masonry?" "Is it possible we have such a system of Baal worship in the midst of a a community where Christianity is so generally professed? Where so many churches and school-houses have been built and occupied and yet in the midst of this, almost every village has her lodge for the worship of the votaries of idolatry." A large majority of professed Christians are indifferent; surely there is danger ahead. Wishing the cause all true success, I close.

T. C. SPEER.

FROM BATAVIA, N. Y.

BATAVIA, N. Y., March 4, '78.

DEAR CYNOSURE:—Our heads are on, our throats not cut across; we still exist. Mr. Edmond Ronayne of Keystone Lodge, No. 639, opened the lodge on the evening of February 25th in the town where Morgan was kidnapped and murdered; where Samuel D. Greene was persecuted, his house covered and defaced with Masonic caricatures, his dog's throat cut from ear to ear and his body buried in the rough sands of the Tonowanda. Yet Mr. Ronayne actually initiated the Rev. James Smith into the secrets of ancient Freemasonry. When the Rev. Smith first made his appearance before the public you should have been there to see. The second degree is largely a repetition of the first; and the third is the mystery of iniquity. We must give the Rev. Smith the credit of personating Hiram to perfection. Everything passed off quietly and although our meetings were small in numbers we have had a decided success. Among the audience I noticed brethren Warren and Eastman of Niagara county, Rev. Mr. Dempsey of Orleans county, Bro. Cogswell of Lindon and a friend from Perry, Wyoming county, who made arrangements with Mr. Ronayne for expositions in other localities. We hear the usual Masonic arguments "perjured villain," "broken-down schoolmaster," "Catholic priest;" and last the lodge has a letter said to be from a lodge in Chicago, informing them that there never was such a lodge in Chicago as Keystone, No. 639, and that Ronayne is an expelled Mason. "Hail Masonry," etc.

Yours truly,

E. B. PALMER.

Correspondence.

HINDRANCES TO SALVATION IN HENRY COUNTY, IOWA.

WINONA, Iowa, Feb. 16, '78.

EDITOR CYNOSURE:—The Presbyterians of Winfield, with their pastor commenced a series of meetings some three or four weeks ago for the purpose (we trust) of having a revival in their midst, (which is greatly needed); but they had scarcely made a good beginning ere the Methodists concluded that they had better commence a series also, for fear some one might become converted to the truth, and they miss getting the credit of it; but after hammering away in their own strength for some three weeks or more, without any success, they both closed on the same night, concluding that God had forsaken

Winfield (which thing I firmly believe, owing to the evils of secretism). Some three weeks ago the Methodists of Winfield closed the doors of their church against the only remnant they had left of God's people, the despised Free Methodists. They had prior to this given consent to the Free Methodists to use their house when not occupied; but they shut them out, giving as the reason that they feared that it would cause trouble,—i. e., that they feared some of the members of the M. E. Church at that place would have that part of Scripture fulfilled recorded in Matthew, 13:15. Another reason was that they understood that the Free Methodists did not believe in secretism. I was somewhat amused at the Presbyterian minister some time ago when the devil was furnishing him with all manner of excuses in regard to his members not being present at the prayer meetings of the church, —bad roads, bad weather, etc. I told him if he would come with me some Friday or Saturday night I could show him the cause of all this neglect of attention of the prayer meeting. He did so, and I showed him a rack hitched full of horses, ridden both by his members and the Methodists, and when the lodge closed there came down out of their hall quite a number of his pets. Here the mischief was. Here his members could attend, bad roads or not. I tell you, Mr. Editor, if the devil has not got a strong hold in Winfield he has no where; and if ever Edmond Ronayne was needed anywhere he is needed there, and if he will come I will have him a large house made ready, and will assist him by aiding him in anything I can do. I am one of those "contemptable scoundrels" who have "perjured" themselves by coming out from amongst them, and reproving their hellish work.

I live about four miles west from Winfield, and used to visit the Masonic lodge at that place some, but I never handed in my demit to them. I suppose they have expelled me from the order, as I received a summons from their secretary to appear for trial, but I never attended, as I thought I had no business in their lodge-room for trial.

I live near a Hicksite branch of the Quaker church and sometimes attend their meetings. They have been engaged in revising their discipline. It appears that the discipline has become almost too narrow for many of their members to live up to; there is not room enough in it for worldliness, so they concluded to revise it by removing some of the good old landmarks which their fathers have set, among them secretism. It used to be a disciplinary offense for their members to belong to Freemasonry, etc., but they think that as long as some of their members are Freemasons, Odd-fellows, grangers, Good Templars, etc., that they had better enlarge the room so that they could all come in and go along with the tide. This was more than I could sit by and well endure (as I used to be a birthright member of the society in my earlier years,) so I concluded to bear my testimony against those evils, with their cut-throat oaths, and I exhorted them to be careful of the step they were taking as it would ultimately end in their destruction as a people.

I am here almost alone in this great cause, but by the grace of Almighty God I intend to bear a testimony of the truth, let it cost me what it may. I have one good old Quaker who assists me in holding up King Immanuel's banner, and we both have determined that, come what will, we are bound by the assisting grace of Almighty God to go straight through on this uncompromising track, as we cannot see any other which the blessed Master trod, and we are called to to follow Him. Many of my old friends think that my wife and I have rendered ourselves very unpopular (with the world) by uniting ourselves with those despised Free Methodists, and by my leaving the secret orders; but then we heard the command, "Follow thou me;" "come out from among them," and "be ye separate;" and "have no fellowship with the unfruitful works of darkness, but rather reprove them." And we were obedient unto the call; glory be to God. We have found the change a happy one, we have blessed company. OBEDIENCE—what a world of meaning in that word, and it is the twin sister to grace and faith. In order for us to have grace we must first be obedient, and by grace are we saved, through faith; they are all three so interwoven with each other that we can not well separate them, and through these we live in Christ, and Christ in God. Bless his holy name forever for perfect obedience, which ends in perfect salvation.

Yours in Jesus,

JOHN W. HOUGH.

A BUSINESS MAN'S OPINION.

JOLIET, Ill.

* * * From the best information I can get nearly one-half of those in the Masonic fraternity are opposed thereto, but like myself lack moral courage, as well as have great fears of the effect on business. They dare not speak their sentiments to or in presence of one of their brethren, but speak well of the institution, although they have a bitter hatred thereto, and did they know the feeling of their brethren as well as that of the public I think the lodge could not stand.

I believe but a *very* small per cent of the Masons know there is such a paper as yours published or that there is such a man as Ronayne, or any other person who dare expose Masonry. In conversation with a Mason to-day, as has been the case many a time with others, great surprise was expressed at the idea, although a public exhibition had been given within eight miles of here. He wanted a copy of Ronayne's work to read and your address that he might get a register. Now I believe that "Freemasonry at a Glance," with your advertisements of books, scattered among the Masons themselves, would do more good even than among outsiders and would be better than tracts.

There are one or two other points that I have never heard touched on, and that is the relative morality and success in business of those belonging to the lodge and others. A large proportion join to advance their pecuniary interest, while close scrutiny will show that in this community the joining has been detrimental to their interest, and especially so to regular attendants on the lodge, and fully nineteen-twentieths by actual count of all the drunkards of American parentage for the past fifteen years here, have belonged to the fraternity.

OUR MAIL.

An old friend writes:

"Then the institution with which you are connected is doing a great and blessed work in exposing sin and bringing to light the hidden mysteries of iniquity, I feel it to be a work that will prosper, and that the Lord will smile upon and bless as he is doing, in opening the hearts of its friends in so far reducing the debt, and triumphing over those who would crush the whole concern in the dust if they could get the power."

F. R. Lord, Washington, Ill., writes:

"The vexed question has been considerably agitated in our community the past three years. We have a number here friendly to the cause. A man related to me the other day his experience with the lodge. He said upon returning from the army at the close of the late war, a friend desired him to become a Mason. He consented. His name was presented, acted upon and received, and he was instructed to appear at a given meeting for initiation. He did so and they proceeded to administer the obligations, and as every Mason knows, they wanted this man to 'conceal and never reveal' things that would be made known to him hereafter. He hesitated and finally objected and refused to take such an oath, and as most any sane man would do he backed out and proceeded no farther with the obligation. Of course he is now a free man. He has recently joined the United Brethren church which he respects and loves because of her position on this subject. I believe I see the day of glorious triumph awaiting our cause in the near future. May God speed the time when we shall have a free country and be a free people."

H. S. Limbocker, Butler, Mich., writes:

"Our reform principles are spreading and taking deeper root and Bro. Rathbun is wanted back here by many."

J. Hodges, Huntsburgh, Ohio, writes:

"I want some of your illustrated supplements. A young Freemason called on me and wanted to borrow the one I had. He promised to return it in a few days, but he passed it to some of the craft, and they took it to the lodge and then sent it to another lodge, and now I wish to get some to distribute for the special benefit of the craft. I stand almost alone to contend against secrecy, but if we could get such a man as Mr. Ronayne I think much good might be accomplished here."

G. B. Owen, New Goshen, Ind., writes:

"Our great need here is the same as other localities spoken of in the *Cynosure*, namely, a few good lectures by such men as Ronayne, Rathbun and others. I was brought up to believe Masonry better than the church, and early learned to sing, 'Hail mysterious, glorious science,' and never knew any better until I read Finney on Masonry about fifteen years ago."

Richard Moore, Fullarton, Ont., writes:

"The parcel as sent by express was obtained. The books and tracts have been circulated and read like wild-fire. The excitement runs high."

J. C. Noe, Paw Paw, Ill., writes:

"There are three churches here, none of the ministers of which lift up a warning voice against this enemy of all righteousness. How can such watchmen read the 33d chapter of Ezekiel 8th and 9th verses, and excuse themselves?"

Levi Heller, Arrowsmith, Ill., writes:

"My heart is in the work, I hope to see the time when secret societies will go out of existence. They are not doing very much here. Mr. Ronayne has kept a great many out of them. He worked the degrees to perfection. I was his candidate. I hope to see him again. May God help him to do the work and do it well."

P. Elzea, Somonauk, Ill., writes:

"I have been spending the winter lecturing in a number of places. Have had quite lively times, the last of which was at Sheridan. The Odd-fellows and Masons were wonderfully stirred up. The Worshipful Master professes to be a Christian and a candid man, and is a Royal Arch Mason. I told him among other things, of his obligation to keep the secrets of a brother of that degree, murder and treason not excepted, and to espouse his cause so far as to extricate him from his difficulty, whether right or wrong. And he did not deny it, but tried to explain away the plain meaning of the language. I am giving a course of three lectures in this place."

S. L. Cook, Albion, Ind., writes:

"I am homeward bound after a very successful course of lectures, in Delaware, Randolph and Wayne counties. Notwithstanding the mud I had full houses and have never seen people more enthusiastic. I believe where I have been in a radius of twelve miles, I can find fifty hearty seceders from the lodge."

E. H. Wood, Rushford, N. Y., writes:

"The Jack Masons here are worse than the Masons, for they tell me the more I oppose Masonry the better it will prosper, but I have not so served Christ."

E. W. Wheeler, S. Edwards, N. Y., writes:

"In reading the *Cynosure* I feel the blessedness expressed by the Psalmist, as in reading no other paper, 'Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard! that went down to the skirts of his garments. As the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded his blessings, even life forevermore.'"

T. F. Curry, North Almond, N. Y., writes:

"I am in my eighty-fourth year. I want to help the cause. I keep my papers moving. Please send me tracts if you have any to spare."

S. McConoughey, Atkinson, Ill., sends the following:

"The Bible teaches there is one God and one Mediator between God and man, the Man Christ Jesus." 1 Tim. 2:5.

Jesus Christ was the Son of Man.

'Behold the hour is at hand, and the Son of Man is betrayed into the hand of sinners.' Matt. 26:55.

He was the Son of God.

'And lo a voice from heaven saying, this is my beloved Son in whom I am well pleased.' Matt. 3:17.

He was God.

'To the only Wise God our Saviour, be glory and majesty, dominion and power, both now and ever, amen.' Jude 1:25.

'I am that I am.' Ex. 3:14.

'Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.' John 8:58.

'And without controversy great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' 1 Tim. 3:16.

There is nothing more profitable than the Word of God.

E. McCoy, Union City, Mich., writes:

"The light grows brighter, the morning is coming. The man of sin must and will be destroyed, for Jesus has spoken it and his word cannot fail. Here let me say to the workers in this reform, pray and work on for in due time we shall reap if we faint not."

The Sabbath School.

LESSON XII.—March 24, 1878.—MANASSEH BROUGHT TO REPENTANCE.

SCRIPTURE.—2 Chron. 33:9-16. Commit to memory vs. 12, 13.

9. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

10. And the Lord spake to Manasseh, and to his people but they would not hearken.

11. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,

13. And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem, into his kingdom. Then Manasseh knew that the Lord he was God.

14. Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height and put captains of war in all the fenced cities of Judah.

15. And he took away the strange gods and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16. And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel.

GOLDEN TEXT.—"As many as I love I rebuke and chasten: be zealous therefore, and repent." Rev. 3: 19.

LESSONS.

1. It is easy to make men to err.

2. The men who go willingly when sent of God to punish idolaters may eventually become more wicked than those they punished.

3. The Lord speaks to every transgressor.

4. It is like man to not hearken.

5. When we refuse to hearken, it is a blessing to be led by affliction to do it, instead of being dealt with as we deserve.

6. A man will claim the Lord as his God in his affliction, when he rejects him in his pride.

7. When you pray, pray in humility.

8. It generally costs something to know that the Lord he is God.

9. When you repent, do works meet for repentance.

10. Who can undo the evil he has done?—*Evangelical Repository.*

INTRODUCTORY. — Hezekiah's closing years showed a mixed character. Where there is good and evil in a parent's character it is often the evil rather than the good that is imitated by his children.

OUTLINE —I. Manasseh's sin (see the details in 2 Kings 21; 2 Chron. 33). Heathen abominations got a place in the temple itself. Witchcraft, idolatry, Moloch worship, immoralities, too shocking for description, were practiced. II. God's retributive work. The king was taken into miserable captivity. III. Manasseh's penitence and restoration. It came when he was "in affliction." His humiliation was a mercy. He was restored to Jerusalem and began to undo his former evil.

PRACTICAL TEACHINGS —1. It is bad to live in sin. It is still more aggravated to use our influence to corrupt others.

2. It is in mercy that men who disregard God's word are made to feel his hand.

3. Affliction is being sanctified when it leads to prayer. How great men's gain, if they call on God in their trouble!

4. Such a course as Manasseh's (like the penitent thief's, or the parable of the prodigal) holds out hope to the greatest sinner.

5. Yet are there natural results of our sins which penitence does not remove. (The drunkard, defaulter, gambler, skeptic.)—*Am. S. S. Union Advanced Lessons.*

SCRIPTURE COMMENTARY.

"Manasseh." Ps. 12: 8. The wicked walk on every side, when the vilest men are exalted. Is. 9: 16. For the leaders of this people cause them to err; and they that are led of them are destroyed. 2 Ki. 21: 9 Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. Prov. 28: 15. As a roaring lion and a raging bear; so is a wicked ruler over the poor people.

"To do worse." Is. 16: 47. Yet hast thou not walked after their ways, nor done after their abominations: but as if that were a very little thing thou wast corrupted more than they in all thy ways. Jer. 2: 7. I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the Lord? and they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

"The Lord spake." Jer. 25: 4. The Lord hath sent unto you all his servants the prophets, rising early and sending them. 2. Chron. 24: 19. Yet he sent prophets to them, to bring them again unto the Lord.

"To his people." 2 Chron. 36: 15. Because he had compassion on his people. Ezek. 18: 23. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live? Acts 13: 26. Men and brethren, children of the flock of Abraham....to you is the word of this salvation sent.

"Would not hearken." Jer. 7: 26. Yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers. Jer. 7: 28. This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction.

"The Lord brought." Is. 63: 10. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy and he fought against them. Jer. 19: 15. Thus saith the Lord of hosts, the God of Israel; Behold, I will bring....all the evil that I have pronounced....because they have hardened their necks that they might not hear my words

"Bound him....Carried him." Job 36: 12. But if they obey not, they shall perish by the sword, and they shall die without knowledge. Ps. 107: 10-12. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labor; they fell down, and there was none to help. Ps. 9: 17. The wicked shall be turned into hell, and all the nations that forget God. Jer. 5: 19. Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land....not yours.

"He besought." Ps. 50: 15. Call upon me in the day of trouble. Dan. 9: 3. I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sack-cloth and ashes. Ps. 18; 6. In my distress I called upon the Lord, and cried unto my God.

"Heard his supplication." Ps. 22: 24. For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him he heard. Ps. 31: 22. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee.

"Brought him again." Ps. 30: 11. Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth and girded me with gladness. Is. 9: 4. Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.

"Manasseh knew." Ps. 146: 8. The Lord openeth the eyes of the blind.

"Took away the strange gods." Ps. 119: 67. Before I was afflicted I went astray; but now have I kept thy word. Ps. 119: 71. It is good for me that I have been afflicted, that I may learn thy statutes. Heb. 12: 11. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

"Thank-offerings." Ps. 50: 14. Offer unto God thanksgiving: and pay thy vows unto the Most High. Ps. 54: 6, 7. I will freely sacrifice unto thee: I will praise thy name, O Lord, for it is good. For he hath delivered me out of all trouble. Ps. 116: 17. I will offer to thee the sacrifice of thanksgiving.

"Commanded Judah." Gen. 18: 19. He will command his children and his household after him, and they shall keep the way of the Lord. Luke 22: 32. When thou art converted, strengthen thy brethren.—*S. S. Journal.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 14, 1878.

Congregational Societies.

We print in another column a letter from an esteemed Congregational minister in Worcester, Mass. We know nothing of the cases which he details, more than is written, but we have no doubt that societies composed in part of, and often controlled by men not professing godliness, are unscriptural, improper and wrong.

1. They put "two masters" for one minister to serve, or attempt to serve, in one church.

2. This being impossible, the pastor will "hate the one and love the other, or else he will hold to the one and despise the other." Matt. 6:24.

3. If men who support the minister are Christians, they will join the church; if not, they have no right to control its minister by holding its purse. If they are benevolent, public-spirited, but unregenerate men, they will aid as outsiders as much as if they were in.

4. Such societies controlled by worldly men and worldly policy, kept the New England churches from abolitionism, till it became popular. They are now generally controlled by Freemasons and are enslaving ministers and churches to the lodge.

Bottom at Last.

The body worshiping in the Universalist church in Wheaton, which is called by two names, to wit: by the late ex-parte council, "The First Church of Christ," and now called in its handbills and notices, "The Congregational church," we are informed, not officially but by hearsay, last week excommunicated the senior editor of the *Cynosure* from its fellowship to which he did not belong, being a member of the Church of Christ worshiping in the College.

After counselling with a majority of the officers of the College church, and also of the College Executive Committee, I have determined to preach in the College chapel, on Sabbath evening, March 24th, from Luke 20: 12. "And they wounded him also and cast him out." I shall hope, with the help of God, to explain the causes which are producing these horrible effects in Wheaton; and I respectfully request every one who reads this writing, to pause at the close and offer a moment's silent prayer to God that I may be kept, in this preaching, in the fear of God and the love of man. My sermon will be printed.

Meantime by casting me out of their fellowship *they have cast themselves out of mine.* This is the beginning of the end. You will remember that when the slave-holders had parried the real issue for years, by bank, by tariff, by the words Whig and Democrat till they meant the same thing; then at last they threw down the gauntlet and boldly met the issue, slavery or liberty. Then the case soon came to blows and blood and ended in emancipation. When God saw that the churches would not discipline slavery, slavery disciplined the churches. The rending demons who run the slave system, tore in two the Presbyterian, Methodist and Baptist churches, being careful to leave slavery in both ends of the split.

Slavery was local. Masonry reaches around the globe, and the rending is to be fierce and savage in proportion to the extent and power of Satan's strongholds involved. The split is now fairly inaugurated in Wheaton. The time is at hand, foretold, years since, by the sainted Crooks, sitting in front of his house in Syracuse, when "Masonic and Anti-masonic Christians will not walk together in church fellowship." We have found the seam which runs around our groaning globe, separating Christ's atonement from its human and Satanic substitutes. Through this rending already

> "A light that never fades
> Shoots between shattered rocks and opening glades."

And earth trembles and heaven rejoices at the coming divorce of the kingdoms of Christ and anti-Christ.

The Free Baptists.

The position taken by the *Morning Star*, the organ of the Free Baptist churches, is a virtual betrayal of the reform principles that have been held from the first by the denomination. With no means of intercommunication through the press, those who maintain the traditions and integrity of the churches would find the task encumbered with unusual difficulties. We have therefore arranged to provide weekly in our religious intelligence an epitome of Free Baptist news, and have accepted the services of an eminent and devoted member of that church in the preparation of such items. A like arrangement we shall be glad to make with any other branch of the Christian church similarly situated. It will provide a way of imparting denominational intelligence in this case to those Free Baptists who reject the *Morning Star* on account of its subserviency to the lodge. The Free Baptist denomination numbers about 75,000 members and is constitutionally Anti-masonic. An overwhelming majority of the ministers and members are strongly opposed to Masonry. They have been so educated by the *Morning Star*, the testimony of the fathers, the standards of the denomination and the Bible. But of late years the lodge has stealthily crept into many of the churches so far as to prove a disturbing element, and since the death of the former editor, G. T. Day, D.D., the *Star* has backslidden into the meshes of professed neutrality. The few hoodwinked ministers with their worldly ambition are fast corrupting the churches, and pious men are awakening to the necessity of a more vigorous opposition to this insidious evil. God is raising up witnesses for his truth both from those who have had lodge experience and those who have not.

The learned men of the denomination are mostly outside the lodge, and their influence has served to keep the ministry comparatively free from lodge idolatry. Dr. John Fullonton, at the head of the Theological School at Lewiston, Maine, stands like a pillar in opposition to lodge influence. Dr. B. F. Hayes, of Bates College teaches the young men to keep out of secret orders. Prof. Rideout, of Hillsdale College, is identified with the reform. Elder H. S. Limbocker upholds the standard in Michigan. Elders Jackson, Washburn, Lancaster, Maxim and others are testifying in Maine. Elders Fernold, Paris, York, Browne and others stand on the walls in New Hampshire. Elders Woodman, Henderson, Burgin and Hyatt hold and teach the truth in Vermont. Other States are not without able representatives of the reform. The words of David Marks, uttered on his dying bed, are still ringing in the ears of all true Free Baptists:

"I cannot forbear repeating, in this my dying hour, *Beware of secret societies!* Ministers of Jesus Christ have nothing to do with such societies, except to expose their hollow pretensions and guard the sheep from their devouring jaws."

The General Conference has six times condemned Freemasonry and pronounced it "CORRUPT." The Bible, the rule of all Christian faith and practice, commands us to "have no fellowship with the unfruitful works of darkness, but rather reprove them."

What is a Christian?

The term Christian signifies a Christ-one. As godliness implies Godlikeness, so does this name imply one like Christ.

Several things are implied in being a Christian. First, a new birth. Christ came to set up, a kingdom, and he said, "Except a man be born again, he cannot see the kingdom of God." No system of morality, however pure, can save men, or even make them truly moral. The morality of Boodh, of Confucius, of Freemasonry or of Odd-fellowship never made men truly moral, and much less could it make them members of Christ's kingdom. Human philosophy sometimes makes men like whitened sepulchres, beautiful outwardly, but it never reaches the heart. "Ye must be born again," is the unalterable law. Whatever is proposed as a substitute for the new birth is at war with God and humanity.

A second condition is simplicity, and godly sincerity. "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." (Luke 18:17). Paul says, "Our rejoicing is the testimony of our conscience, that in simplicity and godly sincerity, and not with fleshly wisdom, but by the grace of God, we have had our conversation among them that believe." 2 (Cor. 1:12).

Now organized, oath-bound secretism is utterly inconsistent with this childlike simplicity. It is a part of that "cunning craftiness" whereby men "lie in wait to deceive." It is not "speaking the truth in love." It is not after the example of him who "Renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully but by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God." (2 Cor. 4:2). Secretism destroys Christian simplicity and cannot be maintained consistently with allegiance to Christ.

A third condition is love to Christ's brethren. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." (1 John 3:14). For this Masonry offers a substitute. It requires its members under death penalty not to love Christ or Christians, but to love Masons. It puts the lodge in the place of the household of faith, and bids its members withhold what it claims as most valuable truth, from the members of Christ's body, while they may tell the same truth most freely to those who hate Christ. "As we have opportunity let us do good unto all men, especially unto the household of faith." (Gal. 6:10). Masonry thrusts herself into the place of this "household" and demands for herself what Christ gave to the church, namely, the special love of all their brethren. To accept the demands of Masonry in this respect is to repudiate the condition of our acceptance with Christ.

A fourth condition is, that we receive Christ as the indispensable and only Mediator with God. Christ says, "I am the Way, the Truth, and the Life. No man cometh to the Father but by me." (John 14:6). "All the ceremonies of Masonry," says Dr. A. G. Mackey, "are prefaced and terminated with prayer." But in all the forms of prayer there is no recognition of him by whom alone we can come to God. They require men to approach God in a way in which Christ says we cannot come to him. They introduce a spurious, profane, and forbidden worship in face of the most terrible denunciations of God's Word. Can a man conform to this and be a Christian?

A fifth condition of being a Christian is, that we take Christ as our example. Now how unlike Christ is the spirit and practices of Freemasonry! Christ said, "In secret have I said nothing;" "What I tell you in darkness that speak ye in

light;" "What ye have heard in the ear publish ye on the housetops."

It binds men by oaths which are not simply absurd and profane, but as *oaths* are expressly forbidden. It teaches men to call a man "worshipful master," when Christ said, "call no man your master." It binds men to hide their light under a bushel, while Christ says, let it "shine before men." It unequally yokes together men of all religions, while God says, "Be not unequally yoked together with unbelievers." (2 Cor. 6:14). And it unites them in an unholy and profane worship.

How much like Christ are those who do these things? Are they Christ-ones?

A Trial of Faith.

We have received the following items from Bro. W. W. Ames of Menomonie, Wis., Secretary of the Wisconsin State Association, an active and earnest believer in the principles of our reform. For what reason this trial is sprung upon him our readers are left with ourselves to conjecture; but it is just to suppose that those who will rejoice at his trials may bear some part in his prosecution. If Bro. Ames suffers "for righteousness' sake," he is in a state to be envied by the luke-warm, worldly-minded Christian, for he stands under the blessed word of Christ (Matt. 5: 11, 12) and none have better right to "rejoice and be exceeding glad." May God sustain this brother and bring to light the hidden things of darkness for he also has promised the Christian to "bring forth thy righteousness as the light and thy judgment as the noon-day." The items respecting Bro. Ames' case are as follows. The first is his card to the public in the Dunn Co. *News:*

"Having been arrested for the alleged crime of adultery, and bound over for trial, I hereby call upon God and the angels to witness that the charge is utterly without foundation, and is, so far as I can see, a conspiracy to disgrace and destroy me as a minister of the Gospel, or to accomplish some other bad end involving this result. Although the court, the prosecuting counsel and the press, have volunteered to say that 'no one is considered guilty before the law until proven so,' yet the bearing of the public with a few honorable exceptions, towards persons charged with crime, is as if they were actually guilty. In view of this, that I may so far as possible, shield the church, and my relatives and friends, from abusive treatment on my account, I hereby resign public service as a minister until my case has been investigated before the courts."

Church Action.—At a meeting of the Menomonie First Baptist church, March 4, 1878, the following preamble and resolutions were adopted:

Whereas, Our pastor, Rev. W. W. Ames, in view of the fact that he has been charged with the crime of adultery, and suit brought against him for the same, has resigned the preaching of the Gospel until a decision of his case has been reached. Therefore,

Resolved, That we pay him his salary the same as if he were filling the pulpit regularly.

Resolved, That we instruct the clerk to cause a copy of the foregoing resolution to be published in the Dunn Co. *News* and the Menomonie *Times*."

—Further facts received since the above was in type confirm the opinion of lodge agency in this case.

—Brethren Stoddard and Ronayne are this week at Oberlin. Many prayers have been offered for Heaven's blessing on the efforts of this week, and we confidently expect great results in the advancement of truth in God's own time. Next week and the week after Past Master Ronayne speaks in Lima and LaOtto, Indiana.

—A letter from Bro. Hinman, too late to appear this week, tells of a successful State gathering at Lecompton, Kansas, with sixty names on the roll. His appointments for the month will be found among the notices.

—Friend Quick, of Michigan, asks for a verification of the reported statement of the late Senator Morton that "the country is so honeycombed with secret societies that justice is a meaningless word." We are not able to give satisfactory proof that such was Mr. Morton's statement. If we are correct, it was reported in some of our correspondence, and was not directly obtained. We have never seen the statement in print elsewhere; and, as Mr. Morton was an Odd-fellow, and with Schuyler Colfax, was publicly recognized as one within a short time of his death, the probabilities are against the supposition that he ever used the above language.

—Rev. Marshall B. Smith, Grand Master of Masons of New Jersey, has caused, it is said, "considerable excitement" among the fraternity in his State. He censured a Patterson lodge for a violation of Masonic law providing that the candidate must be physically whole. The case in question was simply a hand without a thumb, and all the benefits and glories of Freemasonry were withheld because the candidate had no member to respond when "Simon says, Thumbs up." The newspaper report says:

"The rule has always been enforced where any serious mutilation was known, such as the loss of a leg, arm or hand, but slight disfigurements have been overlooked. The Patterson candidate had lost a thumb, and when the Grand Master heard that the lodge had begun to make a Mason of him, he visited it Tuesday night, censured the members severely, suspended the master, and declared all such initiations null and void. The high character of Mr. Smith and his great erudition and learning in Masonic matters make his decision of unusual importance to the fraternity."

No doubt of it.

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Prayerfully inquire whether you can consistently vote for a Freemason for any public office.

Prayerfully inquire whether a Christian can fellowship lodge deism, or support a minister who upholds the "unfruitful works of darkness."

Stand by and pray for those ministers who brave persecution and loss rather than bow the knee to the Baal of the lodge, and especially for those who have renounced their profane oaths and made a good confession.

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The Master's work—I loved it well;
Sure he will gladly take my aid;
"Master, my feet shall run to tell
Thy message; I'll glad service give,
Early and late."
He coldly said, "I need thee not,
Go—wait."

"But, Lord; thy poor I'll come and feed,
I'll comfort each poor, sorrowing heart;
And in their dark and bitter need
Pour in the oil to heal their smart,
My heart yearns for their service,
May I go?"
More coldly still he answered
Only, "No!"

Shut in, the prisoner strains his chain,
And on his weary bed makes moan,
Till soothed by ease of bitter pain,
The restless heart more patient grown,
"Yes! Lord! I'll wait; but send thy light,"
I only said,
No answer came, no glimmering ray,
Darkness instead.

Darkness so dense, it hid his face.
I strove in vain his hand to feel,
While marshalled round, each in its place,
And armed with an avenging steel,
The sins of glad and happy years
Menacing stood.
"Guilty! unclean! O Lord!" I cried. "Cleanse
In thy blood."

Upon my bare and quivering soul,
The stinging blows fell one by one,
Bleeding and bruised, one glance I stole,
And knew the hand of God's dear Son;
"I'll bear each blow," I meekly said,
"Dear Son of God,
Slay, if thou wilt, I'll kiss
Thy rod."

Like spider's web the hand has brushed,
My "plans" have vanished into air;
The good I purposed he has crushed,
And now I sit without a care,
Content to serve—content to wait,
I have no will;
But deep within my heart I wear
His smile.

—Selected.

The Saving Power of the Gospel.

About eighteen months ago, some Tsimpsheau Indians went to Fort Wrangel for the purpose of obtaining work. They had been in the mission schools of British Columbia, and had there learned Christ. These Indians carried the religion with them, and when the Sabbath came astonished their white, and, presumable, more civilized companions, by refusing to work on that day. In the face of ridicule and sneers, they met for worship. Many even of the godless whites attended, attracted solely by the strange sight of unlettered Indians singing and praying and speaking with strange energy and power. It was no unusual thing to see at these meetings from five to six hundred. The Spirit of God, so manifest in their origin, was poured out with power. Scores of the Indians cast aside their idolatries and superstitions and embraced Christ, and more than one godless white, reminded of his earlier Christian training, was reclaimed from the error of his ways. The Rev. Thomas Crosby, of the Wesleyan Indian Mission at Fort Simpson, British Columbia, 160 miles distant, made several visits at considerable personal expense, and encouraged and assisted in the good work, and when in the Spring of this year these Tsimpsheaus retraced their way back to their native wilds and fisheries, like the primitive disciples, "they that were scattered abroad, went everywhere preaching the Word."

Among those who heard the glad tidings of redeeming love was a poor, blind Indian. He had never before heard aught of the wonderful story. He listened greedily to the marvelous recital, told but imperfectly to him, and his heart became filled with the one thought, that Jesus Christ had come into the world, and died for sinners—had died for him. He could not rest till he had heard all the wonderful story, and he started without delay to find the place where he could learn more. Poor and blind! Can we conceive of anything more pitiable and helpless? And, thus, led every step by another, he groped his sightless way over the weary miles, following the trail over the mountains, and through wild wastes and solitudes, repeating to himself, "Jesus Christ came into the world to save sinners." Many a weary mile these two paddled their canoe down the rivers and streams, and many setting suns threw their slanting rays over their evening camp in the depths of the forests, or in the midst of desert wilds. It is easy to imagine the one theme that filled their minds and hearts, and formed the subject of their converse as they sat around the evening fire. Jesus Christ was the one all-engrossing thought! Day after day they travelled on through trackless forests, and over ragged mountains, scarcely ever meeting a human soul, till at length a thousand miles stretched out between them and their starting point. By and by they neared the coast, and one day the blind man, ever repeating as from the first, "Jesus came into the world to save sinners," met a Christian, who, attracted by the constantly repeated words, halted the two travellers, and gathered from them their story. Ah, what a meeting was that! He had before but heard in the remote mountain recesses of his native wilds, faint whispers of a Saviour's love, and his inmost soul had been so stirred, that he had entered upon the long pilgrimage of a thousand miles, groping his sightless way, that he might gather more of the glad tidings, the faintest sound of which had sustained him all the long and weary way. Now its full music filled his ears and heart and soul, and the message came to him in complete and glorious measure. At the end of the interview, the blind pilgrim was directed to a missionary station, and like the Ethiopian eunuch who met Philip on the way, he went forward rejoicing. —*Christian at Work.*

The Persent Age.

An interesting extract, written by the lamented Rev. L. Foster near the close of his life is furnished by Mrs. Foster for publication:

"The writer of this is now past seventy, the appointed duration of human life at the present day; and looking at what has taken place since I can remember, for enlightening and saving the world, I can think of no age or time in which I would have preferred to live, unless it were when the dear, blessed Jesus was on earth, and to have been conversant with things then instead of the past seventy years. The whole world is now open to the Gospel; Christians give by hundreds of dollars, instead of quarters. God's authority, truth and right are taking the place of might. Slavery is abolished, even in our land. Revivals and moral renovation have greatly prevailed, and the Captain of our salvation is rapidly moving on from conquering to conquer. Very many and most wonderful and happy things have been crowded into the past seventy years. To have lived the whole life of Methuselah in his age of the world would have been nothing to be compared to it.

A Mother's ready Tact.

The mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with dull, rounded scissors and some old magazines, was just as busy cutting out pictures.

"It would litter the carpet so," said Aunt Martha, who had come in for a cosy chat. Mamma knew this, but she knew, too, that a few minutes' work would make all right again, and Josie was happy.

All went well till the little boy found that he had cut off the leg of a horse he considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mamma, see!" and half crying he held it up.

"Play he is holding up one foot," the mother said quickly.

"Do real horses, mamma?"

"O yes, sometimes."

"I will;" and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer, but the quick sympathy, ready tact, made all right. The little boy's heart was comforted, and he went on with his play, while the mother sewed quietly, with no jar of nerves or temper, and auntie's call lost none of its pleasantness.

"I'm tired of cutting pies, mamma," said Josie, after a while.

"Well, get your horse wagon, and play those bits of paper are wood, and you're going to bring me a load. Draw it over to that corner by the fire; and put them into the kindling box; play that's the woodhouse."

Pleased and proud, the little teamster drew load after load, till the papers were all picked up, without ever thinking he was doing anything but play.

"Well I declare," said Aunt Martha, "old as I am I've learned one thing to-day, and I wish Emily would come in and take lessons, I do."

Mrs. Wade looked up in surprise.

"What do you mean?"

"Well, I spent yesterday afternoon over there," (the old lady had a weakness for visiting, and was "auntie" to people generally,) "and things were in a snarl and high-below all the time—starting with less than Josie's given you many a dozen times since I've sat here. I've had a good talk with you, and you've given me pleasant thoughts for a week to come; over there we could'nt hear ourselves speak. It was, 'Don't do that' and 'You naughty child,' spill and scratch, break and tumble, scold and slap half the time. Emily means well; she loves her children, and never spares herself sewing for them, or nursing them when they're sick. She has a world of patience some ways, but she don't seem to have any faculty for managing them. Well, well, I'll send her over here, only I won't let on why;" and the old lady rolled up her knitting as the bell rang for tea.—*Ex.*

Home Etiquette.

There are some people, who seem to think that home is the last place where it is necessary to put their fine manners into practice, quite heedless of the fact that those which are not worn constantly show unmistakably that they do not belong to the wearer, are but borrowed finery, an awkward fit and an embarassment, like the Sunday suit of the poor hod-carrier, which is so much finer than anything he is accustomed to that he feels at a disadvantage in it and ill at ease. The person who allows his wife, for instance, to pick up her handkerchief herself in private, will render the service with such a poor grace in public that an acute observer will fail to be deceived. She who is in the habit of losing her temper at home will not always succeed in keeping it abroad. Many do not recognize the didactic nature of manners, and the fact that they disclose our true status more accurately than any genealogical tree is not patent to them. They trust to their skill in adapting their manners to the occasion and the person as well as to the ignorance and lack of observation of the bystanders, rather than make the effort to be uniformly polite. They act as if good manners were a dress suit into which they could jump at short notice, and as if everybody would take it for granted that they lived and moved and had their daily being in such regalia. At the same time it strikes us that if finer behavior were innate it would be displayed naturally at one's fireside, since, to use a homely phrase, what is bred in the bone will appear in the flesh. Why is it that one who will permit the members of his own household to wait upon themselves, and upon him, too, without demur, will yet

fetch and carry for a stranger with alacrity? Is it because the one is an exception and the other might become a rule, and this is a case in which exceptions do not prove the rule? Does he fancy that these little attentions are wasted upon the home circle, that the approval or applause of a guest or a chance acquaintance is more important to his welfare than that of his own kith and kin? Or, being already certain of their regard, does it never occur to him that they may not feel so sure of his esteem while he omits all the little elegancies of manner which he readily accords to the public? If politeness is a power in itself, as we are told, ought we not, like other powers, to exercise it among our own before employing it to subjugate foreign realms, and, like charity, should it not begin at home?—*Bazar*

Children's Corner.

Finding Fault.

In speaking of a person's faults,
  P ay don't forget your own;
Remember, those with homes of glas
  Should seldom throw a stone.
If we have nothing else to do
  Than talk of those who sin,
'Tis better we commence at home,
  And from that point begin. .

We have no right to judge a man
  Until he's fairly tried:
Should we not like his company,
  We know the world is wide;
Some may have faults, and who has not?
  The old as well as young;
Perhaps we may, for all we know,
  Have fifty to their one.

I'll tell you of a better plan,
  And find it works full well
To try your own defects to cure,
  Ere other's faults to tell.
And though I sometimes hope to be
  No worse than some I know,
My own shortcomings bid me let
  The faults of others go.

Now let us all, when we begin
  To slander friend or foe,
Think of the harm the word may do
  To those we little know.
Remember, curses, chicken-like,
  Sometimes to roost come home;
Don't speak of other's faults until
  You have none of your own.

The Turning-point.

A good minister had grown weary over his books, and so threw them all aside for a brisk walk in the open air. Nothing rests body and mind like this. As Dr. B —— was passing the corner of the park, he observed a lad with a valise in his hand, just turning into the street. He paused a moment as if uncertain which course to take. A moment's glance showed to the clergyman that the lad was from the country. Such ruddy cheeks and vigorous muscles did not grow in the shade of a city home. It flashed through the good man's mind, that this boy was leaving his early home as he has done some forty years ago; and in imagination he recalled the parting scene with a feeling of gentle sadness that made him at once feel an interest in the boy before him.

"Please, sir, will you direct me to LeRoy street?" he asked respectfully. The clergyman gave the desired direction, and then added—

"You have come from a home in the country to find a situation in the city, have you, my boy?"

There was something so kindly in the tone that it went at once to the boy's heart. A moment before he had felt so utterly alone!

"My father died a month ago," he said, "and my mother has got a place for me at my cousin's store."

"Well, my boy, I trust you have a good mother; I can usually tell by a boy's looks what kind of a mother he has. Remember all her good counsels, and be especially careful how you spend your Sabbaths. If you begin by going out to walk for your health or pleasure, you will end in the liquor saloon, and all the haunts of wickedness. Anchor yourself in the church and the Sabbath-school. Here is the address of mine, if you would like to attend it. Our superintendent loves boys, and so do I. Remember that the way you spend your first Sabbath in the city will very likely be the turning-point of your life. Good-bye, and may God give you His blessing al ways."

The good man gave his hand heartily to the stranger-lad as he bade him good-bye.

"I'll walk the length of this city through to find that man's church and Sunday-school," said Robbie to himself, as he walked rapidly on, his heart cheered and strengthened by that little act of sympathy.

When the next Sunday came, however, it found him worn down with his unaccustomed tasks. A young man in the store, with whom he had formed a pleasant acquaintance, invited him to take a stroll about the city.

"I'll show you some of the sights, and treat you to a dinner of oysters down in a saloon I know of, where they keep open on Sundays."

Robbie felt lonely enough that day. The young man seemed so pleasant and friendly, he was just on the eve of yielding to his temptations "just this once." But then the thought of the minister's words about this day being a turning-point in his life came back to him just in time. He politely declined the invitation, and found his way to the morning Sabbath-school.

Ever afterward he felt that he had a home in that great city. A kind superintendent, and a warm-hearted teacher, who welcomed him with a cordial grasp of the hand, effectually "anchored" him in the Sunday-school. His career in after life was useful, honorable, and successful; a very marked contrast with the Sabbath-breaking boys, who ran rapidly down the scale of dissipation until they reached the level of the common drunkard. Sabbath-breaking and liquor-drinking are twin cousins.—*Selected.*

The Porte.

"The Porte" is an expression adopted by Western nations to denote the administered government of the Ottoman empire, that is to say, the Sultan, the Grand Vizier, and the great council of state, called the Divan. In the famous institutes established by Mohammed II., the warrior Sultan who took Constantinople, the Turkish body politic was described by a metaphor natural and significant to nomadic soldiers, as a stately tent whose dome rested upon four pillars. The viziers formed the first pillar, the judges the second; the treasurers the third; and the secretaries the fourth. In this figurative representation the chief seat of government was named "The Lofty Gate of the Royal Tent," an expressive title to the Ottomans, whose rulers in their simpler days, sat at the tent door to administer justice and give audience to suitors. The Italians translated the native name of the Turkish government into "La Porta Sublima." This phrase was modified by other nations to suit the form of their respective languages. In England it found acceptance as "The Sublime Porte." Modern terseness has dropped the majestic adjective from general use, and left the term in its present pithy form, "The Porte."—*Boston Herald.*

Letters and Puzzles.

St. Clair, St. Clair Co., Mich., Feb. 22, '78.

Mr. Editor:—The answer to Susie Baldridge's enigma is "Money." Will you please publish the following enigma.

I am composed of fourteen letters.

My 12, 2, 8, 13 and 10, are the degrees of a Master Mason.

My 5, 7, 11, and 2, is what he often takes.

My 12, 3, 4, 10 and 14, is the name of a Mason at the lodge door.

My 9, 13, 12 and 8, is the name of a man who acted towards Jesus Christ, as the Masons do in the lodge.

I hope the 1, 8, 3, 11, 12, 10 and 14, will put this in the *Cynosure.*

My whole is the name of a man that has done a great amount of good and is still doing for the National Christian Association opposed to secret societies.

Yours for the Light.

Emma R. Wood.

Home and Farm.

The True Economy.

The question is not, how cheaply we can manage to keep soul and body together, but how can we bring both body and soul to the highest condition of vitality and power? To live is something more than to exist. How can we live? How can we feed intellect and affection, conscience, sympathy, imagination, reverence, as well as the physical system? All pinching and restricting of diet is injurious in the long run. The bean man, the bran-bread man, the one-meal-a-day man, the man who goes mousing about the world intent on cheapness, never makes the scales of power kick the beam. He wastes more than he saves. He checks an income instead of stopping an outgo. The men who make the most ado over the petty prudencies of life, and perpetually obtrude their parsimonious practice on public notice never amount to anything, or do anything of account. Man wants all he can use, assimilate, organize, reproduce. The things that strengthen and beautify his essential manhood, that enrich his sentiments and refine his sensibilities, that ennoble his intellect and enlarge the scope of his being and the horizon of his possibilities, belong to him by right, as the crown and purple belong to royalty.

Every man ought to aspire and labor to live generously, and have a comfortable and tasteful home, and surround himself and his family with everything that tends to increase health and happiness, and create an atmosphere of intelligence and refinement. Beauty, elegance, art, society, music, are our birthright. It is no waste to spend what one has for things that foster a noble pride, heighten self-respect, beautify the body, and cultivate the mind. It is true economy to spend something for books, pictures, and occasional glimpses of nature. The charities and humanities are not luxuries, that the poorest man on earth should deny himself of them. The loving, trustful, adorning sympathy that forgets its own wants and meager resources, and breaks the costliest thing it has on the head of the one beloved, is not a recklessness to be censured, but a devotion to be commended for its divine nobility. Saving may be rat-like and beaver-like, but sacrifice is God-like.—*Herald of Health.*

The Benefit of Laughing.—In his "Problem of Health," Dr. Greene says that there is not the remotest corner or little inlet of the minute blood-vessels of the human body that does not feel some wavelet from the convulsion occasioned by good, hearty laughter. The life principle, or the central man, is shaken to its innermost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the persons who indulge therein. The blood moves more rapidly, and conveys a different impression to all the organs of the body, as it visits them on that particular, mystic journey when the man is laughing, from what it does at other times.

For this reason every good, hearty laugh in which a person indulges, tends to lengthen his life, conveying, as it does, new and distinct stimulus to the vital forces. Doubtless the time will come when physicians, conceding more importance than they now do to the influence of the mind upon the vital forces of the body, will make their prescriptions more with reference to the mind, and less to drugs for the body; and will in so doing, find the best and most effective method of producing the required effect upon the patient.

Adapt your Shoes to your Feet.—Why it should be desirable to have a small, weak foot, any more than a small and weak brain, is not easy to conceive. For the purpose of having such small feet, not a few wear boots one or two sizes too small, and about two-thirds of the width of the foot as it would be at the ball if allowed to spread as it does when standing without the confinement of the boot. As a natural and necessary result of such pinching confinement, the foot becomes deformed and larger than it would naturally grow, with enlarged joints, the toes turned from a line parallel with the foot, to say nothing of the troublesome corns so annoying and crippling to a large class of young women. The worst results of this crippling custom of wearing small and narrow boots is felt by children when allowed to outgrow their boots. It is poor economy to allow the young to wear boots when the feet have become too large for them, since deformity of the feet is easily produced at this time. When the boot is too short for the wearer and the heel too high, the in-growing of the nails is a perfectly natural result.

To Purify the Blood.—Strictly diet on oat-meal porridge, lean beef, plain vegetables, fruit and Graham bread. Eat no wheat bread or pastry or puddings; no butter or grease whatever. Butter and cheese secretly poison many systems. Drink lemonade. Eat regularly, and the drier the food the better. Food floating in grease refuses to digest. Substitute clear water—not ice water—for tea and coffee. On retiring, apply cold cream or beef fat to the complexion. Take the oils externally instead of internally.—*M. D.*

The Mysteries of the Eleusinian Ceres.

The ancient pagan mysteries of Eleusis, which are revived in modern Freemasonry, were used, according to Voltaire, by Marcus Aurelius, Julian the Apostate, and other such philosophers, as a means of drawing the lower classes out of their degrading superstitions, and leading them up to higher and nobler ideas of God and of his worship. And it was for a similar purpose that Voltaire himself, Frederic the Great, and other such modern philosophers of Europe, made use of these mysteries in the shape of Freemasonry; it was to draw away the common herd of people from the debasing superstitions taught them by Romish priests, and raise them to higher and purer notions of God.

These ideas of Voltaire are very clear and intelligible; but for what purpose do the American clergy, after a reign of the Protestant religion for several centuries, make use of Freemasonry? Is it for the purpose of raising the American people to higher and purer notions of God? Is Freemasonry, with all its disgusting Jesuitical tricks, a higher and better religion than the Christian religion of America? Voltaire and his set of "philosopers," made use of Freemasonry as they would of the hearts of vipers, in order to cure the vipers' bites; but why should American clergymen resort to the use of vipers' hearts, or anything else pertaining to vipers? It is very plain to us that vipers' hearts will not cure vipers' bites, and that the Jesuitry of the lodge cannot cure the Jesuitry of Romish priests. It is nothing but the fair, open, Puritan church, and its faithful hand-maid the public school, that can do that.

Thinking that our readers would like to see and examine the account which is given by Voltaire of the origin of Freemasonry, we give a translation of that account below. It will be found to confirm the view taken of the relation of Freemasonry to pagan worship given in the work entitled "Secret Societies, Ancient and Modern," by Gen. Phelps. Voltaire's account is as follows:

"In the chaos of popular superstitions, which tended to make the world nothing but a den of wild beasts, there was one salutary institution which prevented a part of the human race from falling into a state of complete brutality. That institution was the use of mysteries and expiations. It was impossible that among so much savage cruelty there should not be found some men who were wise and gentle, and that there should be philosophers who would make the effort to draw men back to reason and morality.

"These wise men made use of superstition itself for the purpose of correcting the enormous abuses of superstition, just as the hearts of vipers are used to cure the bites of vipers; an abundance of fables were mixed with useful truths and the truths were sustained by the fables.

"The mysteries of Zoroaster had been forgetten; and those of Isis were held in little esteem; but there can be no doubt that these mysteries announced the grand idea of a future life; for Celsus says to Origen, book VIII.—'You Christians boast of believing in eternal punishment; but do not all the ministers of the mysteries announce the same idea to their initiates?'

"The unity of God was the distinguishing dogma of all the mysteries. We still have the prayer of the priestesses of Isis, preserved in Apulius, which I have previously quoted while speaking of the Egyptian mysteries.

"The mystic ceremonies of Ceres were an imitation of those of Isis. The worshipers who had committed crimes confessed them and made expiation; they fasted, they purified themselves, and gave alms. All the ceremonies were preserved in secret, under the solemn sanction of the oath, in order to render them more impressive. The mysteries were performed at night, in order to inspire a holy terror. A species of tragedy was enacted, in which the happiness of the good and sufferings of the bad were strikingly represented. The greatest men of antiquity, such as Plato and Cicero, held these mysteries in great esteem before they had degenerated from their original purity.

"Men of great learning have claimed that the sixth book of the Eneid is a description of the scenes which were presented in these secret yet renowned mysteries. Virgil does not, indeed, speak therein of the Demiurges which represented the Creator; but he exhibits in the vestibule, in the foreground, the infants which had been left to perish by their parents, as a reminder to fathers and mothers: *Continuo auditae voces, vagitus et ingens*, etc. [Then he hears the loud and plaintive cries of children, etc.]

"Then Minos, the judge of the dead, makes his appearance. The wicked are dragged away into Tartarus, while the righteous are led into the Elysian fields. These fields were gardens, which were represented as all that the ordinary man could imagine as beautiful. It was only to those heroes who had made themselves demi-gods that the honor of ascending to heaven was accorded. Every religion adopts the garden for the future abode of the righteous. Even the Essenes, themselves, among the Jews, when they received the dogma of a future life, believed that the good would go, after death, to dwell in gardens on the border of the sea; but as for the Pharisees, they believed in the transmigration of souls, rather than in the resurrection. If it is permitted to refer to the sacred religion of Jesus Christ among so many profane things, we would observe that he said to the repentant thief, 'Thou shalt be with me this day in the garden.' He conformed in that respect with the language common to all men.

"The Eleusinian mysteries became the most celebrated of all others. One thing very remarkable is that they refer to the theogony or pedigree of the gods as given by Sanchoniathon, the Phenician; which is evidence that Sanchoniathan had announced one supreme God, Creator and Governor of the world. This, then, was the creed which was taught to the initiated who had become imbued with the notions of polytheism. Let us now suppose that among us there is a superstitious people who have been accustomed from their earliest youth to render to the Virgin Mary, to St. Joseph and other saints the same worship as that which is given to God the Father; it would perhaps be dangerous to undeceive them too suddenly; it would be wise first to reveal to the most moderate and most reasonable the infinite distance which there is between God and his creatures; and this is precisely what the mystagogues did. Those who participated in the mysteries assembled in the temple of Ceres, and the exhibiting priest taught them that instead of worshiping Ceres leading Triptolemus upon a car drawn by dragons, they must pay their reverence to God, who bestows food upon men, and has permitted Ceres and Triptolemus to bring agriculture into honor.

"It is true that the mystagogue, or exhibiting priest, began by reciting the verses of the ancient Orpheus:—Walk in the paths of justice; adore the sole master of the universe; he is one, sole by himself, and all creatures owe to him their existence; he acts in them and by them, he sees every thing, and yet has never been seen by mortal eyes.

"I confess that I do not understand how Pausanias could say that these verses are not equal to those of Homer; for it must be admitted that, at least in point of sense, they are worth more than all the Iliad and Odyssey put together.

"It must be acknowledged that Bishop Warburton, although very unjust in many of his audacions decisions, gives a great deal of force to what I have just said concerning the necessity of concealing the dogma of the unity of God from a people who were carried away with polytheism. He remarks from the account given by Plutarch, that the young Alcibiades having been initiated into these mysteries, was so emboldened thereby as to insult the statues of Mercury while in a debauch with some of his friends, and that the people were so much enraged by it that they demanded his condemnation.

"The greatest caution, therefore, is necessary, not to shock the prejudices of the multitude. Alexander himself (if the anecdote is not apochryphal) having, while in Egypt, obtained from the exhibiting priest permission to send to his mother the secret of the mysteries imparted to the initiated, conjured her, at the same time, to burn his letter after having read it, in order not to initiate the Greeks.

"They who in more recent times, being deceived by false zeal, have pretended that these mysteries were only infamous debauches, ought to be undeceived by the designation which was given to those who were admitted into them—the initiated, which signifies the beginning of a new life.

Another incontestable proof that these mysteries were performed only for the purpose of inspiring virtue among men, is the formula by which the assembly was dismissed. Among the Greeks these demissory words were the ancient Phœnician precept *Koftomphet—Watch and be pure!* (Warburton's Divine Legation of Moses, Book 1.) And finally, as a conclusive proof, the emperor Nero, guilty of the death of his mother, could not be received into these mysteries when travelling in Greece, because his crime was too enormous; so that, emperor although he was, the initiates were not willing to receive him. Zocimus also says that Constantine could not find pagan priests who would consent to purify him and absolve him from his paricides.

There was then, in fact, among people who are called pagans, gentiles, idolaters, a very pure religion; while at the same time the people and the priests were given over to shameful customs, puerile ceremonies, and ridiculous doctrines, and did, at times, shed human blood in honor of imaginary gods which were despised and detested by the wise.

"This pure religion consisted of the belief in one Supreme God, and in his providence and justice. But these mysteries were debased, according to Tertullian, by the ceremony of regeneration. It was necessary that the initiate should appear to resuscitate, as a symbol of the new life that he was to lead. He was presented with a crown which he trampled under foot; the exhibiting priest held over him the sacred dagger in a threatening manner; the initiate received a feigned blow from which he feigned to fall dead, after which he appeared to be resuscitated. There is still among the Freemasons a remnant of this ancient ceremony.

"Pausanias, in his Arcadics, informs us that in many of the Eleusinian temples, the penitent initiates were flagellated, an odious custom which long afterwards was introduced into the Christian church. I do not doubt that in all these mysteries, which at bottom were so wise and useful, there was a great deal of superstition worthy of condemnation. This superstition led to debauch, and debauch led to contempt. There remain at last, of all these ancient mysteries, only those bands of beggars which we see, under the names of Egyptians and Bohemians [gypsies] who stroll over Europe with castagnettes, performing the

dances of the priests of Isis; selling balsam; doctoring for the itch while covered with it themselves; telling fortunes and robbing hen-roosts Such is the end of the mysteries which were once held as the most sacred in a large part of the known world."

And such is the account given by Voltaire of these ancient pagan mysteries which philosophers of Europe some hundred and fifty years ago infused into a trades union, viz., Masonry, as an engine for purifying the Christian religion from its debasing superstitions!

We would, in conclusion, again ask, For what purpose are the clergymen of the United States now using this revolting piece of imposition? Is it for purifying the Christian church? A meaner trick, or one more unworthy of a Christian man's use, was never got up in the name of philosophy, or priestcraft, or politics. We shall leave it to our readers to decide what course they shall pursue with clergymen who are caught playing off this unworthy trick of Freemasonry in the name of our holy religion.

We would add that if it be true, as Voltaire says, that Nero was not admitted into the Eleusinian mysteries because of his crimes, then pagan religion was in this case at least, more particular as to the character of its members than some of our Christian churches are; for these churches admit to their communion and to their pulpits, members of Masonic associations, while by such associations thousands of our citizens have been murdered and assassinated in the most barbarous manner.

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Weapon for Workers.

The Sword of the Spirit, which is the word of God.—Heb iv. 12.

1. I fear I shall never stand, and so dishonor Him: my circumstances are peculiar.—2 Tim i. 12; Jude 24; Heb. xiii. 5, &c.; Isa, xli. 10.

2. I fear my sins are too great to be forgiven.—1 Peter i. 18, 19; Isa. i. 6, 18.

3. My earthly prospects will be ruined; I shall be cast out.—Phil. iv. 19; Matt. iv. 4; xix. 29; vi. 33.

4. I do not feel my guilt as I should; I am waiting for conviction.—Jer. xvii. 9; Prov. iii. 5; Matt. vii. 24–27; Jer. ix. 23.

5. I do not see that I am such a great sinner.—Isa. lxiv. 6; Gen. vii. 5, with Prov. xxvii. 19.

6. I have made up my mind to be a Christian, but am not quite ready.—Prov. xxvii. 1; Matt. xxiv. 44; 1 Thess. v. 19; 2 Cor. vi. 2.

7. I will be a Christian *if*—(any reservation is fatal).—Luke xiv. 33; James iv. 4, &c.

8. I don't know where I am, almost distracted, don't know as I believe anything. What *shall* I do?—John vii. 17 and vi. 26–29; Mark v. 36.

9. I do not see how to come.—Acts xiii. 39; Rom. x. 9; John iii. 36; Luke xv. The Prodigal.

10. How can I know that I am saved?—John v. 24; 1 John iii. 14, 24; v. 11–13.

11. How is it that Christ's death can avail for my sins?—2 Cor. v. 21; Gal. iii. 13; 1 Peter ii. 24.

12. How do I know he calls me; am I certainly invited?—John vi. 37 and x. 9; Rev. xxii. 17.

13. How do you reconcile this and that in the Scriptures?—John vii. 17; 2 Peter iii. 16.

14. I once love the Lord, but have wandered far from him. Is there hope for such?—Luke xv; John iii. 12; Hosea xiv. 4; Luke xxii. 32.

15. Is faith alone in Jesus enough without any addition?—John iii. 18 and v. 24.

We live by faith.—Gal. ii. 20. We walk by faith.—2 Cor. v. 7. We stand by faith.—Rom. xi. 20. We overcome by faith.—1 Jno. v. 4.

16. I have tried and tried to prepare to come to Jesus but am as far off as ever.—Rom. x. 1-4.

—A correspondent from Washington says of the ladies in society there: "Whether maiden or married, widow or divorced, they all waltz, or at least nearly all do. I have been wondering since why one young lady, the daughter of a member from a Northwestern State, did not dance the round dance. Can it be that scruples are not all extinct? Before the war they were not danced to any extent in the South, but they have spread since, till they are almost as universal as suffrage.

Temperance Items.

—Last Thursday two reformed men of this city held a temperance meeting at Austin, a suburban town west of Chicago. One of the two is well-known here as very active in evangelical work among the saloons and the Y. M. C. A. noon meetings. Both he and his companion, however, on taking the train Thursday came upon the train smoking cigars and took their seats in the smoking car. How far will their preaching go in the face of such practice?

—Glasgow is the most drunken place in the world, and by no means the most moral in any other respect, but the people are, notwithstanding, such intensely conscientious observers of the Sabbath that, on the occasion of the Prince of Wales' recent visit to the Duke of Hamilton, the Glasgow Workingmen's Protestant Association memorialized the Prince of Wales, praying him not to arrive at Hamilton on Sunday, "so that a violation of the Lord's Day might be avoided, and that the excellent example of his illustrious and regretted father would be followed by him."

—New York, according to the *Sun*, has 1,200,000 population, 185,789 families. 523,198 of her citizens are native-born, forty different nationalities make up the balance. There were in 1877, 20,000 marriages, 35,000 births, 30,709 deaths Total value of property within city limits, $1,101,092,093, taxed $32,000,000 annually. There are 489 places of worship and 7,874 drinking saloons, absorbing some $60,000,000 per annum; while the total cost of the churches is less than $5,000,000. To these saloons is directly chargeable 75 per cent. of the pauperism and crime of the city. Of 47,569 commitments to the city prison in 1877, 35,676 are directly traceable to intemperance.

—"I have been counsel in twelve murder cases," said ex-Congressman Horace Bemus, of Hornellsville, N. Y., at a meeting on Thursday night. "In every case rum was at the bottom of the crime. I bought supper for a man to-night who was worth $50,000 eight years ago. His wife was a Judge's daughter. She is in a pauper asylum for the insane to-day. Every dollar of the $50,000 went for rum.

—P. T. Barnum, in a late speech in Denver, Colorado, discussed the right of saloon keepers to sell liquor, even if possessed of license. He says, "If I had a license to show in Denver, and should release a lot of rattlesnakes in the public streets where school children passed, would my license save me from action for murder or criminal carelessness? No. Neither does a license justify a man in selling a poison which robs men of that intellect sufficient to keep them from deeds of violence."

News of the Week.

—Hon. C. L. Wilson, proprietor of the Chicago *Evening Journal*, died on Saturday in San Antonio, whither he had gone for his health.

A severe wind-storm or rainless tornado visited Atlanta, Ga., on Sabbath morning about 11 o'clock when all the churches were full. In the Episcopal church, when the storm struck the building, the preacher realizing that the building must give way, cried out to the people to throw themselves under the seats. The advice was at once followed and just in time for the swaying building came down with a crash, burying the congregation, but only eighteen were injured, the seats protecting the people.

—A severe snowstorm set in Thursday night, extending over four hundred miles, from Bitter Creek, Wy. T., to Ogallala, Neb., and has raged until Sabbath morning with great fury, filling the cuts on the Pacific railroad with snow. The storm was so severe during its continuance that men could not possibly work. All trains were laid up at convenient points for safety and comfort. The storm has now somewhat subsided, and the track will soon be cleared, and all trains go through. It is said to be the worst single storm ever witnessed on the plains, but on account of its short duration, will do but little damage.

—Five out of the nine members of the new Republican Ministry of France are Protestants First, Mr. Waddington, who is not only a Protestant but a zealous and orthodox Evangelical of the Free Church; then MM. Leon Say, and Freycinet, Admiral Pothuan, and General Borel. The fact is a remarkable one, and quite unprecedented in French history.

—At the foot of Mount Gargano, a buried town has been laid bare, the houses being twenty feet below the surface. A temple of Diana was first brought to light, then a portico composed of columns without capitals, and, finally, a necropolis covering nearly four acres. The Italian government has taken measures to continue the excavations on a large scale, and has already discovered a monument erected in honor of Pompey after his victory over the pirates. The town is the ancient Spontum, of which Strabo and Livy speak, and which was buried by an earthquake.

—A correspondent at Vienna asserts that Prince Bismarck and Prince Gortschakoff will propose at the congress in Berlin, Austrian occupation of Bosnia, and Russia will propose that the Austrians shall participate in the second year's occupation of Bulgaria.—A Berlin dispatch states that Germany accepted the proposition for a congress Thursday afternoon. Austria, Russia, Turkey, and Italy have also accepted. It is certain that a congress will meet whether France and England accept or not. England has asked that Greece may be represented in the congress, and holds herself in such a position as not to be bound by the decisions of the meeting.

LONDON, March 8.—A special from Gallipolis reports that the Russians are actively constructing entrenchments from Kudikoi to Sharkoi, on the Sea of Marmora. They have now about 18,000 men, with cannon, in these lines, which confront the Turkish lines across the neck of Gallipoli peninsula.

PRELIMINARIES OF PEACE.

CONSTANTINOPLE, March 6.—The treaty bears the title "Preliminaries of Peace," and contains twenty-nine articles. The opening articles relate to Montenegro, Servia and Bulgaria.

The indemnity is fixed at 1,410,000,000 rubles, but 1,100,000,000 are covered by territorial cessions. The treaty simply states that Russia and Turkey shall agree subsequently about the payment.

Pirot remains Bulgarian.

Servia includes Sienitza, Novi-Bazar, and Vranja.

Montenegro includes Antivari, Spuz, Podgoritza, and Niesics.

All the Bulgarian fortresses are to be razed and the Turkish troops withdrawn.

A military road will be established for the Ottoman posts and the telegraph, and the passage of troops, which, however, must not make any considerable halt while passing through the country. Mussulmans may return to Bulgaria. Any property of Mussulmans, who have not returned, which they leave undisposed of, will be sold after two years for the benefit of a widows' and orphans' fund.

The arrears of taxes in Bosnia and Herzegovina are to be remitted. The revenue until 1880 is to be applied to the indemnity for sufferers by the insurrection, and to provide for local needs.

The navigation of the straits is declared free for merchant vessels during peace or war.

Six divisions of Russian infantry and two of cavalry will occupy Bulgaria until the formation of the Bulgarian militia.

Roumania is authorized to make her demand for indemnity direct to the Porte, and make a direct treaty.

Russian, Turkish, and Bulgarian commissioners will determine the Bulgarian tribute.

The reform programme of the Constantinople conference will be applied to Bosnia and Herzegovina.

An organization similar to that granted to Crete in 1868 is stipulated for Thessaly and Epirus.

Batoum, Ardahan, Kars and Bayazid are ceded to Russia.

Asiatic Turkey is to be evacuated in six months. The evacuation of European Turkey is to begin immediately, and be completed within three months.

The European Danube Commission retains its former rights. The Porte undertakes the expense of re-establishing navigation on the Danube and indemnifying private losses.

Russia receives Dobrudscha, to exchange it for Bessarabia.

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AN ILLUSTRATED TRACT.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory, S. P. R. S.*," 32d degree—a Chicago Lodge and was ordered by a deacon of a Christian Church and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

TRACT NO. 10.

CHARACTER AND SYMBOLS OF FREEMASONRY.

By its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or White Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. The first page shows a candidate prepared for initiation in the Third Degree. A 4-page tract.

TRACT NO. 11.

ADDRESS OF NIAGARA COUNTY ASSOCIATION, NEW YORK.

"TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders.
A 4-page Tract.

TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY

AND

HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PRES. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Rev. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4-page tract.

TRACT NO. 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
A 2-page tract.

TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract,

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract,

TRACT NO. 25.

The American Party,

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the last fifty years Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctness of the published expositions of Freemasonry The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d, degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO. 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 15 page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

by Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass.
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract.

Publishers' Department.

Rev. J. P. Stoddard sends a club of 13 subscriptions for one year each, from New Concord, Ohio.

G. P. Raitt, Patterson, Ia., sends 10 subscriptions for one year each, and writes: "I have the promise of some more, and will, I think, be able to send them in a short time. I paid ten dollars last year for the paper to send to my people. It has borne fruit, good fruit."

Hugh Nash, Monmouth, Ill., sends six subscriptions for one year each, and writes: "The interest for the *Cynosure* in the Warren Co., Library Reading Room is on the increase."

Mrs. Lois B. Smith, Berea, Ohio, sends a club of five subscriptions for one year each, one for four months, two for three months, and writes: "I believe that the winter is not the best time to canvass in a place as poor as Berea, and after this no providence preventing, I will take the summer and fall for my time to canvass."

We hope that others, who like Mrs. Smith find the winter a poor time for canvassing, will improve the spring, summer and fall.

Chas. F. A. Gantzckow, Hartsville, Ind., sends five subscriptions for one year each.

Rev. A. B. Lipp, Martinstown, Mo., sends one subscription for a year, and seven for four months each.

Mrs. Maria B. Nichols, Tarrytown, N. Y., sends three subscriptions for one year each.

Wm. Worth, Starksboro, Vt., sends three subscriptions for a year each, and writes; "Elder Isaac Hyatt's renunciation of Freemasonry has helped me to the above subscriptions."

Jacob Phillips, Smithdale, Ill., adds one subscription for one year, and three for six months each, to his former club, and writes: "I am still in the noble work doing all I can to promote the righteous cause. Will perhaps in a few days send in more subscriptions."

Daniel Mitchell, Andersonville, Ind., sends one subscription for six months, and two for four months, and writes: "Enclosed I send some names. Am working for others, with some chance of success. God bless our reform, and keep us all steadfast, is the prayer of its friends here."

The first half of March is nearly gone. But the record it leaves of accomplished work is a good one. Several write that they are at work securing clubs.

SUBSCRIPTIONS RECEIVED DURING week ending March 9, 1878, from N W Allen, S Austin, D D Beal, W M Beden, E S Bunce, Mrs J Chapman, J Donaldson, C L Dudley, J Dudley, M Forrest D S Fails, C F A Gantzkow, M C Gerrard, D B Hackett, T Hodge, I Howe, I S Hickman, T Horton, A Kingsley, J B Lichtenthaler, Wm N Lovell, A B Lipp, A Lull, A C McNatt, D Mitchell, L Miller, J Madlin, M B Nichols, H Nash, J Phillips (2), J S Perry, G P Raitt, J Rodgers, J A Sickal, J P Stoddard (2), Mrs L B Smith, J G Scott, E Tuttle, P Taylor, A Tuttle, W Townsend, J Viall, Wm Worth, A H Wilcox, S Wilder, D E Will, L Wilson, C Winter.

Books and Tracts sent during the Week ending Mar. 9, 1878:

By Express.

J A Rouser, J W Davidson, M Liscomb.

By Mail.

J Cox, R Oliver, P L Wood, A Araah, J M Powell, I H Steever, J V Baker, A A Harrison, A R Pike, J Reab, J W Davidson, D West, L C Davis, Rev J B Rath, D G S Comstock, A Williams, J May, M F Hudson, B T Wiley, W J Knappen, R Roy F Raplee, C H Truesdell, T K Bufkin, L Clark, J Rodgers, R Shaw, J Kern, E Taylor, J T Gromer, M Gay, H Cheyney B Wallick, P Boulware, H Fey, N E Pool, H Block, S G Desser, A Elkin, C L Bowen, C H Wood, A Morrison, Mrs G W Potter, E G Muchmore, J A Milligan, A N Lewis, J D Ruttan, L C Serret, W N Buell, H Richards, J Born, G A Chambers, E A Jewett, A Lull, Rev J T Michael, G Oatis, Rev M H Fink, W E Day, I Craig, C E Farnsworth, A Baird, W H Johnson, L Pickard, J Hall, G W Brooks, J P Stoddard, J L Samsel, O D Caldwell, C Barker, N C Moore, J I Essene, J S Wyncoop.

Donations to the Tract Fund.

J Beatlie, 50c; G Anderson, $1.

ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

MARKET REPORTS.

Chicago, Mar. 11, 1878.

GRAIN— Wheat— No. 2		1 05
" No. 3		98
" Rejected		83
" Minnesota		1 11½
Corn—No. 2		41¾
Rejected		37
Oats—No. 2		28¾
Rejected		20
Rye—No. 2		55
Bran per ton		13 50
Flour—Winter	5 00	6 75
Spring	2 50	5 75
Hay—Timothy	7 50	9 50
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7¼
Lard per cwt		6 80
Mess pork, per brl		9 85
Butter medium to best	15	33
Cheese	6	13½
Beans	1 00	1 75
Apples per brl	1 50	4 50
Dressed Hogs	4 10	4 25
Poultry—Chickens per doz	1 75	2 50
Turkeys per lb	6	9
Eggs		10
Seeds—Timothy	1 20	1 30
Clover	4 40	4 70
Flax	1 30	1 50
Potatoes per bu	40	50
Broom corn	3½	7
Hides green to dry flint	5½	15
Lumber—Clear	29 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	35	43
Unwashed	22	27
LIVE STOCK Cattle Choice	4 20	4 50
Good	3 90	4 10
Medium	3 50	3 80
Common	2 50	3 50
Hogs	3 00	3 80
Sheep	3 50	5 20

New York Market.

Flour	$2 75	3 50
Wheat—Spring	1 21	1 27
Winter		1 36½
Corn	47	59
Oats	35	39
Rye	71	72
Lard		7½
Mess pork		10 40
Butter	9	23
Cheese	7	12½
Eggs	10	14
Wool	33	35

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Discontinuances.

Unless we receive orders to stop the paper sooner, we continue the *Cynosure* a full month after the time expires. Those wishing their paper discontinued are requested to notify us AT THE TIME THEIR SUBSCRIPTIONS EXPIRE.

ADDRESS all letters with subscriptions or orders for books, tracts, and donations to the tract fund, to Ezra A. Cook & Co., No. 18 Wabash avenue, Chicago, Ill.

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 18 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 21, 1878.

VOL. X., No. 25.—WHOLE NO. 417. WEEKLY (post paid) $2.20 A YEAR.

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Notices

NEW YORK STATE CHRISTIAN ASSOCIATION.

The New York State Christian Association opposed to secret societies will hold its next annual meeting in Bardwell's Hall, Albion, N. Y., March 26th, 27th and 28th, commencing with an introductory meeting for counsel, on Tuesday at 2:30 P. M. Late Past Master Edmond Ronayne of Keystone Lodge, No 639, Chicago, will lecture upon, explain and "work" the degrees of Blue Lodge Masonry, in that and the two following evenings, giving especial attention to the first and third degrees.

The daytime meetings will be held the forenoons and afternoons of Wednesday and Thursday.

The kind-hearted friends of the truth at Albion, especially the Free Methodist brethren and all Wesleyans within reach, have tendered the convention the hospitalities of their homes during its sessions.

Albion is some thirty-two miles west of Rochester, on the Niagara Falls branch of the New York Central railroad. Let everybody come. Set apart this time and the money it will cost, to the cause of reform, and may God speed the right.—*Wesleyan.*

KANSAS.—Rev. H. H. Hinman's appointments in Kansas for March are as follows:

Holton, 21st and 22nd.
North Cedar, 23rd and 24th.
Leavenworth, 26th and 27th.
Fort Scott, 28th and 29th.

PAST MASTER RONAYNE has been invited to work the three degrees at the New York State Convention at Albion. He has therefore made an addition to his list of appointments which are as follows:

LaOtto, Ind, March 21st, 22nd and 23rd.
New York State meeting, March 26th, 27th and 28th.
Perry, N. Y., April 1st, 2nd and 3rd.

LECTURES IN IOWA.

Rev. Edward Matthews of the Free Methodist church, Brooklyn, Mich., will visit Iowa commencing at Albion on the night of the 18th of March (Wednesday) 1878 and make a circuit via. Oskaloosa, Washington, Western and intermediate points, and lecture against secret societies. The friends along the line of this route wanting lectures will please take notice, and write to the undersigned immediately, so that arrangements can be made

J. MCCLERRY,
Ch'n of Com.

PRESIDENT BLANCHARD will preach on Sabbath evening next, March 24th, in the College chapel at Wheaton, on the anti-College war and its relations, religious, ecclesiastical and moral, to the kingdom of Christ. The Chicago dailies of the 25th will print the discourse.

THE P. H. FUND has considerable space on the editorial pages, but not more than its importance deserves. As one friend remarked who is preparing to double his already large note, "We can't afford to lose such a gift. If the friends only knew its worth to the reform they would not put off raising what is left a single day." Which remark is most emphatically true. Since last report several notes have been paid in whole or in part, which will be noted in the monthly acknowledgment. The fund has been increased by two notes of $5.00 each from H. B. Hagerty and J. Slonecker, and by cash gifts as follows:

Ann Paley, Morrison, Ill., $5.00.
T. S. Bliss, Worcester, Mass., 4.00.
Joseph Day, Markesau, Wis., 2.00.
S. B. Patterson, Worth, Minn., 3.00.

After reading what is said in this paper we hope there will be no more waiting one for another, but that all will see that *the time for action is* NOW.

Topics of the Time.

Dr. Howard Crosby's "Society for for the Prevention of Crime," in New York, though not radical enough by far on the temperance question has succeeded remarkably in promoting the reform. In spite of all the difficulties in the courts it has driven some 2,000 keepers of drinking places, out of the 7,874 in New York, out of the business. In the legislature it claims a decided victory, having fought the Daly excise bill in favor of the dram-sellers, and defeated it.

Somebody in New Orleans has revived the old "Know Nothing" idea of "fighting fire with fire," and started an anti-Catholic secret organization called the "Order of the American Union." Its platform of principles, it is said, its members will endeavor to have incorporated in the platforms of Republican, national and State conventions, and thus by strategy secure the co-operation of the party followers. They also want constitutional amendments as follows: "Forbidding appropriation of money for the benefit, directly or indirectly, of any institutions under sectarian control; forbidding national legislation for any one religious sect; requiring all churches to be held by trustees; demanding an educational test for suffrage; requiring all church property to be taxed; favoring a compulsory education; demanding a national free school system; prohibiting ecclesiastical interference in civil affairs." Whatever good there may be in the organization will have no impetus from its secret methods.

Although the Freemasons of this country in their public resolutions have united with the Grand Lodges of England and Ireland in disavowing the atheistical doctrines of the Grand Orient of France, the time must come when their practice will belie such professions, if the principles of the order are maintained. The English Grand Lodge, presided over by the deputy Grand Master, Lord Camarvon, late member of the Beaconsfield cabinet, lately resolved to refuse to recognize as a Freemason any person initiated in a lodge where belief in God is denied or ignored. The term for divinity used is deceptive; it means only *a* god of some kind or other.

Though Pio Nino is dead foreign papers, it is said, keep up a discussion of the question of his relation to the Freemasons. Emile de Girardin, one of the foremost of Parisian editors declares that he was a member of order, and the Paris *Univers* denies saying: (1) That Pius IX. never was at Philadelphia, or in any other part of North America. (2) That Pius IX. himself publicly contradicted the statement that he had been initiated at Philadelphia in a Consistorial Allocution, and complained of it as calumnious. (3) That it has been contradicted by the masters of the lodges of Philiadelphia.

Though the treaty of peace has been finally signed at St. Petersburg, the warlike preparations are going on in England with every available means, and the counter preparations of Russia are by no means such as should be expected, since she has accomplished her purpose in humbling Turkey. The British populace are for war. Two thousand London ministers, it is said, have declared more or less emphatically for war in public; while the friends of peace are not inactive, but likely, nevertheless, to be overborne by the unreasoning and brutal popular sentiment. Peace sermons were preached during December and January by only thirty-eight ministers, mostly Congregationalists, so far as the *Herald of Peace* is able to record. It is time American Christians were making themselves heard in remonstrance with our English brethren. The congress of the powers, thought to be certain last week, is delayed and may never meet, for any day may bring news of a movement precipitating war. The Russians surmise that war is a settled fact with England, and her delays are only to gain time to put her army in readiness, and their preparations are being shaped accordingly. Turkey will not stop for treaties if England declares war; but Turkey will no doubt be the only ally England can depend on. The reason of all this warlike rumor is this: It has long been the aim of Russia to advance the power of the Sclavonic nations, which include her own people, most of European Turkey and part of Austria. Hence the establishment by the treaty of peace of a large Bulgarian empire on the ruins of Turkey. This measure deprives England of her long-standing influence in Eastern affairs, though it can be no injury to her interests in Egypt and India. It is her aim evidently to oppose the Sclavonic scheme of Russia with a Hellenic one of her own, by advancing the interests of Greece until that empire shall be successor of the Turks in Europe. This seems to be the only end of all this threat of war, and Christendom should so remonstrate that avarice and ambition should hide themselves in shame.

SYMPATHIZERS OF THE LODGE.—A prominent Congregational clergyman, in a letter on the growing separation in that church between the opposers and the friends of organized secrecy, says, "I am not much afraid of the few Freemasons among the Congregationalists; but I am afraid of their many quiet friends and sympathizers." In these words he has struck the key-note of the difficulty in not only his own, but all other churches that profess to be separate from the lodge; for it must be remembered that the Congregational church has been an anti-secrecy denomination. The apologists of false worship are the worst foes to the church of Christ. —*Wesleyan.*

Knights Templar.

BY A. OLDFIELD.

A FACT FOR VOTERS.

It is now undoubtedly well known to most readers of the *Cynosure* that there are now existing on the soil of these United States two independent and well organized systems of secular government. One is called a Republic and professes to secure to every lawful citizen equal rights and immunities. The other is known under the popular name of Speculative or Grand Lodge Freemasonry. This fraternity claims to be an independent government of itself—a secret combination of men "completely despotic" in character, and in all its various features antagonistic and hostile to the true interests of a sound republic. And yet the masses of American citizens seem to be asleep to the dangerous aspect of this secret power. Do the people of these United States properly realize the fact that this lodge power arrogates to itself all the functions and elementary principles which constitute well organized governments in all civilized countries?

In this country it claims a right to exercise all the functions of both local and general governments. It claims a right to exercise State authority over the same soil occupied by the local authorities of these United States. As a local power it has its books of law and State constitutions, with power to exercise legislative, judicial and executive authority over the poor foolish dupes who have sworn allegiance to these false claims.

Now why will not the honest citizens of this Republic wake up to this great vital question? Please look at the many hundreds of nightly secret courts established in every city, hamlet and village, all claiming a right independent of our civil authorities to make and administer their own secret laws without being responsible at all to any power save only to their own supreme court in which all their secret governmental power is vested. This court is called by the fraternity "The Supreme Council of Sovereign Grand Inspectors General." As chief justice at the head of this court they have a dignitary invested with absolute power and dubbed with the title "Most Puissant Sovereign Grand Commander." This power claims as the area of its jurisdiction the whole of the United States of America. Can the government of this country be safe with a secret enemy of this character in our midst?

Our object however in this article is, to speak more particularly in regard to the *military department* of the Masonic government. This military department in the government of Masonic despotism (if Robert Macoy, a thirty-three degree Mason, and now a Masonic author and bookseller in New York, tells the truth,) was organized in the United States in A. D. 1816, and is called by the fraternity "The Grand Encampment of the United States." This body has many subordinate branches all over the country called commanderies; and these branches are all composed of what they call "*Sir Knights Templars*," all dressed in military costume, and said to be skilled in the most perfect art of military drill, with a General Grand Master, Deputy General Grand Master, and General Grand Generalissimo, and many other distinguished nobles at its head.

Now I have carefully examined Macoy's history of Knighthood and Knights Templar, and, as near as I can learn, Knights Templar was a religious military order organized by the Catholic church in the time of the Crusades between A. D. 1095 and 1270. Also several other orders called knights were organized, as the order of the Holy Sepulcher; the Hospitallars, or Knights of St. John, afterwards called Knights of Malta, besides Knights of the Red Cross. But I find no satisfactory evidence which can rationally convince any critical historian that Knights Templar were ever associated with or regarded as a constituent part of Speculative Freemasonry till the year 1816. Neither can I find any satisfactory evidence that Freemasonry itself (or rather Grand Lodge Masonry) ever had an existence prior to A. D. 1717.

Macoy says (Part 4th Chap. 3): "Prior to that period, 1717, there was no Grand Lodge or central authority whatever that possessed power to issue warrants—there was no such thing extant as a lodge charter (warrant) hailing from such central organization. A proper number of Masons," I suppose of course he meant operative stone masons, "had an inherent right to assemble in a secure place, apply the essential tests to each other, open a lodge and initiate and pass and raise worthy candidates. This is all that can be said of Knights Templary up to a very recent period. It is all that can be said of any branch of Masonry, however important or consequential it may now be esteemed by its votaries."

Again Macoy says: "That it was claimed by some that Knights Templar had an organization in South Carolina as early as A. D. 1780." But he claims that prior to 1816 "there was no Templar organization in the world authorized to grant warrants for encampments. They kept no records and granted no certificates."

According to this same author the first Grand Templar organization was formed in New York, in June 1816, and DeWitt Clinton was chosen General Grand Master; Thomas Smith Webb, Deputy General Grand Master; and Henry Fowle, General Grand Generalissimo.

The last meeting of the Grand Encampment of Knights Templar previous to Macoy's writing was held in Baltimore, 1871. He says: "Among the propositions discussed at this meeting was a petition from the Grand Commandery of Virginia for permission to withdraw from all connection with the body. In the memorial which is presented with force and directness, this curious suggestion is made: 'Knighthood is in its infancy in our country, and the Grand Encampment is in the cradle; and when it shall grow up to manhood it will be the most mighty engine for good or evil that will then exist on this continent; and some ambitious spirit with will and wisdom to hold the reins and guide the power will gain a seat on the Grand Master's throne—and we know such men will by some means gain that elevation—he will be able, and probably will use his position to shake the stability of this Republic even to its center—should it then exist—and perhaps bury liberty in death. When such are our views may we not ask to be allowed to withdraw from the Grand Encampment?'"

The petition was not granted, but voted down.

Republicans, please think of this.

Dr. Oliver on Masonry.

BY REV. H. H. HINMAN.

Rev. Geo. Oliver, D. D., is one of the most distinguished Masonic writers of Great Britain. He was Deputy Past Grand Master of Lincolnshire and filled a high position as a minister in the Church of England. Unlike many Masonic writers he seems to be soundly orthodox in his religious views, and seeks to rescue Masonry from those who, like Rebold, hold all religions to be myths, and that Masonry is the embodiment of what is good in them all.

On the origin of Masonry he says, (History of Initiation, p. 1), "Primitive Masonry was nothing more than the practice of those simple moral precepts which are enjoined by a pure religion, as it came from the hand of God, and unadulterated by the innovations of man."

Again he says, "I have denominated the superstitious initiations (heathen mysteries) earth-born, in contradistinction to the purity of Freemasonry which was certainly derived from above." "I declare explicitly my firm opinion, founded on intense study and abstruse research that the science which we now denominate Speculative Masonry was coeval at least with the creation of our globe." History of Initiation p. 9.

From this we learn:

1. That primitive Masonry was the true religion.

2. That it was of Divine origin.

3. That it is a science, and is coeval with the creation of the globe.

I remark that primitive Masonry must have greatly degenerated. Its horrid oaths and its shameful ceremonies are now most strikingly like the ancient pagan worship. Indeed, Dr. Oliver recognizes this likeness, and wrote this book to show the common origin of pagan mysteries and Masonry. The one he contends has degenerated, while the other has been preserved in purity. If then Masonry is the true religion Dr. Oliver is grossly disobedient to his ordination vows in concealing it, and in not using all diligence in giving it to every creature.

Again, if it was of Divine origin, He who is "no respecter of persons" meant it for all men, and no one has a right to conceal it.

If Masonry is a science, surely the Masons have discovered a "royal road to learning," and if it was coeval with the creation of our globe then surely God and the angels were the first Freemasons and hence the "Grand Lodge above" is no myth after all, but is the heaven from which are to be excluded all cripples, females, fools and children. From all such religion "Good Lord deliver us!"

Masonic Rites.

BY J. W. RAYNOR.

The following definitions and lists of Masonic rites will interest the readers of this paper. These lists from Masonic sources show that the last century was the fruitful period in rite and degree-making, and that the restless, skeptical minds of France and Germany found this a ready method of promulgating their infidel principles, and of winning adherents to their hatred of, and schemes against, both church and state.

"Rites are modifications of ceremonies, and variety in number and names, and working of degrees."—Morris.

Rites.—"The manner of performing solemn services as established by custom."—Webster—quoted by Morris.

Rite.—"A modification of Masonry, in which the three ancient degrees and their essentials being preserved, there are varieties in the ceremonies, and number and names of the additional degrees. A Masonic rite is, therefore, in accordance with the general signification of the word, the method, order, and rules observed in the performance and government of the Masonic system." Mackey's Lexicon, p. 410.

There are many branches, or kinds of Masonry designated "Rites," and distinguished by different names. Among these various systems it is difficult to tell which is the genuine article, as Masons themselves are divided, some adopting and practicing one system, and some another. Any one who will thoroughly study the whole subject of the nature, history and claims of Masonry will reach the conclusion that it is a grand humbug, a stupendous swindle, devised by cunning, crafty

men and a subtle devil, to delude, mislead, enslave and corrupt its adherents, and to despoil, oppress and control if possible, all outside its secret, oath-bound circles. The following list of rites is taken from Rob. Morris' *Dictionary of Freemasonry*, p. 396, and which he says is carefully prepared:

1. The York or Symbolical,—Ancient.
2. The English Rite, 1813.
3. Ancient and Accepted, 18th century.
4. Rite of Strict Observance, 1754.
5. Chapter of Clermont, 1753.
6. Rite of Perfection, 1753.
7. French or Modern Rite, 1786.
8. Rite of Elected Cohens or Priests, 1754–60.
9. Rite of St. Martin, or Martinism, 1761.
10. Elect of Truth, about 1785.
11. Emperors of the East and West, 1758.
12. Philosophic Scotch Rite, 1774.
13. African Architects, 1767.
14. Rite of Philalethes, 1775.
15. Illuminati Avignon, 1760.
16. Rite of Swedenborg, 1783.
17. Rite of Zinnendorf, 1767.
18. Reformed Rite, 1782.
19. Reformed Helvetic Rite, 1784.
20. Order of True Masons, 1778.
21. Adoniram Rite, about 1785.
22. Fessler's Rite, 1798.
23. Rite of Misraim, 1805.
24. Rite of Grand Royal Mother Lodge of Three Globes, 1744.
25. Persian Philosophic, 1819.
26. Order of the Temple, 1810.
27. Order of Charles XIII., 1811.
28. Rite of Memphis, 1839.
29. Rite of Mopses, 1740.
30. Royal Order of Heredom and Rosy Cross, 1314.
31. Swedish Rite.
32. Schroeder's Rite, 1801.
33. Primitive Rite of Narbonne, 1780.
34. Freres Pontines, 1178.
35. Order of Mustard Seed, 1739.
36. Knight of Malta, 1610.
37. Council of the Trinity.
38. Rosaic Rite, 18th century.
39. Bahrett's Rite, about 1796.
40. Knights and Ladies of the Dove, 1784.
41. Elective Rite.
42. Grand Chapter of Harodim, 1787.
43. Knight of the Mediterranean Pass.
44. Knight of Constantine.
45. Knights and Nymphs of the Rose, about 1790.
46. Order of Roman Eagle, 1784.
47. American Adoptive Rite.
48. Order of Illuminatti, 1776.

"The most of these were established for particular purposes, failed, and have gone into the region of history. Those numbered 1, 2, 3, 22, 24, 28, 31, 32, and 47, are still worked, but the York rite alone is universal and unchangeable.

At the *revival* of Masonry in 1717, there was but one rite, * or manner of performing the Masonic drama. This was what is now known as the Symbolical or York rite. It comprised three degrees, and in its forms of nomenclature, was homely, simple, and adapted to the popular comprehension. Succeeding generations of innovators have accumulated rites, many of which are complicated, ornate, and highly philosophical."

Catalogues of rites prepared by Dr. Geo. Oliver, however, are still more extended.

Also *Mackey's Lexicon*, p. 410, says:

"*Anciently*† there was but one rite, that of the Ancient, Free and Accepted Masons, consisting only of the three primary degrees of E. A., F. C., and Master Mason, hence called the degrees of Ancient Craft Masonry.

"But on the continent of Europe, and especially in France and Germany, the ingenuity of some, and the vanity of others, have added to these an infinite number of degrees, and of ceremonies unknown to the original character of the institution."

In his Lexicon, p. 411, Mackey says:

"Some of these rites lived only with their authors, and died when the paternal energy in fostering them ceased. Others have had a more permanent existence, and still continue, nominally, to divide the Masonic family; I say only nominally, for the fact that they are all based upon the three ancient degrees enables a brother of any rite to visit the symbolic lodges of all the other rites. A Master Mason is in all rites and all countries acknowledged as such, and entitled to all the privileges which that sublime degree confers. The following are the names of the Rites of Freemasonry now practised in Europe and America. The first three are the most important, *oldest*, and most extensive, and the first or‡ York rite approaches nearest in its construction to Ancient Craft Masonry. The degrees conferred by each of these rites, and the places where they exist, will be found under the respective titles in this work."

1. York rite.
2. French or Modern.
3. Ancient and Accepted Scotch rite.
4. Philosophic Scotch rite.
5. Primitive Scotch rite.
6. Ancient reformed rite.
7. Fessler's rite.
8. Rite of the Grand Lodge of the Three Globes at Berlin.
9. Rite of Perfection.
10. Rite of Misraim.
11. Rite or Order of the Temple.
12. Swedish rite.
13. Reformed rite.
14. Schroeder's rite.
15. Rite of Swedenborg.
16. Rite of Zinnendorf.
17. Luminous Ring.
18. Rite of Philalethes.

* If in 1717 there was but one rite, all the rest have been fabricated or attached to Masonry since.

† In further investigations we shall find that the term "ancient" as used by Masons, really goes back no further than the last century.

‡ The York rite so much vaunted and so often represented by the initials A. Y. M., is now declared by Masonic authority to be a misnomer, as they now teach that there is properly no such rite.

Religious Progress of Seventy-five Years.

To form a proper estimate of the present condition of things, we must compare it with some previous period. It will serve our purpose and also be satisfactory to our readers to contrast the state of evangelical religion in the United States at the close of the century with the position it now holds. Then there was only one member of an evangelical church for fifteen of the inhabitants, and one evangelical minister for every two thousand people. French infidelity had swept over the country like a withering sirocco. So wide-spread and deleterious was its influence that President John Adams, in a proclamation, warned the people of the "dissemination among them of those principles subversive of the foundations of all religious, moral and social obligations that have produced incalculable mischief and misery in other countries." This proclamation awakened much excitement in all parts of the United States, and its reference to the prevalence of infidelity had much to do in arousing the popular sentiment which elected Mr. Jefferson. General Dearborn, Secretary of War under Mr. Jefferson, was a blatant infidel, who seized every possible occasion for throwing contempt on the church and religion. Once, in a stage-coach on his way to Washington, he said of church edifices, "So long as these temples stand, we cannot hope for order and good government." Passing a meeting house in Connecticut, he pointed to it and exclaimed, "Look at that painted nuisance!" When Dr. Timothy Dwight assumed the presidency of Yale College in 1795, there was but one professing Christian among the students; but infidelity was rampant, and the students had organized several atheistical clubs. Some of the students were known by the names of the most noted French atheists and infidels. In Harvard College an equally bad state of things prevailed. And it was only through the powerful influence of Dr. Witherspoon that Princeton College was saved from equal unbelief and demoralization. Irreligion and skepticism prevailed among the mass of the people to an alarming extent. Dr. Lyman Beecher, in his Autobiography, says, speaking of that time, "Boys that dressed flax in the barn read Tom Paine and believed him." And then there were in this country no Bible or tract societies, no great Sabbath school organizations, no religious publication boards, no Young Men's Christian Associations, no missionary societies, no theological seminaries, no religious newspapers.

Turning to the present time, in this country, we find there is one member of an evangelical church to every five inhabitants, and one evangelical minister to every seven hundred and fifty people. There are 71,409 evangelical churches; 50,167 evangelical ministers; 7,399,888 communicants; 97 theological institutions, with 350 professors and 3,000 students; 38 home missionary boards or societies, with 9,000 missionaries; 20 publication boards, the annual receipts and donations of which are over $5,000,000, of which more than $800,000 are received in charitable contributions; 407 religious periodicals, with a circulation of 4,764,358 copies, and an annual issue of 125,950,049; 18 foreign mission boards; 83 foreign missions; 2,875 stations and sub-stations; 4,000 laborers in foreign fields, and 100,000 native converts; and the following pecuniary liberality in 1872, which has not been much lessened since, notwithstanding the financial depression: For foreign missions, $2,150,000; domestic missions, $2,600,000; church erection, $500,000; ministerial education, $450,000. To all these means of evangelical religious strength and work are to be added the large receipts and immense issues of the American Bible Society; the 600,000 Sabbath schools, with nearly 5,000,000 of pupils, and hundreds of Young Men's Christian Associations, all of which are evangelical, and the fact that nineteen-twentieths of our educational institutions are under the direct influence of evangelical churches and their resources to-day in the United States.—*Interior.*

The American Movement Reaches across the Atlantic.

The following letter from a Past Master Mason to the *Northern Whig* of Belfast, Ireland, makes us hope that before the lodge reform shall have doubled its years it will become international. The letter contains information of interest in respect to the Irish lodges:

To the Editor—*Sir:*—With your permission I will trespass on the columns of the *Whig* to notice the statements contained in a leader in the *Witness* of January 18th, on Freemasonry. Not considering it either profitable or entertaining to peruse the effusions the readers of that journal are treated to, I was ignorant until yesterday of the literary treat in store for me, when a friend was good enough to give me a reading of the article referred to. It would appear that in America "an opposition to secret societies and especially to Masonry, has been organized," a Mr. Edmond Ronayne a seceding Freemason, being the moving spirit; Masonry, according to Mr. Ronayne, being the "Baal worship of modern times, and of pagan origin." On that vast continent, which I believe is eventually destined to be the great country of the future, opposition even to law and order is nothing to be considered very wonderful, when we think of the heterogeneous population of which it is composed. Even amongst the law-abiding inhabitants of Ulster we are not remarkable for our want of opposition to various things I might mention were it necessary. Suffice it to say, that the eminent body of reverend gentlemen who compose the General Assembly of the Presbyterian church, and that other equally learned and Christian body of Episcopalian divines who meet annually in Dublin, generally manage to have about as much division as unanimity in their discussions. Assuming Masonry to be of "pagan origin," like many other good things of the present day springing from the same source, the light of Christianity has shone upon it to quite as good purpose as some of the Christian denominations with which we are familiar, and some of whose luminaries contribute to the columns of the *Witness*. Contention in religious matters is unknown in Masonry, and with politics we have nothing whatever to do, so that we have not to truckle to any party. "The lame, the blind, the

halt," etc., we have amongst us (the *Witness* says the contrary), but we exclude idiots and persons of weak intellect. The objection to the Masons of Chicago confining their charity to the brotherhood may be met by saying that the funds collected by the different charities in Belfast, notably the Orphan Society, are devoted strictly to the object for which they were obtained. The collection taken in all the Presbyterian churches in Ireland a short time ago for the unfortunate famine stricken inhabitants of India was sent direct to the missionaries of that church, doubtless that it might be divided amongst those of that denomination requiring assistance. But Masonry cannot altogether be charged with exclusiveness in the distribution of its charities, although the funds are chiefly devoted to Masonic uses. The recent grant moved in the Grand Lodge of England, by the Prince of Wales, of a thousand pounds for life-boat purposes proves that Masonry is not less generous in its donations than other societies, whether religious or secular. Masonry in England in 1876 subscribed £39,335 7s 6d. Of this sum £15,-359 5s 4d was received by the boys' school and £12,540 15s 7d by the benevolent institution and £11,435 6s 7d by the girls' school. The returns for last year have not yet been made public, but it is thought they will exceed even the large amount of the previous year. As to what is done in Ireland it is unnecessary to speak, further than to refer to the boys' and girls' schools in Dublin, our local Widows' Fund and Charity Fund.

The old story of Morgan's disappearance was explained years ago in the press of Belfast, and if I mistake not the certificate of his death is in the possession of a gentleman who resides in Mountpottinger, who took the trouble to have the apparent mystery cleared up, which was accomplished mainly through the exertions of W. J. Best, Esq., New York.

Masonry is charged by the *Witness* with excluding the name of Christ from its ritual and practices. This is not so, as the *Witness* may learn by referring to the printed ritual of Masonry, a copy of which can easily be obtained.

Finally, I would say that editors and all others, whether ministers of the Gospel or otherwise, should exercise great care before using printer's ink too freely. How can a thing be condemned by a person who must necessarily be ignorant of what he is writing? There must be a barrenness of subjects on which to write when Masonry is selected for condemnation. Love to God and love to man are the first great principles taught to all who enter the portals of Masonry, and so long as this teaching is inculcated, so long as the doctrine of universal brotherhood exists, Freemasonry will be as enduring as time itself.

Amid the ruin of three thousand years,
Unhurt, unchanged, Freemasonry appears;
Her towers and monuments may fade away,
Her truth and social love shall ne'er decay.

Yours, etc., P. M. 31.

THE LUNGS AND CHEST.—Loosen the clothing, and, standing erect, throw the shoulders well back, the hands behind, and the breast forward. In this position draw as deep an inspiration as possible, and retain it by an increased effort for a few seconds; then breath it gradually forth. After a few natural breaths, repeat the long inspirations. Let this be done for ten or fifteen minutes every day, in six weeks time a very perceptible increase in the diameter of the chest and its prominence will be evident.

Reform News.

KANSAS NOTES.

THE STATE CONVENTION—BRO. HINMAN AT LAWRENCE, LECOMPTON, TOPEKA, ETC.

LECOMPTON, Kansas,
March 7, 1878.

DEAR BRO. K.—I reached Lawrence, Kansas, March 1st, in a long and heavy rain which made all look dreary, except the numerous wheat fields which are beautiful and promising. Lawrence is a fine city of about 9,000 inhabitants, with a beautiful location, finely laid out, and with many fine buildings. The State University is one of the finest in the West. The saddest feature about the city is the large number of saloons and lodges. Of the latter there are two white and two colored lodges, one chapter and commandery. Odd-fellowship and the minor societies are also strong. The mayor of the city is a wholesale liquor-dealer, and the pulpit and the press have their usual subserviency to the lodge.

I was glad to know, however, that there was an earnest protest on the part of a few. The Society of Friends hold their yearly meeting here and maintain a somewhat passive opposition to the lodge. The United Presbyterians have a good house and an able minister, Rev. Mr. Nelson, who is sound on this question. The Free Methodists and United Brethren have small organizations and are doing a good work. The pastors of the Baptist and Second Congregational churches are known as Anti-masons. The former gave me an earnest God speed in my work. At present he is holding a series of meetings which have resulted in the addition of about 150 members to the church.

On Sabbath last I preached in the Free Methodist church morning and evening and lectured on Monday evening to fair audiences. It was the first lecture of the kind ever given in Lawrence. The pastor of the church Rev. Mr. Morris has just buried his wife and is in great affliction. May the Lord comfort him. Most of my stay in Lawrence was at the Place House kept by a Baptist deacon, a Christian hotel.

Yesterday I came to this town, the original pro-slavery capital of Kansas as a slave State. James Buchanan said of Kansas under the Lecompton Constitution that it was "As much a slave State as South Carolina or Georgia." But alas for human expectations. The $54,000 given by Congress and expended here on a State House is represented by some large stone walls that are slowly tumbling down. The lots in the large town laid out here were mostly sold for taxes. The original inhabitants nearly all moved away; many of the buildings were drawn into the country, and the present population are a wholly different class. They are and always were *anti slavery and Anti-masonic.* The building in which the Lecompton legislature met is near to where I am writing. The large stone hotel is occupied by a flourishing young college under the care of the U. B. church and known as Lane University. In its chapel we are holding our State anti-secret convention. The attendance is good and the meetings deeply interesting. But of this more by and by.

I have written this in the house once occupied by Governor Wilson Shannon, the pro-slavery, territorial governor. He was formerly governor of Ohio and recently died at Lawrence.

LECOMPTON, March 8.

The State Convention has passed and has fully met the expectations of its friends. The roll includes about sixty names though no pains were taken to secure the names of all who were in sympathy with us. The convention was opened with religious exercises at 2 P. M., March 6th, after which an able address was given by Rev. R. Loggan of this place; this together with business occupied the afternoon. In the evening I spoke to a full house on the relation of the secret orders to morals and religion.

On the 7th we met at 9:30 and had a season of worship. At 10 o'clock the students by the advice of the professors came in and listened to a lecture on the history of Masonry and its relation to ancient paganism. Rev. A. Sellers of this place gave a chapter of personal experience, and other remarks were made which occupied the time till noon.

We met at 2 P. M. and spent an hour in devotion and miscellaneous business. The committee on resolutions then presented the following report which was adopted:

Whereas, Organized secretism is unauthorized by the Bible, needless for the accomplishment of any good purpose, contrary to the simplicity of the Gospel and denies responsibility to the church and the state; and

Whereas, Speculative Freemasonry is a system of false religion and despotic government whose laws are not in harmony with the laws of the land; therefore

Resolved, 1. That in our opinion it is the duty of all Christians and good citizens to resist the influence of and seek the destruction of these orders, by all legitimate means.

Other resolutions were adopted recommending the Publishing House and the *Christian Cynosure*, and the following in reference to a State agent:

Resolved, 4. That we recommend to the churches of this State that are friendly to this reform, and to the local associations to secure pledges for the support of a State agent, and that the officers of this Association be a committee to secure the services of such agent.

The evening session was devoted to a lecture on "How a man is made a Mason." The room was crowded and the attention excellent.

The next meeting is to be at Ft. Scott at the close of the annual conference of the Wesleyan church.

I go from here to Topeka and thence north. Spring has come. The birds are here and lilacs are in leaf a month earlier than usual.

MERIDEN, March 11th.

From Lecompton, the ancient capital, I came to Topeka, the modern. The Atchison, Topeka and Santa Fe railroad was crowded with immigrants. Never in the history of the State has there been so great an inflow. They are nearly all Americans and go to take up homesteads in the western and southwestern counties. The valley of the Kansas was beautiful with its fields of wheat which have an unusual promise.

Topeka is a fine young city of 8,000 to 10,000 inhabitants, on both sides of the Kansas river, but mainly on the south, where it is beautifully laid out on a swell of prairie which descends in all directions. It has some fine buildings. The State House of which but one wing is built—is and will be a fine structure. Washburn College is one of the finest college buildings in the West. It is beautifully located out on the prairie, a mile or more away from the town. There is no regular road to it, but teams drive over the prairie as they like, to find places to cross several bridgeless, but not quite bottomless sloughs. There are many colored people here as well as at Lawrence, and I believe two colored lodges.

I lectured on Friday evening March 8th, in the hall used by the Wesleyans. But little notice was given and but few were out. On the next night the attendance was better. The two daily papers gave notice of my lecture on the 9th. On the 10th I preached to a fair congregation, and in the afternoon went six miles on the prairie to a place called Elevation, where an excellent Bible reading was conducted by Rev. C. A. Sexton, and I preached in the evening, returning after meeting to Topeka. The Wesleyans, United Brethren and the United Presbyterians are maintaining a faithful testimony against the lodge here. They have a county organization and propose not simply to "hold the fort," but to make aggressions on the enemy.

I was quite surprised to find so large a proportion of the country in the vicinity of Topeka vacant. The country is very fine but seems to be held by speculators, who hold on and see the vast tide of emigration drift past them.

Yesterday I came to this pleasant village of Meriden and preached last night in the M. E. church. This is twelve miles from Topeka on the A. T. and S. F. railroad. There are an M. E., a Baptist and U. B. societies here, all worshiping in one large, commodious and neat house.

To-night I expect to lecture in

the same place on the secret orders and forestall the lodge if possible.

Yours for the Lord,
H. H. HINMAN.

THE KANSAS STATE ASSOCIATION.

TOPEKA, Kansas, Mar. 12, '78.

DEAR CYNOSURE:—May I through your columns, apologize to our friends—your readers in Kansas,—for not reporting to you, as secretary, the proceedings of the Kansas Christian Association opposed to secret societies which held its annual meeting in Topeka on the 25th day of September, 1877, in the United Presbyterian church, at which time the following officers were chosen for the ensuing year: viz., Rev. R. Loggan, President; D. H. Coulter, vice-President; C. A. Sexton, Secretary; Rev. A. Lacock, Treasurer.

Fort Scott was chosen as the place for the next annual meeting.

The semi-annual session of the Kansas Christian Association opposed to secret societies, met in Lecompton, the old pro-slavery territorial capitol, at 2 P. M. of the 6th inst., and continued through the 7th. Our official President, Rev. R. Loggan, in the chair. Bro. Hinman came in very timely, and addressed some telling addresses which were received by the students and citizens of that regenerated burgh with a good relish; and, although the attendance from abroad was quite small, yet on the whole we had a good and profitable gathering. C. A. SEXTON, *Secretary.*

THE OHIO STATE CONVENTION.

ITS SUCCESS—RESOLUTIONS, ETC.

NEW CONCORD, Ohio, Mar. 8, 1878.

DEAR CYNOSURE:—The Ohio State Convention in this place was a grand success. The Lord gave us remarkably pleasant days for our meeting; for this we are very thankful. The audiences were large and very attentive, mostly, from first to last. The interest increased. The addresses were all good and full of instruction. Many letters were addressed to the convention by friends who were unable to be present. We had seven sessions in all. The friends and workers in this part of the State feel greatly encouraged. Bro. Stoddard made many friends, and will find, when he returns to this field, full houses anxious to hear him again. We wish the blessing of God to rest upon him in his labors wherever he goes. We can truly say to all, our friends in the State who were not with us, and to all those who found it necessary to leave before the close, they missed a great treat. * * *

Christ sent out the Apostles and Evangelists two and two; we ought to follow his example in our reform work. If Bro. Stoddard can spend part of his time in lecturing through eastern Ohio, we will endeavor to arrange it so as to take it in turns in accompanying him. We want the lecture work pushed into every capitol and country town, and Bro. Stoddard is the man to do it in my judgment. H. P. McClurkin.

RESOLUTIONS.

Resolved, 1. That as Freemasonry claims to be a system of religious philosophy which teaches that obedience to its obligations and precepts renders men free from sin, the subjects of the new birth, and thus prepares them for heaven, it is a falsehood, a delusion and a snare, dangerous to the souls of men, and destructive of their eternal interests.

2. That as in its religious ceremonies and services it wholly sets aside the office and work of the Lord Jesus Christ, it is an anti-christ and as such should be condemned and opposed by all who profess to believe, "There is one God, and one Mediator between God and man, the Man Christ Jesus."

3. That as it mutilates the Word of God, by omitting the name of Christ to suit its ends, and also mimics and profanes the ordinances of divine worship, not excepting even the ordinance of baptism, it is chargeable with the highest degree of impiety and blasphemy.

4. That as its rites, ceremonies and legends are confessedly handed down from the ancient pagan worship of Osiris, Bacchus, Adonis, Apollo, etc., it is simply a modernized heathenism, and is to be ranked among the unfruitful works of darkness with which we are to have no fellowship.

5. That as the government of the Masonic society is absolutely despotic, requiring implicit obedience to its laws, regulations and edicts, whether right or wrong; as it imposes extra-judicial oaths, and assumes the power of life and death over its members, it is dangerous to the personal rights and liberties of men, and its existence is a menace to free republican institutions.

6. That as Masonic morality is *sui generis*, peculiar to itself, requiring help to be given to a brother Mason whether right or wrong; and protecting from dishonor only the mothers, wives, sisters and daughters of Masons, leaving others exposed, it is necessarily demoralizing and corrupting in its nature, and we believe it is one cause of the corruption of the public service of our country, and of its social life.

7. That the pretended secrets of Masonry (which have often been revealed) are contemptible; while its real ones, viz., its plots against the interests and persons of others, are wicked and dangerous; its titles, regalia, forms of initiation, etc., are either childish or degrading and utterly unworthy of men; and its boasted benevolence is purely selfish being analagous to the benevolence of an expensive insurance company.

8. That while Freemasonry is the oldest, the most completely organized, and at the same time the most immoral and dangerous of the secret fraternities (Jesuits excepted), that other secret orders, in so far as they partake of the character of Freemasonry, deserve like condemnation and opposition. "Have they not all one father? hath not one god begotten them?" They are all the brood of the same parent. Touch one of these orders and the whole den will hiss.

9. That secrecy is the known garb and chosen shield under which unprincipled men work to accomplish unlawful ends, as is seen in the history of the Order of Jesuits, the Illuminati of Germany and France, the Cartonarii of Italy, and in our own country and time, the Knights of the Golden Circle, the Ku Klux Klan, the Mollie Maguires and of those associations which organized and precipitated the great "strike" of last summer.

10. That the intimate association in Masonic lodges of believers with unbelievers, of the moral with the grossly immoral, is such as is condemned by the Word of God, is ensnaring and contaminating and peculiarly dangerous to young men.

11. That as Freemasonry is directly opposed to the glory of the Lord Jesus Christ, we find in this the strongest reason to oppose it, and at the same time our greatest encouragement to persevere in this opposition, assured that this, with all his other enemies, will, in due time, be put under his feet.

12. That we recognize the National Christian Association as a providential instrument raised up to call public attention to the danger which threatens society from the prevalence of secret orders; and, from the history of moral reformations in the past, we are encouraged to believe that its influence and power will increase until the cause in which it has been organized shall be crowned with success; and that it is, therefore, entitled to our sympathies, labors, contributions and prayers.

13. That the signs of the approaching overthrow of other anti-christian systems, as Mahomedanism and Popery, admonish us that the last times are upon us, when Satan, by means of wicked spirits and wicked men, will "go forth to the kings of the earth, and of the whole world, to gather them together to the battle of the great day of God Almighty;" and that it is not improbable that this universal and final assault on the church of Christ will be made under the leadership of those secret organizations whose creed is the "Fatherhood of God, and the Brotherhood of man," in opposition to the honor and authority of his crowned and enthroned Son, who is now executing providential judgments on the nations, and who will come in glory to judge the world at the last day.

J. P. LYTLE,
H. P. MCCLURKIN, } Com.
J. W. MARTIN,

"*HOW GOES THE HOUR.*

FROM PAST MASTER RONAYNE.

OBERLIN, Ohio, Mar. 11, '78.

FRIEND K.—I wish to say a few words this morning to all the friends of the Anti-masonic reform through the medium of the *Cynosure.* And first of all what could we do in this great and rapidly growing movement if we had no *Cynosure*? It is our only channel of communication for the present, and while it may not be all that I would individually wish it to be, yet I am strongly of opinion that it deserves to be better supported even for what it is, for what it has already accomplished, and above all for what, under the divine blessing, it is destined to accomplish in the near future.

Three years ago to-day I first addressed a public meeting in Chicago on the subject of Masonry. At that time Masonry was strongly entrenched in these United States. It was arrogant, defiant, and imperiously haughty; and Keystone Lodge, No. 639, defied me to do or say anything that could hurt such a time-honored and venerable institution. But how is it to-day? Why to-day Freemasonry is crumbling to atoms like a rotten stick utterly demoralized, stripped of its outward glitter and gaudy trappings it stands before the whole American people, a miserable sham, a gigantic swindle, despised for its falsehoods, its lofty pretensions, its debasing and degrading jugglery, and above and beyond all for its distinct denial of the mediatorial office of the Lord Jesus Christ, the mock and scorn of all honest men and women in our broad land. In looking over the field of conflict during the past three years, truly we might exclaim, "What hath God wrought!"

Three years ago I do not know of a single paper, outside those religious denominations which made secretism a test of membership, that would publish anything on the subject, but now our reform movement is not only forcing itself into all the leading journals of our own large towns and cities, but our influence is deeply felt and vigorously discussed in the British provinces, and even in Ireland the echoing reverberations of our public expositions and public lectures are being hailed with gladness by the devoted people of God across the broad Atlantic in the far-away province of Ulster. It seems there are two weekly newspapers published in the town of Belfast, in the north of Ireland. On the 18th of last January an able editorial appeared in the columns of one of these papers (the Belfast *Witness*) commenting upon our work here, and, as appears, highly commending our public exposures of the modern Baal worship of Masonry, and warmly eulogizing the efforts of your humble servant. The Past Master of No. 31 lodge under the Register of the Grand Lodge of Ireland replied to that editorial in the *Northern Whig* of January 29th, a copy of which letter I enclose. [This appears on the third page].

Here in Northern Ohio the backbone of Masonry is, I trust, forever smashed, and the following extracts from the two leading papers of Cleveland will I think, clearly indicate public sentiment as to the value and stability of our Anti-masonic effort in this part of the country. The Cleveland *Weekly Leader* of January 12th, speaks as follows of our Bedford meetings:

BEDFORD, Jan. 8.—No little excitement has been manifested here during the last week over Freemasonry. Edmond Ronayne, under the auspices of the Anti-masons, delivered three successive lectures, beginning last Thursday night, on the "System of Masonry." He endeavored to give a full and true exposition of the system. The Town Hall in which the meeting

[*Continued on page* 8.]

Correspondence.

An Impossibility.

THOMPSON, Conn., Mar. 4, 1878.

EDITOR CYNOSURE:—Can a man be a Christian and at the same time an intelligent Mason? We say, No. Now for the proof. In Mackey's Lexicon, page 164, we read: "The common gavel is one of the working tools of an Entered Apprentice. It is made use of by the Speculative Mason to break off the corners of the rough ashlar, and thus fit it the better for the builder's use, and is therefore adopted as a symbol in Speculative Masonry, to admonish us of the duty of divesting our minds and consciences of all the vices and impurities of life, thereby fitting our bodies as living stones for that spiritual building not made with hands, eternal in the heavens."

Now take the Christian and he believes the blood of Christ cleanses from sin. Then what is there for the common gavel to do, and how can he believe in Masonry? Take the unconverted Mason. He believes in the common gavel. Then what is there for Christ to do? Said Jesus, "Ye cannot serve two masters."

On page 144 of the same, we read: "The crow (bar) is an implement used to raise heavy stones, the pick-axe to loosen the soil and prepare it for digging, and the shovel to remove rubbish. But the Royal Arch Mason is speculatively taught to use them for a more glorious and exalted purpose. By them he is admonished to raise his thoughts above the corrupting influence of worldly-mindedness, loosening from his heart the hold of evil habits, and removing the rubbish of passions and prejudices that he may be fitted, when he thus escapes from the captivity of sin, for the search and the reception of eternal truth and wisdom."

Now if a man can raise his thoughts above the world with a senseless crowbar, and loosen from his heart the hold of evil habits with a senseless pickaxe, and remove the rubbish of passions and prejudices with a common shovel, and thus escape from the captivity of sin; then what need of Christ? No, no; it must be utterly impossible for a man to be a Christian and a Mason at the same time. I should as soon believe that a drunkard was a Christian. J. S. P.

The Lodge at Court.

LELAND, Ill., March 11, 1878.

EDITOR CYNOSURE:—When on the road about five miles north of Blackberry in Kane county, Ill., a man by the name of Outhouse, gave me the following:

When on the jury in Geneva, a case came up for trial, where a Mason had invaded the sanctity of the marriage relations, a quarrel and lawsuit was the result. The evidence of his guilt was clear; the jury retired and were found to disagree, three for conviction and nine for acquittal. The case was so clear that the three charged it to Masonic favoritism on the part of the nine, and the result was some pretty plain talk, but neither party would yield.

On the evening of the 7th of the present month (March), while giving a lecture in a school-house two miles west of Leland I showed how a Mason might give the grand hailing sign of distress in court, in order to obtain an unjust decision in his favor, and at the close of the lecture learned the following from Mr. C. Danielson, a man that was on the jury in Ottawa in February just past.

Late in the summer or early in the fall of last season, a Mrs. Bell was away from home for some time on a visit, when on her return she found two of her cows were missing and could not be found; and on suspicion that they had been stolen a search warrant was obtained, and the hides of a butcher in Streator searched and the hides of the lost cows were found, with brand and color to show from what cows they were taken. Two men, brothers, by the name of McLier, nephews of Mrs. Bell, were arrested as the suspected parties, their mother bailing them at $700 each. The oldest fled while the younger one remained and stood trial. Mr. Bull, his lawyer, (I see E. F. Bull is a member of the lodge in Ottawa) managed to throw out all but five of the twenty-four jurymen, and one of them, a Scotchman, said they did not want an honest man on that jury; the remainder were picked up from outsiders, and with a packed jury went to trial. The evidence was clearly against the prisoner; and when his counsel was making his closing plea, gave the grand hailing sign of distress, which was supposed to be at the time nothing but stretching a little, but now Mr. D. sees the point, and after a little time spent in the jury-room by the jury the prisoner was acquitted. P. ELZEA.

Floating Sentiment.

Pure sentiment is quite as valuable as pure gold, but when it is adulterated with all sorts of selfish considerations, the labor of extracting it from its dross cannot always pay. A specimen was found in a church member I met lately who lamented the laxity of public sentiment regarding Scripture truth, and was much interested in the temperance movement. Conversation also turned to the subject of Masonry as a subverter of Christianity. That caused a new line of conversation. He strongly urged that nothing should be done against Masonry, of which he said he knew nothing, although his partner was one of that body and he had heard Blanchard and another man lecture against it. He had heard his partner curse and swear more over those who opposed it than almost anything else. "And you know," said he, in an appealing manner, "we should never do anything to make men swear or sin in any way when otherwise they would not. We should never make men worse, but always try to make them better. That's what I recommend *you* to do. Let Masonry alone, my friend, let it alone." Alas for such chaff instead of wheat!

Thus you see how fearfully the gold of his sentiment was alloyed by Masonic influence. He professed to promote temperance, but he did not consider that the advocates of that cause were, not many years ago, quite as unpopular as he regards anti-secretists now. He was blind to the fact that the whole army of dealers in spirituous liquor and the still larger army which practiced the drinking usages on the plea of courtesy, or friendship, or health, or sickness, fought quite as bravely against the strange doctrine of teetotalism, and quoted Scripture as aptly as, yes, more aptly in favor of their Bacchanalian god, than Freemasons can do in support of their Baal.

The devotees of the cup, however, were free and open in their practices and the results could easily be pointed out; but the Masons and their allies have their bound brotherhoods whose object is to obfuscate and conceal their deeds, which are soon found to subvert the Gospel plan of salvation and the authority of Christ over the conscience. How else can it be, when by the Masonic law the Jew and the Mohammedan and Christian are required to unite in the prayers of the lodge? The Christ cannot be there. H.

A Word for the Cynosure.

I am surprised how some men, especially ministers, can deride a good cause and throw their influence against it. A few days ago I was reading the *Cynosure* I had just received in the post-office, when a Lutheran preacher came in and observing me said in a self-conceited, defiant tone,

"Do you read that paper?"

I remarked that I did, "I find it to be the best paper I take."

"Well," he says, "I used to read it, but don't any more. There is nothing in it for me."

I then told him that I liked it because it opposed popular evils,—evils that very few were bold enough to oppose. I told him that I had an extra copy containing some very good articles, that I would give him if he would accept it.

"Well," he retorted, "you may, and I can soon see by looking it over, whether it is worth reading."

I did so, and as he returned it in a very short time, I presume he found but very little to interest him.

I am not in the least astonished when wicked (professedly so) persons make sport of as good a paper as the *Cynosure*, but, when those who call themselves the "sent o God" to redeem fallen man, will deride it, and talk thus about it, I blush for the Christianity of the nineteenth century. Why I regard it as blasphemy for any man to talk thus of a paper that is as full of Bible truth and Gospel power as our dear *Cynosure* is. I fear such preachers find but little in the Bible for them. The god of Masonry is sufficient for them, but to be popular they continue to preach the true Gospel, but at heart they much prefer that religion, "in which all men agree"—the unbelievers, skeptic, Christian, all. It is a shame that the sacred desk should be disgraced by such ministers.

Yours for truth,
C. W. KOHR.

Our Mail.

A. C. Moffatt, Albion, Iowa, sends us some money, and writes:

"You may wonder why I send so small an amount in a registered letter. I dare not risk the common mails. I have sent letters directed to your office that never reached there. I mailed a valuable book to you that you never received. Our post-offices are mostly in Masonic hands. They all understand the *Cynosure* office. Some of them don't hesitate to lay hands on mail directed there. Such is the state of our mail in this free country."

Milton Hawley, Jeddo, Kansas, writes: "I am now taking five papers, but the *Cynosure* is the favorite one. People in this part are getting more disposed to read than formerly. The indications are that we will be able to get up a considerable club in this vicinity, after a year or so. People must have time to work up their courage to the "sticking point" They fear to oppose a foe that is secret and attacks in the dark, to do their dirty work. We must learn to walk by faith and not by sight."

H. C. Moore, Worcester, Mass., writes: "Quite recently in conversation with one of my neighbors, when the subject of secretism was introduced, he told me that I must get rid of that delusion about Morgan, and I would be all right. I got him to say he didn't believe there ever was such a man as Wm. Morgan. This was in his own house and in presence of his wife. The man is a member of the Calvinist church in Worcester, and I think the wife also. They have both been school teachers in this county and are nice people. The man said Freemasonry did not interfere with his duties as a Christian or as a citizen in any way. I put a copy of Finney on Masonry into his hand, and when I have time I shall call for that and offer him a copy of the 'Broken Seal.' * * If I had the power I would not allow one dollar toward the Paris Exposition unless I could be assured it would be kept closed on Sunday. Is that too arbitrary for you?"

Not at all.

E. Beals, Fairmount, Ind., writes: "It aggravates me enough to see so much of the devilish work of the secret organizations without reading about it. If I had the language I would write for your paper. I have been in public business all my life and never have seen or heard of a place better adapted to secret organizations of any kind than hell."

Statements of the facts in regard to the evils of secret societies or other manifestations of sin should not aggravate or distress us. We should remember "The Lord reigns; let the earth rejoice." It should only make us the more earnest in the intelligent performance of our duty as Christians and patriots. With that faith which shows itself in works, let us courageously toil for the Master, casting all our burdens on the Lord. If any who

read the above suggestions are not trusting in the gracious Burden-bearer, we extend to them the invitation in Christ's own words: "Come unto me all ye that labor and are heavy-laden, and I will give you rest." Matt. 11: 28.

A friend, New Britain, Conn., writes:

"A single copy of the *Cynosure* was sent to a friend in this city, whom I chanced to learn was expecting to join the Masons. It proved a word in season, as it opened his eyes and he will not join them."

J. V. Baker, Leesville, Mo., writes:

"I have spoken to the people on Masonry several times lately, and although my first efforts at speaking in public, the meetings have been large. Rev. W. M. Love has ably assisted me. I was obliged to go before the public, both for the sake of justice and in self-defense, as the institution set to work to blacken my character in every possible way."

A. J. Milligan, West Geneva, O., writes:

"When Mr. Ronayne proves from Masonic works his official standing when he was a member of the lodge, the Masons dare not open their mouths."

M. Liscomb, Flint, Mich., writes:

"I want to get people to read. There are a great many Anti-masons here but they dare not say anything for fear it will hurt their business."

Edmund Tuttle, West Meridan, Conn., writes:

"I regard Freemasonry as a very serious evil, and highly detrimental to the state, to the Christian church and to society. I remember well the time when they murdered Morgan and the excitement consequent upon it, and I supposed that Masonry was dead beyond a resurrection. But it seems that I was mistaken."

D. D. Beal, Hamilton, O., writes:

"I trust you are encouraged and that you see unmistakable signs that the war for righteousness and holiness and truth is succeeding, and that the lines of the enemy are being broken."

David T. Couch, Australia, writes:

"I will endeavor to send you an occasional letter which may be of interest to American readers. First I hope to send you a letter on the 'Young Men's Christian Association, Melbourne.' It will no doubt be interesting to those of your readers who look with some degree of pride on the Christian young men of our respective nations."

We await the letter with interest.

E. Grinnell, Bellevue, Mich., writes:

"I used to live in Canandagua and was well acquainted with many of the parties that brought Capt. Morgan and took him away to Ft. Niagara. As long as I live I shall be opposed to all secret organizations. They are a sort of pagan blasphemers."

T. K. Bufkin, Lynnville, Iowa, writes:

"God is blessing the work here. I need more papers and books to circulate. I was talking with an Odd-fellow and Mason last week, who one year ago was very much opposed to my opposing secrecy, but now he says he has not been in a lodge room for nearly a year and finds there is nothing that can fill that aching void, but the love of Christ. And I bless God there are many finding that Baal-worship does not satisfy, and are beginning to seek the only door into the sheepfold."

Philip Boulware, Sacramento, Cal., writes:

"Our towns and the counties are infested with secretism, and religion is dead, only having a form and no power. I wish some thunderbolt of God's spirit would fall on Sacramento Valley."

B. Wallick, Peru, Ind., writes:

"I thank God for the light that is flashing out from Chicago. Since I have been reading your most excellent paper, I feel as if I was commissioned from heaven to help send and carry the light all over this town and country."

E. G. Cooper, Albany, Mo., writes:

"The leaven of anti-secrecy is working powerfully among us. One man of seven degrees was lately converted and joined the U. B. church, declaring he was done with the abomination forever."

L. B. Lathrop, Holister, Cal., writes:

"In the *Cynosure* of Jan. 31st is an article by brother McNary on the antiquity of Masonry that I would not take $5.00 for. I wish Bro. McNary would speak again."

The Sabbath School.

LESSON XIII. — March 31, 1878. — FIRST QUARTERLY REVIEW.

HOME READINGS.

M. The reign of Rehoboam. 2 Chron. 12: 1-12.
T. The reign of Asa. 2 Chron. 14: 1-11.
W. The reign of Jehoshaphat. 2 Chron. 17: 1-10.
Th. The reign of Joash. 2 Chron. 24: 4-18.
F. The reigns of Uzziah and Ahaz. 2 Chron. 26: 16-23; 28: 19-27.
S. The reign of Hezekiah. 2 Chron. 29: 1-11.
S. The reign of Manasseh. 2 Chron. 33: 9-16.

REVIEW SCHEME.

Name the Kings of Judah in their order as far as mentioned in the lessons, and give concerning each some fact in his reign and his character.

State a fact mentioned in the lessons concerning each of the following prophets and priests: Shemaiah, Jehu, Jahaziel, Jehoiada, Azariah, Isaiah.

What events in these lessons reveal the attributes of God:

His forgiving grace; his hate against sin; his power; his provident care; his justice; his answer to prayer?

Where in these lessons are we warned against the following sins:

Forsaking God; fellowship with sinners; idolatry; irreverence?

Where are we encouraged in the following duties:

Return to God; consecration to God; prayer; praise to God; study of Scripture; faith in God; liberality in giving; confession of sin?—*S. S. Journal.*

THE MORAL HISTORY OF JUDAH.—Two lines of thought are open here:

I. The dangers of the kingdom.

(1.) From forsaking the true God.

(2.) From conforming to the worship of the gods of the nations. Give instances of each.

II. The efforts at reform. This brings up—

The work of Asa.—(Lessons II. and III.); of Joash.—(Lesson VII.); of Hezekiah.—(Lessons X. and XI.); of Manasseh (penitent).—(Lesson XII.)

Let the thought be emphasized that the priesthood was going down and the prophets rising in power, preparing for Christianity and its apostles. This is one line to guide us through the labyrinth of political and military annals.—*Am. S. S. Union Advanced Lessons.*

The above selections will indicate to teachers how the review lesson may be brought into shape so as to be a benefit to the class. A plan used by the writer for years in a class of boys from 14 to 17 is this: Beginning with the first lesson of the quarter, assign to each scholar a lesson. Have him, Bible in hand, give briefly the facts contained in it, and read the verse that seems to him most useful or instructive and give the golden text. The teacher should have previously studied the lessons as a whole, with a view to a particular line of thought, and as every lesson is passed can show its relation to the main idea he would impress. If the leading verse selected by the scholar is not the one best suited to the teacher's purpose, skillful questioning will get it right. A review conducted in this manner will always prove interesting if the teacher is well prepared beforehand, and no lesson will be either interesting or useful if he is not. The lesson plan printed from the S. S. Union paper above is an excellent one on which to conduct the present review.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 21, 1878.

THE CARPENTER DONATION.

Letters have reached us from representative men in our reform in different States, expressing some degree of disappointment in the result reached in examining the assets of the Publishing House fund. This feeling is partly due we believe to misapprehension of the statements made in the *Cynosure*. Dr. McClurkin of Ohio, has given the main reasons for a different decision from that of the examining committee. He says:

"I am disappointed with the result of the Publishing House committee investigation. It would advance the work very much, in my judgment, if the deed was executed by Mr. Carpenter on the funds already secured. There is shrinkage in the property itself since Mr. Carpenter made the offer. I am much afraid that requiring so large an amount for shrinkage in the $32,449 already secured, will discourage the friends so that nothing will be done. It is a very difficult time to raise funds for benevolent purposes and especially for our unpopular one. We in Ohio are exceedingly anxious to have Bro. Stoddard released from any further labor in that work that he may devote himself to the general work."

In February the fund having reached $30,000, including pledges and the Leuty donation, the Secretary and Agent wished to know how much, if any more must be raised. On March 2nd the statement was as follows:

Notes	$14,084.28
Cash	5,285.71
Subscriptions	1,429.10
Leuty donation at present cash valuation	11,700.00
Total	$32,449.09

It will be observed that the first two items only come within the terms of Mr. Carpenter's agreement, amounting to $19,320. The other two it was hoped would largely make up the remaining $10,680, and perhaps would quite do so. The present cash value of the Leuty donation in the estimate of responsible men is the amount given above; but the conditions of the gift reduce this valuation to the Association. This was the main question before the committee, What is its present value to this fund? The pledges were considered as so much collateral security only. At this late day it is not probable that they will all be paid before April 1st, though nearly the entire amount will be realized from them if time is given.

Of course before taking the responsibility of giving the deed it was necessary that Mr. Carpenter be satisfied that the $30,000 was raised in equity. He did not raise any question about legal conditions, which all can see are not yet complied with on the part of the Association; but desired only that his offer be fairly met, which is all the most zealous supporter of the enterprise could ask. Having not yet fully recovered from serious illness, he did not feel able, nor had he the time, to carefully examine the notes and accounts of the fund; nor did he wish to assume the responsibility of saying whether his conditions were fairly met; but wisely preferred a reference of such questions to a committee of careful men, upon whose judgment all could rely. Such a committee was selected, Mr. Carpenter securing the attendance of one and Mr. Stoddard of two, the selection being entirely satisfactory to all concerned.

This committee met and made their examination with the assistance of the Secretary and Treasurer, Mr. Carpenter and Mr. Hagerty of the Directors of the N. C. A. also being present most of the time. Their decision has been already printed.

If this committee, after a careful examination of the fund, had decided that the desired amount was fairly raised, we are free to say there would have been no hesitation on the part of Mr. Carpenter. On the other hand he did not wish to assume the responsibility of so doing when the amount of $5000 was deemed lacking. No one realizes more than he how desirable it is that Mr. Stoddard be released from this agency and give more time to the lecture work. But, friends of the cause, the matter is in your hands; a week or ten days is long enough to complete the fund and clear the decks for another campaign. A single dollar from every subscriber of the *Cynosure*, in addition to the pledges, would do it,—and no one need starve or go naked for one dollar in this country. There are hundreds and thousands, not subscribers, who will give a dollar if asked, and there are hundreds who can give five, ten, or one hundred dollars even, as well as most can one. Oh, for the spirit of self-denial, of sacrifice for the truth's sake, to reign unchecked for a single day! Before sunset the whole sum needed would be in the mail, and the triumph would be won."

—Every friend of the reform will read with sympathy for her husband's loss, the notice of Mrs. Needles' death on another page. She was a noble woman, fitted to stand by the side of Bro. Needles and his efforts to inaugurate the grandest reform of the century in his State. May God sanctify this affliction to our brother.

—With no less regret will the unexpected notice of the death of Rev. J. Baldwin be read. No one who attended the Dayton Convention will ever forget the earnest and honest words of this father in Israel, which were to some almost like an inspiration. His convictions on the reform were of the most thorough temper for they had passed through the fires of trial.

—The Topeka daily press publishes the report of the Kansas State Convention very favorably. The speakers of the occasion were President Loggan, Rev. A. A. Sellers and Bro. Hinman. The latter is now filling appointments in other parts of the State, expecting to return about the first of April.

—We reprint from the Wheaton *College Record* an able analysis of the principles influencing the Congregational denomination, and which play a considerable part in the attack on the College. The author, Prof. E. D. Bailey, of the class of 1874, writes from a careful observation of the operation of those principles in Wheaton and elsewhere.

—The Secretary and Agent was at Oberlin last week with Past Master Ronayne. Thousands heard and saw what has been in years past so great a secret and so profound a mystery; and were able to judge from their own knowledge of the blasphemous idolatry and folly of Freemasonry. The letter of Bro. Ronayne on another page will be read with interest. Letters from Oberlin will be in time for next number. Bro. Stoddard spent the Sabbath at Ligonier and is this week in central Indiana.

—Rev. W. S. Harper, Secretary of the Ohio State Convention, writes that Bro. Stoddard spoke five times in the meeting to large audiences; and we cannot forbear inserting here a few words from Dr. Wishart on the same topic:

"Our convention at Concord was a grand success. We had a very large audience all the time; had some very good addresses from other brethren but the chief attraction was the powerful and eloquent addresses of our brother J. P. Stoddard. The people at Concord and the surrounding regions, resolved to form a local association to co-operate with the State and National society. This convention has awakened an interest on the subject of secretism among the students of Muskingum College that will lead a number of them to study the subject and arm themselves for the conflict. May the Lord bless and prosper his own cause."

—Bro. Mathews, of Michigan, called on his way to Iowa where he began a series of lectures in the central part of the State on the 13th. He gathered some interesting items on the way from Michigan, which will be given in due time. As this is his first effort at an extended effort in the lecture field he should be sustained by the prayers of Christians. He will not want for audiences wherever he is introduced.

BOOKS RECEIVED.—In response to my call for Masonic books I have received,—

Mackey's Lexicon, Ritualist and Jurisprudence; Chase's Digest, Webb's Monitor and Grosch's O. F. Manual.

I have also, Mackey's Manual.

A. H. SPRINGSTEIN.

REFORM NEWS.

(*Continued from 5th page.*)

were held was crowded each night. The speaker was very animated and eloquent in the discussion. He convinced many that the institution is unworthy of toleration, while others were influenced otherwise.

The Masonic fraternity call him an impostor and perverter of the truth. They also attempt to calumniate his character in other ways. This amounts to naught. Facts and truth are demanded, not slander. If Edmond Ronayne be not a seceding Mason in good standing in Keystone lodge, Chicago, Illinois, let the public know it. Obtain the facts in the case and publish them in our leading papers. On the other hand, if he be a man of honor and a true expositor of Freemasonry, let the public know that. Where he came from, what his character is, and whether he has been a Mason or not, can be easily proved. Infamous calumny and slander are not reason nor facts.

Rev. Brown, pastor of the Disciple church in this place, and who was formerly a Mason, renounced the institution in the pulpit last Sunday. He confirms Ronayne's statement. WAHRHEIT.

On the 4th, 5th and 6th inst. I publicly exemplified the degrees of "Ancient Craft Masonry" in Thompson's Hall, Hudson, Ohio, and the Cleveland *Leader* of March 7th contains the following comments on my work there:

HUDSON.—Freemasonry, or at least three degrees of it, have been ventilated in our town during this week by Edmond Ronayne of Chicago, in three lectures. His lectures were well attended; a good proportion of the audiences however, was composed of persons not residing in Hudson. It must be admitted by all candid and fair-minded persons that Mr. Ronayne discusses Freemasonry in a gentlemanly manner, carefully avoiding all vituperation and personal abuse.

The Cleveland *Herald* contains the following item on the same subject:

HUDSON, March 8.—The notorious Edmond Ronayne, Past Master of Keystone lodge, Chicago, has been here three evenings this week and given his expose of Freemasonry or large audiences. It has been intetesting, or he could not have held his audiences for four long hours every evening. Opinion varies as to the gentleman and his performance. The most emphatic is the one expressed by the Hudson *Enterprise*, which calls the one an "illiterate Irishman," and the other a farce, and also apologizes to its lady readers for advertising it as a respectable entertainment before it knew its right character. There are not many who think that the cause of Anti-masonry has been benefited by the gentleman's effort. He says he has some intention of returning here when the new hall is finished.

The Hudson *Enterprise* alluded to in the above extract, is owned and edited by a rabid Mason. Thanks for his notice. From all this, Mr. Editor, your numerous readers will be able to understand that our work is telling, and that in a most remarkable manner; and I would here suggest to the friends in Ohio, that their next semi-annual convention ought to be held in the large taber-

nacle in Cleveland, and that the Masonic degrees ought to be worked as soon as possible before the large audiences that would doubtless assemble in that building.

Now one word more. Every lecturer and every Anti-mason ought to make himself thoroughly acquainted with the organic law and the religious philosophy of Masonry and then throw all his opposition against the cursed system; mainly for the reason that it denies, disowns, rejects and dishonors the glorious name of the Lord Jesus Christ. The surest way to complete success in our great work is to take the Bible in one hand and Masonry in the other; compare them carefully together and ask God to vindicate his own honor and to glorify the name of his holy child Jesus, and you may rest assured in following this course our efforts shall surely be crowned with the grandest and most glorious victory. Planting our feet firmly on the Word of God we cannot be moved, and God will bless us every time. Masonry dishonors God, dishonors his word, despises and rejects and blasphemes the name of Christ; and pretends to save men, not only without, but in spite of the salvation of God; and worse than all it compels every one of its candidates whether minister or layman to swear a most blasphemous oath or obligation to always hail, conform to, and abide by, the impious doctrines, tenets, laws and decrees of this wicked system.

After working the third degree at Hudson, Wednesday night, the 6th inst., I travelled almost all night so as to catch the morning train on the A. & G. W. Railroad, and to reach West Salem in time for my appointed meeting on Thursday night, but I missed connection by eight minutes and hence must have disappointed the good people there. I am persuaded however that had I gone to West Salem I would be utterly unfit to do anything here and so I believe the good Lord arranged matters and provided such a rest for me as will enable me to work more efficiently in this important town. It would never do to stand up wearied and fatigued in mind and body before an audience of two or three thousand people. I was anxious to go to West Salem and work, though I would doubtless feel exceedingly fatigued; but God ordered it otherwise and in his tender mercy he gave me a rest which I greatly needed and which I trust will fit me for the very important duties to be performed here. God is in every part of this movement. It is his will that his church should be purified; that his people should separate themselves from it; that his ministers should come out of it, and we are but poor, weak instruments in his hands to accomplish this great work. Let us all do our whole duty in love to God and love to man, leaving the result to the Lord. Sincerely,

E. RONAYNE.

News of the Week.

—A Philadelphia dispatch says, that on Monday, Charles Patten, aged twelve years, shot Robert McAdams, the same age, dead because the latter refused to divide a stick of candy. Patten escaped.

—A dispatch from Triest says the Austrian Lloyd steamer Sphinx, from Cavallo, with 2,500 Circassians on board, caught fire and went ashore near Cape Elias. Five hundred lives were lost.

—Mr. Moody resumed his labors in Boston, on Sunday. An audience of 6,500 gathered to hear him in the afternoon, and there were over 7,000 in the evening, over 1,000 of whom stood throughout the service.

—The statistics of the pork-packing and cutting trade in Chicago for the year ending Feb. 28, 1878, are at hand, and they show a total, in round numbers, of *four million* hogs packed and cut up,—something over a million in excess of any previous year.

—Justice has at last overtaken the fiendish murderer and ravisher La Paige, whose horrible butchery and mutilation of Josie Langmaid while on her way to school at Pembroke, N. H., in October, 1875, is yet remembered. La Paige was hanged at Concord yesterday, having first made full confession of this awful atrocity, as well as of the murder, the year previous, under similar circumstances, of Miss Ball, a school-teacher at St. Albans, Vermont.

EASTERN NEWS.

ST. PETERSBURG, March 17.—Ratifications of the treaty of peace between Russia and Turkey were exchanged to-day. The conditions will be published as soon as they are communicated to the powers. Reouf Pasha will depart immediately.

LONDON, March 16.—The *Times*, in an editorial, says: "On Monday the Russians not only occupied several villages around Constantinople, but took possession of a point on the edge of the most northerly plateau running down toward the entrance of the Bosphorus. The small forts which command the entrance lie directly at the foot of the position thus occupied, and as these forts are open on the land side, the Russians have power to march in at any moment and close the entrance to the Black Sea."

A Vienna dispatch says a preliminary conference of the ambassadors is being planned at Berlin to settle the question of procedure at the congress.

A Paris correspondent says the proposed preliminary conference is regarded as the last effort of resistance on the part of Russia.

The meeting of the congress, though possibly not until the 15th of April, may be confidently counted upon in consequence of the energetic representations of Prince Bismarck, who almost entirely shares the views of Austria and England. It is doubtful whether Prince Gortschakoff will be well enough to attend the congress.

A Vienna special states that both Prince Bismarck and Count Andrassy consider that Russia has yielded enough in offering to submit to the congress the clauses it may designate.

VICK'S CATALOGUE AND FLORAL GUIDE for 1878 is a most valuable help in preparing for the spring work now ready to be taken up. The catalogue contains 70 pages and 500 illustrations with price-list of flower and garden seeds, bulbs etc. *Sent free by mail for a 2-cent stamp.* Let every housewife get one and begin her floral work betimes. Vick's *Illustrated Monthly* is furnished at $1 25 a year; each number containing 32 pages, with numerous fine illustrations and a superb colored plate; a handsome ornament for any room. The numbers for this year already issued are worth double the subscription for their valuable illustrated articles on lawns, roads and ornamental trees. These publications are of great value to every one who has an acre of land in cultivation in farm or garden. Published by *James Vick, Rochester, New York.*

THE SANITARIAN.—The last number of this useful journal contains a presentation of the sanitary regulations of Garden City, A. T. Stewart's New York suburbs, with an engraving of the place. Other articles are on ventilation, the disposal of sewage in small towns, mental responsibility and the resources of Florida. A. N. Bell, publisher, New York.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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A thonght did come,
And press from ont my sonl tl e heathen dream.
Mine eyes were pnrged. Straightway did I bind
Round me the garment of my strength, and heard
Nature's death-shrieking—the hereafter-cry,
When he o' the lion voice, the rainbow-crown'd,
Shall stand npon the monntains and the sea,
And swear by earth, by heaven's throne. and Him
Who sltteth on the throne, there shall be time
No more, no more! Then veil'd Eternity
Shall straight nnveil her awful conntenance
Unto the reeling worlds, and take the place
Of seasons, years, and ages. Aye and aye
Shall be the time of day. The wrinkled heav'n
Shall yield her silent snn, made blind and white
With an exterminating light: the wind,
Unchained from the poles, nor having charge
Of clond or ocean, with a sobbing wail
Shall rnsh among the stars and swoon to death.
Yea, the shrnnk earth, appearing livid pale
Beneath the red-tongned flame, shall shndder by
From ont her ancient place, and leave—a vold.
Yet haply by that vold the saints redeem'd
May sometimes stray; when memory of sin
Ghost-like shall rise npon their holy souls;
And on their lips shall lie the name of earth
In paleness and in silentness; nntil
Each looking on his brother, face to face,
And bnrsting into sudden happy tears
(The only tears nndried), shall mnrmur—
"Christ!"

—Mrs. E. B. Browning.

Church Lotteries and Fairs.

Does the End Sanctify the Means?

BY MARIA L. COUGH-

"Oh mamma, can you give me twenty-five cents?" breathlessly exclaimed Mrs. Wilson's son Harry—a rosy-cheeked lad of ten years—as he bounded into that lady's cosy sitting-room one day at the close of school.

"For what purpose do you want it, my son?" kindly asked Mrs. Wilson.

"O, there are such quantities of nice things over at Brown's store! There are mouth-organs, bottles of perfumery, stereoscopic views, the most elegant silverware, and lots of jewelry! Mr. Brown will sell you a stick of gum for two shillings and *give* you a ticket that is sure to draw something real nice. Willei Thompson bought two sticks of gum and got a set of gold shirt studs and a collar button."

"A lottery, eh?" inquired Mrs. Wilson; "I remember your pa was saying at dinner, that Mr. Thompson told him Willie had been swindled out of a half-dollar, receiving therefor, some brass articles which had cost, perhaps, three cents. No, Harry, if you were sure to draw the largest prize on the list, I would not give you the money; I want my boy to be honest, not covetous; I want him to have sufficient manly principle to scorn the thought of gaining for self, at the expense of others. In short, my son, always bear in mind that it is dishonest to try to gain anything from any person for which you do not render an equivalent."

"Well, ma, if that is the correct thing, why don't the church do business on that principle? Yesterday, I heard Ralph Mason and Wilbur Ashton talking about the church festival you had last week. They said the oyster soup was pretty thin for the price; but when it came to the post office, they thought it down right mean to cheat a fellow out of his money that way."

"That wasn't cheating, Harry, we each owe to the cause of God, and those young men were only paying their debts."

"Yes, mamma," remonstrated Harry, "but suppose you owed Mr. Thompson a few dollars; how it would look for him to resort to selling you oyster soup, and ridiculous letters, that didn't amount to anything, and call that pay for the debt. If people owe God, why don't they walk up and pay Him, showing Him as much respect as they would a man?"

"It is five o'clock, Harry; time to attend to your chores for the night. Go feed your chickens, and carry some wood into grandma's room."

As Harry's retreating footsteps sounded in the back kitchen, Mrs. Wilson turned to a cheerful, pleasant-faced old lady, who sat placidly knitting by the fire.

"Mother, what can I do with my boy? I desire to instil into his youthful mind an abhorrence of lotteries, and every dishonest plan, whereby men make money under pretense of benefiting their fellows; but he has such queer ideas about these little church schemes. Some way, he fails to see that in *their* case the *end* sanctifies the *means*."

"Are you sure it does sanctify the means, Harriet?" responded Mrs. Barton; and quietly dropping her knitting in her lap, she continued: "When I was over at your sister Amy's last Tuesday they had a turkey for dinner which George had won at a raffle. I remonstrated with him for being a participant in such disreputable practices, and he justified himself on the ground that it was conducted on the same principle as the wristlet sociable held for the benefit of the church a few evenings before. He said the ladies knit wristlets, and each lady, retaining one of a pair, permitled the gentlemen present to draw the others from a species of grab-bag, thereby selecting their partners for the evening. George argued that if ladies were of more value than turkeys, this was even worse than the turkey raffle; for, he said, the ladies must set a very cheap estimate on their society, and it was really derogatory to any woman's self-respect to suffer herself to be put up in a lottery, in a promiscous assembly, where any stranger, of whose character she knew nothing, could for fifty cents draw the right to be her escort for the evening."

"But mother, what am I to do? The society of which I am a member, depends upon this way of raising money to meet their expenses. If I should oppose them, I would hardly be in good standing in the church."

"I know how it is Harriet," responded Mrs. Barton. "My heart has been deeply pained of late, as I have noticed the constant whirl of frolics under the auspices of the different denominations. Within a radius of five miles around us, there have been each week at least, five parties, or entertainments of some kind, for the benefit of church finances. Now the Bible teaches that selfishness is the root of all sin. God's work is to eliminate this from our hearts, and His purpose in enjoining us to give for the support of his work, is to develop benevolence, and the nobler qualities of our nature. One mission of the church should be to cultivate this pure, unselfish generosity; teaching men to give from love to God, and humanity. Now Harriet, can you not see that the financial methods adopted by the church are really destroying the work of God, by fostering a spirit of selfishness, and of pleasure-seeking, coaxing men to give from the selfish motive of being entertained, and having fun? Teaching men to be lovers of pleasure *more* than of God—providing He has any place in their thoughts. Oh! is it possible that this is the right spirit in which to bring our offerings to Him? Will that which has been first offered upon the shrine of pleasure, be acceptable to Him who demands the firstlings of the flock, the first fruits of the lands and the first place in our hearts? Or is it, as Mr. Moody says, an abomination in his sight? Then, you must see for yourself, my dear child, the pernicious effects of this pious gambling, upon your children, and friends outside the church. They are encouraged to invest in lotteries, and various swindling enterprises, which are so rife in our land. No, Harriet, these wrong business principles brought into the church, are not sanctified by it; but they are driving sanctification out, and bringing the church down to the level of the world."

"I don't know but you are right, mother," thoughtfully remarked Mrs. Wilson. "I think it would be better to adopt St. Paul's method of raising money.

"'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.'"

"Yes, Harriet," said Mrs. Barton, "but I wonder what Paul would have said, had he commenced a series of revival meetings at Corinth, and been obliged to stop, as the Rev. Mr. White did recently, because so many members of his flock were so busily engaged getting up an "Old Folks' Concert" to raise money for the church, that they had no time to labor for the salvation of souls."
—*N. Y. Witness.*

Political society may well ask for reform. The church must needs insist upon regeneration. In methods there is a constant seeking after reforms. But back of all genuine reforms, underlying them and utilizing them is the Divine Spirit working in the hearts and lives of men and women, who are dedicated to righteousness which is by faith. Conduct takes its tone and character from motive, and all reforms that prosper and grow into power, must be based upon convictions that have their roots in divine truth. A pure church will purify the State. Regeneration by the Spirit will result externally in the cleansing of the public conscience and in the exaltation of public aims. Genuine revivals of religion all over the land will do more to improve public sentiment and invigorate patriotism and overthrow existing evils than any deluge of sentimentalism that may be poured through the channels of the public press.—*Christian Intelligencer.*

An Infidel Rebuked.

An infidel, boasting in a published letter that he had raised two acres of "Sunday corn," which he had intended to devote to the purchase of infidel books, adds: "All the work done on it was done on Sunday, and it will yield some seventy bushels to the acre; so I don't see but that Nature, or Providence, has smiled upon my Sunday work, however the priests or the Bible may say that work done on Sunday never prospers. My corn tells another story." To this the editor of an agricultural paper replies: "If the author of this shallow nonsense had read the Bible half as much as he has the works of its opponents, he would have known that the great Ruler of the universe does not always square up his accounts with mankind in the month of October.

A Sneer.

A sneer is the seed of a slander. It befits the character of one who is willing to wound and yet afraid to strike. It is the devil's argument. "Doth Job serve God for naught?" was his comment upon the fidelity which he could not deny, and hence desired to depreciate. Who can contradict a sneer? Who can ward off a sneer? No matter how pure a reputation may be, the sneerer can soil it by uttering a suspicion which enemies credit and of which friends are ignorant. It is like a puff of wind which scatters the thistle down and does mischief which the husbandman can never undo. Men whose hearts are full of malice sneer at those whose goodness reproves them, and their words and glances, light and empty as they are, blown to every quarter, like the breath of a pestilence. The shifting winds catch up the vile infection, and multitudes who are poisoned by it are never reached by any antidotes. No human character is pure enough

to escape a sneer, no reputation can refute it, nor can human art prevent it. The tongue can no man tame, and malice within the soul will sneer its way out, until mockers and scoffers and sneerers and all who love or make a lie, shall be involved in a common ruin in the day of doom.

Children's Corner.

Little Hearts and Voices.

Little hearts, O Lord! may love thee;
Little minds may learn thy ways;
Little hands and feet may serve thee,
Little voices sing thy praise.
Holy Jesus come and bless us;
Bless us while this hymn we raise.

Lo! the Sabbath comes to cheer us;
Lo! their gifts our teachers bring.
Great Redeemer, be thou near us;
Make us grateful while we sing.
Loving Jesus, come and bless us,
Guard our weakness 'neath thy wing.

Conscientiousness.

John Winters sat at his desk. It was half-past five o'clock in the afternoon, and he was supposed to leave off work at six. But in fact he had already left off; for, though he remained on his seat, and even occasionally dipped the pen in the ink, he had not written a word for the last ten minutes. No one was in the office but himself on this occasion. So no one was watching John, excepting the great God who always sees us. John did not think of Him, or perhaps he would not so thoroughly have wasted that half-hour as he did. He whistled softly to himself. Then with his pen he idly drew some comic figures on his waste paper. Then he laid his head on his hands, feeling almost inclined to go to sleep. And so the time was idled away until, looking at the clock, he saw with delight that it was ten minutes to six.

So he got off the stool and closed the books for the day, and locked them up. Having done that, he did what, if he were alone at this time, he never omitted doing—he looked carefully about the floor.

He found, lying among scraps of paper, two bits of lead pencil, which he carefully put into his own pocket. He also found three envelopes, which he put into his pocketbook. Then he searched again upon the floor and found eight postage-stamps, and these also he pocketed.

Was that right?

I am sure you will all decide that it was very wrong indeed.

Then John presented himself before the manager.

'Shall I be wanted again this evening, sir?'

'No, Winters, I think not; good evening.'

'Good evening, sir.'

John went down the street. Presently he was accosted by a boy who lived near him.

'John, have you one or two good lead pencils to sell?'

'Yes, I have two bits,' said John, taking the pieces from his pocket.

'How much are they?'

'I want a penny for the two.'

'Do you? Why, I can get plenty of lead pencils, whole and new, for a half penny each.'

'Well, you shall have three envelopes as well, and I am sure that all together, it is a capital pennyworth.'

'You will have to be a tradesman, John, you know so well how to do business,' said the boy as he gave John the penny, and received in exchange the envelopes and pieces of pencil.

John went on until he saw a boy who was living away from his friends and often wrote letters.

'Dan,' said John, 'I have found some postage-stamps; will you buy them?'

'How many are there?'

'Eight; and I will let you have them for sixpence.'

'Very well.'

The exchange was made at once, and Dan went on. But a lad who had witnessed the transaction stopped to speak to John.

'John,' he said, gently, 'perhaps you will say it is no business of mine, but I cannot help thinking that you *find* a good many things.'

'Well, what if I do?' said John, feeling his face grow rather red.

'Why, John, I don't want to make you cross, but it seems strange that you should find so many more things than other people. I hope you honestly find them.'

'What do you mean?' said John, angrily. 'I never offer to sell a thing which I have not really found.'

'But if you find it on the ground of your master's premises it belongs to him, and not to you; and I think it is dishonest to take it.'

'Do you mean to say that I am a thief?'

'No, I leave that for you to decide. But if your conscience tells you that it is not perfectly honest, leave off doing it, John. It would be such a pity for you to be spoiled for the want of conscientiousness.'

Charles Norman spoke so frankly, and yet so gently, that John could not speak violently in return. As for John, he looked as he felt thoroughly uncomfortable. He hung his head, for he did not care to meet the eyes of his friend.

That evening John's mother noticed that he was very quiet, and thought he was unusually tired. So she boiled a new-laid egg, and put it before him.

'Here is a treat for you, my boy,' she said. 'Never mind being tired. Every one who does his work conscientiously must be weary sometimes, but you will feel better after you have had your tea.'

John felt as if he did not deserve the egg, but he ate it up and then went out.

'I am going across the fields for a walk, mother,' he said.

'Go, my boy. I am sure it will do you good.'

So it did; much more good than his mother guessed.

The words which Charles Norman and his mother had used rang in John's ear as he walked: 'Conscientiousness! Conscientiousness!'

'Ah!' sighed John, 'that is what I lack. If not, I should never have acted as I have done.'

He walked fast to try to shut out the thought that came next, but it forced itself into his mind, and he could not get away from it:

'I have been robbing my master both of his time and his property.'

'I will never, never do it again as long as I live,' he said presently. 'I did not know how wicked I had been until Charles Norman's words told me. O God, help me, that I may be better in future!

The next morning John went to his work, and there was no loitering all that day.

In the evening, when he went as usual to the manager's room, he made a confession:

'I feel that I have not been conscientious, sir, and I want you to know all about it.'

'Tell me, then, John.'

How he managed it John never knew, but with pain and shame he told the whole story, and gave up the money.

'I am very sorry for you, John,' said the manager, 'because you will not find it easy to forgive yourself, even if I forgive you. I will hope, however, that from to-day you will begin a new life, and never do such mean and wicked things again.'

He never did; but he grew up a diligent, honest, conscientious man, nd won the respect of all who knew him. God prospered him, and made him a rich man; but the pleasure that he felt in his riches was not spoiled by the thought that he had gained them by unjust means.

No one was more glad of his prosperity than his friend, Charles Norman, and John frequently thanked Charles for being a real friend, and telling him the truth about himself at that critical time in his life.—*Early days.*

Letters and Puzzles.

Hickory Corners, Mich.,
March 8, 1878.

Mr. Editor:—The answer to Eva Burnham's puzzle is "*Cynosure*," in your last paper, March 7th. My pa takes the *Cynosure* and I enjoy the "Children's Corner" very much.

Elmer P. Martin.

Ames, Iowa.

Editor Cynosure:—The answer to Eva Burnham's enigma is "*Cynosure.*" I send a puzzle to the *Cynosure.*

I am composed of seven letters:
My first is in sun but not in light,
My second is in day but not in night,
My third is in bird but not in flight,
My fourth is in boy but not in kite,
My fifth is in arm but not in strong,
My sixth is in truth but not in wrong,
My seventh is in heaven but not in song
My whole is something we all ought to keep.

Milton M. Steele.

Home and Farm.

Celery.—Sow seeds in a hot-bed or in cold frame. As soon as the plants are about three inches high, transplant to a nicely prepared bed in the border, setting them four or five inches apart. When some eight inches high, and fine stocky plants, set them in the trenches. Earth up a little during the summer, keeping the leaf stalks close together, so the soil cannot get between them. Finish earthing up in autumn, and never hoe or earth up in moist weather, nor when plants are moistened with dew.

To preserve celery for winter, dig trenches a foot in width, and a foot higher than the tops of the plants. Stand the celery in there erect, just as they grew, roots and all, and not crowded. Cover the trench with boards, and then leaves or straw.

Turner's Incomparable Dwarf White, one of the very best varieties, growing stout, crisp and exceedingly fine nutty flavor.

Sandringham Dwarf White, a new variety, gaining much popularity in Europe, produced by the gardener to the Prince of Wales; solid, crisp, and of fine flavor.

Boston Market, of low growth, somewhat branching, white, crisp, and a favorite of the market gardeners in the vicinity of Boston.

Sealey's Leviathan, white, very large and solid, unsurpassed in flavor.

Laing's Mammoth Red, fine flavor, large; excellent keeper.

Pastures.

Sooner or later, says the *Western Stock Journal*, the American farmer will come to know the full value of the pasture, and the necessity of its preservation. The common practice of turning every animal upon the pasture during the first warm days in April is not only injurious to the animals but destructive to the grasses. The root growth is influenced by the top growth, and becomes a mass of spangles with no great power. This close cropping tends to make a thick, strong sod, but the top growth is more like lawn grass. Some grasses seem to thrive under this treatment. Blue grass is peculiarly adapted to close grazing, and should be used only for early and late pasture. Even upon this it is better not to turn the stock until there is some firmness in the soil; the yield of grass will also be much greater.

Early and late pasturing of clover is absolutely destructive. The heavy tread of the cattle breaks the crown of the clover in the early spring, and kills it; in the fall, close cropping leaves it too exposed. The large percentage of material obtained from the air through the leaf is an additional reason why there should always be maintained a good top growth. Test the experiment of the difference in clover production by turning on a two-inch top growth and a six-inch. More than double the number of animals can be pastured on the acre in the latter case. The true system of pasturage, then, is to have separate pastures of different grasses. Use the blue grass till June, or till the clover is about six inches high, then turn on the clover till the last of September, by which time the blue grass has attained a fine growth, and can be pastured all winter. Just the time to make these exchanges must be determined by the experience of the parties and the season, but the clover and blue grass seem to supplement each other. The blue grass needs rest just the time the clover is in its greatest vigor, and the reverse. The blue grass is hardy and an excellent late grower, but it does not thrive in dry weather. Here the clover has a province; its long tap-root can reach down into the soil a great distance to obtain moisture, and hence it will remain green when blue grass is parched and withered.

One of the most important considerations for successful stock growing is to have abundance of food in summer, and have the supply constant. Another important item is to have good fall and winter pasturage. Here we have the conditions of success. Blue grass in the spring, clover in the summer, and blue grass for late fall and winter feeding. Even in this climate, where there are trees to protect from the cold winds, it would not be necessary to feed stock animals more than six weeks in the winter, provided a good blue grass pasture was close at hand. Horses can keep with an average hay feed of not more than one month.

This method is no experiment, and needs only trial to be generally adopted. Try it.

To worship rightly is to love each other, each smile a hymn, each kindly deed a prayer.

The Conflict of Principles at Wheaton.

REV. JONATHAN BLANCHARD became President of Wheaton College in 1860 or '61. Previous to his coming the "Institute" had been under the management of Wesleyan Methodists. It was at that time considerably involved in debt, possessing a small stone building in bad repair, without adequate philosophical apparatus and without endowment.

President Blanchard had before been known as a man of great force of character and an earnest reformer. He was in hearty sympathy with the principles on which the College had been founded, among which were prominent anti-slavery and anti-masonic principles. The former were vindicated by the war, the latter are warmly cherished in the hearts of sincere, self-sacrificing men. These *names*, however, convey only a limited idea of the underlying *principles* which Wheaton College so persistently maintains.

Primitive Congregationalism bequeathed us two distinct principles, fundamental to its existence, viz.: *The independence of the local church*, and *excluding, as a part of divine worship, of all things not directly commanded in the Bible, and the practicing of all that are commanded.* By asserting these principles and insisting upon them we were secured against a government of priests and ecclesiastical courts, and delivered from the snare of papal and heathen rites and ceremonies. The Congregationalists of our day are proud of such an ancestry, and never cease to praise the principles which gave them birth. But while they are *in theory* correct, still it must be confessed that in practice they have widely departed from their theories. A few facts will illustrate some of the practical departures. (1) There have been prominent advocates of a ritual for public worship, and I attended a prominent western church for a considerable time which did adopt a partial ritual and sustained itself by arguments drawn from Catholic and Episcopal churches. (2) While it was the primitive custom to appeal directly to the Scriptures to settle disputed points, it has now become an almost universal custom to appeal to so-called "Congregational authorities," following a custom which the "fathers" so justly condemned. (3) Among the leading men of the denomination there have been found many warm advocates of "popular amusements," until the ministers scarcely dare even reprove *excesses*, lest they be the victims of popular contempt. (4) Christmas, a holiday of Roman Catholic appointment, which many New England children of fifty years ago never heard of, is now as religiously observed by a large per cent. of Congregational churches as by the Catholic and Episcopal churches. One has only to read the latest denominational publications to see that its observance is widespread. (5) Recently two of the most prominent college presidents in the country helped ordain a man who was doubtful about the future punishment of the wicked. Investigation has shown that the teaching of this doctrine has largely ceased in the denomination, while some, emboldened by the discovery of this fact, have recently taken occasion to repudiate the doctrine. (6) The denomination by its associations, local and state, by many of its leading ministers and by its publications has avowed itself opposed to oath-bound secret societies; but nothing can be more evident than that its practice utterly belies its professions. The churches, with few notable exceptions, are silent upon the subject, and, by receiving and fellowshiping known Masons, give a *quasi* indorsement of the order. If the policy adopted by the church were adhered to by all, the next thirty years would write a more humiliating history on this subject than have the past thirty years.

These facts indicate some of the leading *tendencies* of the denomination. They do not represent it as utterly fallen, but as presenting real causes of alarm. Prof. Webster acts on the principle in his church which President Lincoln acted on in his country when he declared that the country must be saved with slavery if possible, while Christian humanity was crying for the deliverance of the oppressed, cost what it would. While he declares himself opposed to these tendencies of the church, he offers no practical resistance. He is a type of his class.

President Jonathan Blanchard is a representative of an entirely different element. As Moses was the child of the prayers of groaning Israel, and at the same time the author of their deliverance, so President Blanchard is the child of a growing element of Protestants of all churches, while at the same time he is their leader.

There are many who look with alarm upon such facts as those mentioned concerning Congregational churches, and these are joined by an increasingly large army from other denominations, who unitedly protest against the popular evils of the day. Some facts will help to an understanding of their principles and the strength of their convictions. (1) They are alarmed at the decline from primitive Christianity as represented by the Puritans, and at the manifest fact that the strength and vigor of the principles which gave birth to our Christian nation are giving way before the rising power of the principles which once quailed before Puritanism. The evidence of this fact is found in the stubbornness with which Sabbath observance and like religious duties are being resisted. (2) They are fully aroused by the determined attitude of Infidelity and Catholicism striking hands to declare this a Godless nation and expel distinctively Christian instruction from the schools. Hence they advocate a public recognition of the fact that we are a Christian and not a heathen nation. (3) They are opposed to all practices which are likely to prevent piety, to substitute human authorities for divine in the church, and to bring a return of heathen or Catholic festival days. (4) They are convinced that the leading secret societies of the day are idolatrous in their worship, promotive of infidelity and destructive to democracy. They believe in openly opposing these institutions and using all just means to prevent the evils they entail.

A comparison of these convictions with those before described will show how widely they differ. The one is crying "peace, peace," while the dark clouds of impending disaster gather; the other declares there is no permanent peace save in a return to the Prince of Peace. Prof. Webster is a type of the former class, Pres. Blanchard of the latter.—*College Record.*

[From the Christian Statesman.]

Dancing.

There has been observable, in certain circles, of late years, a tendency to relax the testimony which all zealous moralists, and all branches of the church of Christ, have borne for centuries against the commingling of the sexes in the more popular and fashionable forms of the dance. We earnestly invite any of our readers who have a natural and doubtless innocent fondness for the "round dances," to ponder the testimonies which we are about to lay before them. For once we shall speak more plainly than is our wont; and if aught we say shall cause a blush on the cheek of modesty, our zeal for the purity of our homes and of society will win pardon from the most sensitive reader.

To a thoughtful mind the fact that wise and earnest men and women of every branch of the church, and every station in society, protest against the dancing customs of society as dangerous to religion and good morals, and that their protest has been embodied again and again in the most emphatic deliverances of the courts and higher authorities of every evangelical church in Christendom, is of itself sufficient to create a strong presumption against them. These men and women are neither bigots nor fools. Many of them speak from a thorough experimental acquaintance with this world's pleasures before they espoused wholly the service of Christ. They are not found hostile to other forms of amusement or incapable of enjoying them, yet with one consent they condemn dancing, in the forms which prevail at the present day. Shall our young men and maidens, just budding into maturity, through their very innocence unconscious of the dangers of which we speak, lightly dismiss the warning voice of ages of experience and observation, with the remark, "I see no harm in it."

The moral sense which sees danger in promiscuous round dancing, has often been restrained from utterance by sentiments of delicacy, and by fear of the ever-ready jibe: "You speak for yourself. We are conscious of nothing in dancing which answers to your words." This restraint seems, for once, to have been broken, and from many quarters we hear a reiterated testimony which will open the eyes of many an innocent youth to the real peril of this fascinating amusement.

We quoted a few weeks ago a letter from the wife of General Sherman, in which she declared that her soul revolted against round dances, that very soon women of self-respect will blush at them, and that public opinion will drive them out of society, and adding: "The advocates of these dances have had their own way long enough, sneering upon and ridiculing those who quietly decline to participate, openly and constantly insinuating that they are evil-minded, impudently quoting, as their only weapon, the maxim, '*Honi soit qui mal y pense*,'—and then throwing themselves into the arms of men, to prove their own purity of mind." The same lady has since written another letter in which she says she has noticed "the wail of the wounded and the guilty" since her first denunciation of the amusement, and adds: "It is not to be expected that young girls, who are unconscious of evil in the beginning, should reflect long enough to summon up moral courage to resist the allurements of the dance, unless with the encouragement and support of their parents. To the honor of pure maidenhood be it said, however, that there are young girls who decline from instinctive delicacy, even when their parents would have them join the throng who dance down the broad road of worldly pleasure."

We quote again in this connection the words of Bishop Coxe in his last address to the clergy and laity of his diocese: "The gross, debasing waltz would not be tolerated for another year if Christian mothers in our communion would only set their faces against it, and remove their daughters from its contaminations, and their sons from that contempt of womanhood and womanly modesty, which it begets. Alas! that women professing to follow Christ and godliness should not rally for the honor of their sex, and drive these shameless dances from society."

The paper read by the Rev. Dr. Addison at the recent Church Congress on "Christianity and Popular Amusements," contains the following, as reported in the *Church Journal:*

"I have spoken of the deposit in the soul of divine life through Christ. I have to speak of what I may call another sacred deposit. It is not mental, nor spiritual, nor purely corporeal. It is perhaps the holiest thing that has survived the fall. It colors our earthly existence. It is full of all tenderness and sweetness. The heart, the imagination, all the powers of our being are in its service. It is the inspirer and enchanter of human life. It transfigures the hard world. It is the magical mistress of energy, poetry, and heroism. Shall I call it love—the sacred affection that glorifies the relationship of man and wife? It is a great mystery; so the Holy Ghost designates it. God created and blessed it in Eden. He has thrown around it the shield of law. Christ forbids violence to it even by a glance. All Scripture says, 'Keep it sacred; let not even the breath of an impure thought touch it.' It is veiled in the inmost recess of our being. It is a sort of holy of holies. At the entrance God's voice, all the enginery of providential punishment, all the wrath of coming judgments, are arrayed, forbidding the intrusion of impurity as the very 'abomination of desolation.' I bring this charge against dancing—that it is the desecrator of this holy mystery. This is a serious charge; and if it be true, fatal to its innocence, constituting it a sin, a monstrous sin. Let me define the dancing of the day. A woman, improperly dressed, pressed against the person of her partner, whirling around a room. This is only a definition of the visibility, the outward aspect. It will suffice for my present purpose. It is no reply to this to say it is descriptive only of an excess. The excess is now the fashion, and fashion is imperious, inexorable and irresistible. The square dance cannot be kept square. Preach and moralize as we may, it will be rounded off by the waltz. Put the old, modest style on the floor of the ball-room to-day, and just as surely as the loosened rock of the precipice will fall into the chasm below, will it fall into the arms and be pressed against the bosom of the 'German?'"

The following is the experience of a lady whose name is withheld, but who has distinguished herself in literature, and made a world-wide reputation:

"In those times I cared little for polka or varsovienne, and still less for the old-fashioned 'Money Musk,' or 'Virginia Reel,' and wondered what people could find to admire in these slow dances. But in the soft floating of the waltz I found a strange pleasure, rather difficult intelligibly to describe. The mere anticipation fluttered my pulse, and when my partner approached to claim my promised hand for the dance, I felt my cheeks glow a little sometimes, and I could not look him in the eye with the same frank gayety as heretofore.

"But the climax of my confusion was reached when, folded in his warm embrace, and giddy with the whirl, a strange sweet thrill would shake me from head to foot, leaving me weak and almost powerless, and really obliged to depend for support on the arm that encircled me. If my partner failed from ignorance, lack of skill or innocence, to arouse these, to me, most pleasurable sensations, I did not dance with him the second time.

"I am speaking openly and frankly, and when I say that I did not understand what I felt, or what were the real and greatest pleasures I derived from this so-called dancing, I expect to be believed. But if my cheeks grew red with uncomprehended pleasure then, they grow pale to-day with shame when I think of it all. It was the physical emotions engendered by the magnetic contact of strong men that I was enamoured of—not of the dance, not even of the men themselves.

"Thus I became abnormally developed in my lowest nature. I grew bolder, and from being able to return shy glances at first, was soon able to meet more daring ones, until the waltz became to me, and whomsoever danced with me, one lingering, sweet and purely sensual pleasure, where heart beat against heart, hand was held in hand, and eyes looked burning words which lips dared not speak.

"All this while no one said to me, 'You do wrong;' so I dreamed of sweet words whispered

during the dance, and often felt while alone a thrill of joy indescribable, yet overpowering when my mind would turn from my study to remember a piece of temerity of unusual grandeur on the part of one or another of my cavaliers.

"Married now, with home and children around me, I can at least thank God for the experience which will assuredly be the means of preventing my little daughters from indulging in any such dangerous pleasure. But, if a young girl, pure and innocent in the beginning, can be brought to feel what I have confessed to have felt, what must be the experience of a married woman? She knows what every glance of the eye, every bend of the head, every close clasp means, and knowing that reciprocates it, and is led by swifter steps and a surer path down the dangerous dishonorable road."

We learn from the *Religious Telescope* that the Police Commissioners of Cincinnati have under consideration the suppression of the ballet dancing at the variety theaters. Mr. Carson, a member of that Board, recently received a letter from some one asking the police to suppress the ballet-dancers. Mr. Carson said "he was in favor of suppressing these shows, but he had carefully weighed the matter, and he was not quite so sure now whether the reform should not be begun higher up—whether before this dancing in the variety theaters was forbidden it were not better first to suppress round dances and low-necked dresses in society parlors. He agreed with Mrs. Sherman in saying that the round dance was the most demoraliz ng kind of entertainment, and he wanted people to understand that, before they undertook to dictate to the Police Commissioners respecting ballet-dancing, they ought first to do away with round dancing and low-necked dresses in their own parlors—they ought first to learn the wrong of copying Paris fashions, Cora Pearl dresses, and men-mi'liners. If they try to mimic Paris society, what can they expect but that the theaters will copy Parisian models? Yet people allow the embraces of the waltz, and low-necked dresses and then want the ballet-girls arrested."

George William Curtis, editor of *Harper's Weekly*, has this to say of round dances: "We saw at a private ball a few young men looking upon the dance very soberly; and upon inquiry learned that they were engaged to certain ladies of the *corps de ballet*. Nor did we wonder that the spectacle of a young woman whirling in a *decollete* state, and in the embrace of a warm young man, around a heated room, induced a little sobriety on the lover's face, if not sadness in his heart."

The Rev. A. B. Leonard, pastor of Grace Methodist Episcopal church, of Dayton, Ohio, recently read a paper before the Ministerial Association of that city, which was afterwards published at the request and with the endorsement of fifty other pastor, who desired in this way publicly to express their judgment, and utter their testimony. He said:

"The motions and movements of the waltz cannot be described without giving offense to true modesty, while the positions of the bodies of the dancers cannot but brush virtue's glow from the cheek of purity.

"To a young man who was passionately fond of dancing I once put the question: Did you ever swing a young lady in the dance for one half hour without arousing a passion in your nature that you would have been ashamed to have made known? Instead of answering he blushed and turned his book, thus admitting the fact which the question implied. Many a pure girl has been taken in the arms of a lecherous villain and swung in the dance until all her physical and moral energies have been relaxed, after which, in a secluded place, she has surrendered her person, virtue and happiness to her destroyer.

"But the evils of the modern dance do not stop with the ruin of unmarried women. They go further, and separate, in not a few instances, husbands and wives, and turn Eden homes into perditions of wretchedness and sorrow. A writer has recently said: 'The dancing hall is the nursery of the divorce court, the training-ship of prostitution, the graduating school of infamy.' It is a fact which cannot be successfully denied that in what is known as fashionable society, the dance occasions a large per centage of the divorce cases that occur—perhaps larger than any other one social influence."

On the day after the publication of this paper the same journal contained three replies severely criticising the reverend gentleman and politely telling him and the other clergymen that the dance, with all that belongs to it, is none of their business. No effort was made to set aside the statements made by the paper, nor was there even a denial of the charges made upon this crime against modesty and virtue.

We have said enough—more than we had ever thought to say in these columns. Our only defence is that when young people and their parents will not admit, and pretend not to understand, the almost unanimous voice of the church warning them that dancing is detrimental to the interests of religion and inimical to personal piety it becomes the duty of the guardians of public morals to speak in plainer terms.

In all this we have been dealing with the dance as it is. It is not denied that there are forms of dancing which are unobjectionable. But he has made little progress in the school of Christ who has not learned that it is often our duty to deny ourselves in what is innocent, that others may not, through abuse of our example, be led into sin. 'All things," said Paul, "are lawful unto me, but all things edify not." "I will eat no meat while the world standeth lest I make my brother to offend."

OBITUARY.

MRS. REBECCA NEEDLES.

It is our duty to announce the death of Mrs. Rebecca Needles, wife of Geo. W. Needles, Esq., editor of the *Freeman*. The sad event occurred at 12 o'clock on Sunday last, at the residence of her husband, seven miles northeast of the city. Although not unexpected, the announcement of it will be read with none the less profound sorrow by a very large circle of acquaintances.

Mrs. Needles had for some time been in feeble health, and confined to her bed for the past three or four weeks. Her disease was dropsy, and in a form most difficult to alleviate or control. For some days and nights anxious friends had gather around her couch, dreading the approach of the grim monster, and eager to minister to each want. At times there were faint flashes of hope, but it was only the flickering of the lamp before it went out forever. Slowly but surely the patient sufferer continued to drop down to the valley and shadow of death. On Sunday morning she was still conscious. Turning to her daughter, who sat by the bedside, she asked; "Don't you hear that music?" and on receiving a negative reply, continued, "I do." Shortly after she became unconscious. Steadily the breath grew shorter and the pulse feebler, until finally, softly and peacefully as the golden fading of an autumn twilight the gentle spirit was wafted out into the dews of eternity, into the far-off sea.

Mrs. Needles was born in Pennsylvania, and moved to Knox county, Ohio, in 1818. She was married at the age of seventeen, and had been married thirty-three years. She came to this county in 1846, and has ever since resided on the farm where she died. Very early in life she united with the M. E. church, of which she remained a member up to the time of her death. The precepts of her religion were the guiding star of her life. She was forty-nine years of age, and leaves surviving a husband and eight children; four of the latter are married.

Mrs. Needles was in the fullest sense of the words a Christian wife and mother. Her heart was large enough not only for her own home circle and the loved ones there, but to beat sympathetically for all who were afflicted and distressed. True as a friend, kind-hearted as a neighbor, she has passed down to the grave leaving a Christian example worthy of imitation, and a memory that will be fondly cherished by those who are called upon to mourn.

The funeral of Mrs. Needles took place on Tuesday, at the Needles' brick church, and was attended by a large concourse of friends and neighbors, who had assembled to pay the last sad tribute of respect to one they had learned to love and honor in life. A very impressive funeral discourse was preached on the occasion by Rev. John Wayman, of the Presbyterian church.

HILLSDALE, Mich., March 11, 1878.

REV. JEREMIAH BALDWIN, whose marriage notice appeared in the *Cynosure* of last week, died at Argentine, Mich., on Friday the 8th inst. His body will arrive here to-night, and his funeral will take place at the Free Baptist church of which he was a member and one of the deacons, to-morrow afternoon at 2 o'clock. He was 79 years of age—would have been 80 in June.

A READER OF THE CYNOSURE.

Religious Intelligence.

FREE BAPTIST NEWS.—Eld. J. Malvern goes from Newmarket, N. H., to Haverhill, Mass. He is a young man of some natural ability and we regret that he has identified himself, with the Masonic lodge.

Rev. C. A. Bickford has resigned his pastorate at Providence, R. I.

Masons take great pains to exaggerate the number of ministers who are Masons. This is especially the case with regard to Free Baptists. Careful inquiry in the N. H. yearly meeting shows that of the 139 ordained ministers only about 11 Freemasons are pastors of churches. Among these eleven it is quite probable that some are demitted. Only about three or four of the number have disgraced themselves by advocating Masonry in a Christian assembly. The time is fast approaching we trust, when no Free Baptist church will tolerate a hoodwinked, forsworn Freemason as its pastor. Public opinion is a powerful eye-opener to those whose consciences pay tribute to their pocket.

The *Morning Star* is never tired of singing the praises of Pres. Finney and David Marks, but dares not publish the testimony of those holy men against secret societies. Ought the *Star* to be controlled by that very class of men who reviled and mobbed David Marks, and threatened the life of Pres. Finney?

Rev. George F. Pentecost, the co-laborer of Moody, recently "thanked God he was brought out of the Masonic lodge, and asked the forgiveness of heaven for ever joining such an organization."

Eld. Wm. Smith Babcock, once a Mason, on his dying bed warned Eld. Enoch Place to have nothing to do with Freemasonry.

UNITED PRESBYTERIAN.—The United Presbyterian Board of Foreign Missions is taking steps to transfer its mission from Canton, China, to the Chinese on the Pacific coast. The missionary, the Rev. J. C. Nevin, has disposed of the property, and already arrived in California, with his family. It is expected that the mission will be opened at Los Angeles, which has a large Chinese population. The Presbyterian Board, which has occupied this place as a station, will surrender it to Mr. Nevin and send its missionary to China.—Ex-President Wallace writes to the *United Presbyterian* deprecating the idea that refractory students should be turned over to the police, but that the faculty should have such paternal care as to prevent the necessity of calling in the aid of civil law.

CONGREGATIONAL.—Rev. R. T. Cross' church at Colorado Springs, Colorado, received fourteen members March 3d, eight on profession. This church has received eighty-five members in sixteen months; and the resident membership has quadrupled.—Rev. L. T. Chamberlain, late of Chicago, is pastor of Broadway church, Norwich, Connecticut, in which a revival has been in progress and continues to work in a quiet but wonderful way. It has reached many who had wandered from their covenant and the church. Mr. Chamberlain experienced a great blessing during Mr. Moody's meetings there last winter.

GENERAL.—The Supreme Court of Massachusetts has decided, in the case of a church subscription, that a mere promise to pay without considertion does not give sufficient ground for action to compel the subscriber to pay.—A Bohemian student of the Free Church College, Edinburgh, discovered among some ancient armor in a sales-room, a sword, on the blade of which were inscribed the names of twenty-four Bohemian Christians who had been slain with it.—The revival meetings at Hartford, now under Mr. Pentecost's care, are not abating in interest. Sunday, the 10th, 200 persons were received into membership in the various churches of the city. Moody and Sankey go to Boston March 10th for two weeks, and then return to New Haven. They are said to be breaking down the indifference which they met at Springfield, and are exciting a good deal of interest. The inquiry rooms are crowded. Rev. W. L. Gage writes of the revival in Hartford. "The great work is in full tide; hundreds are coming into our churches; new activities are springing up into life; new currents are beginning to flow. It reaches all classes of society, and it would be hard to tell whether the ministers, or the most gospel-hardened listeners, have been the most blessed."

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for the purpose of supplying them. All donations to this fund are acknowledged each week in the CHRISTIAN CYNOSURE. The distribution of these Tracts has already saved hundreds of young men from the Lodge.

During the year 1877 Free Tracts amounting to 415,000 pages were sent out from the office of the CHRISTIAN CYNOSURE. The present demand is fully 100,000 pages per month, but funds are lacking to meet it.

Many of the most earnest laborers in this cause of God are poor men and women who, though glad to distribute thousands of these leaflets, cannot spare the money to pay for them.

It is especially desirable that there should be a full supply of Tracts for distribution at all Anti-masonic Conventions and Lectures, and just as far as contributions to this fund will supply this need, all such calls are responded to promptly.

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TRACT NO. 1.

HISTORY OF MASONRY.

BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

This is now published in three tracts of four pages each.
TRACT No. 1, PART FIRST—Shows the origin of Speculative Freemasonry, and is entitled "HISTORY OF MASONRY."
TRACT No. 1, PART SECOND—Is entitled "DESPOTIC CHARACTER OF FREEMASONRY."
TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 2.

MASONIC MURDER.

By REV. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken seventeen degrees. A 2-page tract.

TRACT NO. 3.

SECRETS OF MASONRY.

BY ELI TAPLEY.

This is an Illustrated tract, showing the signs, grips and passwords of the first three degrees. A 4-page tract.

TRACT NO. 4.

GRAND! GREAT GRAND.

BY PHILO CARPENTER.

This tract calls the attention of the public to the despotic and ridiculous titles of Freemasonry, *a long list of which are given.*
A 4-page tract.

TRACT NO. 5.

EXTRACTS FROM MASONIC OATHS AND PENALTIES,

As Sworn to by the Grand Lodge of Rhode Island.

This tract is a re-print of a tract published in 1834, and is a very weighty document. A 4-page tract.

TRACT NO. 6.

HON. JOHN QUINCY ADAMS' LETTTER,

Giving his and his Father's Opinion of Freemasonry (1831).

—AND—

HON. JAMES MADISON'S LETTER,

Giving his opinion of Freemasonry (1833.) Both of these letters in one 4-page tract.

TRACT NO. 7.

SATAN'S CABLE TOW.

This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous and un-Christian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.
A 4-page tract.

TRACT NO. 8.

This is a double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below entitled "**Freemasonry is only 152 years old,**" and gives the time and place of its birth. The second side is entitled, "**Murder and Treason not Excepted,**" and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian.
A 4-page tract.

TRACT NO. 9.

FREEMASONRY IN THE CHURCH.

AN ILLUSTRATED TRACT.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory, S. P. R. S.*," 32d degree—a Chicago Lodge and was ordered by a deacon of a Christian Church and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

TRACT NO. 10.

CHARACTER AND SYMBOLS OF FREEMASONRY.

By its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or White Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. The first page shows a candidate prepared for initiation in the Third Degree. A 4-page tract.

TRACT NO. 11.

ADDRESS OF NIAGARA COUNTY ASSOCIATION, NEW YORK.

TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders.
A 4-page Tract.

TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY
AND
HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PRES'T. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Rev. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4-page tract.

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Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH, HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
A 2-page tract.

TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23.

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract,

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.
The American Party.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years. Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.
FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.
Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.
FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND BONAYNE

To the correctness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.
D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all counection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
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TRACT NO. 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 15-page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Publishers' Department.

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So writes a man who is trying to to extend the circulation of the *Cynosure*. *Cynosure* clubs do not hurt us, but they do effective service in the struggle against secret societies. Freemasonry dreads them with good reason. Send on the *clubs*, CLUBS, CLUBS.

Rev. H. H. Hinman has sent eleven subscriptions for one year each recently. He is laboring in Kansas.

Wm. McGimms, Martinsburg, Washington Co., Ind., sends ten subscriptions for a year each.

Jason C. Bartholomew, Ely, Linn Co., Iowa, sends eight subscriptions for one year each and writes: "Bro. Curtis and your humble servant secured said names and we will still try for more."

J. W. Field, Delevan, Wis., adds four subscriptions for one year each to his previous list. He writes: "We like your paper and hope to get some more names. I Love to scatter the leaves of light and truth."

M. A. Van Horn, Northfield, Ohio, also sends four more subscriptions for one year each. He writes: "The good work is gradually progressing here. Slow but sure."

L. B. Lathrop, Hollister, Cal., adds two for one year and one for six months to his twenty-seven. The subscribers are of the responsible classes of men; ministers, lawyers, teachers, merchants, etc. His mark is set for a club of fifty.

Stephen Jackson, Lamville, Marshall Co., Iowa, sends his renewal and two new names. One for a year, and one for six months. He has no time to canvass, but wishes still to help on the cause.

L. Powers, Ashley, Ohio, adds two more names. The parties work for him to pay for the *Cynosure*, and he sends the money to us.

Rev. J. Baldwin, Hillsdale, Mich., who sent a club of ten for the *Cynosure* a year ago last February, died March 9th. "The night cometh."

Laura L. Thompson, DeRuyter, N. Y., and others, are working for new subscriptions.

Let us each as we have opportunity, "Work while the day lasts."

If your time for the *Cynosure* has expired, the the address lable will show; please renew promptly.

SUBSCRIPTIONS RECEIVED DURING week ending March 16, 1878, from G Anderson, J Adams, C E Brookhart, J C Bartholomew, E Booth, A N Boardman, G A Brown, D T Couch, C D Cappock, H D Chapman, C Denham, T Estle, G L Emerson, J W Field, J Gleason, S Grover, W F Hendrickson, W H Holcomb, J S Hickman, H H Hinman (2), I M Harrington, A J Harrington, N B Helm, J Jackson, L B Lathrop, U D Lathrop, A N Lewis, L A Livingood, J R Meshon, W McGinnis, G D Mackintosh, R A Martin, J Martin, S R McClurkin, J McLane, S L Morse, A Norcross, A Osgood, L Powers, T C Radabaugh, J P Stoddard, Z Smith, C Shank, A Sawyer, J Stubbs, D Shuck, R J Thompson, L L Thompson, B Ulsh, M A VanHorn, N Wear, F S Wood, J W Witherspoon, D Waterhouse, J W Wood, E A Walker, O Wilbur.

Books and Tracts sent during the Week ending Mar. 16, 1878:

By Express.

C Sanders, Mrs N B Evans J W White.

By Mail.

A M Paull, G Kerr, C W Kohr, D Leggett, G W Goodhart, W R Willson, Rev A J Davis, L B Lathrop, W F Parker, L Loder, Rev R J Thompson, J Miller, Mrs B Stevens, W H Holcomb, S Yates, L C Walker, J W Price, T Booth, J W Tyler J Brainard, M Gifford, C C Fare, L Mellering, E A Ferguson, H Cheyeny, V Palmer, J Macauley, G H Frizzell, Rev H Sawyer, J Milner, E G Muchmore, J M Frink, T Axtell, W M Pyott, W Bamford, J B Moulton, W A Veach, N Lampshire, M J Mumma, D Stamm, J M Davis, J H Rouser, F W Bensole, G Craig, C A Crane, G M Clarke, G J Graham, L L Thompson, Mrs C Kennebrook, G W Allen, A N Lewis, G Weisz, J W Shephard, T Claus, W S Cozzens, M P Worthington, A E Swayze, A M Cope, S Grover, L A Livingood, Rev S B McClurkin, H D Chapman, L J Rote, Rev W Johnston, J C Golding, A N Boardman, F S White, J Arnold, F Rapler, J N Gilmer, F M Clark, E N Ordway, H Miller, J Philpot, J Adams, H G Adams, N C Love, H N Smith, Rev E A Walker, W C Kinyon, U P Bible House.

Donations to the Tract Fund.

G W Allen, $1; C G Miller, 50c; J W Baird, 50c; G D Macintosh, 80c.

ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

MARKET REPORTS.

CHICAGO, Mar. 18, 1878.

GRAIN— Wheat— No. 2	1 07½	1 08½
" No. 3		1 02
" Selected		83
" Minnesota	1 09	1 18
Corn—No. 2		42¾
Rejected		38½
Oats—No. 2		24¾
Rejected		20
Rye—No. 2		55
Bran per ton		13 00
Flour—Winter	5 00	6 75
Spring	2 50	5 75
Hay—Timothy	7 50	9 50
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7¼
Lard per cwt		7 25
Mess pork, per brl		9 50
Butter medium to best	14	22
Cheese	7	14½
Beans	1 00	1 75
Apples per brl	2 50	5 00
Dressed Hogs	4 10	4 25
Poultry—Chickens per doz	1 75	2 50
Turkeys per lb	6	9
Eggs		10
Seeds—Timothy	1 15	1 33
Clover	4 50	4 90
Flax		1 30
Potatoes per bu	25	45
Broomcorn	3½	6½
Hides green to dry flint	5½	15
Lumber—Clear	29 00	34 00
Common	11 00	18 00
Shingles	1 50	2 90
WOOL—Washed	35	43
Unwashed	22	27
LIVE STOCK Cattle Choice	4 80	4 95
Good	4 00	4 25
Medium	3 75	3 90
Common	2 50	3 50
Hogs	3 20	4 00
Sheep	3 50	5 00

New York Market.

Flour	$3 00	8 25
Wheat—Spring	1 03	1 33
Winter	1 33	1 43
Corn	47	59
Oats	34	43
Rye	71	72
Lard		7⅛
Mess pork		10 60
Butter	9	23
Cheese	7	12¼
Eggs	10	11½
Wool	18	55

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Unless we receive orders to stop the paper sooner, we continue the *Cynosure* a full month after the time expires. Those wishing their paper discontinued are requested to notify us AT THE TIME THEIR SUBSCRIPTIONS EXPIRE.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 18 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 28, 1878.

VOL. X., No. 26.—WHOLE NO. 418. WEEKLY (post paid) $2.20 A YEAR.

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Notices

NORTHEASTERN PENNSYLVANIA.

There will be a meeting of the Anti-secret Association of Northeast Pennsylvania, at Thompson Center, Susq county, on the 9th and 10th of April next. The first meeting will be at 7:30 o'clock in the evening, and will continue through Wednesday, including the evening. Elders A. L. Post, J. W. Raynor and other able and good men are pledged to be present and help on the good work. Thompson Center is on the Jefferson branch of the New York and Erie railroad, and easy to reach from the surroundings. Come, brethren, from the four winds and help us in this greatly needed reform work. Come brethren Seamans, Cobb, Reynolds, Parkers, Bertell, Powers, etc. We long to see your cheerful faces beaming with the light of this glorious reform. We would call the roll and sound it to every ear if we could with enough stress to bring you.

Rally to this meeting, brethren, at Thompson, on the 9th and 10th of April next.

Yours for the "truth as it is in Jesus."

NATHAN CALLENDER

PAST MASTER RONAYNE has been invited to work the three degrees at the New York State Convention at Albion. He has therefore made an addition to his list of appointments which are as follows:

Perry, N. Y., April 1st., 2nd and 3rd.

Topics of the Time.

The exodus of the colored people of the South has begun. A ship, the Azar, has been purchased with the pittance of these poor and last Thursday Bishop Brown, of the African Methodist Episcopal church, consecrated the vessel at Charleston, South Carolina, in the presence of five thousand colored people. In the addresses made on the occasion no allusion was made to the grievances for which these people leave the country, but all breathed a Christian spirit. Other colonization schemes are afoot among the colored people, but most of them seek a fortune in the West, while the Liberian colonists are regarded as unwise and improvident.

European dispatches after another week bring word of but slight change in the dangerously threatening condition. The meeting of the congress at Berlin is uncertain because of the English demand that the whole treaty shall be submitted without qualification, and her further refusal to be bound by the decision of the congress. So long as this position is maintained nothing can be done, unless Russia yields, which none of the other nations interested seem anxious she should do. England is alone in the unjust and bold demand. The people in both nations are growing daily more hostile and either would enter upon war with savage alacrity. The Russians it is said are dissatisfied with the mildness of the treaty, but there may be a secret treaty back of all that, which in the estimation of the Czar, covers the whole case. Such a secret treaty was made in Paris in 1856 between England, France and Austria. After several months Russia discovered that secret treaty and has given twenty years to the work of tearing it up, which she has effectnally done. England must not complain if the arts of war and diplomacy are used against her, since she has been foremost for centuries in their practice.

Beside the British hostility to Russia there are other complications which in the event of war between those powers may be of vast importance. An exchange hints at them in the following: "Hungary opposes the annexation of Bosnia and Herzegovina to the Austrian Empire for the same reason that the old pro-slavery party opposed the admission of a free State. The Hungarian section of the empire does not wish the Sclav population increased, whereas Austria proper favors the annexation of a territory that would increase the power of the Sclavs as compared with that of the Magyars or Hungarians. Count Andrassy is a Hungarian, and hence his recent assurances that the government will take no steps looking ao permanent occupation of the Turkish provinces."

At the opening the Centennial Exhibition and of its bankrupt successor, Philadelphia was the center of the Sabbath discussion, on the one side with earnestness and noble integrity, on the other with possibly a mistaken philanthropy but certainly with avarice and political ambition. Safe counsels prevailed. The old State law, handed down from the brotherly and peaceful days of Penn, was found inadequate however to repress modern greed and strategy. A bill was introduced in the State Legislature to remedy the evil and secure to the people that which nature and religion demand and only vice and avarice deny—the peaceful enjoyment of the Sabbath day. After long debate the bill was on the point of success; when, by a strategic movement, such as men only are capable of executing whose consciences are stultified by Sabbath breaking, the bill was lost by a single vote. The *Christian Statesman* says of the result: "The fact is made apparent that a large number of the members, of the House at least, are indifferent or cordially opposed to the maintenance of the Sabbath as a day of rest and worship for all our citizens. The sacred function of legislation has been entrusted to many who are ignorant of the moral truths involved in the science of laws, and insensible to the arguments which ought to determine their action. No one who has looked in upon the halls of legislation and studied however briefly the marks of dissipation with which too many faces are deeply inscribed, needs further proof of the truth of these remarks. With such minds every good cause is powerless. Argument is wasted, and the influence of good men counts for nothing. The judgment of the Commonwealth on moral and religious questions is nullified by the men whom she has chosen as executors of her will.

The root of the evil lies in the divorce which has been effected in so many minds between religion and politics. If civic rulers were regarded as the ministers of God and his revealed will as the supreme standard of their official acts, the selection of immoral or godless men for such positions would be self-evidently absurd. The secular theory of government invites irreligion into public trusts, and discountenances the very thought of moral and religious qualifications as irrelevant and unjust."

Deserve friends and you will have them. The world is teeming with kind-hearted people, and you have only to carry a kind, sympathetic heart in your own bosom to call out goodness and friendship from others.

THE ANTAGONISM BETWEEN FREEMASONRY AND THE ROMAN CHURCH.

It is well enough for the American church to understand the historical bearings of this question. And in order to illustrate it, we can do nothing better than to bring forth upon the stage, from amidst the events of the past two distinguished champions of the respective parties, and show the grounds on either side which they occupied.

The two champions are Voltaire the infidel, the *philosopher* so-called, and the Freemason (probably one of the originators of the lodge) on one side, and the Romish Bishop of Annecy, representing Jesuitry, the Inquisition and monarchism, on the other.

By the year 1768, or about fifty years after modern Freemasonry was invented, Voltaire completed the erection of a Romish church at Ferney, near Geneva, Switzerland; had called on the Pope for a sacred relic from Rome to sanctify its dedication; had received the hair shirt of St. Francis for that purpose, and had as *Seigneur* of the parish, helped to administer the Sacrament, and had partaken of it himself; although it was well known throughout Europe that he was a mocker of the Lord Jesus, and utterly detested the Romish hierarchy and all their pretensions.

Under these circumstances, the Bishop of the diocese in which Voltaire lived and exercised the office of *Seigneur*, Bishop Annecy, wrote the distinguished infidel several admonitory letters, in which was pointed out, in very just and dignified terms, the great impropriety of making use of the Sacrament for politic or insincere purposes. These letters are void of all passion, warmth or rancor; are models for beauty of style and justness of sentiment, and seem to be imbued with a real Christian concern for the spiritual welfare of him to whom they were written. Among other things the Bishop says to him, referring to his well known infidelity and contempt of religion: "A communion made according to the true principles of Christian morality requires, in the first place, on your part, some evident marks of separation, sufficient to efface the impressions against you; and not until that is done, would any minister be justified in absolving you, or permitting you to present yourself at the holy table."

Voltaire in his answers to these letters of Bishop Annecy had pleaded, like a true Freemason, the "good works" that he was doing, viz. relieving his vassals from poverty, encouraging marriages among them, contributing as much as possible to their temporal happiness, giving them edifying instruction, building a church for them, etc., and adds that the Bishop ought to know that "the *Seigneur of a parish* in France is obliged, in administering the holy bread, to inform his vassals of a theft or burglary that may have been recently committed, and take measures against it immediately; and to give notice of any conflagrations that might happen in the village, and cause water to be brought. These are matters of police that pertain to his position."

Our readers will understand from these remarks, the relative positions occupied by the infidel and Freemason on the one side, and the Romish priest on the other. We are sorry that we cannot give the whole of the five letters that passed between them, two from Voltaire and three from the Bishop; but they would be too long for the purposes of this article, and perhaps unnecessary.

Our object is, to give the American reader a clear idea of the nature of the contest existing between Freemasonry and Romanism. It is a contest that originated in the old world, in western Europe; and it is one with which Americans have rightly no more to do than they have with the quarrels between the followers of Ali and Omer.

Let us examine into the opposing forces engaged in this contest. On one side we have Voltaire, at the head of a long train of conceited philosophers, blasphemous infidels, impious scoffers and truckling underhanded Freemasons; and on the other side we have a Romish bishop followed by a train of villainous inquisitors, lazy, mischief-making monks, Jesuitical assassins, and clerical impostors.

Now what have American citizens to do with such parties and such contests as these? What should we care, we Protestants, free, independent men, readers, thinkers, self-governors, who get our religion undefiled from the Bible — what should we care about these old-time, old-world quarrels between men who in their fierce hate of each other make use of the Word of God deceitfully? What have we to do with such men and their quarrels but to get rid of both?

The American community that allows either the confessional or the lodge, these old European machines, to be set up within its limits is as foolish as it would be to allow the guillotine to be set up there, and make a religion of it. We know where Voltaire's Masonic "philosophy" ended; it ended in the apotheosis of a harlot, and in her triumphant procession, naked and mounted on an ass; and we also know where Jesuitry ends, in St. Bartholomew days, in assassinations, in popular ignorance, slavery and moral chicanery, fraud and corruption. Why make the free soil of America the battle ground for such contending forces as these? Why should Americans take sides in an old Irish brawl between Orangemen and Papists? What are these quarrels to the Christian church and republican government of the United States?

The Jesuitry of the Masonic lodge, and the Jesuitry of the Latin priesthood are one and the same in principle. The people who cultivate one are only preparing the way for the other, and their condition will be worse off than if they should give a free course to an appetite for whisky or rum.

Some of our clergymen of the American church strive to ignore this question. Finding some three-fourths of their numbers bound by their self-love to the Masonic lodge, and adhering to it with a tenacity proportioned to the depravity of the lodge (which is immense) they seem to despair of being able to purify their "sacred order" from the taint, and so remain criminally silent under it. Some lofty-minded instructors of theology pretend not to see the evil. Like Moses, they are high up among the thunders and lightnings of heaven, seeking new communications from God; but unlike Moses, they never come down to discover the abominable idolatry their people are engaged in, worshiping, dancing, and feasting around the Masonic lodge.

AMERICAN.

THE STUDY OF SELF.

BY FREDERIC GREGORY FORSYTH.

The life of man, that is, the life of ordinary man, is past like a boat, drifted up and down by the winds and by the tides; yes, man is driven about by the winds and by the tides of his desires, without inquiring from what part they came or to what end they are inclined to go.

The study of one's self is the greatest and most profound of studies. The study of self develops self—it introduces the soldier to his arms. When wisdom guides reason in question and in answer, we may depend on the justness in both courses. Reason works, alone, in this style: if two are always equal to two, then two sheep are equal to two cattle. But wisdom will say no. Then reason and wisdom and reason must find out why not.

It has been said in metaphor that human reason is like an adventuress in rags, sitting near the end of day upon a temple in ruins. This is the way that reason comes to the majority, like a beggar in old age, to sit upon their fallen aspirations and broken joys. It is from here that she glances back and sees everything, from the corner stone to the fall. The laws that closed the flowers are now apparent. The strength of the temple has been measured; the obliquity of joys have been tasted and held in memory.

Why reason comes so late to the man, is because her mighty partner wisdom was not there to call her; and when she does come it is to many experience instead. But still she does not forget the temple in ruins, from which she watches the sun of life sink into the sea,—to rise again on the other side.

Those who consider themselves know the building, as the temple, and its architecture is that of the dwelling of wisdom and reason. Of these each is different from the other—perceptably without, more so within. Let us walk over the house that we may become acquainted with the internal implements. When one becomes somewhat acquainted with himself; when he looks at another person he measures him by what he knows of himself. And the more he knows of himself the greater is his knowledge of whatever he looks at.

By comparing ourselves with objects the purpose of our being is made known to us. The ordinary man, like the animals, works on the outside. The extraordinary man, like divinity, from within. The child who in darkness can build a world, by the power of his own mind in imagination, is the son of a king, and is ruler of that which he makes. Still he wants. And who is above want? The man who is wholly wanting in desires for the goods of this world, was born in vain. The giver when he gives a gift loses a weakness and becomes strong. It is like the pack cast from off the back of a camel that, with outstretched neck and swifter steps, speeds towards the water in the desert.

We may give the fruits of our labor, or portions of our inheritance with pleasure and benefit to ourselves; but to give ourselves, never. I recall me the officer who leaped, at the command of Peter the Czar from the columns at Stockholm. It is only you who can use your peculiar implements. The stranger can not see with your eyes, nor can he comprehend with your intellect. Then if a friend of the enemy has command over the lord of the castle, the castle is the enemy's already.

I would further state, that when studying one's self there is an outward glance which conceals the inner light, or makes it appear different in combinations. This outward glance must be broken in order that one may look within and see the fire on one's own hearth. That one may be able to know the heat, and the flame which sends it forth. To do this one must stop and question each and every motive.

In history, when a hero is delineated in an enthusiastic style, causing admiration, people admire that part of the character which is greatest in them. The ambitious and intellectual, the ambition and intellect; the practical, the deed; the lovers of outward parade, the sounding trumpet, the prancing horses, the trappings, the gay plumes and the bright swords. And each one of these pictures the hero to himself in his own light.

Every one part of a person must conform to every other part. If there is a beautiful face there must be a beautiful mind. What is meant by a beautiful face is not the coloring, nor the exceeding delicacy of features, but the beauty of expression. The mind shows through the body as a light through a glass globe, giving heat and action to the surface, heat and action peculiar to the flame. The heat of the flame on the glass is the sensitiveness of the mind. A drop of cold water may cause to break the heated globe, and expose the flame to the winds of heaven. It is tough and refined glass which can stand the heat of the flame and the coldness of the raindrop. For once Darwin is right, and the fittest survive. In all these things do we see the immutable and all-wise laws of our Creator, extending down invisible hands from heaven, guiding the blinded elements, guiding the transmission of qualities, while man neither can promote nor retard their work. In our mental and physical machine each wheel turns according to its law. But our hands are on the lever. Our eyes are on the safety-valve.

Let him who can not walk ride in a chariot, but shame to the one who rides and can walk. Power dwells with energy. Inertness flees before it as the night before the sun, which drives it from the sky. Even in the midst of pain we are solaced by a knowledge of self. This study does not waste time but employs it to the best advantage. These inward glances are like comets falling into the sun, replenishing its fire.

"SILENT TONGUE."

Too much talk is unwise, and is often indulged in to the detriment of a noble cause. The tongue, if not properly directed, may be used for an evil as well as a good purpose. Men are liable to say too much, or too little. There are many things said in the Scriptures of divine truth concerning this little member of the human body; and many evils into which it may lead, are pointed out. It should be properly restrained.

"And the tongue is a fire, a world of iniquity: so is the tongue in our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."—James 3 : 6.

But there is another kind of tongue more dangerous in modern times than the loquacious tongue,

which, for convenience we will call the "silent tongue." This precious jewel (?) instead of being governed and controlled by its possessor, governs and controls its possessor. While it forever cuts off that glorious liberty which should be the "gem" of every true American patriot, namely, "free speech and free press."

Not only does it affect our free institutions as a nation, but it is gradually yet effectually making its way into the church of Christ. And wherever it has been successful in gaining admittance into any church organization or any association of ministers it has suppressed liberty of conscience, and forever "barred the door" against that "openness" and purity of conduct which should characterize the heart, life and actions of every Christian and every true minister of the Gospel. Yet this "jewel" (falsely so-called), is silently and stealthily at work, and its power is felt and known. Men feel its power and still its "stealthy workings" are veiled in mystery. In the dead hour of midnight this deceptive "silent tongue" is busy at work.

"O," says one, "I see nothing in these societies inconsistent with Christianity." Can a servant be worthy of his position and ignorant of the devices of his master's enemies? Can he be true to his master and not give the alarm when he sees the foe coming? If the ministry possess the "silent tongue," or rather are possessed of it, who then *will* lift up the warning voice? If the sentinels on the "walls of Zion" hold their peace who will give the alarm when the foe is coming?

Then why not cry out against those things "done of them in secret?" Why not unveil the mystery? If these things be of Satan, why not expose them to the world? If they be of God, why do they not come to the light? "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." —John 3:20, 21.

"He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are priviiy set against the poor. He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth and humbleth himself, that the poor may fall by his strong ones."—Psalms 10:8, 9, 10.

"Therefore, seeing we have this ministry, as we have obtained mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—2 Cor. 4:1, 2.

J. C. SPOONMORE.

"*Letter from a Bigot.*"

Under this inviting caption the editor of the Kokomo, Indiana, *Tribune* introduces another letter from Rev. Halleck Floyd, who, nothing daunted by the editorial abuse poured upon his first article, has come again with sound arguments from which the following is selected:

By your permission, Messrs. Editors of the *Tribune*, I will now proceed to show that the religion of secret societies is essentially deistical and therefore anti-Christian.

I will not introduce the testimony of those who stand opposed to secret societies, nor of those who have seceded from the order; but I will introduce the standard authors of Masonic literature whose works have received the approval of Masonic officials. Mr. Salem Town delivered a series of lectures before the Grand Chapter of New York, and these lectures, entitled "A System of Speculative Masonry," received their approbation. In reference to the religion of Masonry, on page 53, Mr. Town says: "The principles of Freemasonry have the same co-eternal and unshaken foundations, contain and inculcate the same truths in substance, and propose the same ultimate ends as the doctrines of Christianity." The ultimate end of Christianity is the salvation of men. Therefore, according to Mr. Town, the ultimate end of Masonry is the salvation of men because they have the same object in view. But the Jew who rejects Christ and the Mohammedan who substitutes the Koran for the Bible, and the Brahmins who acknowledge only the Shaster as being of divine authority, are all saved by Masonry, for, says Mr. Town, "this is the ultimate end of Masonry." Upon this principle of prostituting the word of God, and lowering the standard of religious teaching to a level with paganism and heathenism, may the language of Mr. Webb (who is a well known and highly esteemed author among Masons) be explained, viz: "The distant Chinese, the wild Arab and American savage embrace (in the lodge) a brother Briton, Frank or German." This is certainly the broad guage way that finds expression in that trite saying which is so dear to those who believe in the final holiness and happiness of all men, viz: "One common brotherhood."

The Rev. B. F. Foster, a Universalist minister and Grand Secretary of the Grand Lodge of the Independent Order of Odd-fellows of the State of Indiana, is quite consistent in advocating "the *self*-purifying power of the principles of Odd-fellowship," for this is compatible with the fundamental doctrine of Universalism, which predicates salvation upon the ground of human merit by discarding the vicarious atonement of Christ. Salvation *without* the shedding of blood is inscribed upon the banners of secret societies.

Daniel E. Sickles says: "The object of Masonry is to restore man to his God." But why keep this blessing of restoration from those who most need restoring to their God? The Saviour's plan of restoration was to proclaim the gospel of reconciliation to *all*. On page 41 of his Manual of the Lodge Mr. Mackey says: "On the night of his initiation *commences* the great task, which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God." It matters not how long a man may have been a Christian, he never *began* the work of erecting in his heart a spiritual temple for the indwelling of God until the night in which he was initiated into the lodge! "Then he enters for the first time upon the road which will terminate in eternal bliss in the Grand Lodge above!" O how *criminally* seclusive Masonry is to lock up this heavenly treasure from the women and children, and from the poor and unfortunate of our race; and how strange the commission of the Saviour to his Apostles must sound to those who have received the "shock of entrance," and the "shock of enlightenment."

It is a well-defined principle of Masonry that no religious or political creeds can be admitted into the lodge; therefore, in time of rebellion the mouth of the patriot is gagged. He must not mention his country for that would be political; nor must he mention his Saviour, for that would be sectarian; and such is the catholicity of Masonry that all men of all religious and all irreligious opinions must meet "On the level and part on the square."

How, I ask, can there be any room for Christ where men of religious opinions differing so widely, are thrown together in fraternal relations as in the lodge room? It is an irregularity, and it is un-Masonic to employ the name of Christ in prayer in the lodge, notwithstanding it is often done. If there were any present at the time of such un-Masonic conduct upon the part of the chaplain to whom the name of Christ was offensive, he could, in harmony with the catholic principles of the order, object to such misuse of the ritual.

As a rival of the Christian church and the Christian religion, Masonry is graphically set forth in the following ode:

"Hail Masonry divine,
Glory of ages shine;
Long mayest thou reign;
Where'er thy lodges stand
May they have great command,
And always grace the land;
Thou art divine."

HALLECK FLOYD.

The Inspiration of the Bible.

The following is taken from a valuable article by Prof. S. H. Carpenter of Wisconsin, in the Chicago *Tribune*:

"That Scripture is inspired is capable of being proven by the effect of its teachings upon human action. This method of proof is quite scientific—the results being the test proofs of these laws or causes. God is the author of all truth, man has reason to test and discern truth. Inspiration may be through writing the thoughts of God by those not capable of themselves to do so. Even "the face of the waters" was moved upon by the Spirit of God. Science changes to escape error; God's truth never changes. Ideas are represented by forms of matter, or words. Mind is a fact as much as matter. If matter has been made a medium to communicate the Divine will, there is no reason to deny that mind may be. If the Bible like nature is a revelation from God, man can never exhaust it. He may err and misinterpret, but that would not disprove inspiration of the Bible, any more than it would disprove the laws of nature.

Religious truth is proved by its adaptation to the wants of man. Truth is profitable to him and error hurtful. We cannot act morally without assuming the doctrines of Scripture. We cannot prove inspiration by a syllogism. The Scriptures must commend themselves to the individual conscience. We discover truth by study. Man finds it in the Bible, and in nature, because God has put it there. Man cannot originate a truth in science or Scripture. Ignorance may not see the truth but it is there. The Bible, inspired, is authoritative. Nature perfectly obeys the law of God, but man does not perfectly obey the moral law, therefore perfect *natural* morals is impossible, and a perfect system of doctrine must be revealed to man to enable him to speak the words or mind of God. Man recognizes the voice of God through conscience. Perfection comes from perfection. No one is perfect but God, hence he is the only adequate cause for the Bible wherein is found a perfect plenary system of morals, as a perfect plenary system of law is revealed in nature. The method of inspiration is of no moment. The fact can only be proven to the individual consciousness and there we leave it.

The Economy of Peace.

What is war in its abstract business sense? Nothing else than a mass of force, greater or less, withdrawn from production and applied with unnatural energy to the purpose of destruction. What is an army? A ponderous array of consumers who not only are absolute non-producers, but worse, for they are destroyers. One million of these require the sweat and toil of many other millions in the land to support them, while they are annihilating the habitations, food, clothing and future resources of a large portion of the very multitude upon whose substance they exist. What is the immediate next condition of this process? Plainly that the means of supporting these destructive non-producers continually decreases, and that the toiling, suffering producers must, consequently, grow poorer every day. But, to grow poorer and poorer beneath a burden, is eventually to lose all independent action; and what a reduction to absurdity is "freedom" without independence!

Absolute monarchs, looking to a consolidation of their power, for the time being, and caring nothing for what is to come by and by—"*apres moi le deluge*"—"after me the deluge," said Metternich—may like this process that sinks the people farther and farther into helplessness, but can constitutional governments entertain such views? Those that do accept them must, in that very fact, become ephemeral creations; here to-day and gone to-morrow. Like Saturn, they prey upon their own children, until sire and progeny perish together in one dreadful cataclysm.

It is time civilized and Christian people comprehended, in their full extent, the facts in this case. To say nothing of the immense suffering and sacrifice of life within the last few years, the sacrifice of property has been such that the people can not long endure it. The loss is not merely that of actual war, but the far greater waste of preparation, the maintaining in every nation in Europe of vast armaments and myriads of men, through the years of peace, in constant readiness for war. The national debts which are thus piled up are appalling, and meantime the people, struggling under the accumulating load, are fast losing hope.—*True Citizen.*

Reform News.

Ronayne at Oberlin.

Oberlin, March 13, '78.

This famed city has no lack of good institutions, orthodox ministers, learned professors, and organized agencies for combating ignorance and vice in all their forms. But some of its early inhabitants who stood shoulder to shoulder with the sainted Finney in the abolition struggle, and whose ideas of the "fight of faith" were moulded under his preaching by the Divine Spirit and Word, have felt that the accumulated forces needed to be put in motion and directed more specifically against evils that had crept in unawares. The President, most of the professors in the College and the pastors, with a majority of the citizens are quietly opposed to secret societies. None are allowed in the College; and one, at least, of the churches, the First Congregational, refuses church fellowship to known active adhering Masons.

While this is true it is also true that the opposition hitherto presented has been of that aimless, inoffensive kind which gives little concern to the secretists and seldom if ever finds utterance in a pulpit or from a rostrum in the city by the watchman on the walls of Zion. Some have felt aggrieved at this and seeing the growing indifference have been praying and laboring for years to awaken the people to a sense of their danger. After years of unsuccessful effort to secure a suitable place for Bro. Ronayne to work the degrees they at last obtained the First church, which has a seating capacity of 2,500. All preliminary and necessary preparations were attended to, and on Monday evening of the 11th inst. Bro. Ronayne opened a lodge on the first degree for work.

The evening was favorable and the speaker was greeted on his first appearance by an audience of not less than 2,300 of the most intelligent citizens of Oberlin and vicinity. A considerable opposition element had been imported, which, combined with the efforts of the local lodge, did good service in advertising the meeting, but which proved utterly powerless in its efforts to control sentiment or to dissuade people from witnessing the initiations. Everything passed off admirably and to the satisfaction of the friends, so that the first evening was clearly a success.

The rain fell in torrents on the second evening, but the work once inaugurated, and the "Grand Master of Ceremonies" duly installed, the "Prince of the power of the air" and Masonic opposition combined were powerless to defeat the onward march of truth. From 1500 to 2000 people were in attendance and remained for over two hours while Bro. R. unveiled the mystery of iniquity in connection with the forms and ceremonies of the second degree, showing conclusively that modern Freemasonry in its rites and religion is ancient sun worship "revived" and adapted to the countries and ideas of the age. The speaker showed great familiarity with his subject, and applied the "Sword of the Spirit" with telling effect. One remark struck me with great force. "The devil," said the speaker, "never struck bed rock until he invented Freemasonry.

The third evening was more favorable, yet somewhat lowering, and the streets were exceedingly muddy. This evening not only reached the summit of Blue lodge Masonry but the culmination of the intense interest awakened by the two previous meetings. The immense amphitheatre was packed at an early hour so that in the estimation of some acquainted with the capacity of the room, not less than 3 000 persons were present. Among this eager throng were probably not less than 600 students gathered from all parts of the land to witness for the first time a scene of which most of them had heard much, and knew but little. It was a grand sight, and if those who "have washed their robes and made them white in the blood of the lamb" are permitted with the angels to look back to the theatre of their "Great Tribulations," who knows but that a new thrill of joy was awakened in the bosom of the departed. Finney as he beheld this vast throng gathered to urge the great battle against this anti-Christ, with which he grappled so bravely and successfully.

The speaker is so well known to the readers of the *Cynosure* that all that need be said of him is that he was equal to the demands of the occasion and performed his part in a manner seldom if ever excelled. God has used him to make an impression that will remain as the ages come and go.

Marion, Ind., Mar. 16.

We remained one day after the lectures closed and were glad to find that Freemasonry was the general topic of conversation among students and citizens, and that the boys on the streets were making the "sacred" signs and shouting the pass-words with the utmost freedom. I will at some future time mention some results that in my judgment must follow those meetings, but for the present will only add that I left Oberlin in company with Bro. R. at 7.20 A. M. yesterday. We journeyed together as far as Toledo where we lunched together, and he took the "Old Line" for Lima, and I the "Air Line" for Ligonier. Bro. R. was in excellent spirits, and I felt that this our first meeting together in 1878, had been a mutual blessing, and means of improvement to me at least, which far exceeds all the helps given to the initiate in "learning to subdue his passions" by the arts of Masonry. Bro. R. introduced me to our true friend and yoke-fellow, Bro. L. I. Crawford of Sandy Lake, Pa., with whom I journeyed to Ligonier. At Brimfield I met our sturdy friend T. Hudson, whose hearty hand shake always makes one feel strong. I found Bro. and Sister Leuty in usual health, and was much refreshed and encouraged with their conversation. I left their hospitable dwelling this A. M. at three o'clock and reached this town at 8.30, one hour late. I shall remain here for a few days to look after business interests, but on account of bad roads shall probably not attempt any extended efforts in the lecture work.

J. P. Stoddard.

The Chicago Christian Association.

FOURTEENTH MONTHLY MEETING.

The regular monthly session of the Chicago Christian Association was held Tuesday evening, March 12th, at Carpenter Hall, West Madison street. Vice-president C. R. Hagerty, Esq., presided. The journal of the previous meeting and also the record of several meetings of the Executive Committee were read and duly approved. The Treasurer's report was called for and presented by Mr. J. B. Blank. It showed all bills and claims against the society for the year 1877 paid, and a small balance—five cents—in the treasury. This gratifying report was the result of a meeting of the Executive Committee held Monday evening, March 4th, for the purpose of removing the Association's indebtedness. There were present Rev. J. P. Stoddard, Mr. and Mrs. E. A. Cook, Thos. Hodge, H. B. Hagerty and the writer. These, together with Mr. J. B. Blank, raised, by voluntary subscription, $61.52, the amount necessary to balance the Chicago Christian Association's account for the year 1877. It is but justice to put on record right here the liberality of Mr. E. A. Cook, who in addition to substantial aid rendered at other times, on this occasion subscribed some $41.00, two-thirds of the entire indebtedness.

Mr. C. R. Hagerty's resignation as a member of the Finance Committee was presented and accepted. The vacancy was left to be filled at some future time. As it was some times inconvenient for the Treasurer to consult the Executive Committee before paying certain bills he was authorized to pay these without the customary formality. The meeting instructed the Committee on Finance to meet and co-operate with the Executive Committee.

The Temperance and Anti-tobacco Committee reported through Mrs. Cook, who was recently chosen to occupy the first place on the Committee vice Mrs. A. S. Allen, resigned. The name of Mrs. C. H. Thompson was substituted for that of Mrs. McDonald, resigned, on this same committee. The committee was instructed to add to their number none but persons connected with the Chicago Christian Association. A vote of thanks was tendered E. A. Cook, Esq., for his recent liberal donation of $41 00 to the society's funds.

The Superintendent of the Reading Room, Mr. H. B. Hagerty, submitted his first annual report which was accepted. As there is matter in the report of more or less interest to the friends of the reform, a condensed statement will be forthcoming for the benefit of the *Cynosure*. The Secretary was directed to request the respective chairmen of standing committees to have reports ready for presenting at the next regular meeting. Mr. H B. Hagerty was authorized to dispose of the waste paper that had accumulated. A committee consisting of the Secretary, Mr. E. A. Cook and Mrs. C. H. Thompson was chosen to secure appropriate printed letter heads and envelopes for the use of the Association and in the Reading Room. Adjourned.

C. R. Hagerty, Esq., *Ch'n.*
A. G. Laird, *Sec.*

Convention at Clarence, Iowa.

A convention of the friends of our cause has just been held at this beautiful little village. There are in the place two churches opposed to secret societies, the Wesleyan and the United Presbyterian. There are other religious organizations which have at present no definite position on the question. The convention sat through two night and one day session. On the evening of the 19th there were addresses from several gentlemen, pastors of churches and others.

During the day session on the 20th business was transacted, resolutions debated and adopted, etc. On the evening of this day an address was given by Prof. C. A. Blanchard of Wheaton College. The evening audiences were large and listened with interest to the speakers. The craft had pursued their usual course of slander and falsehood; but this, as all else, will result in the furtherance of the truth. The friends of the cause of truth seemed glad and hopeful. The meeting was a success and the seed sowed will spring up in after time.

The question of secret societies is the question of the age. All others are inferior to it in immediate practical importance. This is evidenced clearly by the bitter and undying hatred of the orders for all those institutions and men that expose and resist their un-American and anti-Christian principles. The end is not doubtful. Every plant which our heavenly Father hath not planted shall be rooted up, and along with the rest the lodges which now seem so strong.

It was a real pleasure to take by the hand the earnest men and women

who are toiling and sacrificing in this cause for the reason that they love the Lord Jesus Christ and count his enemies as their enemies and his friends as their friends: They were many and I cannot recall them all. Chief among them were brethren May, Galloway and Blair, the latter saying that he should send a club of ten for the *Cynosure*.

C. A. BLANCHARD.

KANSAS NOTES.

WINCHESTER, Kansas, Mar. 19, 1878.

DEAR BRO. K.- On the evening of the 12th I spoke on secretism at Meriden to a full and attentive audience. In this promising village on the A. T. and S. F. R. R, 12 miles N. E. from Topeka, the lodge has not yet established its power. I stayed with Jared Rutty, an old Congregational deacon from Conn., who for seventeen years has with his good wife withstood the infidel pro slavery and Masonic influence.

By the kindness of his son I was brought seven miles across beautiful but nearly vacant prairie to Osaukee on the Deleware, or better known as the Grasshopper river, a branch of the Kansas. Osaukee is an original pro-slavery town, one of the oldest in Kansas. Like Lecompton its pro-slavery people nearly all left, and white and colored abolitionists took their place. There are two churches, the Dunkards, quite large and wealthy, and the Seventh Day Adventists, young but earnest, with a good house of worship. They have also occasional M. E. preaching, but no society. The discussion here was entirely new. The Dunkards, though expressing sympathy, withheld co-operation and mainly staid away. The Adventists were cheerful in their sympathy and attendance. I spoke two nights—18th and 14th—to full audiences, with excellent attention.

On the first evening a woman of considerable smartness rose in the middle of my speech and said she was a Mason, and that what I had said was false. I remarked that I did not know how she could be a Mason. She said she was one in heart, and had taken the Eastern Star degree. I said I hoped she had not learned the very immoral lesson taught by first degree, or the degree of "The Sword and Veil," the import of which is that every covenant must be kept, whatever its character, that if she promised to do wrong she was bound to do it, because of that promise. After I had finished she took the floor and made quite a speech, commencing cool and temperate, but getting bitter, and finally sending me to perdition for opposing Masonry. I felt as though the right thing to do in such cases, was to follow the example of the man who met a nameless animal in the road. He remembered that he had on his Sunday clothes and so climbed the fence and went round.

At Osaukee I met Dr. Wm. Hosford of Grove City. He is a veteran in the cause of reform, having withstood pro-slavery violence and Masonic malice, and made a beautiful home in which I am enjoying some needful rest.

We came 15 miles on horseback over the beautiful rolling prairie. I was much impressed with the great natural advantages of the country, and was not surprised that slavery and freedom contended so fiercely for its possession.

At Round Grove I spoke to an attentive audience on "Secretism as related to Morals and Religion," and on the next day (the 17th) preached twice at the same place and once at Leuton school-house.

Yestesday I rode seven miles across the prairie to Winchester where I was most kindly received by D. C. Coulter of the Reformed Presbyterian church, and spoke last evening to a large and attentive congregation. There are here four churches: M. E., Christian, United and Reformed Presbyterian. The first two are under the influence of the lodge. The U. P. church is said to have some Masons and other secretists in its membership, though its pastor holds sound views on this question.

The laboring oar is held by the Covenanters who are doing a good work and seem to have the Divine blessing. I am stopping with one of the leading ministers, Mr. J. A. Torrence, whose excellent wife is sister to Pres. George of Geneva College.

We are having lovely spring weather. Farmers are busily pushing their work. The promise of a fruit crop is good, and the large breadth of wheat has unusual promise. Such a winter and spring has scarcely ever been known in Kansas. Yours in the Lord,

H. H. HINMAN.

Winchester, Kan., Mar. 19, '78.

LIGHT IN NOTTINGHAM, N. H.

CENTER STRAFFORD, N. H., March 15, 1878.

Eld. J. F. Browne spoke in Nottingham twice and sold a number of books, but the interested people would not be satisfied until they could witness the "solemn and sublime tragedy" of "our Grand Master Hiram Abiff." I had the pleasure of being present the third evening, and a crowded house witnessed a public exhibition of the pretended secrets of the Masonic lodge. Bro. Browne did not of course have all the furniture of a well equipped lodge, but he had a good gavel, square and compass. Several members of the craft lost their jewels and presented a very silly appearance in seeking to break the force of overwhelming proof. Several of of these indiscreet brethren were professed Christians and showed lamentable ignorance of well-known events. One lodge advocate asserted that President Finney never wrote his exposition, but that some one else wrote at least a part of it, and that the book was not published till after President Finney's death. That silly falsehood was nailed by a gentleman in the back part of the house, who rose and stated that he purchased and read Finney's exposition six years before the author's death.

Bro. Browne urged the Masonic brethren to talk and then took them one by one by the nape of the neck (figuratively) and shook them till they begged for deliverance. There was, however, one case that Bro. Browne did not think it necessary to deal with. A Tom Paine infidel got up and eulogized the Masonic lodge, and while admitting the force of the Bible objections to the lodge assailed the Bible itself. He claimed the Bible taught men to steal, to kill and to commit adultery. This blind unbeliever had wit enough to see that it was no use to try to defend the Masonic lodge on Bible principles.

These meetings add to the proof that all that is needed to overthrow the Masonic lodge is to thoroughly expose its real character. To the question why so many good men still cling to the lodge, Bro. Browne said it reminded him of David Crockett and the grizzly bear; Crockett was riding the bear and holding him by the ears, and though it was not very convenient holding on yet he dared not let go. So these good men though heartily sick of Masonry dread to let go for fear of those great oaths that hang over them, and the avengers of Hiram Abiff. S. C. KIMBALL.

News of the Week.

—Navigation on the great lakes is practically open a month or six weeks earlier than usual. The ice has been less than in any season within forty years. Propellers could easily make the trip between Buffalo and Chicago, but skippers hesitate about starting them.

—Lately, while President Hall, of the Lechmere National Bank of East Cambridge, sat alone in the parlor of the bank, a man entered and asked Hall to step out to transact business with a lady in a carriage. Hall accompanied the man to the vehicle where the lady began deliberately to count a roll of money to pay, as she pretended, a draft. Hall could not wait and returned to the bank. Soon after the carriage drove hurriedly off. Suspecting something wrong, Hall made an examination and found $50,000 in money and securities stolen. It is supposed the job was done by three men and the woman, two of the men having hidden behind the door in the hall of the bank. The president was absent only 12 minutes.

—The telegraph brings the information that the storm has been general all over Europe, and numerous marine disasters are reported, as well as casualties ashore. From London the loss of a training ship, the Eurydice, with over 300 lives is announced—almost every soul on board. San Francisco reports the loss of a schooner with all hands, and on Lake Michigan about Chicago, there have been several wrecks and some sacrifice of life. A survivor of the Eurydice disaster gives the number on board as over 300. Five were picked up by a passing schooner, after being in the water over an hour, but all have died except two. It is not probable that any others were saved, as a strong ebb tide was running. The Eurydice was under full sail off the Isle of Wight, when she was overtaken by a snow storm, accompanied by heavy squalls. The sun shone brilliantly shortly afterward, but nothing was then visible except a few boxes floating down the channel. The survivors say they saw the ship suck down many as she sank.

—The vigorous preparations for war are not relaxed by England. The order for the new torpedo vessels for the navy has been distributed among various shipbuilders, principally those on the Thames. Two firms have undertaken a contract for 8,000 torpedo sinkers, average weight 1,100 pounds. They are being stowed away in various parts of the Royal Arsenal at Woolwich, convenient for shipment to stations at home and abroad. The Russians are having 100 torpedo-boats built on the model of one purchased in England, but no part of the order has come to this country, as the international complications might hinder its fulfilment.

Correspondence.

GOD'S HAND IN IT.

LEESVILLE, Laurence Co., Ind., March 15, 1878.

EDITOR CYNOSURE:—From what I can learn from observation and other sources I am constrained to believe that the Anti-masonic leaven is working and will soon assume such proportions as to compel the whole people to carefully consider the idea of organized secretism in a free government. I have strong faith that God has a hand in this great work. If I thought he had not I am very sure I would not commit myself to the scorn and indignation of men of influence and power, and even professed Christians. I am even now undergoing strong persecution from the craft. It came in a way and manner which I did not expect. No one can easily imagine the sneaking, base, undermining way I have been attacked. It is universally admitted that it all comes from my opposition to Freemasonry. I would relate the whole matter, but it would perhaps burden your columns with an undue amount of space.

I wish to say to your readers I am still in the field, strong in the faith, and ready to work at all times against this great system of wickedness. I am ready to respond to calls for lectures wherever my services may be desired.

A few weeks ago the Odd-fellows gave a festival to the public at Haltonville, the proceeds to go towards furnishing lodge regalia. When I read on their posters the object of the festival this thought involuntarily came to my mind: If they have to depend upon the pub-

lic to get money to buy their trinkets, where is their charity fund to help the poor widows and orphans.

A most disgraceful Masonic burial ceremony took place not far from here not long since. It devolved upon a wicked old sinner to carry the Bible. While marching near the grave the old man stumbled and came very near falling into the grave. As he fell the Bible flew one way, the square and compass another, and his old hat still in another direction. The whole ceremony was one of the worst of failures. What an insult to God, and to common sense!

Tell Bro. Ronayne he has a namesake in this part of the country. May God spare the life of this eminent apostle of reformation until he shall see the complete down fall of Freemasonry, the great enemy of the Christian religion.

Yours in the work of our blessed Master, J. T. Hobson.

A Cheering Word for Reformers.

Winslow, Ill., Mar. 11, 1878.

Editor Cynosure:—In your last week's paper I read an article entitled, "Are we a Nation of Cowards?" At the close of the article the writer says: "I state the difficulty; will some one tell us how to meet it?"

Will you please allow me a little space in your columns to offer a few suggestions in reply?

I wish first to say that ever since I first discovered the evil of which the writer speaks I have been praying and studying over the matter, to discover if possible some remedy for the trouble which is so fearfully prevailing among even the members of our anti-secret churches. Some of my conclusions are as follows:

1. Let us go to God in prayer for the love which casteth out fear, and then we, us ministers especially, will have courage to do all our duty, whether secret societies like us and our ways or not. This perfect love is as much a necessary qualification of our work now as in the days of the Apostles. There are many things to be gained by this blessing which I will not now take time to enumerate; but one thing I will mention, we will not get discouraged when we find the people blinded, and at first will not receive the light, and although the lodges may take our case into council to decide upon some way to dispose of us (as has been the case with me during the past two weeks, I being a seceding Mason) we will earnestly and thoroughly press the truth home upon the consciences of all who come in our way.

2. We must be earnest in spreading the light through the reading of the *Cynosure*, getting every one to subscribe for it that can possibly raise the price of the paper, and then watch our chances and whenever and wherever we find a man who is interested in the paper or the anti-secret movement, get him to give of his means to send the paper to those who are halting between two opinions, hardly knowing whether it is best to brave the tide of opposition and renounce the lodge or not. There are many of this class, and a *little* help just at this point would enable them to see the evil of the order and they would leave it and never have more to do with secrecy. I fully believe that the *Christian Cynosure*, is a medium of untold value, by and through which we are to expect great things to be accomplished. God is wonderfully blessing the *Cynosure* to the good of those who read it, and I am determined to work earnestly to get it into every family as far as possible, believing that those who read will be prepared to receive the truth, when, with the help of God, I preach it from the sacred desk, better than those who do not read it.

There are but very few who realize the horrible workings of the secret orders, and we must make them realize these evil workings by giving them line upon line, and never give up the war against this giant evil until every foe is vanquished and victory is won. The lodges are trembling in these parts, and I am sworn to do all I can for the religion of Jesus Christ and against the religion of Masonry.

At some future time I will give your readers a brief account of my experience as a Mason, and as a seceding Mason. Many have left the orders under my weak labors, and I am determined to continue to do all in my power against their success by spreading the light through the *Cynosure*, and in private conversation, and in the pulpit, and everywhere until this fear that so many have of the secret orders shall be driven from the homes and hearts of the people we so much wish to benefit. Yours for the war.

W. B. G.

A Dark Picture.

Editor Cynosure:—You have cause to think strange of my tardiness in not renewing my subscription. I could give good reasons, but it would do no good to tell all the truth at this time. I have been six weeks from home looking after the religious interest of that part of the church with which I stand identified, and must confess I am very much disheartened. There seems to be general spiritual dearth. From the best observation I could make the kingdom of darkness is largely in the ascendant. In the different parts of our State that I visited lodge worshipers are jubilant, God's altars are many of them thrown down, and the great Diana whom the world worships, she is God. The devil has his church and ministry, in disguise, who are beguiling through their cunning craftiness the children of God, and general torpor seems to prevade both priest and people. How much longer can Lot remain in Sodom and be safe? How much more can the church be corrupted before the fullness of the gentiles be come in? The church of God cannot be wedded and amalgamated with the kingdom of Satan. There is no concord between Christ and Belial, nor agreement between the temple of God and idols.

The church must soon be delivered from this putrid secret body of death, this old leaven of wickedness and malice must be cast out, or the salt will lose its savor, and the church be cast out and be trodden under foot of men. The devil's church with its bogus priests and prayers is an harlot of the old mother, and like her, exalteth herself above all that is called God. Freemasonry rejects the God of the Bible by rejecting the Lord Jesus Christ, and can Christians fellowship anti-Christ? Surely they must come out or become partakers of her sins.

The National Association holds my note for $50, and I feel it is a good investment. Would to God I was able to do more to help destroy the works of the devil! I feel this is God's work, and will not lose its reward. I do hope the friends of Christ may all be brought through the *Cynosure* and other instrumentalities to the knowledge of this important truth, and lay shoulder to wheel, through fervent prayers and other indispensible means, this glorious reform, under Christ, may have free course and be glorified. Which may God grant in the name and to the honor of his beloved Son our Saviour. J. J. Hayden.

Colo, Story Co., Iowa.

The Fellowship of Saints.

1st John 1-3. The fellowship of the saints is with God the Father and the Son, and one with another, and by promise through the Spirit made partakers of the Divine Nature (2 Pet. 1-4) and of an eternal inheritance (Col. 1: 12; Heb. 4: 15) We are to be the followers of Christ Jesus in spirit and work (1 Thes. 1: 6.) These saints of the Most High God are the only ones among Gentiles who are to be saved from destruction (Rev. 21: 20.)

What motive then can actuate the Christian to turn away from such fellowship, from such promises such glory to an arm of flesh, and seek the society of evil men? Must it not be an evil one? If for power, influence, standing or gain, God says beware of covetousness, (Rev. 1: 29; Col. 3: 5), and cursed is he that trusteth to an arm of flesh (Jer. 17: 5). If it is to be their friends, still an unequal yoking together is forbidden (2 Cor. 6: 14) and denounced (James 4: 4). This turning aside after Satan is spiritual adultery, hurt against Him who will be your Judge in the last day.

Then Christ says, Swear not at all. John says by the Spirit, Dearly beloved, swear not at all lest ye fall into condemnation.

Yet in view of all these facts and against all these commands, quotations and explanations many join oath-bound secret societies, and those that are otherwise. Whereas we should stand as believing in Christ, as the church of the living God. From us should flow forth light and every good work, with all the glory thereof, and praise to Jesus Christ, who is our God. "Come ye out from among them and be ye separate."

T. B. Blake.

Our Mail.

Jason C. Bartholomew, Ely, Iowa, writes:

"Let all the Anti-masonic friends look out for an Anti-masonic Fourth of July. Now friends let us use our liberty while we can."

We are glad Mr. Bartholomew has brought up this subject so soon. We hope that all the towns where the *Cynosure* is taken, will have an Anti-masonic celebration on the Fourth of July. It will be a good day to show the antagonism of the principles of Freemasonry to those contained in the Declaration of Independence. It will also be a good day for Masons to declare their independence of the institution which has enslaved them.

Mrs. Belva Stevens, Footville, Wis., writes:

"Masonry in Footville seems to stand in mid air. The hollow pedestal which supported it has tumbled and crumbled."

Mrs. N. B. Evans, Prairie City, Ill., writes:

"I have never been much in favor of Freemasonry since the days of the Morgan affair. I spent a year within a few miles of where he was kidnapped, just at the time of the highest excitement about it."

Wm. T. Parker, Baker, Mo., writes:

'Dr. Baker of Leesville, Mo., a seceding Mason has just delivered two lectures, and initiated a candidate in our neighborhood, which has given rise to considerable excitement and some inquiry after truth. As a result one Mason has seceded."

C. D. Coppock, Quarry, Iowa, writes:

"I have reliable information to the effect that some of the Masons in this vicinity are using Ronayne's exposition in order to become bright Masons. They have borrowed the book of Anti-masons, and one has acknowledged that Ronayne is correct to the letter."

R. J Thompson, El Paso, Kan., writes:

"The *Cynosure* is a powerful ally of the U. P. church. Oath-bound secrecy, which is well defined to be 'organized selfishness' is the greatest obstacle that the U. P. church encounters in its road to prosperity. The grange, one of the stepping stones to the temple of Freemasonry, is now falling into contempt. Persons with whom I converse, if they do not denounce it as a fraud, at least declare it as a failure. So let all the enemies of light and truth and fair dealing perish. Light dispels darkness, so truth will ultimately overcome and occupy the place of error in the world. May the good work of publishing and promulgating truth go forward."

Rev. H. Sawyer, Melvin, Mich., writes:

"I live in a place where the *Cynosure* is a stranger, and the brethren in the M. E. church are much opposed to having the truth come to light, at least most of the preachers. I am a Free Methodist preacher, and you know they have much to endure from the secret organizations. In this place they are bound to drive us out if it can be done; but bless God, I know the Lord will stand by the right."

Louis A. Livingood, Homelsdorf, Pa., writes:

"Little or nothing is known about your paper in this district. I should like to see it in free circulation, for Masonry has been a great injury to us, and I think by circulating your paper and tracts, a great deal of good can be accomplished. At least the single copy that came to this place created no small excitement. We have a lodge of Odd-fellows and a lodge of Masons. The Odd-fellows say that if their exposure is true (which is true) why should it not be correct of Masonry. All that we want is light on the subject."

Zeba Smith, Montpelier, Vt., writes:

"We feel glad of the weekly visits of the *Christian Cynosure*. It seems to cheer us up to know of the prosperity of the good cause of reform in different places, and that some are renouncing the hidden things of darkness and coming out into the light and liberty of the children and sons of God. I rejoice to think the leaven is working some in Vermont. I hope it will continue to work till all is leavened. One of our neighbors joined the grange and left it soon, and now says he knows how to sympathize with Bro. Isaac Hyatt."

Rev. W. S. Harper, New Concord, O., writes in regard to the late Anti-masonic Convention in Ohio:

"The Convention was in session from Tuesday evening until Thursday evening. The audience was large and continued to grow until the close."

Thos. C. Radabaugh, Cambria Mills, Mich., writes:

"I have a little good news to write you. The lodge in our place is crumbling! The walls of Jericho are tumbling! Three of the best members of this lodge have seceded lately; one a druggist, one a Methodist minister of three degrees and one a staunch farmer of seven degrees, and others are intending to leave soon. My heart responds Amen. Praise God for these drops, and hasten the day when a full shower may descend in our village, and all over this blessed land. I feel new courage in trying to do battle for this our cause. For a long time I fought the battle here alone, but now I have quite a company of workers with me, and I say praise God for that."

Evermont Booth, Cainsville, Mo., writes:

"I live close to the den and see the workings of the lodge. The leaven is at work in this country. We have a strong anti-secret element growing up here. Times are very hard here on account of wet seasons."

A. N. Boardman, Plainfield, Iowa, writes:

"I feel like toiling on the few more days I may stay here against the works of darkness."

Hannah D. Chapman, Sarpy Center, Neb, writes:

"As I read of the progress of the work in other places my soul burns with desire that God would send forth laborers into this wild vineyard."

Rev. S. R. McClurkin, Roney's Point, W. Va., writes:

"We are endeavoring to start an anti-secret society in this neighborhood, but we need some books to enlighten us upon the subject."

The Sabbath School.

LESSON XIV.—April 7, 1878.—JOSIAH'S EARLY PIETY.

SCRIPTURE.—2 Chron. 34: 1-8.

1. Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2. And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

3. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4. And they brake down the altars of Baalim in his presence; and the images that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

5. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

GOLDEN TEXT.—"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Eccles. 12:1.

HOME READINGS.

2 Kings 22: 1-20. God's Promise to Josiah.
1 Kings 13: 1-10. Foretold as the Destroyer of Idolatry.
2 Kings 23: 3-20. The Prophecy Fulfilled.
2 Tim. 1: 1-14. The Example of Timothy.
Luke 1: 57-80. The Childhood of John.
Luke 2: 21-52. The Childhood of Jesus.

NOTES.

Happier than his grandfather Manasseh, Josiah seems to have fallen, during his minority, under the care of better guardians who trained him in the principles and practice of piety; and so strongly had his young affections been enlisted on the side of true and undefiled religion, that he continued to adhere all his life with undeviating perseverance to the cause of God and righteousness.

"In the eighth year of his reign." This was the sixteenth year of his age, and as the kings of Judah were considered minors till they had completed their thirteenth year, it was three years after he had attained his majority. He had very early manifested the piety and excellent dispositions of his character. In the twelfth year of his reign, but the twentieth of his age, he began to take a lively interest in the purgation of his kingdom from all the monuments of idolatry which, in his father's short reign had been erected, and, at a later period, his increasing zeal for securing the purity of divine worship led him to superintend the work of demolition in various parts of his dominions. The course of the narrative in this passage is somewhat different from that followed in the Book of Kings. For the historian, having made allusion to the early manifestation of Josiah's zeal, goes on with a full detail of all the measures this good king adopted for the extirpation of idolatry, whereas the author of the Book of Kings sets out with the cleansing of the temple, immediately previous to the celebration of the Passover, and embraces that occasion to give a general description of Josiah's policy for freeing the land from idolatrous pollution. The exact chronological order is not followed either in Kings or Chronicles. But it is clearly recorded in both that the abolition of idolatry began in the twelfth and was completed in the eighteenth year of Josiah's reign. Notwithstanding Josiah's undoubted sincerity and zeal, and the people's apparent compliance with the king's orders, he could not extinguish a strongly rooted attachment to idolatries introduced in the early part of Manasseh's reign. This latent predilection appears unmistakably developed in the subsequent reigns, and the Divine decree for the removal of Judah, as well as Israel, into captivity, was irrevocably passed.

V. 5.—A greater brand of infamy could not have been put on idolatrous priests than the disinterment of their bones, and a greater defilement could not have been done to the altars of idolatry than the burning upon them the bones of those who had there officiated in their lifetime.

V. 6.—The reader is apt to be surprised on finding that Josiah, whose hereditary possessions were confined to the kingdom of Judah, exercised as much authority among the tribes of Ephraim, Manasseh, Simeon and others, as far as Naphtali, as he did in his own dominions; and therefore it is necessary to observe that after the destruction of Samaria by Shalmanezer, the remnant that continued on the mountains of Israel maintained a close intercourse with Judah and looked to the sovereigns of that kingdom as their natural protectors.—*Jamieson, Fausset and Brown.*

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The Christian Cynosure

CHICAGO, THURSDAY, MARCH 28, 1878

THE BUILDING FUND.

NOTE FROM MR. CARPENTER.

I see by the correspondence of friends in the *Cynosure* that there is some disappointment at the announcement that the Building fnnd is still incomplete; nor is this surprising since it had been before intimated that the conditions of the proposed donation had been fully met, with a surplus of some $2000, to provide against any shrinkage that might occur. It is much to be regretted that such a statement was made without more important qualification.

Our friends must be aware of the extraordinary condition of the country financially, and of the considerable depreciation of values which has of necessity occasioned a change in the circumstances of the makers of a portion of the notes, while a life interest of two persons in property yielding no income at present to the Association, although representing one-third of the entire amount, must considerably reduce the value of the assets.

I did not myself feel authorized to judge of the worth of the notes, pledges, etc., and suggested that they be put into the hands of competent, reliable Christian men, having the confidence of the people, for their examination and report.

From careful investigation the conclusion was reached that $5000 more would be necessary to provide for contingencies in the notes and accounts, together with the life interests in the Leuty donation. No one contributing to this fund is more anxious than myself to have the object aimed at accomplished and the deed passed over to the Association; but I am not acting for myself in the matter, but for the best interests of the cause, and in the endeavor to see faithfully carried out the intent of every contributor to the fund.

Hoping to see the early consummation of this object,

I am respectfully,

PHILO CARPENTER.

Chicago, March 23, 1878.

Every friend of the reform and contributor to this fund will be gratified with this statement from Mr. Carpenter. It implies that he generously waves the condition of time, and that we may continue to add to the fund after the first of April, which, coming only two or three days after his letter can be read by those for whom it is intended, would close the conditions on which his gift is offered. So we shall go right on and gather the daily handfuls or sheaves, as the Lord may put into the hearts of the friends to lay on his altar for this noble work. And while the collection is being taken we will have read some of the cheering letters received since last week:

March 23, 1878.

EDITOR OF THE CYNOSURE: Dear Sir:—After reading the editorial in the *Cynosure* concerning the Publishing House, I have been thinking how I could do more toward raising the fund. I ascertained that each of my little children would like to have a share in it. Mary had been saving money for a year or two to buy a bureau, and upon consulting her I found her quite willing to give one dollar to the Publishing House. Julia has also been saving money for another purpose, but has also consented to give one dollar. We do not want to leave Bertie and Hannah out, so we will put their names down for a dollar each, and take our pay in smiles and pretty speeches.

Mary	$1.00.
Julia	1.00.
Bertie	1.00.
Hannah	1.00.

We hope other families will follow this example, and we think the $5,000 will soon be raised.

Yours truly, M. E. C.

Tell Bros. Kellogg and Stoddard that I want very much to give another lift in securing the Publishing House, but am held back because of the hard times, which I am feeling very much, in addition to increased family expenses caused by sickness or ill health. I hope if there is a few hundred dollars short the friends there will take the responsibility of shouldering it, and receive contributions from other friends afterward to make up the deficiency. I will in that event contribute from one dollar to one hundred dollars as soon as I can do so or raise it.

J. A. CONANT.

During the past week the receipts for the fund have been, one note $100, J. D. Fowler, Lena, Ill., and one for $5 from T. E. Kennedy, San Jose, Cal., besides cash gifts of $1.00 each from the little Chicago friends mentioned above, and from Dr. W. W. Blair, sent by Rev. T. B. McCormick, Princeton, Ind; $2.00 each, D. Goodwillie, Girard, Ohio, and Rev. J. C. King, Chase City, Va.; $4.00 from John McLean, Brooklyn, N. Y.; and $5.00 from Rufus Day, Limerick, N. Y. Feb. 23, Bro. Hinman obtained a note of $100 from Hezekiah Johnson, Delavan, Wis., of which no acknowledgment has been publicly made. The list is not so long as we had hoped this week but it grows and so is encouraging. When those who realize the necessity of this great movement make up their minds that, as with every other work for God and truth, NOW IS THE TIME to do it, one week will be enough to finish this grandest enterprise yet projected for the cause.

—Bro. E. Mathews has begun a good work in Iowa. He was met with kind hearts and open arms at Marshalltown, Albion and Lynnville. He feels the approval of God upon his work. "Never was more blest than now; have nailed my colors to the masthead," he writes.

NEW ALLIES.

Some time since it was intimated in our correspondence that the members of the Indiana Eldership of the Church of God, who maintained the purity of that body, were about to begin publishing an organ. The March number of this paper the "*Herald of Gospel Freedom*" is received. It is edited by Elder I. W. Lowman assisted by M. S. Kutzner, and issued from Wolcottville, Ind., where subscriptions may be sent to the editor. The paper is a small monthly, 50cts per year, but well filled and of the zealous Christian tone that speaks for the whole truth, keeping back nothing that is for the edification of the body of Christ, which is his church. We hope the Indiana brethren will achieve the temporal success their enterprise deserves.

Bro. J. T. Hobson announces that he will begin the publication, May 1st next, at Bedford, Ind., a 24-page monthly, entitled the "*Christian Ensign*"; subscription $1.00 a year. This journal will be devoted to reform, an unsectarian, religious journal, with opposition to organized secretism as its prominent object. We are not personally acquainted with Bro. Hobson, but while he holds up the banner of the Lord Jesus Christ as he proposes in his prospectus, we bid him a hearty God speed.

—From late letters received we expect the return of brethren Stoddard and Hinman in a few days. The former has been speaking in central Indiana since the great Oberlin meetings. His graphic account of the expositions will be read with the greatest interest.

—Past Master Ronayne will also soon be through with his longest course of expositions. He has now been engaged about three months almost constantly. His labors would certainly have overcome his physical strength unless fed by that power that sustains the heart within. Several communications are waiting till next week descriptive of meetings at West Salem, Hudson and Lima.

—We are pained to learn by telegram to the daily press dated the 21st, that Joshua Parish, of Delevan, Wisconsin, an old and tried friend of the reform, died suddenly on that day of heart disease.

—The discourse printed on the 12th and 13th pages of this number was given before a large audience in Wheaton College Chapel on Sabbath evening last. What good reason the persecutors of the College can have for carrying any further their hostility cannot be imagined. The spirit of their latest move is shown clearly in Bro. Hinman's letter to the pastor of the anti-College church on the next page. What ground there may yet be in reason and good conscience for the continuance of this persecution no one can imagine, except perhaps those who have been giving their best energies to that work for the past year.

—College news is largely made up of "hazing" and other rascality of late. Beginning in Princeton between freshmen and sophomores it extended to an affray between the theological school and the college. Like an epidemic it breaks out next in Dartmouth and in various freaks at Trinity College, Hartford. At Princeton revolvers were freely drawn and one student retired with a bullet wound. President McCosh promptly expelled the participants in the row, but shielded them from the courts where they should have been suitably and effectually punished. Mere expulsion has little effect on such characters. At Dartmouth two ringleaders were arrested and lodged in jail, but escaped. The president offers a hundred dollars for the fugitives, but they and their accomplices doubtless snap their fingers at him. At Hartford no arrests are reported, though the students cut down the bell, broke the wheel, smashed the stairways and fastened the doors leading to the belfry, and next morning went to a beer-shop for a carousal. A piece of the law well applied would cure the lofty notions of such young persons

Religious Intelligence

GENERAL.—The American Bible Society announces that thus far during the current year the expenditures have exceeded the donations by $50,000. The society has made grants of 200,000 copies of the Scriptures during the year, and has appropriated $110,000 to the foreign field.

—Professor Dana, of Yale College, says of the first chapter of Genesis: "Examining it as a geologist, I find it to be in perfect accord with known science, therefore, as a Christian, I assert that the Bible narrative must be inspired.

—Signor Bonghi, formerly one of Victor Emmanuel's ministers, scouts the idea of a compromise between the Church and Italy, and says that the Clerical party must obey the laws.

—On Sabbath Moody and Sankey began meetings in the new Tabernacle at New Haven. Their work in Boston was very successful. They lifted the interest in the meetings at the Boston Tabernacle to its old height of last winter. The audiences never were larger than they have been the past week, and both preacher and singer seem to be in their best working order. Even the afternoon attendance has risen to several thousands, and in the evening the immense building has been packed, standing room and all. The neighboring Clarendon and Berkeley street churches have been called into requisition for after meetings.

REFORMED PRESBYTERIAN.—The Third R. P. church, New York, which was burned Feb. 17th is to be immediately rebuilt. Rev. David Gregg, pastor, preached the next

Sabbath at Trenor Hall, Broadway. —Ninety-two students attend Geneva College this spring. Pres. H. H. George, with his associates in the faculty have been carrying on a tobacco reform in the institution, many of the students having been addicted to smoking and chewing. Tobacco is prohibited from the college grounds.

FREE BAPTIST.—Pastoral resignations: Elders A. B. Loomis, Spragues' Corners, New York; John George, London Center, New Hampshire; W. S. Packard, Kittery Point, Maine; A. J. Davis, Minneapolis, Minnesota; George Donnecker, Ashford, New York; L. W. Gowen, North Parsonfield, Maine; J. M. Crandall, Poland, New York.—Revivals are reported in Gardener, Maine; Great Falls, New Hampshire; and Lawrence, Massachusetts.—A petition has been for some time in circulation among Free Baptists asking the *Morning Star* to open its columns as formerly for Anti-masonic testimonies. The following from a late number of the *Star* should encourage the petitioners: "Mr. Moody cuts right and left occasionally, rather we should say it is seldom he does otherwise. In a discourse at Hartford, in speaking of Masonry, he said: 'I join a lodge of Masons. Well, perhaps seventy-five of them are unconverted men, but they are my brethren. They go away down here somewhere to lay a corner-stone, and they have their wine drinking and their dancing. Well, I am one of them, so there's my influence gone. But men say you must join these orders to reach the world. But I ask, where are the men you have reached? When Christians conform to the world in order to reach it, they don't elevate it; they only get pulled down themselves. We must be separated from the world, and this doctrine of separation has got to be preached.'"

METHODIST EPISCOPAL. — The Ames Methodist Episcopal church, of New Orleans, the only white English Northern Methodist church in that city, is threatened with a sheriff's sale, unless it raises soon the sum of $7000.—A recent comparison shows that while the M. E. church in the United States expended in 1876 only $3,000, for the evangelization of the Indian tribes, the Canada Methodists in the same year expended $30,000 among their own tribes while their body is less than one-tenth as large as the M. E. church. It is likely most other denominations in our country are doing less for the Indians than they ought. Canadians cannot understand why there should be so many massacres and Indian wars in the United States. Their government has no trouble with its aborigines. If our churches spent more in the work our armies might cost less.

BAPTIST.—The Baptist Year Book, which usually appears some time in February, it is said, will show the following totals for the United States: "Associations, at the close of 1877, 1,048; ministers, 14,956; congregations, 23,908; baptisms, 102,292; members, 2,024,225. There is an increase over 1876 of 43 associations, 984 congregations, and 817 ministers. There is a decrease of 7,349 in baptisms."—Mr. Spurgeon, the great London preacher has been in bad health for some time but has so far recovered that he is expecting to resume his labors soon. The tabernacle has now 5,045 members. During 1877, 437 members were added.

AN OPEN LETTER TO REV. L. TAYLOR OF THE WHEATON CONGREGATIONAL CHURCH.

WINCHESTER, Kan.
Mar. 19, 1878.

Rev. L. Taylor, DEAR BROTHER:—I learn from the *Cynosure* of the 14th that the church of which you are pastor has expelled President J. Blanchard from its membership. This is such an extraordinary item of news that I shall use the freedom of a friend and brother in writing to you about it.

When President Blanchard was put on trial before the church, on charges preferred by Prof. J. C. Webster, the case had a long and patient hearing of seven hours, nearly six of which were occupied by the prosecution, conducted by Mr. Webster and his able counsel, M. L. Hazard, and eighty minutes by President Blanchard in reply. The church then voted by more than two-thirds majority to dismiss the charges as unproven, the prosecution evidently from the first anticipating such a result. Now whether this decision was right or wrong (and I certainly think it was right), it was *final*. On no principle of jurisprudence, either in church or state, can a party be put on trial a second time for an alleged offence when he has once been acquitted. This principle is as old as jurisprudence. All new trials are granted because of presumed unjust or irregular conviction. In that case no one was convicted and no one had a right to a new trial.

Nevertheless an *ex-parte* council proceeded to try the case and render judgment. The gross absurdity of such a trial and decision is seen:

First, because no council of *any sort* has judicial authority.

Second, no council could have jurisdiction over any case of church discipline, nor the right to investigate any case already decided and settled by the only competent authority.

Third, no council could try and decide any charge against any person without *hearing his defence.*

Fourth, no *ex-parte* council was competent to try any case involving moral character and church standing on mere *ex-parte* evidence. Decent self-respect should have kept them from attempting such a thing. That they did try President Blanchard and the church of which he is a member, and pronounce judgment on *partial*, *perverted*, and, in some things, *false* testimony, is a wonder and astonishment to right thinking people.

Now that the church of which you are pastor should make such a decision the basis of church action, and should proceed to summon President Blanchard before them and demand confession and restitution for alleged offences for which he has once been tried and acquitted by the only *competent authority;* and that they should on failure to comply proceed to *excommunicate* him, seems like an *outrage without precedent*, but is perhaps but a display of impotent rage utterly unworthy of the good people from which it has emanated. Whether President Blanchard was a member of your church, whether you have not gone as much out of your way as if you had expelled a member of the Baptist or the Methodist church, is a point I need not discuss; but in any case it cannot be reconciled with the Congregationalism you so greatly admire, or the Christianity you are set to defend.

I trust, my dear brother, that your relation to this matter has not been that of *approval;* but permit me to say that to be found in intimate relations with the Senior Warden of the Wheaton lodge and his sympathizers in a work of this sort is being "unequally yoked together with unbelievers," and a failure to speak out against it is being "a partaker in other men's sins."

With much Christian love I am yours in Christ.

H. H. HINMAN.

FRONT VIEW OF THE CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

Our Lord at Hand.

Could Christians watch ten thousand years,
Before their Lord appears,
Yet as he then shall come at last,
'Twere wise, through all such ages past,
To have watched and waited, and have borne,
The scoffer's jest, the worldling's scorn.
But those who watch not in the day,
Will surely sleep the night away.

Lord, make me at all hours awake,
And, self-denied, thy cross to take,
Robed for thy nuptial feast in white,
With lamp in hand and burning bright;
Nor lack of precious oil be mine
When the loud cry, "Arise and shine!"
Proclaims thee come in bridal state,
And when preparing is too late!

—From the German.

Christian Marriages.

Dear young Christians, God has laid it much upon my heart lately to write a few of God's thoughts to you concerning marriage. My own soul has been so much grieved and pained that any of God's children should walk so contrary to his mind and will in so important a matter, that in writing a few lines about this subject, I pray God may lead his young disciples to search the Word, and see whether these things are so. The Apostle Paul, in writing to the Hebrews, says, "Marriage is honorable in all."—Heb. 13:4. Nothing wrong in young people getting married. We read in Gen. 2:18, "It is not good for man to be alone." Certainly, if Christians marry according to the mind of the Lord it is a desirable thing, but young believers often do not consider the mind of the Lord in the important step opening out before them; and the little narrative of Naomi is indeed a most striking proof. The first chapter of Ruth informs us, that there was a certain man of Bethlehem-Judah, and the name of his wife was Naomi, and they with their two sons went to sojourn in the country of Moab. Poor Naomi's faith failed in the time of famine; she leaves the house of bread, "Bethlehem," and came to Moab; and worse still, for one wrong step brings about another, she gets her sons married to two Moabitish women, departing from the commands of God so strictly enjoined in Deut. 7:3, "Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." He would have his people a separate people. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon all the earth."—Deut. 14:2. In looking at Deut. 23:3-5, how marked was the disobedience of Naomi to the divine command. "An *Ammonite* or *Moabite* shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever." Why? "Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse into a blessing, because the Lord thy God loved thee." Read Num. 20:14 21; here they refused Israel a passage through their border. Num. 22:1-18, gives the history of Balaam.

Now the consequence of Naomi's act of disobedience was visited by God in the death of her husband and her two sons. All her hopes blighted, she returns again to "Bethlehem," testifying the Lord hath dealt bitterly with me; but blessed be God who inclined her heart to return again in the beginning of barley harvest; blessing was yet in store for his disobedient, but penitent child, for full of pity and compassion is our loving Father. But to return to our subject, Jud. 2:2, 3, God says, "Ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice; why have ye done this? Wherefore I also said, I will not drive them out before you; but they shall be a snare unto you." And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. "Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them and go in unto them, and they to you: know for a certainty that the Lord your God will no more drive out these nations from before you, but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you."—Josh. 23:11-13. Now let us ever remember, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof and for instruction in righteousness."

We find also that marriage is divinely instituted, and adds to the happiness of man. "Therefore shall a man leave his father and mother and cleave unto his wife, and they shall be one flesh."—Gen. 2:24.

Jer. 22:11 connects it with joy and rejoicing. "The voice of joy, and the voice of gladness; the voice of the bridegroom and the voice of the bride." Surely when Jesus was a guest at the marriage in Cana of Galilee, the feast was one which was blessed and sanctioned by Christ himself. Isaiah speaks of the bride being adorned with ornaments. Presents also were presented to the bride. "And the servants brought forth jewels of silver, and jewels of gold, and gave them to Rebekah; he gave also to her brother and to her mother precious things."—Gen. 24:53. The bride was also attended by bridesmaids. "Kings' daughters were among thy honorable women, upon thy right hand did stand the queen in gold of ophir."—Ps. 14:9. This is much the description of a wedding now-a-days, particularly one in certain positions of life. The Apostle says, "Let your moderation be known unto all men," even in dress, ornaments, and the different ways in which marriage may be celebrated. One thing is certain in connection with the marriage of a believer, if the blessing of God is to be experienced, the short and simple command, "Marry only in the Lord" (1 Cor. 7:39), is decisive. What fellowship hath light with darkness? Sons of light, or sons of darkness, to one or other of these classes every child of Adam belongs. As believers we are exhorted "to do all in the name of the Lord Jesus" (Col. 3:17); "to walk in the Spirit." Translated out of the kingdom of darkness, not of the world even, says Christ, as I am not of the world, how can we with open eyes unite with one who is a captive to Satan, in darkness, knowing not the light? "We are a peculiar people, he has purified us unto himself."—Titus 2:14. "Should we again break thy commandments, and join in affinity with the people of these abominations?"—Ezra 9:14. God's children must mourn indeed and find in the bitterness of their own souls, what his word means when it says, "Be ye not unequally yoked together with unbelievers." Sooner or later they must reap the sad consequence of their disobedience, and find through all their pathway that those whom they love most are indeed snares to their souls, thorns in their sides, keeping them downward, and deadening their spiritual life. No family altar erected, living in a worldly atmosphere, a stranger scarcely perceiving a savor of Christ in the household. Surely we need nothing to impede our progress heavenward; but even our own loved ones are often wheels dragging us down to earth. And then, sad, most sad indeed, when called to separate, the agony of such a moment who can tell? Still out of Christ, unpardoned, unreconciled to God, leaving all below, then flows forth the agonizing cry, O! that I had never loved, or never lost. I am quite aware many think that God will make the converted husband or wife, a blessing for the conversion of the other, whichever it may be; and they think by marrying such an one, they are doing good, and will be made the means of blessing to each other.

Can we ask God's blessing on an act of wilful disobedience? He may and perhaps does at times overrule the disobedient act. But he is sure to cause his children to pass under the rod. "As many as I love I rebuke and chasten." "I will punish your iniquities with the rod, but my loving kindness I will not take away, nor cause my faithfulness to fail."

My dear young Christian friends, search this matter for yourselves; and let me entreat you, if you would have a happy married life, the blessing of God resting on your union, a serving the Lord in your household, and like Joshua to be able to say, "As for me and my house we will serve the Lord," take heed to God's own word, "Marry only in the Lord." "Can two walk together except they be agreed?"—Amos 3:3. Judge ye.—*The Truth.*

Some of Moody's Apothegms.

It is hard for the devil to counterfeit humility.

People seem to think that salvation is by doubts instead of faith.

If I had to keep myself, Satan would get my soul before dinner.

There would be squirming in many fashionable churches if men were to interrupt the services with the Pentecostal cry, and yet the object of the church is to win souls.

No man who laid up treasure in Heaven has ever been disappointed.

From the cradle to the grave is the shortest part of life.

There will be many crownless Christians in Heaven.

A man who does one thing is a terrible man.

Paul's life has done more to upset infidelity than all the books that were ever written.

There are a great many water-logged Christians, and it takes all the strength of the church to tow them to heaven.

Christ could have millions of followers if they did not have to give up anything.

Be sorry for your sins just long enough to give them up.

If you want to find out about yourself, study your children.

The door of salvation hangs on the one hinge of the human will.

Children's Corner.

The Light of Home.

My boy, thou wilt dream that the world is fair,
And thy spirit will sigh to roam,
And thou must go;—but never, when there,
Forget the light of home.

Though pleasure may smile with a ray more bright,
It dazzles to lead astray:
Like the meteor's flash it will darken the night,
When thou treadest the lonely way.

The sea of ambition is tempest toss'd,
And thy hopes may vanish like foam;
But when sails are shivered, and rudder lost,
Then look to the light of home.

And there, like a star through the midnight cloud,
Thou shalt see the beacon bright,
For never, till shining on thy shroud,
Can be quenched its holy light.

The sun of fame, 'twill gild the name,
But the heart ne'er feels its ray
And fashion's smiles, that rich ones claim,
Are like beams of a wintry day.

And how cold and dim these beams would be,
Should life's wretched wanderer come;
But, my boy, when the world is dark to thee,
Then turn to the light of home.

—Sarah J. Hale.

A Good Name Spoiled.

2 Kings 10:31.—Jeroboam, who made Israel to sin.

Did you ever hear of any father or mother calling their boy Jeroboam? We know men by the names of Abraham, Isaac, Jacob, Jeremiah, David, and the like, and these are, some of them, no more pleasant sounding names than is Jeroboam.

And when the little boy who had this name was named Jeroboam, it was because his parents wanted to give him a name that should signify to all who knew him how much they hoped from the child, for Jeroboam means one who increases his people. But so wicked was the life of this man that, instead of meaning one who increases his people, we always think of Jeroboam who made his people to sin.

How easy it is for us to spoil a good name. When we are babies father and mother hunt all about to find a name good enough for their little one. Mother says: "There was my father, the best man that ever lived; his name was Henry; I want the baby called Henry." Father says: "I would like to have him called Charles, for my classmate in college, who, I am sure, is going to make his mark as a minister or lawyer." Or if it be a little girl, how are all the names, that nice folks have, talked over until the very best is found.

But suppose that the parents like such a name as Frederick, or Frank, or Sarah, or Maud, and there should be among their friends or relatives a Frederick who was a miserable drunkard, or a Frank who had been put in jail, or a Sarah who was a great scold, or a Maud who would tell falsehoods, the baby never would be called by any of these pretty names.

Now, I suppose some of you do not like the names which you have, but one thing is very certain, that when you were named you were called by the best that father and mother, or some other good friend, could think of.

You were named for some dear relative or acquaintance, or for some great and good man or woman, or for some fancy name, which should show how hard your fathers and mothers tried to get a name good enough for you.

You may not have a name that sounds very sweetly, nor one that is very great, but you can, if you try, make the name that you have the best of all names. I have some friends whom I think a great deal of, and their names, such as Samuel, and William, and Martin, and Edward, all sound very pleasantly to me, although none of the names are in themselves very good. Then there are some names that I cannot bear, just because there are some mean men and women who have spoiled them for me.

Now, what I want of all my young friends, is that they shall be such boys and girls as to make their names the best and sweetest in all the neighborhood in which they live, so that the moment any one of your friends, by and by, shall hear another person called by the same name, they shall at once think of you with pleasure. And what is more, I want you to feel how dreadful it is to spoil a good name; to have it put on the church book when you are baptized that you are to be called after some dear friend, some honored acquaintance, and then to grow up and make the name the meanest and ugliest in all the town.

There are a few boys and girls who seem to be trying very hard to do this. They are like Jeroboam, who was to be a helper to his people, but really was the one who ruined them by making them to sin. I can see more plainly than you can, boys and girls, what a dreadful thing it is thus to disappoint your best friends and make yourselves a disgrace; and I hope that before it is too late you will turn square about and make yourselves worthy of all the love that gave you the names of your infancy. And one thing I want to have you all remember, that you do not need to have the long and ugly name of Jeroboam in order to deserve the dislike and disgust that every one has toward it. Benedict Arnold was a nice name to call a boy before he was a traitor—it would be a dreadful name now. No man calls his child Cain, although it means the same as that sweet name, Theodore, God given. No one calls his boy Judas, and yet it means The praise of the Lord.

All of you have precious names, given by your dearest friends. Do not be like Jeroboam, who made a blessing into a curse.—*Rev. J. G. Merrill's Children's Sermons.*

Try Again.

Everybody makes mistakes. Things will not always come out just as we want them, because some little wrong thing is done, or something that needs to be done is overlooked.

Well, what then? Shall we get discouraged, and let things go as they will? Some people do; but such people have a hard life of it. They think themselves very unlucky, and complain of their hard fate.

The little fellow who is at work on his example in multiplication finds he has made a mistake. What does he do? Drop his slate and go off fretting, and wishing there were no such things as bothersome figures? No; he is puzzled, but he means to find it. "Try again," is his motto. He will begin again and go slowly and carefully through all the work. If he does not find the mistake then, he will do the same thing, running through the lines of multiplication table in his mind, or making them by additions on his slate. He will hit upon the wrong and get the right, you may be sure.

A Tree that Rains.

The Consul for the United States of Columbia in the department of Lereto, Peru, has recently called the attention of President Prado to a remarkable tree which exists in the forests adjoining the village of Moyobamba. This tree, known to the natives as Tamai-Caspi (rain tree), is about fifty-eight feet in height at full growth, and the diameter of its trunk is about thirty-nine inches.

It absorbs and condenses the atmosphere with astonishing energy, and it is said that water constantly exudes from its trunk and pours like rain from its branches. So abundant is the water supply that the soil near by is turned into a marsh. The tree gives forth most water when the rivers are dry during the summer season, and when water is generally scarce. Its cultivation is proposed throughout the arid regions of Peru.

First Things.

Envelopes were first used in 1839.

The first air-pump was made in 1650.

The first steel pen was made in 1830.

Anæsthesia was first discovered in 1844.

Ships were first copper-bottomed in 1761.

The first balloon ascent was made in 1783

The first lucifer match was made in 1826.

The first horse railroad was built in 1826-7.

Coaches were first used in England in 1569.

The entire Hebrew Bible was printed in 1488.

The first iron steamship was built in 1830.

Gold was first discovered in California in 1848.

The first steamboat plied the Hudson in 1807.

The first watches were made at Nuremburg in 1477.

Omnibuses were introduced in New York in 1830.

The first newspaper advertisement appeared in 1652.

The first copper cent was coined in New Haven in 1687.

Kerosene was first used for lighting purposes in 1826.

The first telescope was probably used in England in 1608.

The first saw-maker's anvil was brought to America in 1829

The first use of a locomotive in this country was in 1829.

The first almanac was printed by George Purbach in 1460.

The first chimneys were introduced into Rome from Padut in 1368.

The first printing-press in the United States was introduced in 1629.

Letters and Puzzles.

Newtown, March 9, '78.

Editor Cynosure:—The answer to Eva Burnham's enigma is "*Cynosure.*" I will send you an enigma.

I am composed of six letters.
My first is in soft but not in hard;
My second is in pork but not in lard;
My third is in river but not in sea;
My fourth is in bird but not in bee;
My fifth is in wren but not in lark;
My sixth is in light but not in dark;
My whole is something we will all like to see.

Clara I. Malthis.

Home and Farm.

Miss Cook, a teacher in Missouri, lectured her class of girls on the evils of tight lacing, and gave them a lesson in anatomy and physiology. The girls, at home repeated portions of the lecture to their mothers, who decided that it was improper, and forthwith combined against the teacher, and did not rest until she was dismissed from school. Miss Cook has brought suit for damages against the directors.

Maxims of the Horse.

1. Let your colt be domesticated and live with you from his tenderest age, and when a horse, he will be simple, docile, faithful, and inured to hardship and fatigue.

2. Do not beat your horses, nor speak to them in a loud tone of voice; do not get angry with them, but kindly reprove their faults; they will do better thereafter, for they understand the language of man and its meaning.

3 If you have a long day's journey before you, spare your horse at the start; let him frequently walk to recover his wind. Continue this until he has sweated and dried three times, and you may ask of him whatever you please, he will not leave you in difficulty.

4. Observe your horse when he is drinking at a brook. If in bringing down his head he remains square, without bending his limbs, he possesses sterling qualities, and all parts of his body are built symmetrically.

5. Four things he must have broad—front, chest, loins and limbs; four things long—neck, chest, forearm and croup; four things short—pasterns, back, ears and tail.—*Tribune.*

Something about House Plants.

Most of the varieties known as greenhouse plants will, of course, succeed as well in the dwelling house as the greenhouse, if we can only secure the conditions necessary to their health, and which the conservatory or greenhouse furnishes. These are light, warmth, moisture, air, and occasionally a little sunshine.

Some may think that they supply all these conditions, and yet the plants do not flourish. The difficulty generally is that we keep our living rooms too warm for plants, and too warm also for our own good. The atmosphere of the living room, also, is too dry. The florist syringes his plants, and throws water on the paths, and all about his houses, so as to obtain a moist atmosphere by its evaporation. In our living rooms we provide no water for evaporation, and the consequence is a dry and unhealthy atmosphere, generally filled with fine dust from the carpets.

Keep the plants clean and comfortable, with the thermometer not over seventy or seventy-five in the day, and not more than fifty or sixty in the night.

Smooth leaves, like those of the camellia and oleander, should be washed with a sponge, but some rough or woolly-leaved plants, like the begonia, dislike wetting of the foliage. This is particularly the case with the Chinese primroses.

Plants are best kept in a recess or bay window, and if screened from the living room by glass doors, all the better; or in a room adjoining the living room, where the heat is not excessive, and somewhat uniform.

All roses should be showered frequently with whale oil soap-suds, to keep them free from insects, otherwise the plants will look as if scorched by fire or scared by frost. —*Vick's Floral Guide.*

An ounce of alum put into the last water used in rinsing the children's dresses, it is said, will render them almost un-inflammable. They will take fire very slowly, if at all, and not burn with a flame. Mothers who live in houses where open fires are kept, will do well to try the experiment, not on the children, but on the dresses.

To Cleanse a Nursery Carpet. —Have a pail of very warm water; throw in a tablespoonful of powdered borax; then with a clean scrubbing-brush, and very little if any soap, scrub well the soiled parts, rinse well with clean hot water, and rub very dry with a clean soft cloth; if possible open the windows to dry quickly.

THE WHEATON EX-PARTE COUNCIL AND ITS FINDINGS.

A DISCOURSE BY PRES. J. BLANCHARD. DELIVERED IN THE COLLEGE CHAPEL, WHEATON, MARCH 24, 1878.

And they wounded him also, and cast him out. Luke 20: 12.

This was an excommunication described by parable, and condemned by Christ. The "vineyard" was the church, the person "cast out," an imperfect but faithful Hebrew prophet, sent to reform his people; the "husbandmen," a sinful and adulterous generation, who taxed the people inhumanly and unequally; and who had corrupted the true religion by oaths, (Mark 8: 38) ceremonies, (Luke 11: 46) and traditions, (Matt. 5: 33) which made the worship of God vain, and his law void (Mark 7: 7, 9.

The excommunicators soon after crucified the Son of God.

The people of Wheaton, now present, will readily apply the texts and scriptures cited, to persons and events in this town. You will know, also, whether in what I am to say, I overstate or pervert the truth. I cannot deceive you if I would; and I hope I need not add, would not if I could. I therefore speak *here*, and to *you*, what is intended for the friends of the College and of Christ in the country at large, for ourselves and our descendants.

There has been trouble and tumult in Wheaton, and the first question naturally is, Who, and what has caused it? I will endeavor to answer this question.

The life of Paul or any other aggressive Christian, will show tumults strikingly analagous to ours. Take one example.

From his conversion, for fourteen years, Paul supported himself and founded churches in the pagan cities of Asia and of Greece. Men had come from Judea into his work, who taught his converts that they could not be saved without circumcision and certain other dead ceremonies, called "customs," which Jewish Christians still kept, and which were either self-projected, or else Levitical rites; which God had dropped, and Satan picked up for his own use. Paul went to Jerusalem about this ritual question, where a council had exempted his Gentile churches from these same ceremonies, only requiring abstinence from meats offered to idols, from things strangled, blood, and fornication. The apostles hailed his second arrival at Jerusalem with joy and all promised well.

But there was this difference between Paul and them. Paul did not even teach *Christianity*, nothing but Christ and salvation by Him alone; while the others, like papists, Freemasons and other ritualists, taught ceremonies as well, to which they attributed more or less saving virtue. Against these, Paul's doctrine was a perpetual protest, exactly like the doctrine of Scroby-Manor, Leyden, Plymouth Rock and the first Congregationalists; while the Judaizers, on the contrary, admitted circumcision, and what they called "customs," answering to our phrases "Presbyterianism," "Congregationalism," "Christmas," "usages of the church," etc. Thus they gave to Jewish Christians one sort of religion and to Gentile converts another. Paul's teaching against these rites was widely known; and fearing a mob from his arrival, the Jerusalem teachers persuaded him to go into the temple and purify himself by a course of these dead rites, though he had been already purified by faith in the blood of Christ. He submitted and went in. And this weak and well-meant device, apparently as harmless as a funeral half Masonic and half Christian, soon set all Jerusalem in an uproar. Paul's yielding did no good. The ritualists came upon him, and in a trice Jerusalem was as full of false testimony as you saw the late *ex-parte* council. It were amusing, if not horrible, to see them charge their own uproar on Paul, whose only faults were, stern fidelity and meek compliance. "Art thou not that Egyptian," they exclaimed, "who, before these times, leddest into the wilderness four thousand men who were murderers?" Paul quieted the crowd and told them he was no Egyptian, but a Jew. This pleased them; but when, relating his experience, after saying he had kept the garments of them that stoned Stephen, many of whose murderers were probably in the crowd; and above all, when he said that God had sent him to the Gentiles, the whole multitude lifted up their voices and said: 'Away with such a fellow from the earth, for it is not fit that he should live." And doubtless they would have killed him, had not heathen Romans saved him from his brethren, Jews and Judaizing Christians. Yet these Jews and Christians, as results show, at that very time, had the truest doctrine and best morals on earth.

Surely, surely, *men* do not govern this world! And he who sees no superhuman agency in such tumults, little knows what causes produce the effects around him. Paul himself attributes these human hurricanes to superhuman agents; "rulers of the world's darkness;" who strike like basilisks when their dark realm is invaded; whose stage is the world's religion; whose end, human worship; and good men are often their puppets through ignorance and love of the world. "Satan," says Wesley, "is roused by an offensive war." This popular wrath was poured on Paul for excluding human rites from God's worship.

I now proceed to place this Jerusalem tumult beside ours. But first, allow me in Paul's language, a word for myself. "I have coveted no man's silver, or gold, or apparel." "Yea, ye yourselves know that these hands have ministered to my necessities, and those that were with me."

For the first years I taught daily without salary; earned my living by preaching; and paid into the treasury, quarterly, in cash $500 a year, till I had paid into the treasury from this source alone, more than *seven thousand dollars*. This money was given me by J. P. Williamson and son to live on. Surely, since now my family is far less expensive than then, if, as my enemies insinuate, I have wronged this same treasury for small, selfish reasons; with a Treasurer, Executive Committee and Faculty all looking on to see me do it, we are indeed a strange medley of contradictions.

"And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God unto this day." So say I to you, my friends, tonight. All the Knox College buildings, excepting their Gymnasium, were erected while I was there. I handled many thousand dollars, and my administration has of course, been scrutinized since I left. Yet, I think, no one in Knox county ever said I had sinned in the use of funds, or wronged a neighbor a penny. And here also, in this regard I have done nothing amiss. I did not do an act equivalent to stealing, as that council find, in consenting to the loan of the $3,000, which was charged as stealing. The loan was legal, and the money is paid back. And though borrowing endowment funds to pay College debts, is undesirable, it is much better than withholding from workmen their dues; and besides it is commonly practiced by Colleges. Whatever it is no council can make it stealing, or tantamount to theft. Rev. L. Taylor, whose name is signed to my excommunication by his church, for this loan among other things, said in our Executive Committee, "If any body stole the three thousand dollars, I did, for I voted for the loan and brother Blanchard didn't." I was in the chair.

Nor did I slander Mr. Webster, as the council find, by saying to him, in Faculty, four or five years ago, and repeating it when challenged, that I believed him "*mentally and morally incompetent as a guide of youth.*" I spoke as his superior officer, on a proper occasion, and as I believed, and still believe, according to truth. I pray God Mr. Webster may yet prove to the world, by his success in training youth, that I was in error.

Nor, finally, have I wronged Mr. Webster in the matter of funds. The sum of the council's finding on this main point of the case is that they find in me: "A persistent purpose * * * to force him out of the College by a vote of the Board of Trustees." In doing which they find me guilty of "a cruel wrong done to Professor Webster; a grievous wrong done to the donors of his endowment, and a sad dishonor put upon the cause of Christ." (Chicago papers, Feb. 15, 1878.) As the above paragraph involves, or rather *is* the whole case, it requires the utmost care and consideration. If this finding is true then I am a guilty man and deserving of condemnation. If not true the council has misjudged, and I am persecuted and maligned and so appeal to God and good men for redress.

My first proposition in reply to council is: *No* LEGAL *wrong has been done to Mr. Webster or the donors.*

The subscription under which the money was raised is in these words: "WHEREAS, in the opinion of judicious and earnest friends of literature and religion, Wheaton College, Illinois, is an institution which gives great promise of usefulness, and demands increased facilities of instruction, the undersigned agree to pay the sums set against their respective names, at such times as the trustees desire, to endow the professorship of Logic, Rhetoric and Belles-lettres; provided that in the effort to raise twenty-five thousand dollars, for such a purpose, fifteen thousand of the sum be subscribed within one year from January, 1865."

This paper governs the endowment. Letters procured thirteen years later, to make out a case, can have no legal bearing on it. This Mr. Pierce, and the other friends of Mr. Webster, admitted. So there was, and is, no dispute but that the College Trustees owned that endowment, in trust, as they did the other property of the College. It is true a large portion of the endowment, viz., something more than $8,000, was donated to the College by the friends of Mr. Webster, and for the reasons given in the subscription paper. So most of the eighty to one hundred thousand dollars given to the College during my administration, has been donated by persons who knew and were friendly to me. But that fact does not entitle me to a dollar of the money, or an hour's use of it beyond the pleasure of the Board. By dismissing Mr. Webster, therefore, they have done no *legal* wrong.

My second proposition is, that *no* MORAL *wrong has been done Mr. Webster.* Even if we misjudged, there was, necessarily, no moral crime committed. That a good officer was dismissed by mistake would be the only consequence, unless the Board dismissed him blinded by my malicious endeavors.

But they did not so dismiss him as the following facts will prove;

1st. Mr. Webster had been here thirteen years, and was well known to the Board of twenty men. I did not speak three minutes in advocacy of his removal in our annual meeting of twenty-two hours, of which eleven were given to his case. And if they had not seen and known, outside of myself, reasons to justify their vote they would never have voted to remove him. Therefore they were not blinded by me, but removed him on their own honest judgments, and so did him no wrong.

2d. Seven resident members of the Board, who constituted the Executive Committee, had, the winter previous, requested him to resign for reasons based on personal intercourse and acquaintance with him and the College. If, therefore, I were wicked enough to blind them, and they were weak enough to be blinded; those who called the *ex-parte* council were here; why did not *they* blind the Executive Committee for Mr. Webster and against me? The reason is that facts called for the removal of Mr. Webster, and they could not overcome the facts.

3d. The entire Faculty of eight persons, now present, had expressed their judgment that the good of the College would be promoted by Mr. Webster's retiring.

4th. What then are the facts and reasons on which his dismission rests?

I answer: (a.) More complaints of Mr. Webster's incompetency as a teacher had been made by students than all other officers since his connection with the College. He commonly taught one or two hours to others' four or five.

(b.) In 1870, eight years ago, when my application to the College Society on behalf of our College was defeated by W. W. Patton and others, Mr. Webster's sympathy was with the enemies of the College and not with the College or myself. And when Prof. Lunry offered a paper in the Faculty sustaining me in that controversy, Mr. Webster attempted to vote against it while in the chair, and endeavored to defeat it.

(c.) These and kindred facts had their natural bearing, and Mr. Webster felt insecure in his place.

(d.) Hence when December 22, 1876, the Executive Committee loaned $3,000 from the Building Committee, though he was faithfully paid every cent due him, he complained of the loan, and his personal friend, Chapman, charged me publicly with stealing.

(e.) January 10th, next month, I called a meeting of the Executive Committee and invited Prof. Webster to point out the wrong done; but as the loan was legal he could say nothing against it.

(f.) At this meeting Mr. Webster complained of me and accused me to the Executive Committee of ill usage. This opened the contention.

(g.) Soon after this meeting, January 10th, I went to Prof. Webster's by advice, for personal reconciliation. He declined to converse with me unless before witnesses. I suggested Messrs. Mather and Taylor.

(h.) We four met at my house in February, when I wrote a reconciliation paper, setting forth that in calling him "morally incompetent" four years before, I did not mean to call him "immoral;" and that I would sign a mutual paper with him wishing everything unkind between us unsaid. Mr. Webster refused to sign the paper and remarked: "The sooner President Blanchard and myself are out of the College, in my opinion, the better for the institution." Messrs. Mather and Taylor heard and noticed the words, and Mr. Taylor asked me whether anything unpleasant existed between us prior to his attempting to defeat Prof. Lumry's paper sustaining me. I answered, "No."

(i.) Afterward, when Hon. W. L. Wheaton and Prof. Baker went in the name of the Executive Committee and asked him to resign, he replied: "Why don't you ask the President to resign?"

(j.) Then came the annual meeting of the Board, with the known result. Seventeen men voted to retire him with $1,000 and six years' tuition; the other three with $500 a year for life.

Such are the facts and reasons of this case, and the reasons, like the Board's action rest on the facts. Yet such was the natural and just aversion to turning him out, that I do not believe that the Board would have retired him but for his abusive and malignant speech against me before the Board. The necessary conclusion from the above facts is that neither legal nor moral wrong has been done Mr. Webster by the Board.

WHY NO MUTUAL COUNCIL?

"But if you had so clear a case why did you refuse a mutual council composed of your brethren, when you must have known that the refusal would subject you to suspicion and imperil your relations with them?"

The church refused a mutual council for many reasons. These are a part:

1st. It was originally Wesleyan and knew nothing about councils.

2d. In the only council ever held here, its leading members insisted that a church could not dismiss a pastor, nor he resign, so as to terminate the relation, till a council had sanctioned the separation; until which time he could collect his salary. This direct denial of the independence of the local church prejudiced our people against councils.

3d. When Mr. Chapman first asked a council he had for more than a year defied and insulted the church officers, sending back their official and affectionate letters. Then, being displeased with the elders, some of whom he had nominated and helped to elect, he moved the abolition of the office. This being voted down February 22, 1877, he renewed his efforts to abolish eldership September 1st. This was postponed indefinitely on motion of M. C. Hazard, Sept. 27th. He yet declared unceasing war on the office. He was in this and other respects treating the church with bitter contempt when he asked for a council *before the church had acted on his case*, which was added contempt. Of course the church refused to act with a brother who was defying it.

4th. When Mr. Webster asked a council the church was hopelessly embroiled and both sides saw and said that the only cure was separation. A council in our College chapel then would have demoralized the College a week, and then left us contending over its "result;" and so doomed us to spend the winter as we had begun it, in contention. To call a council was *not* to separate, and to separate was not to call a council. The church chose to separate and a precious revival and the addition of twenty-five members to the College church was the happy result.

WHY NOT GO TO THE EX-PARTE COUNCIL?

"But when a large and respectable council was called, *ex-parte*, why did you not go to it?"

I answer: My brethren over-ruled me, and I submitted for the following among other reasons:

1st. They considered the organization of the council neither Congregational nor Christian. The rule in Massachusetts is explicit: "No person shall appear as advocate in any ecclesiastical council who is not a pastor or member of a Congregational church." (Dr. Wood's Manual, p. 41.) And the "Congregational Order," published by direction of the "General Association of Connecticut" is equally imperative: "No person is permitted to appear as counsel for another before any consociation [which is a council] who is not a member of a Congregational church, and in good standing," (p. 300). Now Mr. Elbert H. Gary is a Methodist; never was a Congregationalist. When two small Congregational churches in Lombard, Illinois, united, both sides agreed to leave Mr. James F. Clafiln, who had before been a member of one, out of the united church; *and he is out still.* Such is his standing in his own town. The appointing two such men as counsel, some days before the body assembled was a fatal defect and put the Council out of the Congregational order. I had thought of attending till I saw their names in the papers. Thus by both Massachusetts and Connecticut authority, the late *ex-parte* council was not Congregational.

Neither, after it met, did the council "designate one of its members" to examine witnesses, and present the case of the absent party, which is not only Congregational usage (Cong. Order, p. 301), but so essential is it to fairness that any court would have done this for me, even if I had been a wounded burglar or a dying thief. But,

instead of any such attempt at fairness, a single question of Col. Munn in the direction of fairness produced clamor and trepidation.

The third member of the counsel, Mr. Pierce, of Champaign, a lawyer who came from the bar to the pulpit, is reported to have staid away from an *ex-parte* council in his own church at Elmwood, though composed of his own brethren; and there were no such objections as vitiated the council here For seventeen Congregational churches to be called together and put under the lead of three such lawyers, two of whom have no Congregational standing, was neither Christian nor Congregational. It was treating every pastor in those churches with disrespect, and Congregationalism itself with contempt.

Moreover the church include, along with these lawyers, in their votes of thanks for aid rendered in the council, Mr. Hiram B. Patrick and Jesse C. Wheaton, one a non-professor and the other a Methodist. If the Congregationalists of Illinois could see the *ex-parte* council in its conception and organization, instead of wondering that I staid away, they would wonder that I even thought of attending it. And when it is considered that Mr. Webster's case had been heard four times before, viz., in Executive Committee, in the Board, in the Court-house, and in the church, with the largest liberty of argument extended to him by himself and counsel, with leave to introduce illegal manuscript evidence; that a prosecutor thus four times heard and defeated in his efforts to obtain money or revenge should call a Congregational council to be led by outsiders, is a wonder only excelled by the fact that good men have been misled by it.

But the grand objection of all to the Christian character of the council is, that it was called mainly to act upon a strictly legal money question, such as Christ refused to adjudge (Luke 12:14), and which his body, which is the church, has no jurisdiction over. In my trial before the church it was in evidence that Mr. Webster, in his second step of labor with me, proposed that if the question of his "pecuniary rights" could be amicably adjusted, he would be satisfied. He wanted neither the post nor its duties, but the pay. This offer of settlement for money, he made in the presence of M. C. Hazard and C. M. Barnes, and was testified to before the church, and it was a complete wavure of the charges of vulgarity, slander, and "unscrupulous measures" to remove him, and shows those charges to have been an attempt to blackmail, or that he was willing to have me live and die in the sins which he charges on me, if only he could get the money.

When it was testified before the church that Mr. Webster, in the presence of Barnes and Hazard, offered to be satisfied if I would, to use his own words, "promise to use my best endeavors to get the Board to a negotiation so that the financial question may be amicably adjusted," be left positively nothing for a council to do in his case, but to be "judge or a divider," such as Christ refused to be. The $500 life annuity which Pierce reported would settle all. And the notice which I received from Mr. Taylor's minority church, prior to their withdrawal of fellowship, allowed me to escape disfellowship by "*making confession and restitution.*" I must make the Trustees reverse their action and pay the money or be excommunicated! I knew I could not get the Board to do it, and they have voted to withdraw their fellowship from me!!

But the point insisted on is this: the un-Congregational and un-Christian nature of the council. A Congregational council is a band of brethren, in difficulty, asking and receiving advice of their brethren and guides in Christ. But of the five persons thanked by the church for supervising and aiding that *ex-parte* council, two are Methodists, one no professor, one rejected by the Congregationalists of his own village, and the other, Mr. Pierce, besides himself rejecting and staying away from a like council in his own church at Elmwood, testified (he having been a trustee) that the College owed Mr. Fischer and myself, "about $15,000," whereas it did not owe us one half that sum!

I profoundly believe that every good man drawn into that council, will yet regret that he has been misled to injure a worthy College and an innocent man: that they have left their spiritual function to attempt to override the legal action of a College board by a church council; and have tried and condemned me for an act done by a board of nineteen men.

One thing more concerning Mr. Webster and I have done with his case. *He is not an object of commiseration.* He has been employed in the College thirteen years, during which he has been paid in interest nearly double the money donated by his friends; and his property has more than trebled by his coming here. And as his youngest children are now grown, and his health good, with the aid voted him by the Board, reasonable industry, and good management, he has means to sustain him in comfort and respectability. Something I had thought of saying on his competency as a "guide of youth," but I cannot bring myself to do it. I wish not to injure his children or himself, though my children are made to suffer contumely for nothing but their love of me. I am conscious of imperfections and defects, and I am willing to hope that this furnace is taking them away; and I know assuredly that if my "ways please the Lord, he will yet make my enemies to be at peace with me.

I now wish to speak of the College church. It was a Wesleyan class when I came here. It united with Association; has supported its ministry, and paid some thousands of dollars to objects of benevolence. January 3rd last, after long agonies and vexations caused by those who never loved its principles; and when, on all sides, division was seen to be inevitable, we voted 57 to 23 to accomplish *division by dissolution.* The paper requesting dissolution was signed by 88 members, headed by our pastor. No one objected to division. Mr. Webster himself said it must come, but wished delay for the calling of his council; so 23 voted "nay." The pastor declared the vote to dissolve carried, and said, "There is no church here now, and so no chairman." I moved to request the pastor to put motions for the disintegrated body, and we adopted three, viz., to meet together in the chapel for the last time next Sabbath; for the minority to meet on Monday evening at Mr. W. K. Gullo's; and the majority to meet in the chapel where we then were, at the same hour. The minority wished to retain the original name, which was not contested; and we afterwards settled amicably all money questions.

Yet the *ex-parte* council found this wise and benign separation illegal; that our church was "not dissolved morally, or in accordance with Congregational usage." They were mistaken in both respects. For reason, nature, religion and common sense declare that church members being blameless and believing it to be their duty to God, to leave any particular church organization, with or without consent of the brotherhood, with letters or without have a right to leave which is good against all church power on earth. If not, then every Christian church on this globe exists by perpetuated schism; for every one has broken off from something, without consent of those staying behind. Rome took no letters from Constantinople, nor Constantinople from Rome, yet each left the other, Luther had no letter but a bull of curses which he burnt; yet God and time and sense recognize the split. The English church got her letters from her own Parliament in the shape of writs of premunire and penalties for adhering to the Pope; while Congregationalists, Quakers and Methodists obtained their letters from sheriffs who imprisoned, or mobs who pelted them. All these churches now stand on God and their good behavior; and God answers them by fire according to their faith. The meeting which dissolved our church was calm, Christian and friendly; and God immediately set the broad seal of his approbation to a dissolution desired for years. And if our dissolution was not "morally" done no act ever was so done; for there never was an action more clearly based on the general principles of reason and religion, which form the basis of all morality, interpreted by the good sense and good judgment of every person there.

But it was not "Congregationally" done. The council fails here also. Congregationalism, like the common law, is found in adjudged cases, and principles taken from the Bible and settled by practice.

We learn from Dexter, (page 233) that "A council convened at Poughkeepsie, N. Y., March 31, 1857, and advised the disbandment and reorganization of that church expressly to drop out some alien elements.' The church did as advised, got rid of the troublesome members, reorganized and went on. Their disbandment was a harsh measure; ours a gentle and brotherly one, as with us each party wished to separate; but both dissolutions were "Congregational." Dr. Calvin Hutchcock shows that Congregational churches can, and in a multitude of cases have modified their covenants by majority votes. He exclaims: "I enter my protest against the proposed rule that no church can be dissolved till every member consents." And he lays down the general principle with great force and propriety that "*It is self-evident that any authority that can modify a covenant can abolish it.*" (Dexter, page 234.)

Dexter quotes another "eminent Congregationalist," Dr. Nathaniel Bouton, N. H., Mrs. Webster's own father, who says: "There may exist good reasons why a particular local church should be dissolved, and of these reasons a majority have a right to judge." "The minority have the right to protest * * * But to claim that they (the minority) are the identical church which was disbanded by vote of the majority, by advice of a council, seems to me to be preposterous." Our case is precisely that decided by Dr. Bouton, except only we had not advice of council; but in Lombard, near here, a church was disrupted without council, but both parts were recognized as churches, though they both numbered but 56 members before the split. Whereas here the College church has now 114 members; and the other a respectable number to begin a religious society.

These Congregational authorities, and there are none higher, prove that our church was properly dissolved; and the College church, to which I belong, regularly reorganized, and the minority's expulsion of me no more effective than if they should expel members from the Baptist or Methodist church.

Besides, our action was equivalent to giving letters. We passed two votes:

1. *Resolved*, That we are in favor of an amicable division of this church.

2. *Resolved*, In order to this end * * * the First Church of Christ do now dissolve, leaving every member free to unite in such organization as he or she may see fit.

This resolution would take our members into any church between the oceans; while at the same time we avoided the practical difficulty of voting letters direct. That single vote was a letter to every member who wished to use it, and I hope that this free, glorious, scriptural and charitable action will never again be branded as un-Congregational and "not morally" done. But even if there had been some informality in the separation our church is still as good and scriptural as Wesleyans, New School Presbyterians, or indeed as any other church on earth.

We are, moreover, recognized as a church by the minority church, which, by sinful impertinence, has attempted to un-church us. On the night of the division you saw their pastor put motions for us as for them. The act of dissolution provided that after dissolution and reorganization into separate churches, each should appoint a committee of three to meet and amicably settle all financial matters between us. They appointed the committee to meet ours, and so recognized the act of dissolution and us as a church, and for a small minority to go out from us into that little Universalist meeting house and attempt to un-church and discipline in forbearing and Christian majority, and, above all, for their pastor to turn against a division projected by himself and officers, *and signed first by his own name*, is a grave weakness in a godly man.

> ——"O but man, proud man,
> Clothed in a little brief authority,
> Plays such fantastic tricks before high Heaven,
> As make the angels weep; who, with our spleens
> Would all themselves laugh mortal."

Thus by Congregationalism, by their own recognition by Scripture and by right we are a church of the living God. Says Mr. Dexter (p. 25) "*Any company of people, believing and publicly professing themselves to be Christians, associated by voluntary compact, on Gospel principles, for Christian work and worship is a true church of Christ.*' And such are we And while we continue faithful to Christ and our covenant no power on earth or in hell can un-church us, even admitting (which we did not), that we erred in adopting Mr. Taylor's plan of division. Surely an error in our separation could not un-church the twenty-five received by us since, who never separated from them; and we are in covenant with the twenty-five and so are with them a church of Christ, and I am a member in good standing in this church.

This settles the question of my excommunication by that minority.

Mr. Webster brought charges against me before our church, and December 27, 1877, the church on motion of Dr. Hiatt voted 67 to 26, "That the charges are not sustained, and that President Blanchard is fully acquitted." No one disputed the validity of that vote; it holds till reversed by those who passed it. No council could rescind that or any other church vote. The council did not advise the church to rescind it and expel me, without which advice they had no color or pretence of a right to rescind the vote clearing me, even though they had been the church who voted it, which Dr. Bouton, in Dexter, says they are not, and "to claim that they are is preposterous." (Dexter, p. 234.) Mark the council do not advise rescinding my acquittal. On the contrary, I learn by letters, that Dr. Goodwin advised several of them, in private, *not to expel me.* The church had no right to do it without advice of council, and, as a minority, they had no power to do it. It is therefore obvious and irresistible that the vote clearing me stands good, and that the expulsion is *ab initio* null and void. We should be justified in withdrawing fellowship from that church for discourtesy and outrage on one of our members; but I counsel forbearance. There are some good men among them and better counsels may prevail.

You will observe I have said nothing of Masonry. There is no need that I should. You saw the Senior Warden of Wheaton lodge, the leading spirit and legal adviser of the council, bring forward a gentleman who is fourth owner of the lodge room, to prove that Masonry was no element in these troubles! This is enough. Every well-informed man and Mason cognizant of the case knows that the movement derives its chief force from the desire to extinguish the light of a College which is a headlight in the national movement against the lodge and its dark compeers; a College which not only resembles the bush burning but not consumed, but which actually blooms and flourishes in the flames; a College where poor young men well as as the children of competence, find their home, because "It is home where the heart is;" a College with a Faculty unsurpassed by their brethren in other colleges, on the platform or at the desk, and who have again and again proved that they prefer to be paid dimes here to dollars elsewhere; and whose students—May God bless them! are already, by their intelligence and learning, enlightening the world which their virtues adorn.

Religious Intelligence.

Continued from 9th page.

Pres. Finney, once a Mason, says: "Freemasonry is highly dangerous to the state, and in every way imjurious to the church of Christ."

David Marks thus describes the confession of a penitent Mason: "Eld. Josiah Fowler, from Conesus, New York, made as humble and affecting a confession as I ever heard. He had been a Free-Mason and had taken many of the higher degrees. Once he was humble and God blessed his labors. He spoke of his enjoyment till the time he took on him Masonic obligations, which was more than six years before. Alluding to that occurence, and his attention afterward to Freemasonry, he exclaimed: 'O my brethren, I have been into Babylon.' His feelings overcame him, and for some time he wept aloud. Then he said, 'O my God! forgive me—O my brethren will you forgive me? O sinners, can you forgive me for laying this stumbling block in your way?' He said that for five years he never knew of the conversion of one soul through his instrumentality; and at length the Lord took him in hand. He was humbled under the mighty hand of the Lord, saw his wandering and promised to renounce his allegiance to that institution.' He said he believed the Lord had forgiven him all, and that now he enjoyed peace like a river."

Napoleon Bonaparte said: "The Freemasons are a set of imbeciles."

G. A. Presbyterian.—At least five churches are known to have existed in Georgia anterior to the Revolutionary War. As early as the year 1735 a colony of Scotch Presbyterians settled at Darien, by them called New Inverness. In 1765, the Independent Presbyterian church, at Savannah, was planted. The churches of Briar Creek and Queensboro, now extinct, but supposed to have been located in Burke county, also antedated the Revolutionary War, as did also the Augusta church, which was then known as St. Paul's Parish. Hopewell Presbytery, the first Presbytery was organized in 1796 —The Presbyterian Synod, of New Jersey, has framed resolutions depreciating the influence of lesson leaves in Sunday schools as tending to diminish the study of the Bible itself. The same complaint is heard from other quarters.

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" No. 3		1 01
" Rejected		85
" Minnesota	1 06½	1 18
Corn—No. 2		4 ¾
Rejected		36½
Oats—No. 2	23¾	25
Rejected		20
Rye—No. 2		55
Bran per ton		12 25
Flour—Winter	5 00	6 75
Spring	2 50	5 75
Hay—Timothy	7 50	9 50
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7¼
Lard per cwt		7 25
Mess pork, per bl.		9 50
Butter medium to best	14	33
Cheese	7	14½
Beans	1 00	1 75
Apples per brl	2 50	5 00
Dressed Hogs	4 10	4 25
Poultry—Chickens per doz	1 75	2 50
Turkeys per lb	6	9
Eggs		10
Seeds—Timothy	1 15	1 33
Clover	4 50	4 90
Flax		1 30
Potatoes per bu	25	45
Broomcorn	3½	6½
Hides green to dry flint	5½	15
Lumber—Clear	29 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	35	43
Unwashed	22	27
LIVE STOCK Cattle Choice	4 60	5 00
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Medium	4 00	4 25
Common	3 50	3 75
Hogs	3 30	3 90
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Flour	$3 00	8 25
Wheat—Spring	1 20	1 30
Winter	1 30	1 31
Corn	47	53½
Oats	34	43
Rye	71	72
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Butter	9	22
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CHICAGO, THURSDAY, APRIL 4, 1878.

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Notices.

NORTHEASTERN PENNSYLVANIA.

There will be a meeting of the Anti-secret Association of Northeast Pennsylvania, at Thompson Center, Susq county, on the 9th and 10th of April next. The first meeting will be at 7:30 o'clock in the evening, and will continue through Wednesday, including the evening. Elders A. L Post, J. W. Raynor and other able and good men are pledged to be present and help on the good work. Thompson Center is on the Jefferson branch of the New York and Erie railroad, and easy to reach from the surroundings. Come, brethren, from the four winds and help us in this greatly needed reform work. Come brethren Seamans, Cobb, Reynolds, Parkers, Bertell, Powers, etc. We long to see your cheerful faces beaming with the light of this glorious reform. We would call the roll and sound it to every ear if we could with enough stress to bring you.

Rally to this meeting, brethren, at Thompson, on the 9th and 10th of April next.

Yours for the "truth as it is in Jesus."

NATHAN CALLENDER.

THE TRACT WORK.

Notwithstanding the very loud and earnest call for donations to the Publishing House Fund, which has deservedly been considered of the most importance, the contributions to the Tract Fund have enabled the publishers to send out 20,500 pages of free tracts to 18 persons during March.

Although the demand has been fully double the supply it is cheering to know that so many remember the tract work, and when the Carpenter Fund is fully secured we may reasonably expect that our tract distributors will be FULLY supplied with ammunition for the conflict with the powers of darkness. All who have applied for free tracts of late have received a few but often but five hundred pages when five thousand would have been used judiciously.

Topics of the Time.

A few years ago Rev. W. W. Patton, through the *Advance* of which he was then editor, advocated the experiment of licensing prostitution on the French system just adopted by St. Louis. As advised, the authorities have "let the experiment proceed" until the alarming spread of vice to every part of the city demands the attention of the courts. The grand jury adjourning a few days ago say in their report, "Since the abolition of the social evil law prostitution has raised its head boldly and defiantly." It infests every locality, driving out respectable people, and correspondents picture a terrible state of immorality. Men seldom handle fire without being burned.

The speech of Senator Howe of Wisconsin, reviewing the administration of President Hayes from the ultra Republican stand-point created the only sensation of last week in Congress. It is said that Howe was put forward by Blaine, Conkling and their company, who were ready to unlimber their heaviest artillery if an opportunity was given. That no one cared to answer Howe, and the speech was well pleasing to the Democrats, who saw political capital in it, is evidence that its influence will not be disastrous. The Louisiana trials, or persecutions, more properly, of the State Returning Board for last general election, have resulted naturally in increasing hostility to the Southern policy. But since the State Supreme Court has decided against the first adverse decision, it is believed that such unprofitable retaliatory measures will cease. The origin of these trials, and the advice and money used in conducting them may yet be found to be a long way north of New Orleans.

The opposition which has dogged Mr. Moody through the past winter's campaign in the leading cities of New England, whatever may have been its nature, has been largely overcome, under God; and, to human appearance at least, uniform success has attended the labors of the evangelist at every appointment. At Springfield, where the season of four weeks closed on the 18th ult., Moody and Sankey conducted twenty noon prayer-meetings, fourteen Bible lessons and thirty-two preaching services, besides daily inquiry meetings. The total attendance at the public meetings is estimated at 145,000 or about 60,000 individuals. The number of converts is only conjectured, it is estimated at from 200 to 1,000, while the pastors expect the greatest fruit of the work will appear during the few succeeding weeks. In Boston, which was next visited for two weeks. "Seldom," wrote a correspondent at the close of the meetings, "since Mr. Moody left Boston in May last, have such crowds been seen in attendance as during the two weeks past. Many new conversions have been witnessed in the inquiry-rooms, and the overflow meetings have been full. The meetings in general have had a peculiar interest, arising from the interblending of the experience of the recent converts and of those who have now for a year continued steadfast in their profession. Wednesday last was the great temperance day. Many remained from early morning till eleven at night within the building, collations being served noon and evening. At noon Mr. Pentecost came on to the platform, just from Hartford and his great farewell meeting there. To see Mr. Pentecost at home again, though only for a day, was a pleasure to the audience scarcely less than that which had been awakened by Mr. Moody's own arrival. Mr. Sawyer and Francis Murphy were also present, and added much to the interest of the day.... More than ten thousand persons, doubtless, sought admission to the Tabernacle at the closing service, and probably more than fifty thousand thronged its entrances during the last three days."

For several days the European news has been growing more alarmingly warlike. Russia does not succeed in gaining the alliance of Austria, and the breach toward England daily widens. The answer to the Turkish demand that the English fleet be withdrawn from the Sea of Marmora, was to this effect: The fleet retires when the Russians withdraw from Constantinople. Were the conditions reversed and England in Russia's place, her rage would know no bounds. The preparations for war have been pushed to the utmost on her part and Sir Garnet Wolseley says that if war were declared not far from 400,000 drilled men would fall into line, supported by 372 field guns manned and horsed by the Royal Artillery. This estimate includes 180,000 volunteers and the different classes of army and military reserves available at least for garrison duty. The impending danger may yet be averted, and it is an honor to England to see how some of her wisest and best maintain their Christian integrity in the midst of howling, bloodthirsty mobs and ambitious and unscrupulous politicians. A late article by Mr. Gladstone, entitled, "Paths of Honor and Shame," is thus epitomized by the *Christian Union*:

"He vigorously condemns the war feeling in Great Britian, which he characterizes as a national craze; he satirizes the piroquetting of the British fleet in the Dardanelles and the Sea of Marmora as "a flourishing of fists, which is but a poor mimicry of courage;" he declares that Great Britian has no especial interest in the Eastern question, apart from such as are general and European, and, indeed, intimates that they are less than those of Austria, France and Italy; he declares that not only the Slav provinces, but that Albania, Thessaly and Macedonia should become measurably independent; he considers the boundary line between the Greek and Slav provinces to be one of the questions which a European Congress should settle, and maintains that it should be settled upon the basis of the desires of the population, not by antipathies, past memories or future aspirations of European powers; he calls for the establishment of a genuine religious liberty in the emancipated provinces, including alike Mohammedan, Christian and Jewish; he asserts that England will best maintain her power in the Congress, not by a counter-combination with Austria against the combination of Germany and Russia, but by entering the meeting "with clean hands and bringing to bear against it the general sentiment of the powers;" and he sends his shaft to the very heart of most of this European diplomacy in the declaration that "the principle that a country has a right to regulate the affairs of neighboring countries for its own defense is a lawless revolutionary principle." If the Liberal party in England had the courage of convictions to stand upon the platform which Mr. Gladstone has here made for it, whatever its numerical strength might be today, its moral strength would soon recruit its numbers."

—The unusual pressure upon our columns this week of news from all parts of the country telling of victory for the cause of reform should make every true man rejoice, while the enemies of the truth may well be cast down. We shall hear from New York and other points next week.

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New England Waking up.

BY PROF. S C KIMBALL.

New England is at last waking up to the importance of the anti-lodge reform. The halls of Dartmouth College once more ring with Anti-masonic truth. The pious thousands of old Hartford are astonished and instructed by the pungent preaching of Moody and the humble Masonic confession of Pentecost. Vermont is at last compelled by the testimony of Elder Hyatt to know something about Masonry The venerable *Morning Star*, like a giant waking up from a lethargy, allows Moody through its columns to smite the great Masonic Juggernaut. Let prayer to God be made continually by the church for the deliverance of the religious press from lodge captivity. Elder J. F. Browne, President of the New Hampshire Christian Association, has been gradually and we trust providentially thrust into the Anti masonic lecture field. so that his whole time is absorbed by the work and he is unable to meet the numerous calls.

Fellow laborers, trusting in the God of Daniel, let us move forward in our efforts to free the Christian church from the polluting influence of secret lodges. Let every man work over against his own house. Every laborer should have the *Cynosure* to read and lend, a good supply of Finney's and Ronayne's expositions of Masonry, and plenty of Anti masonic tracts for distribution. Especially take care that every minister be warned and instructed in reference to the evils of the secret lodge. In view of the wonderful work wrought by a few brave men during the past decade, what may we not expect as the result of the labors of the already numerous host of reformers if every man does his duty? Who can doubt that the Lord is in this work when we see all over our land so many pious men evidently led by the Holy Spirit to renounce the lodge or testify against it? The names of Finney and Blanchard are destined for a most honorable place in the annals of the Christian church of America. The morning light is breaking.

Austin Academy, N. H.

A Peep at Freemasonry from Outside Eyes.

BY D. B TURNEY.

Freemasonry has the misfortune to be erected on false pretences. The wisest and best men in all Christian countries have generally stood opposed to it, and most of them have publicly pronounced their opposition in a variety of ways. Among the standard works that have been written against this dangerous order may be mentioned Adams' Letters on Masonry; Allyn's Ritual of Masonry; Barnel's History of Jacobinism; Bernard's Light on Masonry; Brown's Narrative of the Events of 1829; Carwither's Anti-Christian Character of Masonry; Fellows' Mysteries; Jones on Masonry; Morgan's Illustrations; O'Brien's Round-towers of Ireland; Odiorne's Origin, Nature, Tendency, etc., of Freemasonry; Perkins' Downfall of Masonry; Preston's Illustrations; Prichard's Masonry Detected; Robinson's Proofs of a Conspiracy, etc.; Rush on Freemasonry; Spencer's Report on Morgan's Abduction; Stearn's Nature. Tendency, etc.; Stone's Letters; Levington's Key to Masonry; Finney on Masonry; Ronayne on Blue Lodge Masonry.

Gowan's catalogue of works on Freemasonry, 1866, embraced five hundred and fifty treatises, and Barthelmes' "Catalogue of American Books on Freemasonry," 1856, mentions four hundred and fifty. It is by no means true that the scholars and authors of the world have generally approved of Freemasonry; and so far as Christian writers and authors are concerned, it is well known that a majority of them have condemned the order in plain, unvarnished terms. Benson, Clarke, Dodd, Gill, Hawker, Henry, Kalisch, Lange, O'Neill, Scott, Sharp, Wesley, Williams and Wilson, among the commentators who have attained a standard authority, do pointedly denounce all secret, oath-bound orders as contrary to the principles of the gospel of Christ; and the erudite Jewish commenters on the O'd Testament, Aben Ezra, Abraham Scholom, Jos. Carpi, Abarbanel, Kimchi, Medraschim, Levi, Gerson, Mosehben Nachman, Solomon Jarchi, Ben Nulek, Alscheich, Maimonides, *et al*, declare that the law of Moses has placed the administration or the reception of a secret oath on the same footing with civil perjury. These men were Jews themselves and thoroughly versed in the law of Moses. As qualified expounders of the Pentateuch, they were without equals in scholarship; they had no superiors among the children of men.

It is, therefore, a fact which admits of no denial, that any Jew or any Christian who unites with the order of Freemasons will do so in defiance of the most mature judgment of the standard commentators of the world, both Jewish and Christian. Men who have devoted the best years of their earthly lives to the study of the Bible, without a dissenting voice have pronounced oath-bound secrecy contrary to the inspired word of God, and have even placed it on the same basis as civil perjury. Were these men competent judges? Had they any motive to misrepresent and pervert the facts? What then becomes of the claims so augustly urged, that Freemasonry is the handmaid of religion? A nice handmaid, truly, when Jewish and Christian religions both profess to be ignorant of her, each exclaiming, "I know you not: depart from me thou worker of iniquity.

That the principles of Freemasonry have been destractive of morality cannot be denied by any persons who have investigated this point. It is the sworn obligation of the Freemason to conceal and never reveal the transactions of his lodge. And in this Freemasonry presents a striking contrast to Christianity, which requires us to speak the truth one to another, and denounces him who loves or makes a lie. In the Bible view of the matter any deliberate and misleading evasion is a lie. As I have said, Freemasonry requires of its votaries to hide and deceive. The simplest matters that transpire in the lodge are intentionally covered with a veil which men are forbidden to lift, under threats which would be disgraceful to the morality of a Hottentot. Whenever the Freemason persuades himself that he is morally bound to adhere to the terms of the lodge oaths, he immediately adopts the sentiment of the pagan Menander, "that a lie is better than a hurtful truth." This laxity of opinion soon extends into practice, as I have found to my sorrow in dealing with Freemasons. It seems to me that their disregard of truth is systematic and frequent. The confused, contradictory and false claims advanced in their rituals and other published works, do not astonish me at all; for a failure to recognize the nature, extent and obligation of the moral rule which requires every man to speak truth to his neighbor, leads to that very obscurity of principle which makes Freemasonry irretrievably vicious. The shrewdness with which fabrications, superstitions and vain boastings have been mingled with the principles of Freemasonry, until the traces of the original fraud have become shaded over by more modern devices, should serve as a warning to men of all coming ages never to allow principles of concealment to be mingled with their religious, social and political life. The whole train of personal, social, domestic and national virtues has been weakened and corrupted by oath-bound concealment, until the very sanctities of life and property have been so neutralized and destroyed as to imperil the very existence of Christianity. Such is the well known and admitted facts of history touching the results and influences of oath-bound secrecy in the past. Has the evil become a good? Has the curse become a blessing? Has the crime become a virtue? Has the bane become a benefit? The selfishness and vices, the miseries and disorders of every community where Freemasonry holds sway stands open to public knowledge. These are facts, and there are no exceptions of any consequence to the argument. Such is the melancholy, but true picture of the results of Freemasonry.

There is no argument in favor of any form of oath-bound concealment under any circumstances whatever, that can be drawn from any fair construction of the Bible; but the system of adhering to such oaths has been the means of removing necessary restraints from many men and of giving latitude to thousands whose passions and propensities needed restraint, leaving them to indulge in criminalities which send multitudes to perdition. Let the fruit determine the nature of the tree. Thousands have been obliged by a sense of its sinfulness to renounce and denounce Freemasonry, and these have challenged the whole adhering fraternity to show them a drunkard, or a gambler, or a knave, or a debauchee, eformed in consequence of his Freemasonry. It seems that such an instance has never occurred. At least the friends of the order have not been able to point out and give a verification to even one such case. It is an order then that has never made a single soul any the better for joining it, while it undoubtedly has been the means of making many thousands worse than they otherwise would have been.

Of course I know individuals in that order of the most amiable character; but it was not their Freemasonry that made them so. These kind of men are the ones most certain to finally abandon the lodge. They cling to the system as long as they conscientiously can, until having seen more and more and reflected more and more on the subject in its relations and tendencies, they become fully convinced that they must either forsake the lodge or be forsaken of God. Then comes their renunciation of the order, exposing their lives to danger from the rage and vengeance of the corrupter portions of the fraternity. Some of these men have been known to renounce the order upon their death-beds—sending back their warnings from the very verge of the spirit world, just as they were pushing out from the shores of time into the ocean of eternity. Would wise men, good men, renounce that which is the professed embodiment of wisdom and goodness, if the profession was founded upon fact and confirmed by their own experience? More especially, would they do this when passing into the presence of the Judge of all? These are questions that will ask for an answer from the conscience which most Freemasons will decline to give. From the couch of death a protest frequently has been sent forth against the deadly errors and dangerous tendencies of Freemasonry; but the voice of the protest is drowned in the din of pompous display, and the words of warning are disregarded.

It is a secret known to but few says Steele, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider, is whether he has a greater inclination to hear you, or that you should hear him.

To the Memory of the Late Samuel Hale.

BY REV. S. W. WHITE.

An honored place give him, who sought
With ardent soul, from early youth,
Enrollment with the brave who fought
A long-tried battle for the truth.

Who helped release the weak, enslaved,
By any price at his command,
Bestow on all the rights they craved,
And make them freemen in the land.

Endowed with strong, unyielding will,
For truth clear seen, and its embrace.
A martyr's end would dare fulfill,
And lesser dangers boldly face.

Though few there be among the sage,
To leave the beaten track of thought,
To dare rebuke a coward age,
Or touch its schemes with error fraught,

'Tis left for those of stronger nerve
To strike old systems at the base,
Nor inclination feel to swerve
From truth for honor, fame, or place.

What matters hate or malice here,
To one whom duty calls to fight,
Who sees the truth with vision clear,
Keeps firm and loyal to the right.

'Tis when the world has wiser grown,
And causes weak attain full strength,
Its benefactors will be known,
For time sets all things right at length.

The Carnal Mind—What is it?

BY REV. H. H. HINMAN.

"Because the carnal mind is enmity to God, for it is not subject to the law of God, neither indeed can be; so they that are in the flesh cannot please God."—Rom. 8:7, 8.

In the recent sermon of H. W. Beecher in Chicago the subject of the carnal mind was considered. It was held that obedience to the mere animal nature was to be carnally minded, that this was offensive to God, but that other forms of selfishness were often most commendable. He instances several cases of the exercise of natural affection stimulated and strengthened by natural conscience, from which great good resulted. He says that this was not enmity to God and that he must have been well pleased with it. The whole drift of the sermon was to disprove the doctrine that without regeneration there can be no obedience to God.

The practical tendency of such teaching is most pernicious. It contradicts the whole tenor of the Scriptures and is calculated to confirm the soul in a rejection of Christ.

What is it to be carnally minded? It is simply to be selfish. Pride is as truly a part of the carnal mind as lust. God is as much displeased with the one as the other. There are two opposing influences seeking to possess us, the flesh and the Spirit, "For the flesh lusteth against the Spirit and the Spirit against the the flesh." He who has not yielded to the Spirit is in the flesh. It matters not what form his selfishness may take, so long as he has not submitted to God he is a rebel, and his life is a life of rebellion against him. God speaks from heaven and says, "This is my beloved Son, hear ye him;" and he who has heard the message and refuses to obey is in continued opposition to God. In vain does he substitute some good work. Christ says, "Seek *first* the kingdom of God and his righteousness." In vain does he substitute a more refined form of selfishness. Christ says, "If any man will come after me let him deny himself," not simply his animal nature but his entire selfish nature. The carnal mind is enmity against God because the will is opposed to the Divine will. Selfishness is opposed to, and at war with holiness; the carnal mind wars against and hates the Divine mind.

"It is not subject to the law of God, neither indeed *can* be. So they that are in the flesh *cannot* please God." Why is it not subject to the law of God? Because it is selfish, and the first condition of obedience is its opposite, self-denial. Why can they not please God? Because he cannot be pleased with anything short of obedience. "For to *obey* is better than sacrifice and to hearken than the fat of rams." It is not sinful to gratify the demands of our nature when we do it in harmony with the Divine law, and there is no virtue in any form of seeming self-denial that forgets God and ignores Christ. "If any man has not the spirit of Christ he is none of his," and he that hath not the Son hath not life but the wrath of God abideth on him.

The Camorra of Naples.

The Government, you will have heard, has resolved to crush the Camorra, and you will ask, "What is the Camorra?" Originally the Camorra was a sort of Freemasonry of crime, with regular degrees and obligations, dating back to the Middle Ages, though it flourished especially under the reign of Ferdinand II., 1830-59. There was an organization then in every city of the Two Sicilies and twelve bands in Naples, each with an absolute chief and treasurer, to whom all money was paid, to be shared in common. The brethren were sworn on the crucifix to secrecy and obedience, and had to furnish evidence that they were not spies nor thieves. After a year's satisfactory probation as a *picciotto d'onore*. under the training of a veteran Camorrista, the candidate became a *picciotto di sgarro*, being finally admitted to full membership after some conspicuous proof of daring and obedience. They recognized each other by their scarfs and the two knives and club each carried; settled serious quarrels by the duello; had an *argot*, and punished treason by death. Every sort of fraud and violence was resorted to to obtain money, their special "lay" being mock quarrels to gather a crowd, which was then robbed. In 1848, Ferdinand tried to hire them against the Revolutionists, but found their price too high. In 1860 Francis II. tried to get them to assist the police, but this only made them more formidable. In 1862, Lamamora expelled 300 in one day. Some joined the Garibaldians, and many became smugglers and burglars.

Now-a-days the Camorra has lost this elaborate organization, but it is not confined to the lower classes. There be Camorristes in kids, and their hands are not the least bloody. It has permeated every class and part of Neapolitan society, and deals in all affairs—the bourse, the courts, family councils, elections—to compel the success of its members or those who have bought its support, or to force a tribute from those not of its membership. It is powerful, and fear and mystery have magnified its power, for no one knows who does—or who may not—belong to it. The Government is trying to break it up; but the law is powerless since it is unsupported by the mass of citizens, through fear or through complicity. To root out the cancer it will be necessary to reorganize Neapolitan society.

Of late the manifestations of this society have become exceptionally bold, till the end has been a murder in the street at high noon and the apotheosis of the murderer. The victim, Borrelli, a member of the Camorra, had for some months been acting as a secret agent of the police and furnished it with valuable information as to the ramifications, operations and plans of the organization. Finally he was suspected, the Grand Council detected his guilt and sentenced him to death by way of warning to members tempted to be unfaithful. A fortnight ago at night some one knocked at Borrelli's door and gave his daughter a package for him. "From whom?" asked the girl. "Your father will know," replied the unknown messenger, hastening away. The girl took it to her father; he opened it and found its contents an apparently innocent pile of maccaroni. He turned deadly pale at once, for he knew the significance of the message, which was in effect a death warrant. Such a parcel the Grand Council sends to suspected members. If they do not appear before it to prove their innocence, their death is decreed by the default, and the work of assassination is confided to three of the *giovani d'onore*.

Borrelli seems to have kept all to himself, hoping, perhaps, to escape by watchfulness, or perhaps being convinced that it was hopeless to fly. Some eight days later, as he was walking with his daughter near the corner of the street Borgo di Loreto, the three agents of the Camorra surrounded him. He had not time to defend himself, or even to suspect their motive. The girl saw a poniard flash and her father fall; she screamed and stooped to pick up a dead man. The assassins disappeared. No one saw them, or else no one cared to arrest them.

Early next morning one of them came in to the barracks of the carbineers at Aran, accompanied by a priest, and avowed his guilt. His name was Raffaele Esposito, a young man of twenty, who had several times been convicted of theft. On being subjected to a preliminary examination he said, almost with arrogance, that he and he alone had killed Borrelli, and that he gloried in the killing. It was, however, for private reasons that he had done so. His mother, said Esposito, had had a quarrel not long before with some friends to whom she owed money; from words they came to blows, he interferred to protect his mother and struck a woman who was Borrelli's mistress, and Borrelli warned him that he would have him locked up, which would not have been very difficult, since he was an *ammonito*—a person under police surveillance. He tried to induce Borrelli to relent, but in vain, and then killed him to insure his own liberty.

This was Esposito's story, told as if it had been well conned, not improbable altogether, but presenting a motive that the average magistrate or man would certainly regard as inadequate. After telling it he was sent under a strong escort to the Prison of San Francesco, arriving at its gates just at noon. The square was covered with people, every Camorriste known or suspected was there, every member of the criminal classes of Naples. It was impossible that their assembling should have been a matterof accident. It was evidently an organized demonstration.

No sooner was Esposito seen by the throng than it burst into a frenzy of clapping hands and applauding cries. "There he is!" cried some; and "Bravo! bravo!" others, and flowers and sweetmeats were rained upon him as if he had been a hero returning from victory. So eagerly did the crowd press around the prisoner, who was smiling and bowing his thanks, that the prison authorities, seeing that the escort could not force its way to the gates sent out a strong platoon of soldiers. There was not the slightest attempt at a rescue, however; the Camorra does not do its work in that manner. At present it is Esposito's duty to cover the traces of his friends and chiefs; when the time comes the society will bring its influence to bear upon judge or jury in his behalf and set him at liberty. Thus the murderer and his keepers entered the Prison of San Francesco, the heavy gate clanging to behind him, inaudible in the cheers and clapping of hands, in which the prisoners within joined loudly. Esposito was the hero of the day. He had won his spurs by a brilliant assassination; he had killed at once a traitor and an officer of the police, and he had openly avowed his guilt of a capital offense to shield his superiors.

But the demonstration did not suffice. The assassin had been worshipped, the victim must be insulted. Borrelli's body had been placed in a deadhouse or small chapel hard by to wait the autopsy; the mob hastened thither and tried to break in the heavily grated doors. Failing in this, they showered stones and filth from the streets in through the gratings and windows upon the corpse. This disgusting scene lasted till evening, when the crowd withdrew, the prudent police not having dared to interfere.

Pleasant state of things in a city of 450,000 souls.—*Naples Cor. N. Y. World.*

Wasioja Seminary.

The days for examination at Wasioja Seminary were the 18th and 19th of the present month (March).

As the time drew near there was to be seen the usual nervous feeling to which students seem to be subjected when anticipating an examination of the term's work. On the first half-day of the examination were the classes in Analysis and Grammar, U. S. History, Arithmetic, Algebra, Philosophy and Anabasis. Of some of these classes I can say nothing, only by inference; however, as our principal, Prof. Paine, is a man whose standard is quality, rather than quantity, we have reason to suppose thorough examinations are the only kind allowed. In the work of the classes to which

we could pay attention we judge the method used to be a good one, as it was the topical method, which will not allow one student to pass on the merits of another. In the afternoon of March 18th came the classes in Elements of Arithmetic, Geography and Physiology. On the morning of March 19th came Greek Grammar, Algebra and Language lessons, after which were Cicero's Orations, Cæsar and Latin Grammar, and Reader. At one P. M. was Civil Government, after which followed classes in Science of Arithmetic and Chemistry, with experiments on Hydrogen.

In the evening were the literary exercises in the chapel. There was nothing hurtful to the morals in these exercises. Also there was some degree of originality displayed. The music for the evening was composed of several good vocal pieces and some performed by an orchestra, which some students with the aid of some of the citizens have formed; with the aid of the music teacher, Miss Garrison, both in arrangement of music and as organist, it did something for the entertainment of the audience.

Hoping Wasioja, Wheaton, and all the reformitory schools will succeed, I remain truly yours,

CHAS. R. HUNT.

Wasioja, March 21.

Senator's Howe's Speech.

In Senator Howe's great speech on the President's policy, he makes use of the following expression: "I shall not consent to see our historic temples turned into old junk shops, where pinchbeck virtue is sold by mock auctioneers."

Did the Senator have our Masonic temples in his eye? He describes these temples exactly when he speaks of pinchbeck virtue being dispensed from them by mock auctioneers; for every thing about a Masonic temple, so far as virtue is cerncerned, is a mockery. The rites and mummeries enshrined in the Masonic temple is a mockery of the Christian religion and of republican virtue. Every time I meet with one of its mock auctioneers, who is readily known by the square and compass on his coat or shirt-bosom, or by his response to the thieves' vocabulary of signs and signals, I feel like laying my hand on my pocket-book to see if it is safe.

Senator Howe, speaking of civil service reform, seems hardly to know what it means. Let me tell him what it means. It means this, and nothing else, viz., the people taking the work into their own hands, and sweeping every secret society man out of office, leaving not a discoverable one standing.

To expect faithful service to the Republic from men who have sworn allegiance to the "secret empire," is utterly preposterous.

AMERICAN.

Reform News.

The Oberlin Meetings.

AN ESTIMATE OF THEIR EFFECT.

OBERLIN, O., Mar. 23, 1878.

DEAR BRO. COOK:—Please find enclosed $2.50 for the 1,000 handbills you sent me. Thanks for the tracts and supplements. They have been very important helps in many respects. The donors to the Tract Fund can hardly estimate their value in arousing and educating the public mind. It needs fresh food to sustain and give it aggressive power.

Our meetings were a great success. For one year past there had been a weekly prayer meeting for the blessing on God of Bro. Ronayne and his work and co-workers and if best, to send him here; from his gospel stand-point, personal experience and thorough investigations to give pastors and people, teachers and pupils the facts and their philosphy, with proofs from testimony, as on other subjects. The way was prepared. Rev. E. P. Hart, a faithful evangelist of the Free Methodist denomination, was invited by some of his brethren here to visit them, and preached to general acceptance, and with blessed results for some weeks. He had been a Mason, and openly spoke of it with deep sorrow, as the sad step of his life when he was initiated into a pagan system of salvation without Christ. When he was converted to Christ of course he left the lodge, and confessed as openly as he had sinned in joining it. He declared before a crowded audience here, that "before God and in view of the judgment," he himself took all the degrees in "Ancient Freemasonry" word for word as Mr. Ronayne taught it, and as given in his Hand Book.

Then the Lord graciously sent us Bro. Ronayne. Though we had a "mud embargo" our large house, which holds over 3,000, was well filled the first evening. The second evening the flood was over the sidewalks, yet the house was three-fourths full, and the next night it was crowded, and enough for a large congregation went away unable to find room in the house.

The meetings were opened with singing and prayer—the hymns impressively read by Mr. Ronayne. He then stated the object of the lecture—that it was not to discuss Masons, but the religion of their system. The working of the degrees was not at all to amuse but to demonstrate the heathen religion of "Ancient Freemasonry," and he specially requested that there should be no expressions of applause, and that the audience should not be deluded by any apparent silliness in the working of the degrees, but look behind each for its meaning, assured that it had a very serious meaning.

The lecture was wholly from the Christian stand-point, Christ, "God manifest in the flesh," Lord and King, the only way to the Father, and "he that climbeth up some other way the same is a thief and robber." He held the Bible in one hand and the standard Masonic works in the other, and contrasted the Gospel system of salvation through Jesus Christ with the Masonic system of salvation without Christ. In a masterly manner did he judge Masonry "out of its own mouth," showing from its own rituals, lexicons, manuals, and other standard books, that it is a deep religious system gathered from the worst systems of paganism known to history, and some of its abominable symbols having meanings too horrible to name, but which scholars understand.

He preached the Gospel all the way through, and often with power I have seldom seen surpassed or even equalled. At times the great audience seemed spell-bound, and many were in tears. His kind spirit toward Masons caught in the fearful snare of the lodge, to which they had blindly and wickedly sworn their lives away, and whose deep cunning system of paganism he analyzed and exposed with Christian fairness and faithfulness, won the confidence and sympathy of his audiences. One of our esteemed pastors, after his last lecture, expressed, I think, the general sentiment of the audience when he said, "I was transfixed with horror at the wickedness of the Masonic system. I could not have learned as much of Masonry in years as I have in these lectures."

I hear of similar expressions on every side. The effect of the lectures on this community cannot be erased. One Mason of his own accord admitted that the degrees were worked as they are in Oberlin lodge, of which he is a member. I verily believe the black angel who waylaid Christ in the wilderness could not quote and wrest the Word of God more horribly than Masonry does in working the degrees. I believe what a high Mason said to a friend of mine: "You cannot kill Masonry by mere books and lectures. But I know of one thing that will kill it." "What is that?" said my friend, himself also a high Mason. "Work the degrees in public," said he, "that will demonstrate its pagan religion, the real character of its system so that men will believe it."

Never before has this entire community been so profoundly moved to detest the profane pagan swindle of Masonry as under this unanswerable demonstration. Of course the Masons are greatly excited and if they had not pawned their lives to the lodge there would be more hope of their repentance and salvation. Christ said, "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." They know that a promise to do wickedness cannot be binding, but alas! poor souls, they fear the vengeance of the lodge.

The Lord reward Bro. Ronayne for his Christian labor here. He is an earnest worker for Christ. For power to hold an audience by simple truth eloquently put, I know not his equal. Let ministers and Christians pray for him, and bid him God speed in God's work, and not shy away, as many used to from the anti-slavery reformers. Your brother in Christ. GEO. CLARK.

Kansas Notes.

VALLEY FALLS, Mar. 25, 1878.

DEAR BRO. K.—A second lecture in the Reformed Presbyterian church at Winchester was well attended. Six subscribers were obtained for your paper and much interest was awakened in the cause. Rev. McMunn of the United Presbyterian church manifested his appreciation and sympathy. His congregation is small. At Holton, the county seat of Jackson county, I found a fine town of about 1,000 inhabitants. I found accommodations at a hotel which was first class (in price) and made the acquaintance of a Baptist evangelist who was holding a series of meetings in the court house, and quite a revival is the result. I attended and participated in the meeting and was pleased with its general tone. He, the minister, assured me that he had no sympathy with the secret orders, but was not inclined to take special interest in my work.

Next morning, finding no friends of the cause in that place. I walked eight miles to Rev. J. S. Milligan's, of North Cedar, where I found a cordial welcome that did much to make up for my weariness. Rev. Milligan, is an able farmer minister of the Reformed Presbyterian church who preaches to a large congregation in that vicinity. He is a veteran in the cause of reform. The people here lost their entire wheat crop last year and have had to buy all their bread, and feel very poor. Nevertheless they gave me four names for the *Cynosure*, and took up a collection. I spoke two evenings to not large but attentive audiences. Some how these Covenanters, with all their reputed narrowness, have about the largest hearts and clearest minds of any body I find.

On the morning of the 24th I came to this village, eleven miles across the prairie, and met a kind reception from the pastor of the United Presbyterian church, for whom I preached morning and evening; at night on secretism as related to the Gospel. I expect to speak to-night in the Congregational church, Rev. Dr. Wilson, pastor. This is a fine town of about 1,200 inhabitants, formerly known as Grasshopper Falls, but owing to the raids of the "hoppers" the people petitioned the Legislature to have the name changed to Soutello. This was no sooner done than the people around gave it the name of "Sow Tail," and this was not to be

endured. So legislation was again invoked and they called it Valley Falls, which it is to be hoped it will remain. There is a large Masonic and infidel element and the tone of morals is low. The radical Christian element seems to be in the little congregation of United Presbyterians, though there are those in all the churches who "fight the good fight." Yours in the great battle.

H. H. HINMAN.

THE EXPOSITIONS.

AT HUDSON, OHIO.

NORTHFIELD, Ohio.

EDITOR CYNOSURE:—I have been waiting some time to learn that some one, better qualified than myself, had sent you some account of the exposition of Masonry, in Hudson, Ohio, on the evenings of the 4th, 5th and 6th instant, by Past Master Ronayne, but as yet have not learned that there has been any report sent you by any one.

I learn that Mr. Ronayne took the cars at Macedonia for Hudson, on the 4th instant, and had his baggage checked (as he supposed) for the same place. When he arrived in Hudson, he went to the place selected for the meetings and things there were found nearly ready for the evening, and in due time he went to the depot for his baggage, but could not find it, and could not find any one who knew anything about it. Telegraphing to Macedonia he was answered his baggage was in Earlville. There he was within a few minutes of the time when he should have it to be able properly to begin the exercises of the evening and could not get his books and implements for properly opening the lodge in the first degree, until the arrival of the next train from Earlville. A good many wise ones on hearing this circumstance shake the head and say, "A trick! A trick!"

I am also informed that a story was put in circulation that the ladies were not wanted out at this expose for it would not be decent for them to be present, and in consequence of this rumor no females were present on the first evening. Apparently everything was done, by those opposed to the exposition, to render it a failure and make it ridiculous. But in this they at least partially failed for the meetings were continued to the end, although at times they were somewhat disturbed by frolicsome boys.

The meetings were not largely attended yet there was a goodly number present and I am satisfied that many of the people of Hudson who are not Masons, absented themselves because they were afraid to show their colors, for fear of a damaging effect to their business or popularity, in this Masonic town of Hudson. Some say the Hudson people were too aristocratic to come out in force to a meeting held in an old dilapidated church; that if the Anti-masons had secured a good, respectable hall and paid fifty dollars for its use (the price asked for a hall not yet completed) they would have had a larger turnout. However this may be the friends generally think the meetings were a success. There were a good many youth out to see and hear and no one can tell what the result may be.

After the close of the meeting on the third evening a gentleman who I learned was a Mason, a stranger to me, came up on to the stage while Mr. Ronayne was packing up and asked a few questions, such as, "What do the three candles in the lodge represent?" etc. I don't know whether out of curiosity or to test Mr. Ronayne's knowledge. After he was answered to his apparent satisfaction he turned to others and expressed his great surprise that any man should be so wholly destitute of fear as to come out and face the whole world of Masons, knowing what he knows, and yet going from place to place exposing Masonry, he thought it perfectly bewildering and surprising. He claimed that Masons generally did not study Masonry to know what it was, whether it was a true or a false religion, or whether it was any religion at all. He thought they cared not nor made any inquiry, where the principles upon which the system was founded would naturally lead; nor what the ceremonies through which they passed in their initiations, etc., in the lodge meant, nor from what source they were derived. These were questions upon which they were supremely indifferent. The great question was, What shall I gain by being a Mason? Won't I have some advantages over others by becoming a Mason? Won't it pave the way for me to advancement in my particular calling, whatever that may be? These are the motives according to this man that move men to join the lodge. Now if he is right, in what sort of company does a Christian man who is a Mason find himself, when surrounded by his Masonic brethren? According to this the vast majority of those who become Masons are the selfish part of the community, who are seeking to gain advantages over others, by any means in their power. Pure selfishness is represented as being the moving power that fills the lodge. Can a true Christian shackled and bound by such horrid oaths as the Masons are, and in company with those who are willing to take such oaths and obligations upon them, caring for nothing in the whole arrangement but gain, or popularity for themselves, even if in order to accomplish this end they must turn idolaters and worship Baal, the sun, or any other heathen deity. I say can he (after having a little time to view the whole ground and fully take in the situation) remain in the lodge. What! can a man serve two masters! Can he be a true Christian and serve Christ with all his heart and also be an idolater and worship at the shrine of Masonry? Why here are two masters each claiming exclusive service. Christ is rejected in the Masonic lodge, and Christ rejects idolatry in his church. He says in Matthew 6:24, "No man can serve two masters, for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Will any one say we can serve God and the Baal of the lodge too? How can you? You cannot serve God except in and through Christ, for Christ says in John 14: 6, "No man cometh unto the Father but by me." Now when you enter the lodge you reject Christ and according to Christ's teaching you cannot come to the Father. Masonry teaches a system of religion without Christ in it, consequently it is a system of religion without God the Father in it. What is it then but idolatry, the devil's worship? Can any sane man believe that he can be a true Christian and an idolater at the same time? I know many will say the religion of Masonry is not idolatry. Well, what is a religion without Christ in it if it is not idolatry? If Christ is not in it God the Father cannot be in it, consequently it can not be a true religion but must be a

(*Continued on 12th page.*)

Correspondence.

THREE SECEDERS.

YATES CITY, Ill., March, '78.

MR. EDITOR:—Enclosed I send you a letter lately received from Bro. Baker, in answer to a letter by Bro. Alpaugh and myself. I think the letter should be published for the encouragement of others who may find themselves in the same predicament in which we are placed, and who feel, although unwilling to acknowledge it, that they cannot afford to fight the whole fraternity alone. For my part I have had a hard time of it and should undoubtedly have given up the contest long ago if there had been anything less than my reputation involved. In my lawsuit against Yates City lodge I have been informed by the Chief Justice of the Supreme Court that the case was taken under advisement of the court last September, was considered some time about the last of January; and that a decision will be announced next June. Why I am compelled to wait until June before being permitted to know what the decision of the court, is is more than I can tell. Perhaps as five-sevenths of the judges are Masons it is determined that the lodge may keep up appearances as long as possible. I am inclined to think that the decision is in my favor, because if it were against me there could be no possible objections to saying so when I ask the Chief Justice for information on the subject. Yours truly.

W. H. ROBINSON.

LEESVILLE, Henry Co., Mo., March 11, 1878.

Messrs. Robinson and Alspaugh:—Your letters of encouragement were received in due time, and it was very gratifying to me to know that there were others who could appreciate the situation in which I found myself placed. The fraternity have done all in their power to ruin my reputation, but I am happy to say that they have had poor success. I find that by public speaking I can tell the truth to more people than they can find in secret to swallow their lies.

I was in St. Clair county a week ago and gave the Entered Apprentice and Master's degree to a volunteer candidate, with the assistance of Rev. W. M. Love, and one Entered Apprentice present endorsed the work as being genuine. The people turn out in crowds to hear the truth about Masonry and they are rapidly coming to "light."

I have circulated a great many books and tracts and papers and mean to keep it up, if God blesses me with strength and means.

Let us fight the institution as long as we are able. The victory is sure though it may come after we are called hence. The cause is gaining strength on every side if I am not mistaken.

Hoping you may live long to battle for the truth, I remain

Yours truly,

JOHN V. BAKER.

MASONIC RASCALITY.

EDITOR CYNOSURE:—The latest instance of Masonic perversion of justice in the courts that has been unearthed in this quarter, is set forth in the *National Bulletin*, the leading organ of the self-styled *Ancient* (?) *Order of United Workmen.* The *Bulletin* is published here in Cincinnati, by Messrs. T. J. Smith & Co., and has quite an extensive circulation. The rascality referred to, consists of a defalcation and embezzlement of nearly four thousand dollars of the funds of the A. O. U. W. organization of the state of Ohio, by one A. Loebenberg, their late Grand Recorder. An attempt at his *indictment* before the Grand Jury of Hamilton county, Ohio, was made, by E. M. Davis, Deputy Grand Master and others, but failed. The cause is not difficult to guess. Need it be said that Loebenberg is a Free and Accepted Mason and that his Masonic brethren flew to his relief in the grand jury room. It is not necessary to dilate, the articles clipped tell the tale pretty plainly. The A. O. U. W. *feel* the *weight* of the *lion's paw*, and *groan* under it but *dare* not make open war. The minnies outside of Masonry who go to compose the membership of the outside secret societies, have no more sense than the general public who are

outside of the Masonic order, and also outside of the outside secret societies. Did the unmasonic members of the A. O. U. W. organization understand themselves, they would not elect Masons to fill the chief offices of their various bodies. However, the world never learns by experience. The Workmen will continue to elect their Masonic members to rule over them, and these members will, as opportunity favors, show their fidelity to trust by appropriating to their own use such funds of the order as may come handy to them. This steal is only the beginning of the end. It is said that two lodges of Workmen in Cincinnati, have returned their charters, and organized into Knights of Honor lodges in consequence of it. But the change will prove merely a jump from the frying-pan into the fire. The pool from which benefits are drawn in the A. O. U. W. organization, is managed by States, but in the case of the Knights of Honor, is controlled by a national body, and hence the national accumulation is much larger than that of a State. There will be a nice swag taken some fine morning from the national pool of the Knights of Honor by some particularly bright Mason, and then the brotherhood will stand consternated and wonder how such things can be. Such things will be, and will continue to be, but profit nothing to the fools in the outside world.

J. H. H. Woodward.

Lodge Pictures, No. 3.

The two preceding pictures were taken from the experience and observation of the venerable Presbyterian minister referred to. Before proceeding to the third, which I shall take from my own observations and experience, let us contemplate the two already before us and see what and how much we can learn.

And first let us look at the venerable man himself—his ability, character, and manner of treating the lodge question.

While not the greatest he was a good preacher. Logical, instructive, thorough, evangelical. He was unusually amiable, with a benevolent soul shining through an open countenance, and manly features. He was industrious, faithful, conscientious. He was wise, shrewd, humble, well-balanced, and withal possessed of an unusual attachment to the peculiar genius and methods of Presbyterianism. Such was the man and the minister—a glorious object in these pictures. I need not say that such a minister was eminently successful in a pastorate of over forty years in the several churches to which he ministered. But how did such a man and minister treat the lodge question? He was posted in the matter by the most unquestionable testimony, even by thoroughly versed Masons, and one of them of the most unquestionable character, as a man and a Christian. He knew that Masonry was founded on blasphemous, terrific oaths. He knew that it was deceitful, crafty, selfish. He knew that it required the practice of falsehood, that it debauched the character of Christians and ministers who loved it and practiced it—that it was capable of and did allow every crime, even to murder.

The question returns: Thus posted, how did he treat the subject? What position did he take? Why look at the picture and you will see. He took the position of not having anything to do with it one way or another, except to thrust it out of his way whenever brought to his notice. When his Masonic friend ruined by intemperance squarely asked what he thought of it, he shrewdly answered him by asking him another question: "What can I, an outsider, know about the contents of a book that some say is true and some say is false?" The poor fellow though crushed by intemperance, was known to be truthful, and thank God there was some evidence of true penitence. Moved by love only, he told him that Morgan's exposition was true, and he believed him, but as he could not quote a drunkard before the world as evidence against Masonry he shrewdly maintained the position of not knowing anything about it.

The second time he was approached, it was by a man of the highest standing and unquestioned character and also a Freemason who had taken every degree. He asked him squarely what he thought of Freemasonry. He answered as he did in the first instance: "I am an outsider. Statements conflict about it. What can I know?" Moved by love for the man and the truth, he told him plainly that there was no good in it for a young man; that it was deceptive; that its benevolence was a false benevolence; that it was prodigal giving nothing comparatively to the humbler classes and everything to those who wore silk stockings; and closed by advising to keep out of it.

Now he is posted by good backing. After this when approached on the subject, he replies, "I have taken the advice of a Mason of the highest standing, and am acting upon it, and *just let it alone.*" This is just the position of hundreds or even thousands of ministers. I have no bitter censures for them, it is a fearful thing to deal faithfully with such a monster evil. The cross is too heavy, but brethren, we who have this reform work in our hands must have help from heaven or we will be crushed. This is given through the medium of evangelical prayer. There must be an agreement in this thing. Those who lead in this reform must have a faith that works on the divine plan. This is fasting and prayer, agreement in fervent, believing, persevering prayer. This will enlist God's arm to smite this towering iniquity with divine vengeance, dashing it in pieces.

A Friend of the Truth.

False Interpretations.

Dear Cynosure:—I heard a popular minister lately interpret Lev. 5:14 as referring to oaths of impulse, or rashness, or if a man swore to do some good thing, and found he could not, then he had to make his offering.

A very erroneous comment, surely; for the very thing specified in the passage as the cause of the sin, or rather as the sin itself is, that it had reference to what was hid, no matter whether it proved to be good or evil.

Masons rejoice to have teachers to so interpret Scripture that it don't condemn their sinful oaths. So slavery had its doctors of divinity to so interpret Scripture that it was all right for one man to steal another and make him and his children slaves. Away with such interpreters! Verily there are false prophets now as there have been in every past age—but we are a very enlightened people—so enlightened as to borrow the ancient practices of the heathen for midnight celebrations and indulgences. Yes, every man may unite in this religion and the lodge is more brotherly than the church they say. But alas for the developments. Oh, for a trumpet to awaken our sleeping people to the dangers gathering over our country by the swarms of secret societies. Strikes and Molly Maguireism are but the beginning of sorrows unless kind providence interpose.

H.

Our Mail.

Stephen Pilkinton, Portland, Mich., writes:

"It is surprising that you publish so fearlessly the truth concerning secret societies, tobacoo, etc., when it is so unpopular to touch the vices of compromising and corrupt churches."

Mrs. S. McConoughey, Atkinson, Ill., writes:

"I am much interested in the *Cynosure* but must acknowledge myself a little embarrassed when I read the piece from Joseph Cook in the number of February 28, in which he says: 'As long as it remains true that there is a best way to live it will be best to live the best way, and religion is very evidently safe whether the Bible stands or falls.' I read it more than once before I was reconciled to it. Thursday evening I attended prayer-meeting in our school-house. There were fifty present. A Catholic who has lately been converted in his prayer thanked the Lord that he had left the old road and got on to the best road. I think the best way to live is with and according to the Bible. We should not speak carelessly of its falling. We have had a gracious revival in this neighborhood. * * * While we are thanking the Lord for what he has done, and praying for a continuance of the good work here, we do not forget the various blessings at Wheaton. May the Lord work more and more. His kingdom is surely coming though we may fall in the battle. * * * I thank God for Mr. Snyder's voice."

Those acquainted with him will be sorry to learn that Daniel Mabee, Spencer, Tioga county, N. Y., has been laid up all winter and a part of last fall, in consequence of his horse running away with him, breaking one arm and shoulder, and jamming his hips and back very badly.

Peter Andreas, Canal Dover, Ohio, writes:

"We have had a great revival of the Murphy movement this winter which was much needed in our place. In regard to secret societies you cannot hear a man say a word on that subject neither pro or con. I feel much interested in the anti-secret reform, and my prayer is that the time will speedily come when the abominable curse will be driven out of the land and the kingdom of our Lord and Christ reign in its stead."

W. T. Swartwout, Springford, Ont., sends the following anecdotes which he says are true:

"'There goes Elder L——.'

'What,' said a dirty, ragged, drunken loafer, 'the M. E. minister?'

'Yes.'

'Why, he is only one degree ahead of me in our lodge.'

A Mason of Springfield, Ont., was telling a neighbor what a good thing Masonry was. He said it was the next door to heaven.

'Well,' said the other man, 'if that is the case, I'll have nothing to do with it, for there is no second door to heaven, and it must be hell.'"

Jesse Adams, Bristol, Ind., writes:

"There has been a number of Masonic lectures here but never a word on the other side yet. The lodge rules here yet there is quite an opposition if the question was agitated."

Geo. W. Holstead, Vienna, N. Y. writes:

"I am happy to know that the Anti-masonic apostle, Edmond Ronayne, has been in the 'affected districts' (so-called in the Morgan murder time) and shedding light."

Rev. O. Wilbur, Vineland, N. J., writes:

"I am now an old man and a confirmed invalid and very feeble. Expect to be soon released from earth, and by the grace of God to be gathered to the society of the blood-washed throng in the kingdom of heaven. May God give the brethren great success who are laboring to expose the abominations of oath-bound secret organizations."

A hoar head is a crown of glory if it be found in the way of righteousness. —Prov. 16: 31.

Lewis Gibson, Springfield, Iowa, writes:

"I cannot do without the *Cynosure*. I live in a new country, and if the old beast attempts to raise his head in this locality I want to be ready for him."

P. L. Reynolds, Hillsdale, Mich., writes:

"We are called to mourn the loss of our heroic old friend, Rev. Jeremiah Baldwin of this city, who died suddenly on Friday of last week. At the age of almost 80 years, and from seeming good health he was taken by heart difficulty, and died in a few moments."

Rev. M. L. Vorheis, Burlington, Iowa, writes:

"I am here assisting Rev. E. P. Hart in a series of revival meetings. God begins to move. A number rose for prayers last night."

Thomas Wilson, Lamaro Station, Mo., writes:

"I feel grateful to God that our reform is progressing so finely. I have been here alone for the past seven years battling by myself. We have had no lectures here nor anything of the kind. I give out my *Cynosure*, and have distributed a number of supplements and Moody tracts, and I see it has done great good. It has nearly broken up the lodge here. Let us continue to pray the Lord to spare E. Ronayne in his good and great work. We have felt the oppression of secrecy here in our county. It is said we are sitting under an olive tree, but it seems to me that secrecy has killed God's two witnesses in this part of the country, the church and the state, the two olive trees and two candle sticks. The law is too weak to bring a certain class of persons to justice. The pulpit is muzzled."

C. W. Loney, Fennimore, Wis., writes:

"I am now in my 70th year. I well recollect the excitement in September, 1826, when Wm. Morgan was kidnapped and thrown into Niagara river, and I also remember reading Morgan's Expose of the first three degrees in Masonry in the fall of 1827, when Masonry had to lay low for a long time. I have endeavored to do all that I could against secret orders of all kinds, having had information from

reliable sources of the corruptions of these mighty gatherings for devil worship. I am living in the midst of secret organizations of different names, but the Masons and their 'Jacks' are the worst pests we have. There are Masons, Odd-fellows, Good Templars, grangers and Mendotas, they all partake of the same night sneaking propensity. I hope to live to see the day when they dare not own their secret name. As I wish to do what I can in this reform I inclose one dollar for the Publishing House Fund, so that I shall at least own one brick in the Carpenter Building; please apply this dollar to that purpose and oblige."

The Sabbath School.

LESSON XV.—April 14, 1878.—THE SCRIPTURES FOUND AND SEARCHED.

SCRIPTURE.—2 Chron. 34: 14-22. Commit to memory vs. 20, 21.

14. And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, all that was committed to thy servants, they do it.

17. And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18. Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19. And it came to pass, when the king had heard the words of the law that he rent his clothes.

20. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21. Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

22. And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they spake to her to that effect.

GOLDEN TEXT.—"Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39.

OUTLINE.—I. Finding the Law. It came to notice just when there was the right disposition toward it. There could be no description concerning the book, for it was in the minds, and in the other records of the Hebrews.

II. Reading the Law. The effect of reading the threats for disobedience (probably those in Deuteronomy) upon the reverent and conscientious Josiah was very marked. He rent his clothes as a deliberate sign of grief, like our putting on mourning.

III. The Law leads to the Lord. Josiah's instructions to his officers show: 1. The earnestness of the king; 2. His feeling of responsibility for the nation; 3. Submission of spirit to God; 4. A sense of the oneness of the nation. The Lord's will is sought through a prophetess. Huldah's declarations confirm his fears. (Comp. Deut. 29: 25-27.)

PRACTICAL TEACHINGS.—Learn from this, 1. The guilt of losing the word; the proper feeling on finding it; the fruit of having it.

2. What the word did for Josiah and the people in his time, it will do for all who truly receive it.

3. There are public sins of which the present consequences are not set aside by individual repentance. The penitent may even suffer here in the punishment of the community.

4. As Josiah did in his place when he knew God's will, so should every sinner do, when he knows the way of life, condemn himself, and in holy fear flee to the cross.—*Am. S. S. Union Advanced Lessons.*

LESSON NOTES.

14. Brought out the money: That gathered by the Levites and in Hilkiah's charge. The priest: He was high-priest. (2 Kings 22: 4). A book of the law: A copy of the whole: not merely one book of the five. Law: Instruction. The whole law is comprised in two sentences: Matt. 22: 37 40; Deut. 6: 5; Lev. 19: 18: the rest is development and application. Given by Moses: Literally, by the hand of Moses.

15. Hilkiah answered: Shaphan had been sent for the money (2 Kings 22: 4). Scribe: Not secretary or writer only, but man of the books, reckoner, historian. The book of the law: As well, a book, or copy, of the law.

16. Brought the king word back again: Reported on the matters he had sent them about (2 Chron. 34: 8; 2 Kings 22: 3) Committed to thy servants: Literally, given into the hands of thy servants.

17. Gathered together: i. e., to weigh or count it. Literally, poured out, as the same verb is rendered in verse 21. Found: By reckoning. Compare "that he may sum" (2 Kings 22: 4). Delivered it into the hand, etc.: No reckoning was made with the overseers, etc., for they "dealt faithfully" (2 Kings 22: 7).

18. Hath given me a book: He does not tell the king what book. Read it: Read in it.

19 Rent his clothes: A sign of grief still (rarely) used in the East.

21. Inquire: Seek. For them: In their behalf. Them that are left: Or, that which is left; or, the remnant. Concerning the words of the book: Or, with regard to the matters of the book. Upon us because our fathers, etc.: Natural inheritance, as well as special penalty. After: According to.

22. Wardrobe: Literally, garments. In the college: So some Jewish interpreters; but the meaning probably is "in the second" (district or portion) of Jerusalem, as we would say "in the second (ward) of a city."—*S. S. Times Quarterly.*

LESSONS.

1. If we earnestly labor for the honor of God's house, he will show us his will.

2 The Lord will preserve his law from extinction.

3. Thank God for the millions of copies of the Bible circulated since Josiah's time.

4. By the sins of our fathers and our own we are deprived of much knowledge of the book which we would otherwise have had.

5. Rulers need to consult God's word for themselves and the people.

6. The awful truths of God's word will produce consternation among sinners in proportion as they are believed.

7. The disregard of the threatenings of his word is in a great measure due to our neglect to study them.

8. In time of doubt let us inquire of the Lord.

9. I wonder if President Hayes and his Cabinet go to inquire of the Lord in times of bewilderment and perplexity.

10. Use of the appointed means is to be made when we go to the Lord. Jesus is our advocate.

11. Women take many messages of God's truth to saints and sinners, when little is said about the messenger.—*Evangelical Repository.*

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 4, 1878

The Worse the Better and the Better the Worse.

"The god of this world," we are taught by Christ, will, by his minions, "*deceive if it were possible the very elect.*"

One grand staple deception is to give Freemasonry and like leagues of darkness and corruption, the benefit of the good character of the good men drawn into it; and to cover the churches of Christ with the filthy garments of hypocrites who have crowded into them; and also with the errors and sins which Satan draws good Christians into. This is a double acting engine of mischief. It elevates the lodge and depresses the church. Let us not be ignorant of his devices. The better the men deluded by it, the worse the lodge; and the worse the actions of hypocrites, the better the church which condemns them.

The Wall Rising.

Since last week the Building fund has been growing steadily and surely. The list is a long one and we must refer to the treasurer's monthly report of receipts on another page for the cash donations. The new notes are one of $50.00 from Ezra S. Cook, Chicago; $6.00 from A. B. McKeown, Douds Station, Iowa; and $5.00 from O. C. Lindley, Boxley, Ind. Several of our friends have done good and thorough work by going about among their neighbors and sending their several contributions at once. Almon Baker of Tiskilwa, Ill., and Wm. Worth of Starksboro, Vt., have sent such letters during the week. The latter sends $5.00 each from Rev. Isaac Hyatt and Benj. L. Knight; $3.00 from Richard Hill, and $7.00 for himself. Isaac Strong and wife, of South Butler, N. Y., also send $10. These donations came on Monday and do not appear in the March receipts. During March since the committee of reference reported there has been received in cash $247.40, and $176 in notes; total, $423.40, which represents the actual increase of the fund. On notes $150 have been paid beside. The record for the week past is yet more encouraging: notes $61; cash $154.30; total $215.30 for the week. This promises well for the early completion of the fund. Read once more the committee's report, and then your Agent's note, and let the good work keep right on:

COMMITTEE'S REPORT.

The undersigned Committee, to whom were referred the notes and other assets belonging to the Publishing House Fund of the National Christian Association, are of the opinion that there should be raised the further sum of Five Thousand Dollars in order to provide for probable shrinkages and to ensure a realization of the full sum of Thirty Thousand Dollars as contemplated by Philo Carpenter, Esq.

H. Z. Culver,
S. A. Kean,
J. H. Pearson.

Chicago, March 2, 1878.

Chicago, Apr. 1, 1878.

Friends everywhere will be glad to know that subscriptions to the Publishing House Fund are coming in so that we all feel encouraged. Also that arrangements have been made with Mr. Carpenter to extend the time and to secure the deed, as soon as in the estimation of the committee to whom the assets of the N. C. A. were referred shall deem the further sum of $5000 secured. The Treasurer's report in this number will show what progress has been made during the month of March, and indicate the importance of prompt and liberal action on the part of friends everywhere. Those who know the gentlemen of whom this committee is composed will need no farther guarantee that the utmost impartiality will characterize their decisions; and those having no personal knowledge of the men may easily ascertain their standing for they are among the oldest and most widely known business men of this city. I can but feel that God has guided in this great work from the beginning, and I see unmistakable evidence of his wisdom in so ordering that pecuniary interests shall be adjusted by impartial, competent, Christian men.

J. P. Stoddard.

Good Advice to Young Converts.

On the last day of his work in Springfield, Massachusetts, Mr. Moody spoke more plainly than ever against worldly conformity, advising young converts to avoid, among other evils, the secret lodges. His remarks as reported in the Springfield *Republican* of the next day (March 9th) are as follows:

"Mr. Moody's noon talk was on the 'I wills' of Christ, and his afternoon address was mostly to young converts, whom he exhorted to cling to the old ways. He also advised that they eschew Freemasonry, Odd-fellowship, theaters, card-playing, horse racing, novel reading and business partnerships and marriage with unbelievers. He was particularly strenuous on this last point, hoping the time will come when ministers will preach against such matches and refuse to perform the marriage ceremonies, as Mr. Spurgeon already does. He also queried whether the deacons and others in the Connecticut valley who raise tobacco do it for the glory of God, and a chorus of amens followed all these suggestions. When Mr. Moody passed on to speak of the duty of the ministers to set examples of purity and religious consecration in these matters, Rev. W. C. High made a temporary interruption by looking over the assembled clergymen on the platform and asking why none of them said amen."

The last remark of the evangelist is the one most needed. As a class the ministers of the present day in many denominations have become so indifferent to their true pastoral work that to many of them may be applied the severe words of our Lord, "He that is an hireling and not the shepherd." But it is at least a hopeful sign that when rebuked for their indifference and craven spirit they sometimes are silent in shame. It is proof of some "remainders of conscience" in respect to their pastoral duties.

There are religious teachers in the editorial chair who should be admonished by Mr. Moody, who boast of their thousands of subscribers obtained by sacrificing the very truth above proclaimed to the Springfield converts. One case is especially before us—would God that this might bring the editor of the *Golden Censer*, and first publisher of the late *Methodist Free Press* to heed the prophetical charge to the watchmen of Zion in Isaiah and Ezekiel. (Is. 58 : 1; Ez. 33.) The daily press of Chicago, so far as we have learned, published the report of Mr. Moody's discourse in almost the same words used by the Springfield *Republican*. Thus the *Inter-ocean:*

"In one of his closing services at Springfield, Massachusetts, he advised young converts to eschew Freemasonry, Odd-fellowship, theaters, card-playing, horse-racing, novel-reading, business partnerships, and marriage with unbelievers, particularly the latter. He hopes the time will come when ministers will preach against such marriages, and refuse to perform the ceremonies, as Spurgeon already does.

The *Times* had a similar note showing that the original report had been widely and accurately copied. It was, therefore, with feelings of more than disappointment that we read the following garbled report in the *Censer* last week:

"Bro. Moody in one of his closing services at Springfield, Massachusetts, advised all young converts to eschew theaters, card-playing, horse racing, novel-reading, business partnerships and marriages with unbelievers. He was particularly strenuous on this last point, hoping that the time will come when ministers will preach against such marriages, and refuse to perform the ceremonies, as Mr. Spurgeon already does. He also queried whether deacons and others in the Connecticut valley who raise tobacco do it for the glory of God."

Some explanation is certainly due to many honest readers of that paper who heartily endorse Mr. Moody's views and who have in the past become patrons of the *Censer* chiefly for this reason.

—The New York *Commercial Advertiser*, a paper that finds plenty of room for articles in favor of the lodge, has this to say of Mr. Moody's faithful preaching. Our readers are able without further remark to judge of the comparison given:

"Bro. Moody's recent cut at Freemasonry was in decidedly bad taste. Put side by side the amount of permanent good done by the two, and we don't think Freemasonry will suffer by the comparison.

Religious Intelligence.

General.—The revival in the College church at Wheaton shows little signs of abatement. Beside the daily noon prayer-meeting by the students, religious meetings are held during five evenings of the week. On last Sabbath evening nine or ten rose for prayers. During the the late vacation the meetings were continued, the students remaining in town holding their usual Tuesday evening meeting, which has always heretofore been omitted during vacation. Dr. A. H. Hiatt, a member of the church and of the College Faculty has preached for the church during the past month. In the institution the attendance is much larger than during any corresponding term for years.

Free Baptist.—Revivals reported: Troy and Brunswick, Maine; Block Island, Rhode Island; Water Village, New Hampshire, Waterloo, Iowa; Auburn, Kyger, Harrisburg and Rutland, Ohio.

Churches dedicated: Water Village, New Hampshire; Lester, Iowa.

Resignations: Elders F. Morrison, N. Shapleigh; F. M. Millet, Bruxton, Maine; A. M. Freeman, Waterbury, Vermont; L. D. Boynton, Blackberry, Illinois. Elder W. C. Hulse, of Bristol, New Hampshire, goes to Cherry Valley, Illinois.

Quarterly meetings: Adams and Waushara counties with Strong's Prairie church, June 7th; Hillsdale with the Fairfield church, April 12th; Massachusetts and Rhode Island Y. M. Ministers' Institute with Paige street church, Lowell, April 26th; Marion with Marion church April 6th.

Elder J. F. Browne has recently delivered Anti-masonic lectures in Durham and Dover, New Hampshire.

Wesleyan.—A powerful revival has been experienced during the winter by the church at Fort Scott, Kansas; 100 were converted and Bro. J. A. Richards, whose faith fails not either in revival or reform efforts, has had the joy of receiving 71 into the church.

—Rev. O. S. Grimnell, who left his studies at Wheaton College to begin more active labor for Christ in Michigan, has labored in three protracted meetings this winter, during which many conversions rewarded the labors of himself and helpers.—Rev. L. White, another Wheaton student reports in the *Wesleyan* one of the most wonderful meetings he ever experienced for the power of salvation, at Blue River church, Ind. This church was organized over twenty years ago by Dr. Hiatt of Wheaton College.

Baptist.—Elder A. D. Freeman who is yet preaching for the church in Spring Prairie, Wis., reports that the severe struggle of that church with the lodge seems about over and the church "holds the fort."—The Baptist church at Constableville N. Y., which for years was under the faithful pastorate of the late lamented M. B. Fisk, wishes to secure another under shepherd of like convictions and integrity.—At the Michigan Avenue Baptist church Chicago, March 10th, Dr. Custis baptized A. D. Zaraphonethes, a native Greek, graduate of Wheaton College, Ill., and Union Theological Seminary, N. Y. He expects to return to his native land as a missionary.

OBITUARY.

TROY, Ohio, March 27, 1878.

BRO. BLANCHARD:—My beloved wife, who was happy to make your acquaintance at Dayton, October last, and who highly appreciated and enjoyed the exercises on that auspicious anniversary of the N. C. A., and made her cheerful offering to its funds, has been called to a higher sphere of action and more exalted entertainments. I send you her obituary for insertion in the *Cynosure*, of which she was a deeply interested reader from almost its earliest issue.

Yours most respectfully,
M. G. GROSVENOR.

Mrs. Grosvenor was the youngest daughter of Mr. William and Mrs. Sally M. Jones, and was born in Berlin, Mass., February 9, 1820. During her infancy her parents removed to Marlborough, N. H., where she continued under their fostering care through her preparatory studies at Keene and Alstead and the full three years course at Mount Holyoke Female Seminary, at which she was graduated and received her diploma August 1, 1844. The two succeeding years she taught High Schools, for young ladies, in South Adams, Mass., and Winchester, N. H.

In 1846, under the supervision of Rev. Dr. Brice, she came to Troy, O., and engaged as teacher in the High School. On the 13th of July 1847. she was married to Mr. David W. Orbison, a congenial, estimable, Christian companion, with whom she lived eight years, eight months and eleven days, and by whom she had five children, three of whom died in infancy—the other two, sons, still living, are both of age.

After a widowhood of incessant care and toil for nine years and five months, to secure herself and sons an eligible homestead, she accepted the hand of Mr. Grosvenor, and their union was consummated at her residence near Troy, Ohio, by Rev. Mr. Cheever, August 24, 1865. By this union she became the second wife of her former pastor, by whom she was received into the Congregational church in Marlborough, New Hampshire, as one of the fruits of a precious revival prior to the year 1840.

For more than thi ty-seven years, as a member of the church, she adorned her profession by an humble, consistent, Christian walk and conversation, and by prompt and efficient efforts in the various benevolent enterprises of the day.

During the first four days of her distressing sickness, of lung fever, her physician spoke hopefully of her recovery, but on the fifth day he calmly told her she was not as well as she had been, and on the following morning, February 1st, at twenty-five minutes past three A. M. she calmly passed away, retaining her reason and her gentle trust in Jesus to the last.

"From the shining shore" we would not call her back to assuage the anguish of our bleeding hearts.

For many years previous to her death she was a member of the Presbyterian church of Troy, and manifested her unwavering faith in Christ, by her humble, consistent walk and conversation, and by her zealous efforts in every good word and work.

CHICAGO Y. M. C. A. EMPLOYMENT BUREAU.

EDITOR CHRISTIAN CYNOSURE:—MY DEAR SIR:—Eighteen years ago there was established in connection with the Young Men's Christian Association of Chicago, an Employment Bureau. Its object was to bring together work and workers—an agency for the mutual interest of employers and those wanting work, without expense to either party.

This Bureau still lives and is doing a large business. Each year from three thousand to five thousand men and boys are employed through this agency.

The first year after Chicago's great fire more than fifteen thousand men representing various nationalities and one hundred different occupations were employed.

Many of the western and southern States have patronized the Bureau—employers everywhere, whether in the city or country, have confidently relied upon this office for the selection of all kinds of business men, bookkeepers, salesmen, clerks, porters, and mechanics of every name.

For the past ten years there has been no change in the superintendent in management of the Bureau, and with so long and varied an experience he is now usually able to select the "right man for the right place."

Farmers, dairymen, stock-raisers, gardeners and others requiring men, boys, or families, of experience and industry, can be supplied free of charge by calling in person or addressing Y. M. C. A. Employment Bureau, 145 Fifth Avenue, Chicago.

J. M. HITCHCOCK, *Supt.*

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

The Four Anchors.

The night is dark, but God, my God,
  Is here and in command;
And sure am I when morning breaks.
  I shall be "at the land."
And since I know the darkness is
  To him as sunniest day,
I'll cast the anchor Patience out,
  And wish—but wait—for day.

Fierce drives the storm, but winds and waves
  Within his hand are held,
And trusting in Omnipotence,
  My fears are sweetly quelled.
If wrecked, I'm in his faithful grasp;
  I'll trust him, though he slay;
So, letting go the anchor Faith,
  I'll wish—but wait—for day.

Still seem the moments dreary, long?
  I rest upon the Lord;
I muse on his "eternal years,"
  And feast upon his word;
His promises so rich and great,
  Are my support and stay;
I'll drop the anchor Hope ahead,
  And wish—but wait—for day.

O wisdom infinite! O light
  And love supreme, divine!
How can I feel one flittering doubt,
  In hands so dear as thine?
I'll lean on thee, my best beloved,
  My heart on thy heart lay;
And, casting out the anchor Love,
  I'll wish—and wait—for day.

—Christian Messenger.

An Infidel Mis-statement.

Among the wild statements which skeptics are constantly making, in utter ignorance of the facts of the case, is the assertion that the New Testament was an unauthorized compilation made by the Council of Nice about the year A. D. 325, from a lot of spurious and fabulous books, some of which were pronounced inspired, and others, equally authentic, were cast aside and rejected.

On one of the shelves in the room where I am writing there stands a series of books called "The Library of the Ante-Nicene Fathers." It comprises nearly all the extant works written by early Christians *before* A. D. 325, translated into English by competent scholars. The series comprises some twenty-five octavo volumes, averaging about five hundred pages each,—in other words about twelve thousand octavo pages, written by Christian men before the Council of Nice had any existence.

Now in these writings, any man who can read the English language, and who cares enough about the matter honestly to investigate, can find thousands on thousands of quotations from the various books of the New Testament, and countless allusions to facts and circumstances therein related, as well as abundant references to the Hebrew Scriptures. And the Apostolic writings from which these writers quote, were the same which we have to-day. They quote them as we quote them, citing the same words and using them for the same purposes. Dr. Hodge, in his Commentary on the Confession of Faith, page 65, remarks that, "Quotations from the apostolic Scriptures found in the writings of early Christians, are so numerous that the whole New Testament may be gathered from the works of writers, dating from before the seventh century." He was probably ignorant of the fact that the entire New Testament, with the exception of less than a dozen verses, *had already been discovered*, quoted in the writings of the Christian fathers of the first *three centuries* from the birth of Christ.

In the life of Dr. John Campbell, the African missionary traveler, is contained the following statement from his pen, bearing on this subject. "I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple, better known to literary men abroad by his title of Lord Hailes, a Scottish judge. I had it from the late Rev. W. Buchanan, one of the ministers of Edinburgh. I took such interest in it that, though it must be about fifty years ago since he told it, I think I can almost relate it in Mr. Buchanan's words: I was dining some time ago with a literary party at old Mr. Abercrombie's (father of General Abercrombie who was slain in Egypt, at the head of the British army.) and spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered, from the writings of the first three centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him the next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries?

"I remember it well, and have thought of it often, without being able to form any opinion or conjecture on the subject."

"Well," said Lord Hailes, "that question quite accorded with the antiquarian turn or taste of my mind. On returning home, as I knew I had all the writings of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible." Pointing to a table covered with papers, he said, "there have I been busy for these two months, searching for chapters, half-chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for themselves. I have actually discovered the whole New Testament from these writings, except seven (or eleven) verses, (I forget which) which satisfied me that I could discover them also. Now," said he, "here was a way in which God concealed or hid the treasures of his Word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and though they had, they never could have effected their destruction."

"The labor of effecting this feat must have been immense, for the Gospels and Epistles would not be divided into chapters and verses as they are now. Much must have been effected by help of a concordance. And having been judge for twenty years, a habit of minute investigation must have been formed in his mind."—*Life, Times, and Missionary Enterprises of the* Rev. John Campbell, *by* Robert Phillip." p. 215—216, London, 1841.

Perhaps no one but Lord Hailes has ever tried the experiment of searching out all these passages; but no one at all familiar with the writings of those fathers, can doubt the reasonableness of the statement; and it will be borne in mind that this investigation only extended to the works of those early fathers which are now extant. Large numbers of books written by those fathers and their contemporaries, have been lost; of some only the titles remain; and if we could gather together the entire mass of Christian literature of the first three centuries, we should doubtless find the entire New Testament, quoted again and again as of divine authority, in the writings of those early Christians who lived within the first two hundred years from the death of the last of the Apostles, and who received the records of their faith, through an unbroken line of witnesses, from the hands of the very men who were eye witnesses of Christ's wondrous works, and who heard from His own lips the glorious gospel of the grace of God. We have the same Bible and the same gospel that they had;—let us believe and obey it.—*The Christian*, (*Boston*).

The Value of Time.

One fine morning when Benjamin Franklin was busy preparing his new paper for the press, a lounger stepped into the store and spent an hour or more looking over the books, &c. Finally taking one in his hand, he asked the price.

"One dollar."

"One dollar!" said he. "Can't you take less than that?"

"No, indeed; that is the price."

Another hour was nearly passed when the lounger said:

"Is Mr. Franklin at home?"

"Yes, he is in the printing office."

"I want to see him."

The boy immediately informed Mr. Franklin that there was a gentleman in the store waiting to see him.

Franklin was soon behind the counter, when the lounger, book in hand, addressed him thus;

"Franklin, what is the lowest you can take for this book?"

"One dollar and a quarter."

"One dollar and a quarter! Why, your boy here said I could have it for one dollar."

"True," said Franklin, "and I could have better afforded to take a dollar than to have been taken out of the office."

The lounger seemed surprised, and wishing to end the parley of his own making, said:

"Come, Mr. Franklin, what is the lowest you can take for it?"

"One dollar and a half."

"One dollar and a half? Why, you offered it yourself for a dollar and a quarter."

"Yes," said Franklin, "and I had better taken that than a dollar and a half now."

The lounger paid down the price and went about his business—if he had any—and Franklin returned to the printing office.—*Ex.*

The *Christian at Work* tells the following story of Dr. J. S. Backus, recently the efficient and highly esteemed secretary of the American Baptist Home Mission Society:

It occurred at Rochester, where the doctor had been laying out and decorating the grounds about his house at a considerable outlay of labor and expense. On the very first night after the completion of the work, when the grounds had been tastefully graded and terraced, and sodded, and planted, a herd of vagrant swine broke into the enclosure, and industriously rooted the fairy territory into a wilderness of unsightly gullies and hummocks. The next morning as the good doctor stepped out upon his porch one sweeping glance sufficed to furnish a full and appreciative conception of the desolation. Restraining any expression of unregenerate wrath, he stood for a space in silence, and then remarked with mournful philosophy: "Well, you never can lay dirt to suit a hog!" This will do to keep company with Sir Isaac Newton's exclamation, who, when entering his study, he found his pet dog had been making havoc of his papers, the result of years of study, exclaimed, "Ah! Carlo, you little know what mischief you have done."

God must have his sledge-hammer men—his Peters who feel the need of reformation in themselves and others, and then are fearless to take hold and *work*. The namby pamby men, nicely dressed in satin, and scented with lavender water, may do as dolls, but they are mere ciphers in the work of reformation. A good warm house, though made of roughly hewn logs, should not be despised simply because it looks rough. It shelters from the cold as well as the smooth and fancy painted house.—*Brethren at Work.*

Children's Corner

I'll Put it off.

Some little folks are apt to say,
When asked their task to touch,
"I'll put it off at least to-day;
It cannot matter much."

Time is always on the wing—
You can not stop its flight,
Then do at once your little tasks,
You'll happier be at night.

But little duties still put off
Will end in "Never done;"
And "By-and-by is time enough,"
Has ruined many a one.

Made by God.

"How many bones have I in my whole body, mother?" asked Charlie, one day.

Charlie was washing his hands at that moment, and as he did this he could'nt help seeing that the hand was not one single piece, but was made up of a good many pieces. And from that he began to feel his head and body, and to look at his feet and his legs, and he saw that he was all made up of little pieces. That was what led him to ask the question.

"You would be surprised if I should tell you," answered his mother; "will you try to remember?"

"Yes'm, indeed I will," said he. "Just let me see if I can guess—as many as fifty, I do believe."

"More than that, my son; two hundred and eight."

"Two hundred and eight! I can hardly believe it. There's one great round one for my head, and -"

"Stop, my dear. Instead of that great round one, it takes thirty small bones to make a head. Then there are fifty-four in the body, thirty-two from the shoulder to the finger tips, and thirty from the thigh to the ends of the toes. The hand is a most wonderful little machine, and so is the foot. See how you can move them about. How many things they will do for you! O, Charlie, boy, I hope you will never let your hand or foot or any part of this body, which God has so wonderfully and beautifully made, be used to do wrong and commit sin."—*Sel.*

How Long and How Many?

How long do you think it took to write the Bible? Fifteen hundred years. From Moses, who wrote Genesis, to John, who wrote Revelation, it was that long, long time.

How many people helped to write it? More than thirty. There were Matthew, Mark, Luke, John, Paul, and Peter.

There were Moses, and Ezra, and David, and Daniel, and Samuel, and others.

Some were shepherds, some farmers, some fishermen, some tent-makers, some kings, some Judges, some princes; some were learned, some were unlearned; and yet all agree in what they write.

How could that be? Because God did all the thinking in the Bible. The thoughts in the Bible are all God's thoughts, while the words are men's words.

Those thirty men only did the writing. They wrote just what God told them. How many different sections or books are there in the Bible? Sixty-six, all bound together, comprised in one beautiful whole. It is a blessed volume. Prize it above every volume in the wide, wide world. Receive it as the man of your counsel and guide of your life. Your life can never be a failure, if you follow its instructions; it shall be a lamp to your feet and a light to your path.—*Ex.*

The Metric or Decimal System.

The following simple table gives all that there is in the metric, or decimal system of weights and measures:

MONEY.

10 mills make a cent.
10 cents make a dime.
10 dimes make a dollar.
10 dollars make an eagle.

LENGTH.

10 milli-meters make a centimeter.
10 centi-meters make a decimeter.
10 deci-meters make a meter.
10 * meters make a dekameter.
10 deka-meters make a hectometer.
10 hecto-meters make a kilometer.
10 kilo-meters make a myriameter.

WEIGHT.

10 milligrams make a centigram.
10 centi-grams make a decigram.
10 deci-grams make a gram.
10 † grams make a deka-gram.
10 deka-grams make a hectogram.
10 hecto-grams make a kilogram.
10 kilo-grams make a myriagram.

CAPACITY.

10 mililiters make a centiliter.
10 centi-liters make a deciliter.
10 ‡ liters make a dekaliter.
10 deka-liters make a hectoliter.

The square and cubic measures are nothing more than the square and cubes of the measures of length. Thus, a square and a cubic millimeter are the square and the cube of which one side is a millime er in length.—*Boston Transcript.*

*A meter is equal to 39,368 American inches. † A gram is equal to 15,433 grains troy or advoirdupois. ‡ A liter is equal to 2,113 American pints.—*American Manufacturer.*

Letters and Puzzles.

AMES, Story country, Iowa.

MR. EDITOR:—We send you a puzzle composed of seven letters:

My first is in maul but not in good;
My second is in snake but not in wood;
My third is in sneak but not in light;
My fourth is in wrong but not in right;
My fifth is in night but not in day;
My sixth is in thorn but not in hay;
My seventh is in yoke but not in log;
My whole is something we all ought to labor to put down.

MILTON M. STEELE.

NORTHFIELD, Ohio, March 22, 1878.

EDITOR CYNOSURE, SIR:—I am a boy twelve years old and take great pleasure in reading your valuable paper. The answer of Milton Steele's enigma of March 21st, is "Sabbath." The following is one originated by myself which you may publish if found worthy:

I am composed of thirteen letters.
My first is in Ned but not in Harry;
My second is in wed but not in marry;
My third is in to-morrow but not in to-day;
My fourth is in to-day but not in yesterday;
My fifth is in green but not in blue;
My sixth is in stand but not in grew;
My seventh is in rain but not in stain;
My eighth is in crow but not in crane;
My ninth is in board but not in stick;
My tenth is in water but not in creek;
My eleventh is in you but not in me;
My twelfth is in seen but not in see;
My thirteenth is in stone but not in brick;
My whole is the name of a noted Anti-masonic lecturer.

Yours truly,
FRANCIS J. VANHORN.

CANTERBURY, N. H., March 24, '78.

I am composed of five letters.
My first is in James but not in Ruth;
My second is in he but not in truth;
My third is in sue but not in pay;
My fourth is in run but not in stay;
My fifth is in sun but not in day;
My whole is a being we all ought to love.

GEO. S. ROLLINS.

ROSE CREEK CITY, Neb.

EDITOR CYNOSURE:—I send a useful motto; one for your readers.

My first is in the verb to speak,
And claims it all, you see;
My second seems a little weak,
The small article, be;
My third's a most important thing,
That contradicts a lie,
My fourth should, as a common thing,
Be greater than the greatest king,
Who has the power to fly.
Though like a warrior it is bold,
However he wounded lie,
And like him never can grow old,
Who of his wounds must die.
But king nor warrior cannot wound
My third upon this earthly ground,
For it already has been crowned
With immortality.
Now name me right, and use me well,
And with me over wrong prevail;
Then God shall be your sure reward,
Though tribulation here seem hard,
Your crown of righteousness is stor'd.

JOSEPH HODGSON.

Home and Farm.

The Best Bee-Hive.

Upon this subject a correspondent of the Germantown *Telegraph* discusses as follows: What kind of a hive is the best? There are many good hives, such as the Langstroth, the Quinby, the American, and the Bay State; but like sewing machines each one has its specialty, and so too each one has its defects. Without particularizing, this may be safely asserted, that a broad, flat hive is not suited to Northern latitudes, large combs are liable to melt; long, deep combs are difficult to remove, and many bees are crushed; intricate hives are expensive. The hive described in this paper, it is believed, has none of these defects. It is called the Deborah Hive, simply to distinguish it from others, and it has the following requisites: It is not *patented*; easily made; cheap; portable; can be carried by one person; gives ready access to the combs; the combs are movable; the combs will not melt in hot weather; the bees are not irritated in the necessary operations; for northern latitudes it is the best shape; it is the right size; it can be inspected at all times; can be enlarged or reduced to suit large or small colonies; the the overplus of drone comb can be removed; the bottom board can be changed for a clean one; the rain cannot wet the floor; the size of entrance is easily changed; the surplus honey can be removed with ease.

In recommending this hive it is to be understood that the writer has no pecuniary interest in it. No one has it for sale, but any person who can handle a saw and hammer can make one for himself. A pattern of the hive may be seen in Agricultural Hall, column C, No. 25, and any one is welcome to copy it; indeed, the main object of the writer in penning these articles is to create an interest among amateurs and farmers in this most interesting, but most neglected, subject.

For those who cannot see the pattern, the following description is given: The main hive is composed of two boxes, placed one upon the other; each box is a foot square in clear and nine inches high. Placed together, you have a box eighteen inches high and containing one and a half cubic feet—say 2,592 cubic inches; the front and back of each box is rabbeted out at the top a half inch to allow the frames to set in, of which there are eight in each box; the frames are made of stuff one inch wide and a quarter inch in thickness, and are eight by eleven in the clear. Supposing the hive to be made of board one inch thick, then the top and bottom, which are of the same size, will be fourteen inches square. Handles are placed on the sides of each box; the handles of the lower box on the main hive are turned up and one end screwed to the box above; this holds them firmly together. Ring screws are very convenient for this purpose. For a stand on which to place the hives, the writer takes a board 2 feet long and 14 inches wide and nails it on the cross pieces at each end; these cross pieces are 2 by 3 stuff, and thus the hive is made to stand close to the ground. For the entrance into the hive, the hive itself is simply pushed forward one and one-half inches on the bottom board. This gives an entrance the whole length of the front of the hive—say 12 inches long and one-half wide; this can be diminished or enlarged at pleasure by simply pushing in a block on each side. For surplus honey a box, 7 inches high and one foot in the clear, is placed on top. The handles on the upper box of the main hive may also be turned up and temporarily screwed to this surplus box to secure it in its place.

Now this is the outline of the hive, but only the essentials are given. The aparian may fill the surplus box with small frames or boxes, and apertures may be made on the sides of the main hive and glass put in to witness the operations of the bees on the side combs. It is intended here to give only the main features; it will be part of the aparian's amusement to fill in the details to suit himself.

Take one box of the main hive, for instance, and the following are the dimensions of the pieces: Two pieces nine by twelve, the grain running the longest way; six pieces three by fourteen. The two pieces nine by twelve are rabbeted out at the top a half inch; these are front and back. Now, take three pieces three by fourteen, and you have a side nine by fourteen; do not nail the middle piece, and have an opening which you can fill in with glass and make the middle piece a cover to it. If you please, plane off the middle piece the thickness of the glass and it will set in flush with the side.

Now, if I wish a long hive and a larger surface on top, I can place the two boxes of the main hive side by side; but then the sides intervene and keep the side combs two inches apart (the thickness of the sides). No, I unscrew them, and there is galvanized tin underneath which holds the hive together very firmly and allows the combs to come together with a small space between. In the fall the boxes are placed one above the other for wintering, and the wooden sides screwed on; there is sometimes a little excrescence of comb, but that is easily remedied.

Without going into all the details, it is fully believed that aparians will find in the "Deborah Hive," all the requirements for successful bee-keeping.

Reform News.

Continued from 5th page.

false religion. And what is any false religion but idolatry? How can any conscientious man with the Bible before him and these truths staring him in the face sit down quietly within the lodge and think he is a true follower of the meek and lowly Jesus?

Yours, etc.,
A. K. Richey.

AT LIMA, IND., (FROM THE PASTOR OF THE FIRST BAPTIST CHURCH.)

Editor Cynosure:—We, the citizens of Lima, enjoyed the privilege of hearing Mr. Ronayne in the Baptist church of Lima on March 18th, 19th and 20th. The church is the largest of any in the place (there being three others) and it was filled to its utmost capacity every evening, and while Mr. Ronayne occupied about four hours each evening, still the very best order was observed and the universal cry was, "I could listen to that man all night." The Masonic fraternity behaved themselves like gentlemen, let it be said to their honor, while their institution in this place has doubtless received a death wound, which we hope may be more permanent than the mock death of their "Hiram."

Mr. Ronayne is a master workman that needeth not to be ashamed, rightly dividing Christianity from pagan idolatry. He proved to the satisfaction of all, except Masons and jacks, that Masonry was and is the handmaid of heathen mythology and not of Christianity; that when it claims great antiquity it claims that which is its own, for it is as old as Satan. But, again, that it is a religion and therefore every man who belongs to Masonry has no need of the religion of the Bible. So it rejects the name of Christ, then it must be anti-Christ. No one I know how any person who professes the religion of the Bible can be an intelligent Mason and hold to both.

Mr. Ronayne leaves this place with the prayers and best wishes of every person who has heart and hand in this reform. I believe that God has special agencies for special work, and Mr. Ronayne is God's man to accomplish this great work of opening the eyes of God's people to the abominable idolatry of the Masonic lodge, so that Masonry will be a disgrace and a crime and that no Christian church which claims the right to such a name will any more think of admitting Masons to their membership than they would admit horse thieves, gamblers, liars, Jews, Mohammedans or saloon-keepers.

But, further, any men who unite with a Masonic lodge after hearing these lectures go in with their eyes open. They may have the hoodwink on and the cable-tow but they are not blind as to the real object of the abominable thing. They have ears, let them hear. I suppose that there will be persons foolish enough perhaps to unite after seeing the degrees worked in public and explained. But there are people who are going to hell regardless of the mediation of Christ. They are bound to believe a lie, that they may be damned. You have my hearty wishes and co-operation in this good work. Push onward. The day is breaking.

Bro. Dr. Cook, our State Agent, was present and did noble service for the reform. He has the confidence of all friends so far as I know.

Yours, R. C. Childs.

WHAT HAPPENED AT WEST SALEM INSTEAD OF THE EXPOSITION.

Sullivan, Ashland Co., O., March 18, 1878.

Editor Cynosure:—This will inform you and the readers of your most excellent paper how Bro. Ronayne came to West Salem, Ohio, on the 7th, 8th and 9th inst., or rather how he did not come, after being fully and truly prepared to receive him. We had made a special effort to get the hall, which had been denied us heretofore, and finally got the promise of it at five dollars per night, though there was much opposition among the citizens of the place, and some threats were made in case we would expose Freemasonry. But all this did not daunt us; although but few, we, Elijah like trusted in God for the vindication of the right, and worked beaver like to have every thing done in peace and harmony. When reviled we replied not; when slandered we pitied them, because they had been hoodwinked and drawn into the den of wickedness, and therein made just what we found them to be, opponents of all righteousness.

We waited for Ronayne until eight o'clock P. M. The train arrived in due time but no Ronayne. Then we did the next best thing, *i. e.*, gave the congregregation a lecture on the handmaid; explained the penalties of each oath, and showed how they were sworn to assist each other before our justices of the peace, as also at our courts, and everywhere else; and advised all Anti-masons to avoid going to law with them, especially before Masons, as my experience was, that they would be beaten, right or wrong. I had very good attention for so large an audience, some four hundred was the estimation, but next morning no curse, no oath, no slang was too hard for them to use toward me, yet they did not attempt to deny one word I had said in my lecture. I am yours in the bonds of the Gospel. J. B. Cressinger.

Work to do in Oregon.

Philomath, Oregon, Mar 15, '78.

Editor Cynosure:—Secret societies and intemperance prevail on this coast to an alarming extent. The speculators and adventurers came here, Odd-fellows and Masons; and, to multiply their numbers, have organized secret societies of all grades and hues, in almost every village and town, till the entire country is spread over with a network of secrecy. Then you know that to have the rum interest live and grow, it is necessary to have the distilleries and saloons buttressed around with lodges. Secrecy and intemperance are the twin curses of the nation, especially of the Pacific slope. As yet there has been nothing done to expose the iniquity of the lodge in this valley, the Willamette. J. H. Vandever.

From Iowa—Bro. Mathews at Work.

Albion, Iowa.

Editor Cynosure:—It is time your many readers should hear from the reform movement of Albion again. Since I last wrote you we have had two ballot-box engagements, and although deserted by many weak-kneed Antis, and our forces almost asleep, yet with all these disadvantages, "*we have met the enemy and they are ours.*" Masons and "jacks" have been compelled to trail their banner in the dust. "Glory enough for one day." The Man of Sin, with all his cunning, has been gloriously defeated. Oh how it hurts the clan who have controlled everything heretofore, to be compelled to step down and allow cowans to rule over them! "So mote it be!"

The rage of the brethren is like some dreadful volcano, adding moment by moment to its unseen dangers, until its mouth opens and pours out destruction on every side. But there is one spot on this green earth where the volcanic power of Masonry is not feared: *that place is Albion, Iowa.* The "brethren of the craft" have changed their tactics somewhat in our town. They were in the habit of attending our Anti-masonic lectures, but I presume the god of the lodge has put a veto upon such conduct, for at our last meeting none put in an appearance I believe. Here and there could be seen a "jack" with "direful phiz," but none of the oath-bound brethren. And it is well for them that they did not put in an appearance, for our speaker, Rev. Edward Mathews, handled the fraternity without gloves. He left no stone unturned, but proved by standard Masonic works its antagonism with the Word of God.

Mr. Mathews gave us two lectures and a sermon, all of which shows he is the right man in the right place. His sermon Sabbath morning in the Disciple church is said by many to be the most spiritual discourse ever delivered in Albion. Oh, for such a ministry, so fearless, so outspoken, so spiritual. But alas, we have them not, although we are blessed (or cursed), with five preachers in Albion, yet none dare preach against the greatest evil that hangs like a pall over the bench, the bar, the *press*, the PULPIT, the WORLD.

Our Presbyterian minister has been with us nearly two years and claims to be an Anti-mason, but strange to say he has never preached against the sin of Masonry. His congregation are all (or nearly so,) Anti-masonic. Is he afraid to cry aloud against this Satanic institution? Or do some of his influential members forbid it? The Disciple minister is a demitted Mason. He claims to have left Masonry, and further, that it is no place for a Christian. But while he (perhaps through policy for nearly all his congregation are Anti) claims this the Masons claim him, and boldly say, that there is not a stronger advocate of Masonry in the county than he. Strange it is that his congregation will sustain him, knowing as they do that when with Masons he is a Mason, but when with Anti-masons he is an Anti-mason. God hasten the day when the church will demand and *have* none other than ministers who are free, and who will wink at *no* sin. The other three ministers (if it be right to call them ministers,) are Masons. They deal out the bread of life to Masons and "jacks," for be it remembered that Anti-masons do not care to listen to those who have taken the murderous oaths of Masonry. Our Seminary is run by a Mason principal, and a Masonic board. The school will die out in another year if the board does not change the faculty. The people will not sustain a Masonic school here. God grant that the time is near at hand when Masonry shall be removed from our schools and churches, and find no footing in any Christian community, but be driven back to where it belongs and where it originated.

Hawk-Eye.

Oskaloosa, Ia., Mar. 18, 1878.

Rev. Edward Mathews, of Michigan, is on a lecturing tour in this State, and lectured here, Oskaloosa, on the evenings of the 23d and 24th. He also preached in the United Presbyterian church Sabbath morning. He is a young, but very earnest and devoted man, and well calculated for the peculiar work belonging to the beginnings of every reform, when the ice needs breaking, when people need to be aroused from their lairs of sluggish inertia and sinful ease and tossed out in the ocean of conflict. The first beginnings of a reform require men of original thought and purpose and who have the nerve not only to meet the enemy face to face, but also to withstand the insidious advice of "friends" whose ideas of "prudence," take precedence of their loyalty to God's cause, and the urgent demands of truth. Mr. Mathews is such a man. His name should be on the regular list of lecturers. R. A. M.

A Challenge.

New Concord, O., Mar. 18, '78.

Dear Cynosure:—Herewith is a notice given by the *Signal*, the Democratic paper of this county, of the case of Dr. Blanchard and also of our convention. This shows the animus of the press:

"Just now, when the anti-secret society people are striving to get up an interest in their cause in this neighborhood, the news comes that Rev. Dr. Blanchard, of Wheaton, Illinois, College, who has for years been an acknowledged leader in the movement has been expelled from the Congregational church, on account of bad blood towards and persecution of his fellow churchmen, because they disagreed with him on this subject. The Doctor has always been violent and unreasonable in his warfare against secret orders, and it is only charitable to believe that he was a monomaniac on that question. In other matters he is reasonable, and socially he is a perfect gentleman."

The following appeared in yesterday's *Daily Courier* of Zanesville, Ohio:

A Challenge. *Editors of Courier*:—In your issue of the 12th inst. appears a set of resolutions adopted at a Convention in New Concord, maligning the order of Freemasonry. I now throw down the gauntlet, and challenge the framers of those resolutions to public controversy on the following propositions:

1. That the order of Freemasonry is founded on a perfect system of moral and religious duty.

2. That the percentage of immoral conduct of the promulgators of Christianity, outnumber those of the Masonic fraternity.

3. That Freemasonry discountenances all illegal, unlawful or immoral acts among its members.

4. That Freemasonry is not opposed to the glory of Jesus Christ.

The committee may name their time and place of meeting, each party defraying their own expenses."

T. Webb.

We do not know, as yet, who T. Webb is; as soon as we know, if he is a fair man, and will propose representative men, we will then talk over the matter. Inclosed also is a letter by Edward J. Chalfant to the Convention, which we would like to see published in your columns if you can find room for it. May the Lord of Light and Strength give these to all who turn the battle to the gate.

H. P. McClurkin.

A Good Work in Southern Indiana.

Leesville, Lawrence Co., Ind., Mar. 27, '78.

Editor Cynosure:—Since I last wrote to you I have delivered four lectures in Jackson county, viz.; two at Whites Chapel and two at Cortland. I suppose the lectures at the former place have been reported to you before this time.

Cortland is a small town, four miles west of Seymour. The place is full of secret society men, principally Masons and grangers. They had no opposition, had things pretty much their own way, and became very bold and defiant. They had learned that I was going to lecture at White's Chapel six miles distant, and some of them in conversation with an Anti-mason said they could not imagine what an Anti-masonic lecturer could produce in the way of argument. In order to show them where we get our argument I accordingly sent out printed posters announcing that I would lecture at Cortland on Friday and Saturday evenings, March 22 and 23, giving only two days' notice. The weather was fine. The egg argument was strongly threatened. I spoke in a large and commodious church house owned by three different denominations. The first evening I spoke two hours upon the antiquity, benevolence and religion of Masonry. Good order prevailed and I had the best of attention. Quite a number of Masons were present. At the close I gave an opportunity for any person to deny or correct anything I had said concerning Masons. A pettifogger, and a mouthpiece for the Masons arose very promptly and said that I had made two false statements which he wished to correct. Says he, "In the first place you said that the grange organization was gotten up by Freemasons in *Philadelphia*." I denied that I had made the assertion and appealed to the audience by a vote of uplifted hands. The old man had to back down. "Well, then," says he, "I may have been mistaken in that, but you certainly said that Masonry originated in Philadelphia, which is not true." I again appealed to the audience to deny that I had made any such statement. The uplifted hands utterly confused and mortified the old man. Finally he said, "Well, I am a Mason and you are not, besides I am an Odd-fellow and a granger." Said I, "Are you a Christian?" This was a stunner. He could only say, "I am as much a Christian as you are." I learned afterwards that he is a church member, but quite often gets intoxicated, and swears. He had the brass to say before that audience that he was a Mason, an Odd-fellow and a granger, but to say he was a Christian was too much. I announced that on the next evening I would show how a man is made a Mason.

A township convention was held the next day (Saturday); Masonry was freely talked about. That evening a larger audience was present. Here were anxious hearers, ready to learn how a man is made a Mason. A goodly number of the "mystic brotherhood" were present. I felt equal to the emergency. During my comments upon different parts of the first three degrees of Masonry, the audience frequently responded by hearty applause. I spoke three hours. Good order prevailed. No replies were made at the close. Everything passed off pleasantly. I consider we have gained an Anti-masonic victory at Cortland.

I am under many obligations to Bro. M. F. Bottorff and his excellent wife for their kindness to me during my stay in that vicinity. Bro. Bottorff feels highly elated at the success of the lectures, as he has been almost alone in his opposition to Masonry in that vicinity. God will raise up friends for our cause wherever the facts in regard to Masonry are made known. Our cause is certainly gaining ground. Freemasonry and kindred organizations are antagonistical to a free government and our holy Christian religion; hence it becomes the duty of every one to inform themselves upon this great subject so as to be prepared to battle for the right. This must be an aggressive work. We must not only "hold the fort," but make an attack upon the enemy,s works. The good Lord, in his own good time will give us the victory. Yours in Christ,

J. T. Hobson.

The General Agent's Work in Indiana.

Fon Du Lac Depot, Wis., Mar. 29, '78, 3:30 A. M.

Dear K.—The night has passed somewhat rapidly on the cars, and I feel a trifle weary, but as it is late to take a bed and too early to call on friends, I will write a few lines which you can use or refuse as you choose. I last reported to your readers from Grant county, Indiana, where I spent six days among friends delivering four lectures and preaching twice on Sabbath. Our reform has many friends in Grant county and the agent of the N. C. A. is always received cordially and treated kindly. I should have been glad to have remained longer and to have done more, but the very bad condition of the roads made it impracticable. I hope however to return for work when circumstances will justify.

From Marion I came direct to Bunker Hill where I met our friend Dr. Wilson, and passed a pleasant hour with our zealous co-worker, Dr. Harrison Jennis. Before nightfall I made my way to the house of Isaac Crane, two and a half miles from Peru, and was of course at home as every friend of the right and worker in reform is. Saturday we spent in "beating the bush," and failing to obtain the court-house or any other suitable place in Peru, we arranged for preaching Sabbath morning at Mt. Hope, and as was supposed for a lecture at the same house Monday evening.

At Mt. Hope I made the acquaintance of B. Wallack and his family, all of whom are thoroughly enlisted and actively at work in our cause. Here I heard as elsewhere a favorable report of Bro. Cook's labors, and learned that some had through his instrumentality been saved from the lodge. Sabbath morning was quite unfavorable for getting out and the audience was not large, but most in attendance were attentive. Preaching had been arranged for at the U. B. church, out three miles, in the evening and was so announced, also a lecture at the Mt. Hope M. E. church on Monday evening.

After preaching Sabbath evening I announced my lecture for the next evening at the M. E. church, when one of the trustees present rose and objected and the appointment was changed to the U. B. church. The man was I am told an Odd-fellow and granger, and has associated with him as trustee of the church the only Mason in the society, which gives the control of the house of worship at Mt. Hope as in most other places into the hands of the lodge. The preacher in charge is also a Mason, though claiming to be non-affilliated, and of course he was sworn to oppose all efforts to give the *truth* of Masonry to the people. A change is greatly desired by some members of Mt. Hope church and will in some way be effected soon.

No opening being found in Peru I deemed it prudent to wait for further developments and better roads before entering upon a protracted effort. It is very evident that the secretists in Peru are ill at ease, and I think the day of their visitation by Bro. Ronayne is not distant. Bros. Crane and Wallack are doing excellent service with tracts, etc., and their seed-sowing will bring its harvest. May God speed the day.

J. P. Stoddard.

MARKET REPORTS.

Chicago, April 1, 1878.

GRAIN—Wheat—No. 2		1 12¼
" No. 3	1 03¼	1 04¼
" Rejected		86
" Minnesota	1 14	1 20
Corn—No. 2		42¼
Rejected		39
Oats—No. 2	29	33
Rejected		26
Rye—No. 2		68¼
Bran per ton		18 75
Flour—Winter	5 00	6 75
Spring	2 50	5 75
Hay—Timothy	7 50	9 50
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7¼
Lard per cwt		7 35
Mess pork, per brl		9 50
Butter medium to best	14	20
Cheese	7	13¼
Beans	1 00	1 75
Apples per brl	2 50	5 00
Dressed Hogs	4 10	4 25
Poultry—Chickens per doz	1 75	2 50
Turkeys per lb	6	9
Eggs		7¼
Seeds—Timothy	1 18	1 80
Clover	4 15	4 25
Flax		1 99
Potatoes per bu	25	45
Broomcorn	3½	6
Hides green to dry flint	5½	15
Lumber—Clear	20 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	35	43
Unwashed	23	27
LIVE STOCK Cattle Choice	4 00	5 00
Good	4 50	4 50
Medium	4 00	4 25
Common	3 50	3 75
Hogs	3 40	3 85
Sheep	4 37½	5 50

New York Market.

Flour	$3 00	8 75
Wheat—Spring	1 20	1 35
Winter		1 38
Corn	47	53¼
Oats	34	38½
Rye	73	75
Lard		7¾
Mess pork		10 60
Butter	9	22
Cheese	7	13¼
Eggs	10	11½
Wool	10	35

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Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
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Spring Work.

The first month of spring opened with a club of 27 subscriptions for a year each, from L. B. Lathrop, Hollister, Cal., and it closes with a club of 44 from H. M. Woodford, Waverly, Bremer county, Iowa. He published the following notice to the citizens of Bremer county, and secured this club in response:

TO THE CITIZENS OF BREMER COUNTY:

WAVERLY, Jan. 31, 1878.

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He hopes to send more hereafter.

T. F. Blair, Clarence, Iowa, sends a club of eleven subscriptions for a year, and writes: "I mean to do all I can for your paper. My whole soul is in the cause."

M. W. Holt, Barton, Wis., sends eight subscriptions for a year each, and writes: "I think I shall be able to fill the club of ten soon."

H. H. Hinman, completes his club of ten by sending seven subscriptions for one year and one for three months. He has secured twenty-one subscriptions during the month.

J. V. Baker, Leesville, Mo., sends seven subscriptions for a year each, with fifteen dollars, and says he expects to fill out his club of ten.

N. P. Eddy, Sheffield, Ill., sends five subscriptions for one year each.

Caleb Gray, Halsey, Oregon, sends five subscriptions for one year each.

Geo. Brokaw, Washington, Iowa; J. A. Conant, Willimantic, Conn.; Jesse Renfro, Troy, Ill.; David Glaspie, Oxford, Mich., send three subscriptions for a year each.

Milton Hawley, Humboldt, Allen county, Kan., sends two subscriptions for one year each, and one for six months, and writes: "I shall try to make the list up to five yet this spring."

Marcus Phillips, Pagetown, Morrow county, O., sends one subscription for one year, and two for six months each and writes: "I shall try to get more as I am interested in this matter."

In the *Cynosure* of March 7th we stated that March last year was a good month for subscriptions, adding "Let us make it better this year;" and an examination of the cash book shows that it has been a little better this year. So the work is moving in the right direction. Shall it continue to do so through the present month? With grateful hearts we praise God "from whom all blessings flow," for the work accomplished during the month of March.

SUBSCRIPTIONS RECEIVED DURING week ending March 30. 1878, from A Ashabrannor, T C Appleton, J V Baker,(2) A F Brockman, T F Blair, J Breden, W A Bartlett, G Brokaw, G W Champ, A F Corteau, C A Collins, J A Conant, J M Deitz, E Darling, N P Eddy, C Follett, C Gray, W Grossman, D Glaspie, J S Guengerich, J Garn, J M Howard, I Hyatt, M Hawley, M W Holt, H H Hinman (2), E Jones. B T Johnson, R A Kunkel, D Leggett, I Leadbetter, J Macauley, H McLaughlin, J A Morehouse. P H Norton, R L Newman, R H Orr, M Phillips, J V Potts, R Paddock, H E T Preston, W H Parker, H Preston, J Renfro, L B Smith, R Stratton, E C Sanders, B F Smith, J O Varney, Rev. O W White, W W Blanchard, L T Walker, I Weaver, J B Wells, H M Woodford.

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A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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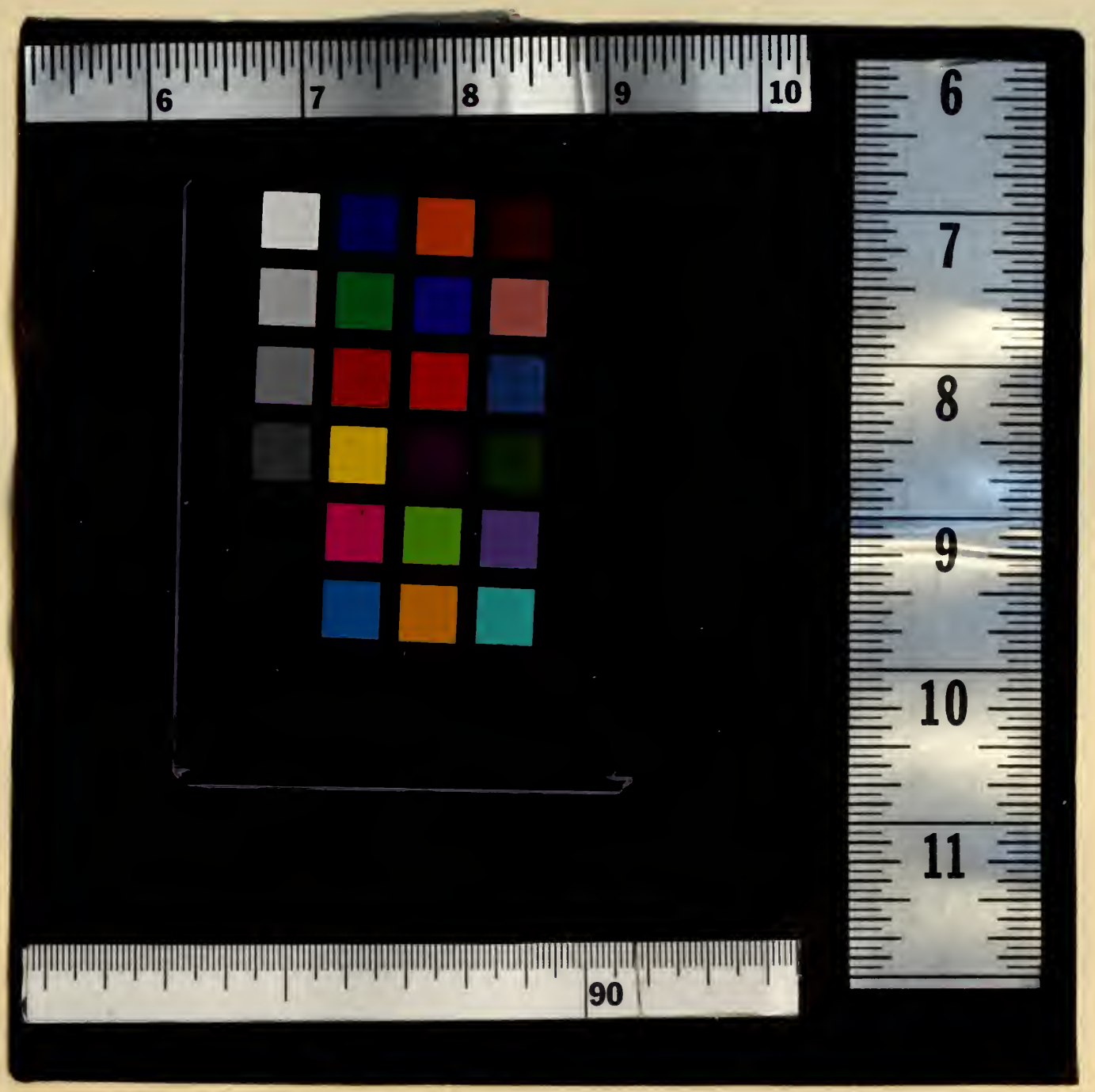
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, APRIL 11, 1878.

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Notices.

REV. E. MATHEWS of Brooklyn, Mich., speaks this week on his return from Iowa in Wheaton College Chapel, Wednesday evening, April 10th; Chicago, April 11th; Free Methodist church, Jackson, Mich, April 12th.

NOTICE OF EXPOSITIONS.

Remington, Ind., April 16th, 17th and 18th.

Sycamore, Ill., 24th, 25th and 26th.

Lostant, Ill., 29th, 30th and May 1st.

At Newcastle, Pa., Western Pennsylvania Convention, May 7th, 8th and 9th, after which other points in Western New York, and Penn. and in Ohio can be visited.

I shall now devote all the time I can to the Western States. Let friends everywhere get ready first and then write me as below.

E RONAYNE,
104 Bremer street, Chicago.

THE BUILDING FUND kept up a good record last week, but all have not done what they can and will when they realize the necessities of enterprise. The *dollar roll* has grown by the aid of E. Baxter, Nauvoo, Ill.; A. Wait, Chicago; Mrs. J. K. Pierson, Goodrich, Mich.; John V. Potts, Grand Rapids, Ohio; and Wm. A. Russell, Oneida, Ill., unreported from last month. D. S. Dean, Waupun, Wis., and F. Byrer, Etna Green, Ind., add $5.00 each while E. Whipple, Mishawaka, Ind., Peter Minton, Millville, O., and ex-Bishop Henry Kumler of Dayton, aided by Jacob Burtner of Germantown, O., pay notes amounting to $210.

Friends should keep in mind the report of the committee, March 2, after a careful examination of the fund:—

COMMITTEE'S REPORT.

The undersigned Committee, to whom were referred the notes and other assets belonging to the Publishing House Fund of the National Christian Association, are of the opinion that there should be raised the further sum of Five Thousand Dollars in order to provide for probable shrinkages and to ensure a realization of the full sum of Thirty Thousand Dollars as contemplated by Philo Carpenter, Esq.

H. Z. CULVER,
S. A. KEAN,
J. H. PEARSON.

Chicago, March 2, 1878.

Topics of the Time.

A new Unitarian congregation Boston, the South Free church, has introduced a novel way of observing the Lord's Supper. The bread and wine are displayed on the communion table, and that is all there is of it. Imagination does the rest; they partake like a hungry man in his dreams and presume to call it faith. Their spiritualization goes a step farther back than do the Catholics before the priest begins his formality of transubstantiation.

The gentle way of saving a man from his friends, adopted by the Turkish government in its management of "religious liberty," does not suggest a very high esteem for Christian converts. The following is given as the measure adopted by the Porte and approved by Layard, the British embassador, and with little credit to either:

"Every man is at liberty to continue quietly in the profession of the faith of his fathers, whatever it may be; but he is not at liberty to invite or persuade others to change their former faith for his. If, however, any person, without invitation or persuasion, desires to change his religion quietly, he is at liberty to do so; but the Porte in this case reserves to itself the right to exile him, 'for his own protection,' but not as a punishment."

Much as has been said of the tyranny of Russia in respect to religious opinion, her practice can surely be little worse than this law. And if it is good enough in the opinion of England's representative for those who abandon Mohammedanism why not worth trying on the dissenters of Great Britain?

The sounds of European war are "now low, now high," like the echoes from Flodden Field in Scott's Marmion. Last week a diplomatic move makes the strife "inevitable," this we are faintly cheered with hopes of peace. The leaning of Austria toward England and the willingness of Germany to have the whole Turkish treaty looked over by a congress have caused a temporary cessation of threats. Bismarck is once more for a time the arbiter. He can prevent the interposition of Austria without whose aid it is hardly possible England will venture on war. It is reported that a Russian expedition is forming in Central Asia for operations in India, and that a strong Russian force holds the approaches to the Black Sea and another is maneuvering for a commanding point on the Dardanelles; but these statements may not be facts. All are now waiting Gortschakoff's reply to the English note to the European powers sent last week by Beaconsfield's new minister of Foreign Affairs, the Marquis of Salisbury, who as successor of Lord Derby seems at least to be of more positive make and not likely to delay the event of war by ambiguous demands and long explanations. He is better suited for the ambitious purpose of the Premier and his first letter is significant of his position in the present controversy. The following paragraph from his circular to the powers in which he objects to the treaty of San Stefano points to the impossibility of any compromise between England and Russia on the basis of that treaty:

"The combined effect of the treaty, in addition to the results upon the Greek population and the balance of the maratime power, is to depress, almost to the point of entire subjection, the political independence of the government of Constantinople. The formal jurisdiction of that government extends over geographical positions, which must be of the deepest interest to Great Britain. It is in the power of the Ottoman government to close or open the straits which form the natural highway of nations between the Ægean Sea and the Euxine. Its dominion is recognized at the head of the Persian Gulf, on the shores of the Levant and the immediate neighborhood of the Levant. It cannot be otherwise than a matter of extreme solicitude to this country that the government to which this jurisdiction belongs should be so closely pressed by the political outposts of a greatly superior power, that its independent action, and even existence is almost impossible. These results arise, not so much from the language of a single article in the treaty as from the operation of the instrument as a whole. The discussion limited to the articles selected by one power at the Congress would be an illusory remedy for the dangers to English interests and to the permanent peace of Europe, which would result from the state of things which the treaty proposes to establish."

The communists are by no means suppressed under the popular indignation aroused by the terrible riots of last July. In all our large cities which have a considerable foreign element, their lodges may be found, and often in a flourishing state. New York has even a transplanted root of the original Parisian commune, the genuine *sans culottes*. This body is known as the French Commune Society of New York, *Societe des Refugees de la Commune*. On the 18th of March it held an annual banquet in commemoration of the establishment of the Commune in Paris in 1871. It numbers about a hundred members, all foreigners and refugees, and nearly all Frenchmen, the reddest of the Red Republicans, professional revolutionists, and as implacable enemies to the republican form of government under which they now live as they were to the Imperial, and more recently the Republican government in France. They are not of a mild temper; the Tompkins Square leaders and the railroad strikers of last year are in comparison of gentle spirit. They claim to have organized in Chicago, San Francisco and other points. A correspondent sketches the New York meeeting thus: "Edmond Megy, a French Communist refugee, who was the leader of the party which shot Archbishop Darboy and others in the last days of the Commune, sat at the head of the table as President. At the other end of the table sat citizen John Swinton, managing editor of a New York paper, Vice President. Justus Schwab, the Tompkins Square patriot, and MM. Finiel, Martelet, Lucas, and other French Communists were present. Red flags and placards inscribed "Vive la Commune," "The laws must be submitted to the people," and like mottoes adorned the room. Citizen Swinton made the first and chief speech. He was proud, he said, to extend a welcome to the refugees of the Paris Commune and to those victims and martyrs of right and justice, those men who had been thrice condemned to death."

Denison University, Baptist, located at Granville, Ohio, is one of the few institutions of learning that prohibit college secret societies in every form. But under the influence of the wave of college rowdyism now sweeping over the land from the east westward, some of the lower-class boys of that institution recently organized a secret society, and took an oath to remove the corner-stone of the new Doane Hall, erected by the munificence of Mr. Doane, of Cincinnati. In the coarse language of such spirits, they swore "to have that stone or bust." As a result the faculty have suspended six of the ring-leaders, who are mostly juniors. We trust Denison will persist in its opposition to secret societies, the bane of colleges.—*Telescope.*

The Parisian World's Fair.

One hundred years ago French troops came to America to aid the cause of our Revolution. On their return to France they spread ideas of "freedom and equality" that acted like sparks in a magazine of powder. France wanted freedom and equality too; but the means by which she has attempted to achieve it, are the machinery of Masonic associations; which is about as wise as it would be to pursue happiness by means of liquor drinking.

Thousands of Americans are now about to go to France to attend the world's fair. They will receive especial attention and favor from French republicans, or in other words, from French secret-society men; for the Frenchman cannot give up the idea that the best possible way for attaining liberty, is to make use of the very means, viz., Freemasonry, that must destroy it.

But let our people remember the exhibition of French Communism which they have witnessed in the ruin that was last summer visited upon our line of rail-road traffic from New York to Chicago by Communists, where property enough was destroyed to get up two world's fairs. Let our people also remember the four thousand republicans that have been murdered in Jesuit-ridden, Mason-ridden Louisiana since the war. Masonry levels down; it never levels up. It destroys but never edifies. It equalizes men's affairs by the square and compass, and not by the spirit of Christian mercy, judgment and truth. It is inquisitorial, infernal, murderous; not open, generous, fair and life-giving. It seeks rights for those within the narrow compass of the lodge, and not liberty and equality for all.

When we were in Paris some qnarter of a century or more ago, Americans seemed to us to be sympathizers with French red republicans, or in other words, with Freemasons, who acted as if the dethroning of Louis Philippe was doing God a service. Well, Louis Philippe was dethroned; and by secret societies, which fancied themselves the thousand and one columns that sustained the temple of liberty. But what was the result? Every body knows what followed. An imperial government followed, as a matter of course; and with that came a loss of territory, of life and treasure, a demoralization and loss of liberty, more disastrous by far than France had ever before suffered.

And still Frenchmen will stick to Voltarian Freemasonry as the drunkard does to his bottle; and thousands of Americans who are to visit the world's fair will encourage them in it. But would it not be wiser to tell them that if they wish to catch fish they must cast their net on the other side of the boat, in the open sunlight of Christian truth?

Reader, can you conceive of an American clergyman going to Paris next summer, and taking an underground, subterranean French Freemason by the hand, giving him the grip of infidel fellowship, and the lurid leer of covert sympathy, implying that the best way to establish liberty is just to destroy the government, no matter what it is? —that the best way to defeat Jesuitry is to become a Jesuit yourself?—that an infidel Jesuit of the lodge is better than a religious Jesuit of the church? We have no doubt that such a sight will be seen there, because so many American clergymen have proved treacherous to their God and their country by becoming Freemasons.

AMERICAN.

The Testimony of Seceders from Masonry Valid.

AN ARTICLE REFUSED BY THE "ADVOCATE" (MASONIC) NEW YORK.

FRIEND SHUPE:—The length of time taken in finding out the loss of my reply to my reviewer, considered in connection with doubts about making any reply at all, incline me to pass the review unnoticed. But for a strong impression that I have not done justice to the testimony of seceders from Masonry I would do so. As it is I yield to the preponderating influence and proceed to reproduce, as nearly as may be, without a copy, the missing article. Of course sensible people will not expect me to make any reply to an unprovoked application to me, personally, of the hypocritical phariseeism of Isaiah 45:5 and Luke 18:11, by one who in moderate language has not the moral courage to appear over his own signature. Although I may, as probably I do, have the advantage of the readers of the *Advocate*, in knowing who the reviewer is, the animus with him and propriety with me remain all the same, and I pass on to the show of argument. As the "lawyer clergyman" of the review I will consider briefly as may be the two kinds of evidence introduced and objected to in the discussion.

1. As to the character of the Masonic authorities introduced, I have nothing more to say than that they are known to have received the unqualified endorsement of the *Advocate*. That certainly is all that can be needed, especially as against an anonymous writer.

2. As to the testimony of seceders from Masonry—the main point here —I think I shall be found, on a candid examination, to be in the right as in the former case. It will be seen that such testimony has been universally received, not only as competent, but the very best the nature of the case will allow, both in ethics and civil law, in all ecclesiastical, civil and criminal court proceedings.

In ethics or moral science it has ever been considered to be not only the right but the duty of every man to confess and forsake his sins, and to abandon his errors whenever he becomes conscious of them. The Bible is a good text book here, and I think Solomon, who occupies so prominent a place among the "ancient and honorable," as claimed, of the Masonic fraternity, will certainly be admitted as good authority. He gives us the law as inspired in this form, "He that covereth his sins shall not prosper; but whosoever confesseth and forsaketh them shall have mercy."

I am aware that this does not read much like the Masonic oath or obligation "to conceal and never reveal" as to Masonic secrets; but no assumed oath or obligation, or number of them, can free a man from his prior obligation to obey this law of his moral and social nature. In point here is what Mr. Paley says of the binding nature of oaths in his "Moral Philosophy" (early edition p. 33), "Oaths are not binding where promises would not be." "A promise is not binding when it contradicts a former promise." The fact of promise and obligation must in the nature of the case be the same here. Confessing and forsaking sin must be accepted as moral law, and all oaths and obligations as contemplated to the contrary can only add to the guilt of unrevealed and concealed wrong. In a word all such oaths or promises are but ethical nullities, and repudiating is but honoring the moral law and the great Lawgiver.

In civil law, to use one of its common phrases, "the memory of man runneth not to the contrary," when the evidence of accomplices or participants in moral, social, civil or political wrong doing, however oath-bound or pledged, has not been deemed and accepted as fully competent. In fact others as well as lawyers may know that all oaths administered or taken outside of civil courts, or duly authorized law agents, are denominated "extra judicial," and are, therefore, to be treated as absolute nullities, leaving all witnesses, as to them, free from taint, and their testimony valid. So it is that fines, imprisonments and death penalties, have been, are and may continue to be inflicted on the strength and validity of such testimony. Although in an extreme case the seceder, or witness be a penitent or a politic "Ku-Klux," his testimony is received all the same, provided his veracity, outside of his revelations or disclosures, cannot be impeached.

Is all this to be evaded by the assertion that the seceders from Masonry have sworn falsely to keep its secrets and therefore can not be believed? True, the seceder acknowledges that he took what is called the Masonic oath, but under circumstances which prevented a full realization of its nature and conditions. When afterward he came to see and feel its force and became fully satisfied of the guilt of such a death penalty and extra-judicial proceeding —in other words the immorality and consequent invalidity of the oath he had taken—he did as bound by the higher law, repudiated it. He swore rashly and wrongfully not to reveal but to conceal secrets with which he was not yet made acquainted, and yet, under the convictions stated, he did reveal them. Does any here accuse him of swearing falsely as to any other fact than that of keeping Masonic secrets? No. I ask an adhering Mason, "Do you say that what he professes to reveal is false?" I get no answer but the evasion, "He says he swore not to reveal, and therefore is not to be believed." But ethics and law substantially unite in saying not only that he has a right to confess, but that in confessing to his own hurt, as the Bible (Ps. 15:4) has it, he adds to instead of diminishing his credibility.

Still, if it is insisted that the seceder has *perjured* himself and is not to be believed, just here let us look in candor at the necessary complications and contradictions embraced in this charge.

1. If the charge is true, the seceder has told the truth, and his veracity is confirmed. In the very nature of the case he could not violate an oath not to reveal without revealing. In other words he could not *perjure* himself without revealing the secrets of Masonry.

2. If the charge be true he who makes it is indirectly and substantially guilty of perjury also. If he please, I have doubts as to the seceder's revelations. He, the accuser, comes in and makes the strongest possible confirmation of those revelations in the charge preferred. Is there any moral difference between making revelations and confirming them? Certainly not. So it is clear that the accuser as well as the accused, if either, alike must be *perjured*. The seceder has, by the way, no mean confirmation of his testimony in this clear line of argument. He may call upon most honored names in Masonry, to this end, among them that of Past Grand Master Rob. Morris, learned, as a patriarch in all of the mysteries of all the degrees of the craft, author and weekly contributor to the columns of the *Advocate*. On pages 5 and 6 of his Webb's Monitor, Cincinnati Edition, 1868, where he gives what are deemed important reasons for keeping Masonic secrets, in a note adds the following:

"A better reason than this [that given] is that we, as Masons, have received them under a binding pledge to preserve them as secrets from the world; and cannot, short of the most horrible falsehoods violate our covenant. This is well understood by the community at large, who stamped the seal of perjury so deeply into the foreheads of those

who, in the last generation pretended to expose our mysteries to the world, that but few of them ever recovered from the disgrace."

The men here referred to are doubtless the tens of thousands who in consequence of the abduction and drowning of William Morgan in Niagara river by Masons, fifty years ago, abandoned and renounced the lodge, at the same time confirming the revelations made by him. Can there be any doubt here as to the fact that Past Grand Master Morris in this quotation, means, directly or indirectly, to affirm that those men thus "sealed with the stamp of perjury," had perjured themselves? Most assuredly not. Accepting then the truth of the affirmation the conclusion is irresistible that those men not only "pretended to reveal" the secrets of Masonry, but did in fact reveal them. Thus a prominent Past Grand Master Mason, no less than Rob. Morris, confirms the revelations made, and places himself in the category of those whom he styles perjured. Thus he reveals the secrets of Masonry and perjures himself, if there is perjury in the case. No disrespect is intended to him however, here. He has, although unwittingly, joined the company of good and true men and added confirmation strong to their testimony, whether he would or not. I certainly should like to see how this aged, honored and intelligent Mason would come to a different conclusion from the one here arrived at, rather how he would make a failure of it.

Now in conclusion I will add a summary of considerations which confirm the testimony of such men as David Bernard, author of "Light on Masonry;" Charles G. Finney, one of the founders and most honored presidents of Oberlin College, a man ranking among the most successful revivalists of a former day, and author of a most convincing exposure of the first three degrees of Masonry, which in early, unconverted life he had taken. In this we may or may not say anything in relation to such men as Edmond Ronayne, late Past Master of Keystone Lodge, No. 639, Chicago, Illinois, who in working the three degrees of Ancient Craft Masonry is now producing so much excitement in different parts of our country, except that he confirms and is confirmed by all of the others in his work.

1. They all knew, from personal observation and experience, as to the truth or falsity of their testimony.

2. They gave undisputed evidence of veracity, high-toned Christian character and good standing in the Christian churches of the country.

3. They could if they would have told precisely neither more nor less than they knew.

4. They had the endorsement of such patriots, sages and statesmen as John Quincy Adams and of unimpeached witnesses in the courts and legislative bodies of the country.

5. They professed, most solemnly, hazarding reputation and life, in the face of the Masonic death penalty, to tell strictly what, and nothing more than what they personally knew.

6. In advanced good old age respected by all who knew them, they died re-affirming and confirming what they knew and had most solemnly revealed.

7. The bitter and perhaps unthought of confirmatory fact that the honest, honorable and high-minded Mason is yet to be found who will fairly and squarely affirm that the testimony of these men is not substantially true. The most such Masons dare do is under their oath to conceal and thus preserve their jewel of a "silent tongue."

Thus confirmed, saying nothing of a multitude of other considerations, stands the testimony of seceders from Masonry as to its secrets; and here believing I leave it.

ALBERT L. POST.

Montrose, Pa., March, 1878.

NOTES OF TRAVEL.

FROM THE MISSISSIPPI RIVER TO THE PACIFIC OCEAN.

Resigning a charge, and tearing one's self away from a people to whom he is bound by cords of love, to go to a distant region to labor amongst entire strangers, is one of the hardest duties a Christian minister ever had to perform. This did your correspondent in the State of Illinois.

The preparation was made, the farewell taken, and then a short ride brought us (my family and myself) to Sterling where we took passage for Council Bluffs. Before the day dawns, we have crossed the Mississippi, and are once more in our own loved commonwealth. The returning light brings before us many familiar scenes, and recollections of former days crowd thick and fast upon our minds, recollections of hard fought battles and victories dearly won. What changes have been wrought here in the last twenty years! The wild prairies that were then almost unbroken have been converted into beautiful, productive farms, and villages and towns have sprung up as if by magic. Twelve short hours have flown away and the entire length of Iowa has been traversed.

However far east of the Missouri river the point from which one starts to the Pacific coast may be, the tour really begins at Omaha. The first object of interest to the traveler is the bridge spanning the river between Council Bluffs and Omaha. The peculiar constitution of the river bed rendered the building of this structure one of the most difficult works ever undertaken on this continent. When first projected it was regarded by the incredulous as the freak of enthusiasts. But in about three years from the time that work was commenced the genius and enterprise of the nineteenth century had overcome all difficulties, and, contrary to the general judgment, the Atlantic and Pacific oceans were united by one continuous line of iron rails.

Arriving at Omaha, the westward bound pilgrim, buys his ticket and checks his baggage for San Francisco. This done he finds his place in the coach and arranges himself in his quarters for a long, long journey. One will instinctively view the long train that is to bear him away to the Pacific, giving an appearance of massiveness and majestic power. A few minutes more and the train will be in motion. Meanwhile our eyes penetrate the smoke arising from furnace and factory, to look for the last time upon Iowa. Iowa, beautiful, enterprising, loyal; the State in which we were born and "born again," the home of our youth and the birthplace of our children. The State where live those with whom we have toiled and struggled in the Master's cause; those to whom we have ministered, and those who have ministered to us. Farewell, beloved Iowa, thy memory shall ever be cherished in our hearts, and in future life we will turn to thee as an oasis in the waste of recollection.

At length the bell rings, the whistle shrieks and we are off for the plains, the mountains and the Pacific. To insure the greatest possible benefit one must forget everything but the wonderful scenes that lie along the route. The long train like a thing of life, winds up a little valley, ascending at the rate of fifty-five feet per mile. Passing through a deep cut we enter Mud Creek valley, which is thickly settled. Here we first see what are called the bottom lands of Nebraska, as rich as any on the continent. Taking a westward course we arrive at Papilion (Papi'yo,) a stirring little village situated on the banks of a creek of the same name. Lewis and Clark in their expedition to Oregon, in 1804, named this creek.

Twenty miles from Omaha, and at an elevation of 1,047 feet, we touch Millard, a little town with plenty of room for growth, surrounded and supported by a thrifty farming community.

Eight miles further west we pass Elkhorn, a growing town doing an extensive business in grain, and having every indication of intelligence and enterprise. We are now approaching the celebrated Elkhorn valley and river. Entering a deep cut the train makes its way through the bluff on the east and then on a down grade glides into the valley, bringing us for the first time in sight of the far-famed Platte river. We will have ample time and opportunity to make the acquaintance of this stream of water for we will follow it for four hundred miles up into the mountains near its source.

Marvelous changes have taken place in this valley in the last few years. Seventeen years ago your correspondent traversed it with an ox team en route to Pike's Peak. Then save for a distance of thirty or forty miles west of the Missouri river these beautiful, fertile plains were, for the most part, unsettled. They were the disputed hunting grounds of the lazy, filthy Pawnees and the crafty, blood-thirsty Sioux. Vast herds of buffalo roamed over them them at will, feasting and fattening on their nutritious grasses. Elk, deer, antelope, prairie dogs and coyotes, the latter the most detestable of all the tribes that inhabit the plains, held undisputed possession. Most of these have had their time, and the snorting engine, the thundering train and the sturdy frontiersman have taken their place. Along this valley once lay the great highway of overland travel to California and Oregon via Colorado and Utah. It has been the theater of many a deadly conflict between travelers and savages, and the bones of many a wanderer lie there bleached by sun and wind, or lie buried beneath some rude mound near "the old emigrant trail."

Now on every hand evidences of thrift meet the eye. Villages and cities are springing up like mushrooms, and the rolling prairies are dotted over with the tenements of enterprising settlers. The remarkable agricultural advantages of this valley, which are everywhere visible, have attracted many poor, yet industrious, thrifty farmers, who with scanty means are striving to make homes for their wives and children. They are worthy of all honor for their self-sacrificing efforts. After a few years of hardships and privations, they will find themselves surrounded by all the comforts and many of the luxuries of life.

J. H. VANDEVER.

To be Continued.

CONVENTION CORRESPONDENCE.

YORK, Pa., Feb. 22, 1878.

TO THE ANTI-SECRET ASSOCIATION OF OHIO:

Since the abolition of slavery in the United States, we can now coolly look back and recognize the humiliating fact that the secular and religious press of the country was at one time so completely under the control of five hundred thousand slaveholders that the anti-slavery reformers were compelled to establish a press of their own, in order to reach the reason and conscience of the nation. Few would believe, yet we regard it as an indubitable fact, that the American press is now muzzled and controlled by hostile interests even more than it was then. It is almost completely under the control of a power that is more dangerous to public liberty than was slavery itself. We allude to the Masonic lodge.

The Masonic lodge is a perfect system of government, that is taking the place of the laws and institutions of the United States. It enables the vicious portion of the people in each town, township, city, county or State, to get possession of the offices and the public funds. It has its own peculiar religion; its own police; its modes of business, which are dishonest; and brings in play slander, persecution and murder, in order to intimidate all who do not passively submit to its control. It is a worse system of slavery than the one which has been abolished.

The auxiliary societies vary in character from the Good Templars down to the Ku Klux. And as the so called benevolent and temperance orders are only Masonic primary schools and recruiting depots, they are as immoral, as dangerous and as guilty in their tendencies as the Masonic ring which they sustain.

After ten years of careful investigation, we unhesitatingly hold the Masonic fraternity responsible for the Rebellion; for the Southern outrages; for the present corrupt state of society; for the muzzled press; for the labor riots; for the demoralization of the Republican party; for the Tammany or Tweed Ring's plundering of the people; for the disintegration of Christian churches; for the subversion of justice; for the numerous outrages committed both North and South by vicious Masonic officers of justice, who make use of the laws for Masonic purposes; for the well known lack of honor now so prevalent in the business world; for the numerous rings that exist all over the land; and in fine, for numerous cases of murder, including the massacre of Southern negroes.

We would particularly call the attention of every American and every Protestant in the United States to the alarming fact that Masonry and Jesuitry are exactly alike in principle; that both are animated by the same purpose to demoralize and govern society. The Masonic lodge is indeed but the portal to the Jesuitical temple. It is a fact that Tammany Hall is the headquarters of Tweed and other Masonic demagogues, who use the so-called Democratic party of New York city and State to rob the taxpayers. They also aid the Jesuits, by giving millions of dollars of the people's money to aid in extending the power of the Jesuitical priesthood.

As Freemasonry is of foreign origin, having been contrived in a London grog shop, and as it is controlled by the British aristocracy for aristocratic purposes, one would suppose that the eyes of our people in the United States would be open to the fact that the Masonic lodge is the main support of the rum power, with its European beer saloons and foreign born liquor dealers, and is also accustoming our people to the ideas of rank and title that suit only aristocratic government.

As the Masonic order is only an enormous ring, having subordinate rings in every city and county town, it is evident that the American farmers, whose morality is highly vitalized by the pure air of the rural districts, are the men upon whom the anti-lodge reformers must mainly depend. And as the honest and unsuspecting farmers are the chief game of the sharpers of the Masonic ring, it should not require much persuasion to induce them to fall into line in the American party.

As every Masonic lodge is a school of vice and crime, in which young Americans are slyly and cunningly taught that it is better to be dishonest, hypocritical and crafty oath-bound slaves, than honorable, truthful, manly, American freemen; and as the lodge now covers the whole couutry with a network of baneful influences, it is certainly time for all true Americans to give this matter their most serious consideration.

Daniel Webster and other statesmen have warned us to suppress all secret organizations by law. This must now be done, or the existence of our Republican government is but a question of short time.

But to enlighten the American people in regard to the multitude of evils arising from the oath-bound slave system, it becomes necessary to establish a press which shall be free, manly, outspoken; to unmuzzle the existing press as far as it can be done; and to thoroughly expose the Masonic party in all its venial submission to foreign, un-American institutions, and strange, demoralizing religious rites. We therefore now appeal to all true Americans to withdraw from the support of the pro-slavery press, to sustain the anti-secret press now in the field, and to aid in the establishment of the American party and the American press.

In order that the people may receive "more light" on lodge slavery and the views and purposes of the American party, we refer to the *Cynosure*, a weekly anti-secret paper, published by E. A. Cook & Co., 13 Wabash Ave., Chicago, Illinois, as the organ of the National Christian Association, an organization whose main object is the prohibition, by the exercise of sound American opinion, of all secret organizations existing in the United States.

Yours for the right,

EDWARD J. CHALFANT.

—The largest foreign field of the Church Missionary Society is in India, where it has 73 stations, 120 European missionaries, 95 clergy, 2,400 native teachers, 1,070 schools, 43,000 scholars, 78,000 native Christians. Last year there were no less than 1,230 adult baptisms. The work, which absorbs nearly half of the society's large income, is carried on in twelve or fourteen different languages.

Reform News.

KANSAS NOTES.

FORT SCOTT, Kan., Mar. 29.

DEAR BRO. K.—A second lecture in the Congregational church at Valley Falls was quite well attended and though it stirred up some wrath it evidently did something to enlighten the people. The pastor, Rev. Dr. Wilson, has been there about seven years. He is eminently conservative on all subjects. He told me he had no opinion on the subject of the secret orders. Like Douglas, he don't care whether they vote them up, or vote them down. He said he had never read anything on the subject except a manuscript left by his predecessor in the pastorate, who had been a Mason and left his dying testimony against the institution. I asked him if he was willing to read Mr. Finney's testimony, and he said no; he had no interest in the matter. Now how many such D. Ds. will it take to convert the world? Surely we may say with (Isaiah 56: 10-11) "His watchmen are blind; they are all ignorant, they are all *dumb dogs,* they cannot bark; sleeping, lying dozers; loving to slumber; yea they are greedy dogs, that cannot have enough. They are shepherds that cannot understand. They all look to their own way, every one to his gain."

From thence I came by the Kansas Central to Leavenworth, where I met a most cordial reception from Rev. F. M. Spencer, pastor of the U. P. church. Leavenworth is the oldest, largest, and most important town in Kansas, and the Lord has raised up this dear brother as a faithful and swift witness against wickedness. He has but recently preached two sermons on Masonry to good congregations, and one of them was published in the Leavenworth *Times*.

Monument Place church is a very neat and commodious house of worship, beautifully located in South Leavenworth. I gave two lectures to attentive audiences and feel sure that an interest was awakened in this subject that will not subside. None of the other pastors in the city have any interest in this reform, except Bro. Miller of the U. B. church, who with his little flock is holding the fort. Nearly all the rest belong to some of the orders. It does not appear that the vials of wrath have been poured out on Bro. S——. Let us pray that when the fiery trial does come—as surely it will—"the form of the Fourth" may be with him in the furnace, and no smell of fire may be on his garments.

From Leavenworth I came 130 miles south by Kansas City, to the fine town of Fort Scott. The country was in all the beauty of spring, the fields green with wheat, and fruit trees loaded with blossoms. Everything gives promise of a most fruitful season.

I did not find any appointments out for lectures, but I did meet a kind reception from the Wesleyan brethren. Under the lead of Rev. J. A. Richards they have been blessed with a revival resulting in the hopeful conversion of about 100. They are worshiping in a hall, but have secured lots and are about to erect a house of worship. I expect to remain here over Sabbath, give about three lectures, and then turn homeward.

April 1.

Fort Scott, Kansas, is a fine young city of 7000 or 8000 inhabitants, situated in a fine fertile region abounding in coal and stone, and having excellent rail-road connections. It can hardly fail to become a place of much importance. It abounds in churches, lodges, and saloons. Its reputation for morality has been bad, but of late has noticably improved. The Lord has a faithful people here, and their influence is felt.

A year ago Rev. J. A. Richards commenced labor here in a hall. He was known to be an outspoken Anti-mason and hence was disliked and feared by some who ought to have loved and trusted him. He was faithful and sought out the poor and the neglected, and won them by Christian affection. In three months he had organized a Wesleyan church of sixteen members, and the hall was full. For the last two and a half months they have enjoyed a precious revival. About 100 have confessed conversion, and 75 or 80 have united with the church. Their Sabbath school yesterday numbered 165. The church and congregation are composed largely of young men and families in middle life. They are the working people and manifest the same desire to work in the church that they do in their shops. I have rarely seen a more simple-hearted, devout and earnest people. I came here in the midst of their religious interest, and have presented the truth of God in reference to secretism and they have received it gladly. I have preached to them the Gospel of Christ as the remedy for all sin, and they have rejoiced in it with great joy.

Though the regular series of meetings has closed the work of the Lord has not. Last night about twenty persons rose to say that they desired to become Christians. Preaching Anti-masonry has not stopped the work of the Lord. It has seemed to increase it.

This people greatly need a house of worship. They are all poor, but will do what they can. They have secured two lots and have about $300 pledged. They need at least $500 more, and I know of no other object more deserving.

The other churches are all in perfect accord with the lodge, and

here alone a protest is raised. They need also books and papers for their Sunday school, and tracts or back numbers of the *Cynosure* will be thankfully received. Let some one who is a steward of the Lord send this people $100; or 20 of them send $5 each, and it will be the seed-corn of an abundant harvest. Send to Rev. J. A. Richards, Fort Scott, Kansas.

Since writing the above I have given my last lecture to a large and attentive audience. The net result of one month in Kansas is 31 lectures and sermons, and 27 subscribers to the *Cynosure*.

Yours for the Lord,

H. H. HINMAN.

CENTRAL KANSAS ANTI-SECRET ASSOCIATION.

DEAR BRO. KELLOGG:—I have been requested to report our semi-annual meeting held on the 25th of February. Though a little late it may not be without interest to the many friends of our reform.

We were greatly disappointed in failing to receive the aid, presence and counsel of Bro. Stoddard, for we were almost confident he would be here; and Bro. Hinman came too late for our meeting and did not visit us. Yet our meeting was a success. We had a good working force. Bro. Cooper, of Topeka, and Bro. Armour, of Sterling, made speeches for us, and made it very interesting. And we think the outlook is very favorable; especially if we can get help, such as Bro. Stoddard or Ronayne, and we shall expect it in September.

The Association passed the following resolutions which were published in the Rice county *Gazette:*

WHEREAS, Freemasonry and kindred secret orders have become so powerful and prevalent as to influence public sentiment, and to a dangerous and ruinous extent affect the domestic, civil and religious institutions of our country, therefore,

Resolved, 1. That, in our judgment, the whole system of organized secrecy is directly opposed to Christianity and clearly condemned by the word of God.

2. That it is the duty of all ministers of the Gospel to bring the subject before their people in such a way as to faithfully, affectionately and earnestly warn them against the dangers to which the family, the church and the state are exposed from these anti-Christian and anti-republican orders.

3. That all who become members of lodges which exclude the name of our Lord Jesus Christ from their prayers and Scripture quotations thereby practically deny Christ who has said, "Whosoever shall deny me before men, him will I deny before my Father which is in heaven." And that for this and other reasons they are not, while in such lodge connections, entitled to membership in the church of Christ.

4. That as citizens and subjects of the Divine government we are bound to use all lawful means to remove from all offices of trust in the state men who are sworn to obey the government of the lodge, and seek the elevation of men who will execute justice in the fear of God without partiality.

5. That it is the solemn duty of every citizen to inform himself in regard to the character and tendency of these secret orders.

BY COMMITTEE.

I hope all friends of our reform will pray for our success in this new country. Yours for the war.

G. W. KELLER.

NEW YORK STATE CONVENTION.

The New York State Christian Association opposed to secret societies met last week in Bardwell Hall, Albion, N. Y., opening on Tuesday, March 26th, and continuing the two following days and evenings. Mr. Edmond Ronayne, Past Master of Keystone lodge, 639, Chicago, occupied the three evenings in opening the lodge in "due form" and initiating a candidate in each of the first three degrees of Masonry. * * *

The attention was close, and the audience, which was larger than ever on the last evening, remained three or four hours to witness the working of the sublime (?) degree of the Master Mason, which included the initiation, the killing of Hiram Abiff, the flight, pursuit and capture of the assassins, the search for and finding of the decomposing Hiram, and his resurrection from the grave, "six feet perpendicular."

Some disturbances occurred the second evening made by three intoxicated men, who in that state are a disgrace to any society or community, and the officer of the law present, paralyzed no doubt by the influence of the lodge, was powerless or indifferent. The rudeness that was shown by a hundred fellows of the baser sort was a comment upon a place which has already gone after Bob Ingersoll, and cast the Bible from her public schools. Meanwhile such pleas for the Bible, such appeals to the better nature, such total avoidance of all personal reflection, such almost sobbing pleading with men to avoid every evil way and walk in the truth and the light of God, such iron logic, such lofty, because such truthful rhetoric, such historical references, we have seldom heard equalled, and we do not remember of ever having known surpassed. And yet the hundreds of the most respectable ladies and gentlemen of Albion were wronged as American citizens on the last night, by the arrival of the rabble at about ten o'clock. Kindness and compliments had no effect. Groans and hisses and jibes and jeers, whistling and crowing and stamping were at times almost deafening. The speaker's voice was lost in the turmoil at every attempt to proceed. But firmly and in the good-tempered tone which he had maintained throughout, he reached the end of his address. What though there were cries—"Your a liar and a thief!" and "rotten-egg 'em out of town!" it mattered little. The first they could not prove, and the second they gave to us in their most corrupted form at the foot of the stairs, and on the street. The lecturer and his candidate, and the writer who presided over the deliberations of the Convention appeared to be the centers of the spite, and speedily became unpleasantly odorous. But a safe arrival at home, and an application of soap-suds and other deodorizers, and a sprinkling of cologne set us "all right," and thankful that the clubs and revolvers we saw were not used.

When a cause uses rotten eggs as the symbol of its character, and makes them the principal staple of their argument, a free American citizen can easily decide whether he will be a free man or Freemason. He pays his money and takes his choice.—*American Wesleyan.*

Correspondence.

SYMPATHY IN TRIAL.

[Extract from a private letter.]

CHASE CITY, Mecklenburg Co., Virginia.

REV. J. BLANCHARD: *Dear Bro.*—I have desired to assist in the Carpenter fund; but coming to this worn-out, slavery-cursed soil and investing my means in a farm to live on, and in trying to improve the soil, has left me with a small income. I come here hoping the climate would improve my own and my wife's health, and we have found the climate very fine, and the soil is very susceptable (a *little* manure shows very preceptibly on the crops,) but run down for a century and more by the exhaustive method of farming, here we cannot expect a remunerative return of crops for some years. But it was not of this I designed to write. That we may have a brick in the building, or rather a name in the invested fund, though accompanied by a small sum, I enclose one dollar each for myself and wife.

I enclose this to you because I desire to write to you now to express my deep sympathy with you in your sore trials, through which you have been called in the providence of God, to pass, simply for carrying out in practice, your conscientious convictions. The church is full of ministers and others who profess to hold the same views you do in reference to secret societies, who will do nothing to put them down, and many of this class are the bitterest persecutors of those who act consistently with their *talk*. For the last twenty years I have been pursued by the lodge, because I have dared to circulate books and other information against these orders. In addition to several dozen of Bernard's Light and Finney on Masonry, for several years (and as long as I had the means) I paid for ten copies of the *Cynosure*, and each year sent nine copies to ministers and others, in various parts of the county, who, I thought, might be influenced thereby to become active workers in the cause. As a result of this I have felt the pressure of a hidden influence in every turn I made, whether in church matters or financial.

J. C. KING.

A PRESBYTERIAN BLESSING ON A LODGE BALL.

PEOTONE, Sedgwick Co., Kan., March 18, '78.

EDITOR CYNOSURE:—The lodge rules in this county. The Masonic fraternity held their annual "Ball" in Wichita, our county town, not long since. The following account taken from the Wichita *Beacon*, one of our county papers, I forward to you for publication in the *Cynosure:*

"THE MASONIC BALL.—As we predicted, the Masonic reception, ball and banquet, last Thursday night was the most *recherche* affair of the winter, and except in point of numbers fully realized the expectations of the participants. The members of the order appeared in the Hall about nine o'clock in full regalia, and were put through the Masonic drill by Judge M. L. Adams, M. W. G. H. P.

After a short address by H. C. Sluss, Esq., and a longer one by Judge Adams, and prayer by Rev. J. P. Harsen (of the Presbyterian church) the reception began and lasted till supper was announced at half-past ten. At this time the company separated, those who did not dance withdrew to the Douglass Avenue Hotel and sat down to an elegant supper. This was generously served and enjoyed by the guests. At the close of the repast several toasts were read and responded to, after which the party retired to the parlors and spent the time till 12 M. in social enjoyment. The dancers meanwhile tripped through the mazy waltz and the intricate cotillion and partook of the supper about one o'clock. The hall was very handsomely decorated. This was the first reception, ball and banquet that we ever attended which began with prayer and ended in toasts."

Now, Mr. Editor, what shall we say when a Presbyterian minister is willing to open a ball with prayer? Has that large body of professing Christians no rules and regulations prohibiting such a licentious practice as waltzing? We are not informed to which party the clergyman allied himself when supper was announced, but for the sake of all that is comely and of good report shall believe that he was among the number of those who withdrew. But, Sir, I hold that the offence is all the same as if he had remained and participated in the "mazy waltz and the intricate cotillion." If any one were to attempt a distinction it would be more "intricate" even I think than the cotillion. No one could say that he was trapped into it for the full programme was published beforehand in the county papers. One year ago, the writer of this was presented with cards to attend their annual ball and banquet,

the donor apologizing for the dance, saying he was opposed to it but was overruled by other members of the fraternity,—by his Jewish and infidel brethren no doubt.

Have we not here another loud call for separation from these unchristian institutions, since if we do not they will drag us down to their level? Yours in the cause,

J. S. TURNBULL.

A BLESSING ON SEPARATION.

WAUPUN, Wis., Apr. 1, '78.

DEAR CYNOSURE:—Some three years ago, a few withdrew from the M. E. and formed a Wesleyan Methodist church in the town of Waupun. Last spring we built a neat little church, and your correspondent, Bro. Snyder, of Wheaton, came up and dedicated it, on the seventh of July.

Our beloved pastor, Rev. W. W. Warner, has recently closed a series of meetings in which he was assisted by that man of God and thorough reformer, Rev. W. VanDriessen, of Baraboo, during which, about forty-five bid farewell to old companions and started for the Kingdom. Glory be to God.

Last Sunday nineteen were added to the church "and still there's more to follow." Very truly yours,

D. S. DEAN.

WHERE SHALL WE GO TO CHURCH?

ROLLIN, Mich.

EDITOR CYNOSURE:—I have been reading in your paper, which we have taken every year but one since it was published, many articles of slander and abuse to clergymen and others; and as I read I am led to exclaim, How long, O Lord, shall these things be! My mother, who is eighty years old, has got a part of Morgan's Expose. She knew all about his abduction and murder. Now, Mr. Editor, I wish to ask some questions and want some advice through your paper how to act in the case set before you. Any one answer me who feels so disposed.

In the first place my family have had our share of suffering on account of our opposition to Masonry, especially in our church. I did not think it possible for members of so many years' standing in the church, if they had one spark of piety, to do as they have done here, "Jacks" as well as Masons.

My husband refused to help support a Masonic minister, and for six years we have not attended our church on account of Masonry in the pulpit; and all through these long years we have been slandered, misrepresented, and they have tried to injure our business: stealing from us, poisoning our animals and trying to hurt us in every way possible. And this from our own church members! Always before this our brethren and sisters in the church were very kind to us and our children; but those who knew us once know us no more. They say we talk too much about Masonry, and are insane on the subject, making fools of ourselves, losing money, etc. They say that Masonry can never be shaken, it is too strong; see the clergy that belong to it.

Brother Rathbun was here and gave three lectures and one sermon which was highly spoken of by some. One Mason says he is nothing but a perjured tramp and around after fools' money.

There are a few good Anti-masons here. I think if we could have more lectures here it would do great good. Some professed Christians say they do not want to know anything about Masonry, fearing it may disturb their peace of mind. But there are none so blind as those who won't see, and none so deaf as those who will not hear. Now here we are and there is no other church that we would join. The church of our choice is dear to us and it seems hard to give it up. Now we have a pastor who is not a Mason but his tongue is tied in the pulpit, but sometimes out of it he will tell what he thinks about Masonry, which is not favorable for them, and says he tells the members who are Masons he wishes they would let it alone. Now would it be right to go and hear him preach, and join in worship with them as we once did? We want to do as the Lord would have us.

God forbid that we should put our hand to the plow and then turn back. It seems to me I never fully realized before as I do now the soul-destroying workings of secret orders. O that God would sweep the last vestige of Masonry from our beloved land!

MRS. MARY A. PERKINS.

NOTE.—We can hardly advise Mrs. Perkins about going to her church. These are border cases where

"Oft so mixed the difference is too nice
Where ends the virtue and begins the vice;
This light and darkness in our chaos joined,
What shall divide? The God within the mind"

Christ praised the woman who gave her two mites to support the temple worship, though conducted by ministers who were not going to heaven. He told the people plainly "Except your righteousness exceed the righteousness of the scribes and Pharisees you cannot enter into the kingdom of heaven." Christ was no "come-outer." He told the people also: "The scribes and Pharisees sit in Moses' seat; all things therefore which they command you the same observe and do. But do ye not after their works, for they *say* and do not."

Let Mrs. Perkins and all situated like her carefully study Christ's words; and then commend their way unto the Son and their "thoughts shall be established" by the infallible finger of God. Then in all love and meekness go to church or not as the Spirit leads them. For Christ says again, "If ye abide in *me* and my words abide in you, ye shall ask what ye will and it shall be given you."

BAPTIST LIBERTY.

CHICAGO, April 3.

DEAR CYNOSURE:—I was informed that the great question of questions had a hearing lately in the First Baptist church in this city. At one of its prayer meetings a member denounced the Masonic lodge as an adversary to the Gospel of Christ, and another member at once took sides for the injured innocent! My informant was a hearer only. Although in sympathy with secret societies, and not a Mason, yet he seemed to approve the liberal spirit in which the respected minister, Dr. Everts, treated the incident, claiming for his membership the largest liberty of opinion and expression in regard to secret societies.

If this subject is allowed to be spoken of in the prayer meetings there must very soon be a sound Christian sentiment formed against this claimant to the honor of being a "handmaid of religion," as Mackey has it. How much longer any of the followers of Christ shall be in such a mixed brotherhood of men whose laws and rites are taken from idolatry, and whose priesthood has not only no authority from Christ, but is subverting it, remains to be seen. Surely the churches ought to separate from these strange intruders into their fellowship.

H.

OUR MAIL.

J. N. Norris, Birmingham, Iowa, writes:

"Your invaluable *Cynosure* is doing a noble work in this region. As for ourselves we confess that it has become a *sine qua non* with us."

John Breden, Marengo, Ind., writes:

"I have just closed a meeting that continued eight days. Forty-five united with the church, all grown persons, besides many conversions."

M. Hawley, Humboldt, Kan., writes:

"I never have attended a meeting of any kind where the evils of secrecy were discussed, but hope to be able to attend the next meeting of our State Association in the fall. I learn that the Masons here are acting very irregular, not very careful who they initiate, and neither are they very observant of the rules and orders of the Grand Lodge of the State; neither are they very harmonious from the best information that we can get from their own members. I believe that the subject of temperance is interesting many of their members to such an extent as not to be promotive of peace among them. At Humboldt they have so far disregarded the higher authority as to elect saloon-keepers to office in their lodge."

Mrs. A. E. Jenks, Cheshire, Mass., writes:

"I am very thankful that Bro. Pentecost has done such a noble act, and that there are many others to help roll the wheels of the secret reform work. I do hope that every minister in our nation will follow his example. It is my prayer daily that there will soon be a great host that will stand up for truth and right. If churches would do their duty secretism would soon come to naught."

Enos Mitchell, Pittston, Me., writes:

"It is forty-one years since I stood up for the Master. I have tried to battle for the right. They tell me all of the Methodist ministers are Freemasons. How they can be Christians is more than I can tell. I want Morgan's Exposure for another man. It seems to me that Freemasonry is almost a deadly enemy to attack. I have had some threats and some caution, but if I die a martyr to the cause I can't help it. I embraced the cause of emancipation over forty years ago, and always felt myself in the right; have been ridiculed much and threatened much, but it never put me to flight. Masonry is a big enemy, and I don't know how to attack."

Rev. W. S. Fulton, Dresden, Ohio, writes:

"May God prosper our cause till Satan's kingdom falls. I am a subscriber to the *Christian Cynosure*, and have long read it with pleasure, but never knew the real deceitfulness and infamous workings of this Satan devised institution of Freemasonry, until I was settled where it has long displayed its banner. By God's help I mean to speak against it and work against it. I wish I had more means to aid you and your cause. None of my people are tainted, not one, and I thank God for it. Some of them take the *Cynosure* and I urge them all to take it. In the evening time it shall be light."

C. A. W. Baker, Jackson Hall, Pa., writes he took the negative side on a debate on the question, Are secret societies beneficial? which occurred on the first of April. We like to hear of such debates.

John V. Potts, Grand Rapids, Ohio, writes:

"We must all work if we would win. The more workers the sooner the victory."

N. P. Eddy, Sheffield, Ill., writes:

"I am now in my seventy-fourth year. I was almost twenty-two when the Masons killed Morgan. I have been against Masonry for over fifty-one years, and I have been against slavery ever since I can remember of hearing about slavery, and I have been against drinking intoxicating drink ever since I was a young man and also against using tobacco. I feel that I shall try as long as I am able to put down Masonry, for I cannot walk with the church that upholds Masonry, for I don't believe in serving the good spirit with one hand, and the evil spirit with the other."

T. F. Blair, Clarence, Iowa, writes:

"The Cedar County Association held its annual meeting last week. It was a very interesting gathering. Prof. C. A. Blanchard gave a telling lecture on the closing evening of our session, which struck terror in the camp of the enemy. The anti-secret cause is on the up grade here. I mean to do all I can for your paper. My whole soul is in this cause. I believe it is the cause of God against the great anti-Christ of the nineteenth century. I wish I was able to help you financially. The times are very close for us reform preachers, but I mean to strike as many and as telling blows as I can."

J. W. G. McCormick, Defiance, Kansas, writes:

"The Murphy movement is now being made a lever and pretext for the organization of Good Templar lodges. To this I am of course bitterly opposed, and am desirous of showing up the fraud."

John Macauley, Pittsfield, Ill., adds another name to the list of subscribers he has sent to the *Cynosure*, and writes:

"I think it is the duty of every one who likes the *Cynosure* to try to send in a few subscriptions. I am willing to do my part."

E. Darling, Paint Creek, Mich., writes:

"O the sad indifference that pervades the entire community. Their great need is money. Yet in the midst of all this outcry the grangers have built them a hall costing them some $800 more or less, where professors and non-professors have their Baal worship."

J. and J. Varney, Spencer, Iowa, write:

"For the past year we have received your paper weekly, having it as a present from our father, M. W. Holt, and we renew our subscription feeling that in so doing we are helping a worthy cause. There are a great many Masons here, also a great many who believe in Masonry because they know nothing about it. Half the people know nothing about your paper. There are a good many here who do not believe in secret societies of any kind, but are feeling too poor to take the paper. This is a new country and in the grasshopper regions, but we feel as though we must take the *Cynosure*, and very much regret that we are not able to do more for the cause."

L. T. Walker, Sterling, Kansas, writes:

"Through the blessings of God I am permitted to write you a line in regard to the reform work in central Kansas. Our convention met in the regular semi-annual meeting, and we had a profitable time together. Rev. Mr. Cooper of the U. P. church delivered an able lecture

upon the evils of secrecy. Although we were disappointed in not having the General Agent with us, still our meeting was a success."

The Sabbath School.

LESSON XVI.—April 21, 1878.—JEREMIAH IN PRISON.

SCRIPTURE.—Jer. 33: 1-9. Commit to memory vs. 8, 9.

1. Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison saying,

2. Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; The Lord is his name:

3. Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4. For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts and by the sword;

5. They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7. And I will cause the captivity of Israel and the captivity of Judah to return, and will build them, as at the first.

8. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

GOLDEN TEXT.—"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."—Jer. 33: 3.

INTRODUCTION.

The effect of the discovery and reading of the law, recorded in our last lesson was so salutary that during all Josiah's days the people of Judah "departed not from following the Lord God of their fathers." He caused the passover to be observed in such a way that it is written: "There was no passover like to that kept in Israel from the days of Samuel the prophet." In the latter part of his reign, Pharaoh-Necho came against Assyria, and Josiah, against the will of God went out to battle with him, was wounded, and died from the effects in Jerusalem. His son, Jehoahaz was made king; but after reigning three months was carried captive into Egypt, and Jehoiakim, his brother, made king in his stead. This king taxed the people heavily to pay Pharaoh tribute, and did evil in the sight of the Lord. After reigning eleven years, during most of which he was involved in war, he was succeeded by Jehoiachin, his son, who was permitted to reign but three months, as Nebuchadnezzar, who had conquered Egypt in the meantime, carried him and many of his people captives to Babylon. Zedekiah, the brother of Jehoiachin, was made king in his stead. In his wickedness, the Lord sent his prophets to warn him; but he paid no attention, and his rebellion against Nebuchadnezzar in the eleventh year of his reign was the occasion of Judah's fall as a kingdom, about B. C. 590.

Jeremiah, the prophet, was the "son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin, to whom the word of the Lord came" in the thirteenth year of Josiah, king of Judah. He prophesied at various times before the captivity under Zedekiah. This king had imprisoned Jeremiah (Jer. 32: 1-5) because he had prophesied that Judah and Jerusalem would be taken by the king of Babylon.—*Evangelical Repository.*

LESSON NOTES.

1. Moreover: Or, and. The second time: The second time since his imprisonment by Zedekiah. The first time, chapter 32: 1-5. Jeremiah had prophesied through the reigns of Josiah, Jehoiakim and Jehoiachin. Court: Either an outer apartment or an open space enclosed within the building. Prison: Guard house, or house of detention, attached to the palace (32: 2).

2. The Lord the maker thereof, the Lord that formed it, to establish it: Or, Jehovah who doeth, Jehovah who formeth it, to to establish it. "It" is "a thing," or, "God's purpose."

3. Shew: Declare, or make known. The Hebrew word is used to tell (explain) either news or a riddle. Mighty: Literally, enclosed, or fortified; hence concealed or mighty.

4. Thrown down by the mounts: By the enemies' embankments with military engines thereon, raised against the wall.

5. They come: Better, which come. "They" (or, which) refers strictly to the houses, put for their inhabitants, as repeatedly in the lesson. But it is to fill them: Better, and to fill them, *i. e.*, the houses. For all whose wickedness: For the wickedness of all whom. Hid my face: Ps. 104: 29.

6. I will bring it: Or, bring up to it, or, make increase for it. It: The city. Reveal unto them the abundance: Better, make known to them an abundance.

7. Cause the captivity.....to return. Release and bring back the captives. "Captivity" means "captives." At the first: At first.

8. Whereby: By which, or in committing which.

9. Name of joy: Joyful name. Unto them: Unto the captives, or the people of Judah. For all: Because of all. Unto it: Unto Judah or. Jerusalem.—*Scholars' Quarterly.*

OUTLINE.—I. The occasion of this prediction. The nation was in peril: (1) politically, from the ambition of the strong King of Nineveh; (2) morally, from bold and gross sins, persisted in notwithstanding God's warning through his prophets. The King of Babylon was besieging Jerusalem. Jeremiah declares, on God's authority, that resistance is useless.

II. The temporal good promised. It is all of God's doing. He forms the design and carries it out (v. 2). His anger would not endure forever. Health and cure should come. Judah and Israel should be restored, one people.

III. The spiritual good promised. All their sin should be put away. This was done not by ignoring but by "cleansing" (See Isa. 1: 18; Zech. 13: 1; 1 John 1: 7; Rev. 5: 9; 7: 14.) But if there is goodness to the penitent there is severity to the perverse.

PRACTICAL TEACHINGS.—1. When God's saints have darkness in the providence of God, they get light in the promises.

2. God raises up and qualifies his servants for such work as he would have done.

3. He will not keep his anger forever. Where men turn to him, he to turns them in mercy.

4. He can make temporal and spiritual goodness go together.

5. The highest favor is pardoning and cleansing.

6. The best blessings of the Old Testament are the very substance of the New. (See 1 Cor. 1: 30.)—*Am. S. S. Union Advanced Lessons.*

LESSONS.

1. The Lord will send his word to us when imprisoned or persecuted for making it known.

2. When we are persecuted for doing good, it is the time to keep at it.

3. The Lord reveals his will to them that do his will, (John 7: 17).

4. Hidden things will be revealed in God's good time to those who call unto him.

5. When God's avengers come upon his enemies, they cannot resist them, though they be men and sinners like themselves.

6. There is balm in Gilead. There is a Physician there.

7. God does not restore without cleansing and forgiving the sinner.

8. God restores the captive to get to himself a name.

9. Glory and honor will not only come to him from the restored, but also from those who hear of it.

10. No man, or church, or nation, can expect the mercy of God to endure to them, unless they desire thorough cleansing of heart and life.—*Evangelical Repository.*

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The Christian Cynosure

CHICAGO, THURSDAY, APRIL 11, 1878.

"SPIRIT POSSESSION."

This is the title of a pamphlet by Henry M. Hugunin, sent us for notice, but which we are inclined to break up into numbers of convenient length, and give to our readers entire.

Mr. Hugunin, of whose person and history we know little but what the pamphlet gives us, believes himself to have been possessed "greviously vexed," with evil spirits, and to have been rescued and relieved, as was the daughter of the Canaanitish woman, by Christ. His story is simple and unpretentious, and has verisimilitude throughout. It will surely repay reading, if only for the Scriptures which the writer cites, bearing on spiritism and demoniacal possession.

The *Evangelical Messenger* (Cleveland), under the caption "A Huge Fraud", devotes above a solid column to show that Spiritualism is mere "imposture," "humbug" and "obtaining money on false pretenses;" and quotes the *Morning Star*, Free Baptist, and the Chicago *Interior*, Presbyterian, in the same line of argument.

Now it seems to us that to call modern spiritualism a "humbug" is to help it. There are ten thousand persons whose oaths would be received in all our courts, who stand ready to swear to facts and phenomena which are clearly supernatural, whether Satanic or not. And if they are indeed of "*the lying wonders*" of which that wicked one is author and producer, all who deny their Satanic and supernatural character, speak in the interest of Satan; who wishes to prove an alibi wherever he does his work, and whose chief endeavor is to make the impression that there is no such creature as himself.

The *Interior*, after speaking of Spiritualists as "duped by imposture" and "silly requirements," goes on to say, "We will not undertake to say what there is in it; but we are satisfied that there is neither science, nor religion, nor common sense in it." But if the *Interior* does not know "what there is in it," how can he know it to be "imposture?" What and where is "the hiding of its power?" for power it surely has, great and mighty, to subdue such minds as have fallen by it, from King Saul to Judge Edmonds! If neither science, sense or religion be in it, how knows the *Interior* but devils may be in it, occupying their time in their trade of deception until "THE TIME," of which they so shudderingly spoke to Christ, "Art thou come to torment us before *the time?*"

Dr. Arthur Edwards, too, of the Chicago M. E. *Advocate*, falls into into line, and calms his readers by the assurance that there is no devil in spiritualism. "We have gone," are his words, "just far enough to promise that we can expose any cabinet materialization, or slate writing, or fire test, when a half reasonable opportunity is given for scientific investigation!" Let us take heart. "Scientific investigation" is to be our savior from these "works of the devil," proved such by torn families, crazed intellects, and all those "grievously vexed" persons resembling those on whom Christ wrought his most stupendous miracles of healing! If these editors were hired attorneys, set to prove an alibi for Satan wherever these "unclean spirits" are at work, they could not do him better service than to attribute to the laws of nature expounded by science, the mass of necromancy or conjuring with dead men's spirits, tricks, legerdemain, oracles, magic, demonism, and miracles, leading to Armageddon, known by the modern appropriate term "Spiritualism."

O that those brethren who acknowledge the Bible truth that Satan is this world's "god," would find and show us some of his actual footprints; would point to their readers some real or at least probable points where Satan's snares lie, so that men may escape them. Like lightning he dwells in the air, as the prince of its power. Does he strike like lightning, and if so where do his "fiery darts" fall? We put up lightning rods; can we escape Satan? Demoniacal possession was once rife; has it ceased? Will the religious editors above cited tell us where that old serpent which is the devil and Satan lies, that we may escape his fangs?

This task Mr. Hugunin has undertaken, and we are obliged to him. He tells his story with the candor of a Christian if not with the method of a logician. We trust our subscribers will read and ponder his narrative.

COLLEGE TROUBLES.

Dr. David A. Wallace, late of Monmouth College, Illinois, has published an able article in the *United Presbyterian*, occasioned by newspaper comments on the troubles at Princeton and Dartmouth Colleges. In these old religious institutions there have been shooting, brawling, hazing, maiming and wounding among the students, as well as evils of an inferior and less unusual stamp. The Dartmouth Faculty have offered two hundred dollars reward for the re-arrest of the escaped criminal students.

There are three theories, Dr. Wallace argues, of College discipline:

1st. That Faculties should have sole control of the lives and manners of the students; the police no control at all.

2d. The ostrich system practiced in Germany in which the professor lectures to his class and neither knows nor cares what their lives and conduct are outside the lecture room.

3d. The parental system approved by Dr. Wallace, under which officers and students are amenable to the laws as families are, but the Faculty care and toil for their pupils to develop them into a high and holy manhood; educating conscience as well as intellect; guiding, restraining and controlling, the pupils always being subject to law and police.

The first colleges and universities, in Germany, England, indeed in all Europe, as well as in the United States, were founded in and for the Christian religion. The motto on the first American college seal at Cambridge "*Christo et ecclesiæ*," (for Christ and the Church), expresses the original conception of all of them, until secularism within a few years past has come forward and proposed to culture the intellect alone, leaving the moral sense to hang lifeless by like a dead and withered arm on a robust body. This modern onset to divorce religion and education is a confession of their power to aid each other when combined, but it can no more ultimately succeed than an attempt to build a world without a union of centripetal and centrifugal forces; as the Bible is the only standard of law and morals, which being removed culture is as impossible as a world without gravitation.

But the late epidemic mischief and crime which has fallen on colleges and ran to excesses heretofore unknown, must be considered as at once a token and effect of the urgent pressure of truth on conscience everywhere, and the approach of its final triumph. How the slave-power struck before it fell! The wrath of Satan evermore proportions itself to the shortness of his time.

—The Secretary and Agent was in Chicago all last week, being so nearly sick with an attack of chills and fever as to be some of the time unable to be out. He is encouraged by the correspondence to hope for an early completion of the Publishing House fund to which his time has been largely given.

—Having finished his work in Kansas, Bro. Hinman returned last week Wednesday. He has not since engaging in the lecture work done more in a single month, yet his strength was supported and he is encouraged with the hope that his labors have not been in vain in the Lord. All are requested to note in his letters from Kansas the appeal for aid for the Wesleyan church at Fort Scott and do as they may be able.

—Past Master Ronayne also returned last week, looking none the worse for his continuous labors of nearly three months. At Albion, N. Y., he shared with Rev. L. N. Stratton of the *Wesleyan*, a most energetic assault from the egg-basket brigade of the lodge, but came out of the battle without striking colors. He will lecture in Indiana and Illinois during the present month devoting much of his time to a new edition of his Handbook and the preparation of a new work on Freemasonry.

—Rev. E. Mathews of Brooklyn, Michigan, whose lectures in Iowa have been everywhere well received, returns home next week speaking in Wheaton, Chicago and Jackson, Mich., on his way. He is greatly encouraged with the month's work. He writes from Western College, Iowa, April second:

"I was received with doubtful disputation in some places, but thank heaveu without an exception such feelings were driven away before I left. From many points I am called back again, but am compelled to say no for the present. The Lord. He doeth all things well and if in his purposes I am the man he wants for this work I cry, Here am I, send me! I have never been thought conservative, I think, but often thought to be *ultra*; but the time-servers who have so looked upon me will find, I think, when touched a second time and brought to see men not as trees walking but men as they are, that the fault is not in me but in them."

—Elder Rathbun has returned to his Michigan work in good health and spirits and is giving the lodge occasion to long remember him for stalwart strokes and an honest, manly antagonism to which they can bring nothing effectual, for they can "do nothing against the truth." Letters from brethren Bruce and Johnson wait to tell of his work in next paper.

—Dr. Wishart, of Ohio, adds another chapter to his able and unrefutable argument on church fellowship of a few weeks since. The line of thought is interesting as it takes an affirmative instead of the usual negative form—that adhering lodge members should be brought to the bar of the church as offenders rather than that churches should avoid the opening of their communion to secretism.

—Our reform needs many more such women as the late Mrs. Needels wife of the editor of the *American Freeman*, Albany, Mo. In the obituary notice forwarded to the *Telescope* the following characteristic incident is noted:

"Her heart and hand ever seconded the munificent and liberal designs of her husband. Her answer to a minister shows her inflexibility in what she felt to be right. When he had approached her at two different times while the *Freeman* was making the war against the lodge hot, to use his influence with her for the discontinuance of the paper, she said, 'I'll put up with two calico dresses a year before it shall stop.'"

—Bro. S. W. Zeller writes to the *Telescope* a traveling incident. He met two Masons on the train, one a banker of Peru, Ind., the other a Dr.

Collinsworth of St. Louis, who offered him ten dollars for each instance he could bring forward of Masonry fellowshiping men who reject Christ as the true Messiah and the inspiration of the New Testament. All who can report a genuine example of this kind please report to this office or the editor of the *Telescope*.

Sturdy Strokes by Bro. Mathews

Winona, Iowa, April 3, '78.

Dear Editors of Cynosure:—Having a few moments of leisure time, I thought I would drop you a few items from this part of the devil's dominion. Bro. E. Mathews lectured at Winona on Thursday night, the 28th of March last, on the evils of intemperance. Our people who are friends to God and to the work of reform were greatly pleased, following him up to Winfield where he lectured on secretism on the nights of the 29th and 30th, and on Sunday he preached for the United Presbyterian minister, and at night gave the people of Winfield his experience on the evils of intemperance in various ways. I am more than convinced that God is using him as an instrument in his hands for the good of reform, and I think we could not do better than keep just such men out on the outpost. I have been over at Winfield since Bro. Mathews has left and find the enemy so completely routed that we can scarcely get on the trail of him.

One great trouble with some of the friends of reform is that they are troubled with weak knees and backs. They need some strengthening plasters applied. We had hard trouble to get Bro. Mathews a house owing to this complaint amongst some of our U. P. friends. It may be they need to get the experience that Paul used in Romans 8:15, also 2nd Timothy 1:7. This is what all the friends of reform ought to possess in order to make them become valiant for the work. May God bless them with it.

I understand that there is to be a lecture on temperance delivered in the M. E. church this week by some of the Red Ribbon party, but I have no faith in such a movement. I have no faith in any human reforms. I have tried a number of them and only find them works of the devil. Nothing short of the mighty power of God and his Christ can possibly rid us of this accursed plague. I know whereof I speak and testify whereof I have seen, when I say that all human reforms outside of Christ are the works of the devil, and should not be countenanced by any Christian community. Hoping to hear of the work being pushed vigorously on I am one of the reform.

J. W. Hough.

From the Veteran, Samuel Smith.

Westerville, Decatur Co., Ia., Mar. 31, '78.

Editor Cynosure: *Dear Bro.*—Where I was lecturing against secrecy a few days ago a Baptist Elder and an infidel, both claiming to be Masons, said that Masonry as given by Bernard, Stearns, Finney and others was all false and that such books as Duncan's Ritual, Mackey's Lexicon, Chase's Digest of Masonic Law, and Webb's Monitor were all forgeries, not a word of truth in them. Sunday night I gave them the religion of Masonry when quite a number of them lost their jewel and went off with sore heads. But I think that the people generally believed that the truth was given and that good was done.

Now, brethren in the cause of reform, I am in a very hard place; almost entirely alone in the 63d year of my life, with limited means and receiving very little but curses wherever I go; but yet my trust is in the God of battles. Let me ask my brethren to remember me at a throne of grace, believing in the Almighty power of truth and that our cause is God's. O how I have longed that some way would open that I might do something more than I am in the cause, but that at present is out of my reach; yet the Lord helping me I will try to do what I can. Yours in Christ,

S. Smith.

News of the Week.

Secretary of State, W. M. Evarts passed the Sabbath in Chicago on his way to Omaha to meet an invalid son. In his interview with a reporter he said that the trouble with Pres. Hayes' administration came from the disappointed machine politicians who cannot rule the appointments as they were wont. The Republican party is stronger to-day than ever. Making the colored vote so prominent in the South was disastrous, if that vote can be divided so as to become a balance of power the troubles at the South will cease. The colored men are doing better and making more money now than four years ago. He believed the administration nearly through its troubles on this question. "The greatest trouble that we have found has arisen from Republican appointments. The trouble is simply this: The Republican party in the South was largely composed of the colored element and Brigadiers, Colonels, and Major-Generals, and other ex-army officers. When the President inaugurated his policy the negroes found it more profitable to attend to hoeing and planting than talking politics in the towns and villages, and there was no one left to appoint but the Colonels and Brigadiers."

A disaster of the most shocking description occurred at an early hour Sunday morning at Bath, N. Y. About 1 A. M. L. C. Ford, an insane man, sent to the Steuben county poor-house from Hornellsville, set fire to the building used for the insane department of the county house, in which upward of sixty insane people were sleeping. The fire spread rapidly, and made the rescuing of the inmates a matter of great difficulty and danger. About forty were rescued by officers and citizens, and some others escaped; but it is certain that fifteen of the crazed unfortunates have perished in the flames, and one is injured shockingly, and probably fatally. The scene of the disaster is too sickening for description. The bodies of five males and ten females are among the dead, and the ruins are a horrible mass of charred human remains mingled with the debris of the building.

It is stated that Russia has officially offered to quit the neighborhood of Constantinople if the British fleet withdraws. Italy is endeavoring to induce the Porte to suspend hostilities in Thessaly, alleging fears of grave complications. Greece is similarly endeavoring to influence the insurgents. It is said that an important letter has been received from Berlin suggesting that concessions should be made to avoid a European war. Whether this is true or not, it is pretty certain that Germany is abandoning her purely passive attitude. Russia has not requested Germany's good offices, but there is reason to believe she will gladly accept them. The hopes for a congress are reviving, and General Ignatieff has even postponed his departure for Constantinople so as to be able to accompany Prince Gortschakoff to Berlin as the second plenipotentiary if the congress meets.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

It is Told me I Must Die.

[Written by Richard Langhorn, 1673, shortly before his execution. He was a lawyer unjustly found guilty of treason during the reign of Charles II. It is somewhat abridged.]

It is told me I must die!
O, happy news!
Be glad, O, my soul,
And rejoice in Jesus thy Saviour.
If he had intended thy perdition
Would he have laid down his life for thee?
Would he have called thee with so much love?
And illuminated thee with the light of his spirit?
Would he have given thee his own cross?
And given thee shoulders to bear it with patience?

It is told me I must die!
O, happy news!
Come on, my dearest soul,
Behold! thy Jesus calls thee!
He prayed for thee upon his cross;
There he extended his arms to receive thee!
There he bowed down his head to kiss thee;
There he opened his heart to give thee entrance;
There he gave up his life to purchase life for thee.

It is told me I must die!
O, what happiness!
I am going
To the place of my rest;
To the land of the living;
To the haven of security;
To the kingdom of peace;
To the palace of my God;
To the nuptials of the Lamb;
To sit at the table of the King;
To feed on the bread of angels;
To see what no eye hath seen;
To hear what no ear hath heard;
To enjoy what the heart of man cannot comprehend.

O, my Father!
O thou the best of all fathers,
Have mercy on the most wretched of all thy children!
I was lost, but by thy mercy found;
I was dead, but by thy grace am now raised again.
I was gone astray after vanity, but am now ready to appear before thee.

O, my Father,
Come thou in mercy and receive thy child;
Give him the kiss of peace;
Remit unto him all his sins;
Clothe him with thy nuptial robe;
Receive him into thy house;
Permit him to have a place at thy feast;
And forgive all those who are guilty of his death.

Power from on High.

In his "Tongue of Fire," William Arthur pictures an army sitting down before a fort. What is to be done? The fort is to be battered down. How? They point to a cannon ball of fifty or a hundred pounds. Well, if all the men threw them at the fort they would do no harm. No, but look at the cannon. What of that? A child rides it, a bird perches in its mouth—it is but cold iron. Oh, it is the powder, they say. But, that too, is nothing. A child may spill, and a sparrow peck at it; but, says Arthur, "this powerless powder and powerless ball are put into the powerless cannon. One spark of *fire* enters it! Then, in the twinkling of an eye, that powder is a flash of lightning, and that ball a thunder-bolt which smites as if it had been sent from heaven! So it is with church machinery. We have all the instruments necessary for pulling down strongholds—and oh! for the baptism of Fire!"

How did the early believers gain it? They first of all believed in the gift—that it had been promised, that it could be had, and had by them. They then "with one accord," dropping everything else as unworthy of attention, gave themselves up to united and prolonged pleadings for the fulfillment of the promise. Then the blessing came with power. These unschooled peasants leave that upper room wonderfully taught. One meets an Arab, and tells him the story in his own tongue; a second meets a Roman; a third a Persian; a fourth an African, and all with unaccountable eloquence and power rehearse the news of salvation. In Coptic and in Greek, to scholar and to slave, the disciples tell of the death, resurrection and ascension of Jesus Christ. A smile of scorn from the lip of the Roman attends the query, "Art thou not a Galilean—how this fluency in Latin?" He turns to hear a Parthian in his tongue, and an Egyptian in his, putting the same questions. Now a rude fisherman stands up amid this Babel of surprise, doubt, and curiosity. With no tongue of silver or of honey, but with power from on high, he speaks. His words rush on and act like a stream of fire. It touches the quick, it burns the very soul! Shame, tears and sobs, overspread that whole assembly. Here a head bows; there starts a groan; yonder a deep sigh, and some stern old Jew, who will neither weep nor bow, trembles with the effort to keep still. At length, from the depth of the crowd, the voice of the preacher is crossed by a cry, as if one was in bitterness for his first-born. The whole multitude is carried away, and exclaims, "Men and brethren, what must we do?" Such power of utterance is given Peter, that he with an unfavorable audience, an unwelcome message, and he unskilled in the arts of oratory, produced an effect the like of which never had been known in the history of the world—3,000 in an hour persuaded by one of their own nation, of obscure origin and uninfluential position, to forego the prejudices of their youth, the favor of their people, and the religion of their fathers."

Do we desire such spectacles today? Dare we ask for the Refiner to come, to melt our worldliness and burn up our selfishness, vanity and pride? Can we spare time for such a revival? When our churches are turned into bazars—pews, and pulpit, and communion table, dragged out to make way for a grocery store and tables of money changers—may we not expect the Master with a whip of small cords?—a merciful castigation, if only the evil be permanently healed and the holy place of the Most High be once more dedicated to sacred services. "Ye cannot serve God and Mammon!" If we put "strange fire on the altar," we invoke destruction—but if, as at Pentecost, we are found in the attitude of humble, obedient, self-emptied, expectant pleaders for this celestial baptism, we shall not wait in vain. Then will the church "be beautiful and glorious, when the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by his Spirit."—*Selected.*

Choice Words from Mr. Moody's Sermons.

The revival of Pentecost occurred during August in a hotter country than this.

Prove you are a sinner, and I can prove you have a Saviour.

A man cannot follow Christ without becoming fruitful.

Christ died that we might become a peculiar people.

God is so anxious to save that he will take all who come to him.

One look at Christ will pay us for all we suffer.

I sympathize with those who dislike spasmodic efforts; we should have a revival 365 days in the year.

Infidels have always been finding a new way; I want none better than that of faith.

God walks but one way.

The church and the world are so mixed a man needn't leave one to get into the other.

A woman cannot afford to give herself away to a man to reform him.

It is better to be with God and make less money.

If you have a doubt as to your duty, give Christ the benefit of it.

The greatest obstacle to Christianity is the low standard of morality in the churches.

Some Christians live so near the world their fruit is clubbed off before it is ripe.

Enoch was doubtless the most unpopular man of his day.

It takes neither brains nor heart to criticise.

If a man doesn't pay his board bill, let him keep quiet in prayer-meeting.

One cannot overcome Satan by past experience or feelings.

People who think they must keep their own souls have little time to labor for others.

Fear nothing but sin, love nothing but God.

If God gave his Son for an offending world, what will he not do for those he delights in?

True Way of Training Children.

The first thing that parents need to remember, is that they have no *ownership* in them. Before you will ever feel and act toward them as you should, you must have a heartfelt conviction that they are God's children, rather than your own. You are not to dispose of them as you wish, but as he wishes. His desires, not yours, are to be consulted in their education. You are to train them to be, not what you would have them to be, but what he would have them to be. He has committed them to your care for a time, to train, discipline, and instruct, and to fit them for such services and mode of life as he shall ordain. No matter how zealous you are; no matter how earnest and loving and conscientious you are, you will never educate children for God unless you feel that they are his, not yours. If you feel that they are yours, that you own them, you will be likely to educate them for yourselves and not for him; you will strive to make them excel in things that are agreeable to you, and not agreeable to him; and the result will be that without realizing it, without wishing it, you will rob God, by the substitution of your own wishes in their education and development in the place of his. He will be divorced from his own, and his own will not know him. They will grow up unfitted for his service, and unconscious of his Fatherhood over them. They will not know that to be true, which Scripture teaches, that God is the former of their bodies, the Father of their spirits, whose name they should honor, and in whose service they should find their chief delight.

Teach your boy otherwise. Say to him: "My son, I am not educating you for this earth; I am educating you for heaven. I am not showing you how to serve yourself; I am showing you how to serve God. It will not delight me one hundredth part so much to know that you are fitted for business as to feel that you are fitted in character and taste for heaven." Say to him, "My boy, I am not able to keep you; God is able to keep you. He alone gives breath to your nostrils; he alone upholds you; but for him, you would, even while I am talking with you, drop dead. Remember that you are not mine; you are not your mother's; you are God's. He gave you life. He upholds you day by day; without him you could do nothing. By and by your stay here will end. He will send forth his messenger to bring you home, and you must go. See to it that you are prepared to meet him in an hour."

Say this to your son, father; say it in so many words. Some things must be spoken to be fully understood. The voice adds force to the truth, and deepens its impression. Bear testimony, then, for God, and your children will remember it while you live, and when you have gone from sight, being gathered to your reward, they will say, "Our father failed not in his duty toward us, but taught us all he knew of wisdom," and they shall rise up and call you blessed.—*Golden Rule.*

The Captain and the Jew.

A pious sailor went as one of the crew of a passenger steamer down the river to the sea. Over the ocean hung a heavy, threatening fog. They went forward into it. Near the chimney a youth was shivering, evidently in great anxiety. After a while he asked a sailor:

"Shall we have a storm?"

"Do not allow yourself to be anxious, since the Lord knows in what condition we are, and 'like as a father pitieth his children, so the Lord pitieth them that fear him.'"

With these words he turned away to work. Years passed, and the sailor had become a captain. On one of his voyages, a well-dressed gentleman drew near him with the question,

"Shall we have a good voyage, captain?"

"That no captain can tell but He who holds the waters in the hollow of his hand, and measures the heaven with a span."

"Thanks, captain; it delights me to hear you come quickly to the main point. You remind me of a sailor who spoke encouragingly to me on my first voyage."

"What did he say?"

"I was terrified at the rough water, and he told me, 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' I was then a Jew, so the text was not unknown to me, but I could not call God my Father. Yet the sailor was, I plainly felt, quiet and happy as a child on his father's knee. First, I wondered what could give a man such confidence; and then I prayed and sought for it, and am now a Christian, and a missionary to my own people. Let me give you my card."

"How long is it since you were on the high seas?"

"Seventeen years."

"Would you know the sailor if you saw him?"

"Oh! certainly; I have thought of him so often."

"He stands before you now."

"Impossible, captain. He was a common sailor."

"Is not yours a more remarkable change? You were a Jew and are now a Christian and a missionary. Why, then, in seventeen years' time should not a sailor become a captain?"—*Sel.*

Children's Corner.

Little Deeds.

A little spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that toil might drink.
He passed again, and lo! the well
By summers never dried,
Had cooled ten thousand parching tongues
And saved a life beside.

The Best Road.

FROM THE SWEDISH OF Z. TOPELIUS.

There was once upon a time an old woman, who lived by making brooms; she had two children, Tuttili and Puttili. Tuttili was a boy, and Puttili a girl. One day the old woman had earned four pence, so she said to the children:

"Here are four pence for you; go to the town and get some bread."

The children had never been to the town before, and asked which way they must go.

"The way is not difficult to find. At first you have only to follow the high road until you come to a hill over rown with juniper bushes; then the road divides into two, and you must there choose whichever way you think is best."

The children found these directions very easy to follow, and they started with their money, delighted at the prospect of seeing the town.

When they came to the hill covered with juniper bushes, and saw the two roads before them, they began to wonder which way was really the best. It seemed to them as if one road was just as good as the other, and for some time they stood still, not knowing what to do.

Just then a robin-redbreast, who sat in a birch on the side where the road turned to the right, began to sing:

"Stale bread, stale bread, twit, twit!" But a crow, who sat among the juniper bushes on the left side, croaked:

"Cracknels and gingerbread, cracknels and gingerbread, caw! caw!"

"Don't you hear the robin-redbreast is singing 'stale bread?'" said Puttili. "We had better take the right road, and do our errand."

"No," replied Tuttili; "the crow promises us cracknels and gingerbread. The left road must be the best one."

As they could not agree, they each took two pence, and turned on their own way.

As all roads lead to Rome, so both the roads led to the town. When Tuttili had gone on for some time, he came to the town gate, and there sat an old woman at a stall, crying out, "Two for a farthing! two for a farthing!"

"What does she mean?" wondered Tuttili, stepping forward to see what she had got. He opened his eyes wide, for the table was covered with gingerbread nuts and cracknels.

"Can I buy two cracknels for a farthing?" asked Tuttili.

"Yes," said the old woman; "the gingerbread nuts cost a halfpenny each, but I won't charge you more than a farthing."

"Dear me, how cheap!" thought Tuttili. "Won't mother be delighted to get such a lot of cakes for so little!" and with that he bought cracknels with half his money, and gingerbread nuts with the other half.

How many did he get?

The bargain concluded, Tuttili went on to have a look at the town, which he found very marvellous; such high houses, such beautiful young ladies, and in every shop window brass mirrors were hanging. Tuttili looked about at everything, and at last he began to feel hungry.

"As the cracknels are so very cheap, I may as well taste one of them, but only just one," and he ate one.

After a little while he felt as hungry as ever. "I may as well have one of the gingerbreads, since she lowered the price of them for me. But only just one." and the gingerbread disappeared.

The more he ate the hungrier he felt, and again a cracknel and again a gingerbread were tasted. It was always only just one.

As the evening was now coming on, Tuttili began to think of returning.

Tuttili wandered slowly homeward, for he was both tired and hungry. One after another the cracknels and the gingerbread nuts went the same way down his little throat, but still one at a time. With every mouthful he thought, "Only just one."

At last he had only one cracknel and one gingerbread left in his pocket. "Only one of each is left now," he thought, "and that is not enough for supper for all of us," and thereupon he ate the last.

Tuttili came home while his mother and Puttili were contentedly having their supper of the bread that Puttili had bought, for she had entered the town by the other gate, and had gone straight to the baker and bought the bread.

"Well, Tuttili," said his mother, "where is your bread?"

Tuttili fumbled and twisted his cap about and made it quite square, and began to tell of all the marvellous things he had seen in the town, about the high houses, the beautiful young ladies, and the brass mirrors in the shop windows.

"But where is your bread?" asked the mother.

Tuttili made the cap three-cornered instead of square, and spoke about the apple woman by the town gate, and how remarkably cheap she sold the most delicious things.

"But where is your bread?" asked his mother for the third time.

Tuttili knew that he must let out the truth now, and the worst of all was that he still felt hungrier than a wolf on a Christmas morning.

"Sit down to the table," said his mother.

Tuttili made his cap round again, and sat down to supper, and the most remarkable fact was that the stale bread tasted even better than cracknels and gingerbread nuts.

"Well," said his mother, "can you tell me now which was the best road—the one which led to greediness, or that which led you to obey your mother?"

"The one to obey mother," answered Tuttili.

"Never forget that again," said the old woman.—*Churchman.*

Revenge is Sweet.

In one of the late Government reports on ornithology the following story is told:

"A gentleman who resides near Baltimore, upon one of the small inlets of the Chesapeake Bay, was recently taking a walk near the water's edge, when he noticed a fish-hawk rise from the water with a prize in his mouth, and, after getting a short distance inland, beset upon by an eagle, evidently waiting for a meal, and a quiet spectator of the fishing. Being attacked and compelled to give it up, he dropped it; which the eagle catching in the air, flew away with, apparently disregarding the pangs of a guilty conscience. The next day he noticed a repetition of the fishing operation by the hawk, and on the eagle's approach, as before he promptly dropped it again and quickly disappeared. The eagle caught it, as before, in the air; but, strangely, as he thought, let it go and it fell to the ground. Being generally interested in nature, the gentleman concluded to go up and examine the cause of the unusual conduct of the thieving 'emblem of freedom,' our great North American bird. He did so, and, reaching the spot, found the supposed fish a piece of dried manure. It was the old story of 'Revenge is sweet" etc., but at once suggests the question; "Is there naught save mere instinct granted by nature in her creatures?'"

Letters and Puzzles.

ANSWERS.—Enigma, March 21, "Sabbath." Answered by Harvey Ashabrannar.

Enigma March 28, "Spring"; by Henry J. Davidson, Rose J. Mintier and Charlie J. Baldridge

HILLSBORO, April 1, 78

DEAR CYNOSURE:—I will send you an enigma.

I am composed of five letters:
My first is in walk and not in run,
My second is in star and not in sun,
My third is in two and not in one,
My fourth is in me and not in you,
My fifth is in Mary and not in Sue.
My whole is something we all use.

I send you this as my first attempt and will be glad to see it in your excellent paper. My age is nine years. I read the "Children's Corner" every week.

Yours truly,
HENRY J. DAVIDSON.

ENIGMAS.

I am composed of seven letters:
My first is in love but not in hate,
My second is in book but not in slate,
My third is in vine but not in bush,
My fourth is in wren but not in thrush,
My fifth is in great but not in small,
My sixth is in go but not in fall,
My seventh is in desk but not in saw,
My whole is something we ought to do.

HARVEY ASHABRANNER.
New Albany, Ind.

I am composed of five letters.
My first is in head but not in foot,
My second is in soft but not in hard,
My third is in young but not in old,
My fourth is in sister but not in brother,
My fifth is in yeast but not in dough.
My whole is something the wild Indians do not possess.

ROSE J MINTIER.
Ainsworth, Iowa.

Home and Farm.

Feeding and Grooming Horses.

The following hints on this subject are from a lecture delivered by Professor Pritchard, of the Royal Veterinary College, England:

Ordinary horses should be fed three times a day. A little hay should be given to the horse to amuse himself with during the cleaning out of the stables, and he should then have his water offered to him, but he would certainly not allow him to have anything like a meal before giving him water. He would have about a peck of corn, with a small quantity of cut hay, and a little bran, divided into three or at most four feeds, for the day. He did not believe in the necessity for crushing oats, the horse, in proper condition, having splendid masticating organs. But in dealing with horses in a state of disease, or in the habit of bolting their food, he would advocate the crushing. As to bedding, nothing could be better than straw, which should be thick in those places where the animal might injure his houghs. In case of a horse having a habit of much pawing, sawdust might be used in front of him; indeed, sawdust might be used generally, but not in those stables which have underground drainage.

He would impress on his hearers the fact that horses must be groomed to keep them healthy as well as to make them look well. With re-

gard to grooming horses' legs, he believed that with care in this particular there need not be fever or cracked to the extent now found. Instead of bringing the horse in when coated with mud and sluicing him with cold water or even tepid water, he would have the mud wiped or scraped off as far as practicable, and then wipe the legs round till they dried. He believed that hundreds and thousands of cases of mud fever might be prevented if this plan were used instead of the system of throwing water over them or excessive washing.

He should only speak of bandages on the subject of clothing, considering woolen bandages to be of great use to the legs. He had proved this in the case of horses in his own possession, the use of bandages having entirely removed windgalls as big as hens' eggs.

He advocated the use of leather soles for horses working on hard soil, or in the event of their not being used he recommended that the feet should be dressed with some softening mixture.

He strongly recommended that horses when not hard worked should have proper exercise.

RECEIPTS: — Corn-bread — Four cups of sweet milk and two of sour, five cups of corn-meal and three of flour, one-half cup of molasses, one tablespoon of saleratus, salt; bake one and one-half hours slowly.

Ginger snaps—One cup of sugar, one cup of molasses, one cup of lard. Heat boiling hot. Stir in two cups of flour and let it cool. Then add five cups of flour, two teaspoons of saleratus or soda dissolved in a little vinegar, one egg, two tablespoons of ginger. Mix well together, and cut to wish. I make mine in a roll two inches in diameter, and then cut off with a knife, thick as cookies; it is a quick way.—*Inter-ocean.*

HINTS ON HOUSE CLEANING.—Paint should be cleaned by using only a little water at a time and changing often; a soft flannel cloth or sponge is better than cotton or a brush; a piece of pine wood with a sharp point should be used for the corners. When the paint is stained with smoke, some ashes or potash lye may be used. A soft linen towel should be used for wiping dry. Glass should not be cleaned with soap; a little paste of whiting and water should be rubbed over, and with another cloth it should be rinsed off and the glass polished with a soft linen or old silk handkerchief. Alcohol or benzine is a good thing to clean glass, and clean paper is probably better than any cloth, sponge or towel; dry paper leaves an excellent polish. Marble may be cleaned with a mixture of two parts of common soda, one part of pumice-stone, and one of chalk finely powdered, and tied up in a fine muslin rag; the marble is wetted with water, the powder shaken over it, and it is rubbed with a soft cloth until clean, then washed in clean water, and dried with a soft linen or silk handkerchief. No soap or potash should be allowed on marble. A good furniture polish is made by melting two ounces of beeswax, one ounce of turpentine and one dram of powdered rosin together, with a gentle heat, and rub on when cold with a soft flannel cloth, and polishing with a soft linen or silk cloth. If for mahogany, a little Indian-red may be mixed in. Cracks in furniture may be filled with putty, mixed with Indian-red or brown amber, to get the desired shade. When dry it will take an equal polish with the wood.

THE GREAT QUESTION FOR THE CHURCHES.

ARE MEMBERS OF SECRET LODGES SUBJECT TO CHURCH DISCIPLINE?

BY WM. WISHART, D D.

We are not yet done with this subject.

We have endeavored to show that any sin or manitest violation of the law of God, when connected with impenitence and contumacy, becomes ultima ely, after all milder means have failed to reclaim the offender, a just ground of exclusion from the communion of the church. This principle, if faithfully carried out, would exclude from the communion of the church, not only all impenitent Masons, but also all those persons who, after faithful instruction and admonition obstinately adhere to any of the other secret orders existing in our country at present. For it must be admitted that all these orders are the legitimate offspring of Masonry; that they are formed after the same model and embrace some of the worst elements of moral evil found in the Masonic system.

It is proposed at present to adduce a few considerations to enforce the above mentioned principle, or to give some reasons *why the churches should exclude from their fellowship all obstinate and impenitent members of secret societies.*

1. Sin, when accompanied with impenitence and contumacy, provokes divine wrath and brings down divine judgments not only upon the sinner himself but also upon the church that tolerates his sin or that neglects the means appointed by God for its removal. There can be no doubt that social bodies or organisms, such as families, nations and churches, are, as such, responsible to God. He holds every church responsible for the known sins of its members. If the sinner will not put away his sin by repentance nor the church put away the sinner by excommunication, then God will punish not only the sinner but the church. Separation from impenitent and obstinate sinners is indispensably necessary in order to avoid participating in their sins and to escape the punishment due on account of them. "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."—Rev. 18 : 4. "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you."—2 Cor. 6 : 17.

It is well known that there are professed Christians, yea, professed ministers of the Gospel of Christ, who have leagued themselves with Jews and infidels in unholy confederacy against the Lord and against his anointed; they unite with them in the idolatrous worship of a strange god—a creature of their own imagination—excluding Christ from their prayers and praises; yea, expunging his very name from his own blessed Word. They perambulate their lodge rooms, "the chambers of their imagery," in imitation of the old sun worshipers, and engage in other idolatrous rites and abominable practices, perverting and profaning the Word of God and blaspheming his name by wicked oaths and horrid imprecations. Now what is the duty of the true friends of Christ in relation to such professed Christian ministers? The language of Moses in relation to Korah, Dathan and Abiram seems to us substantially to express the appropriate answer to this question: "Depart, I pray you, from the tents of these wicked men; touch nothing of theirs lest ye be consumed in all their sins." —Num. 16 : 26.

The language of Cyprian, one of the Christian fathers who wrote in the third century, is so pertinent to the point in hand, that we feel constrained to quote it: "We ought," said he, "to withdraw from sinners and even fly from them, lest if a man join himself to those that walk disorderly and go in the paths of error and wickedness he himself also be held in the guilt of the same crimes." (See Bingham's Antiquities of the Christian Church, Vol. 2, page 893.) God will judge the churches of this land for their sinful complicity with the atheism and idolatry, the shame and abomination of the lodge. It is true that "sentence against an evil work is not executed speedily;" and from this fact sinning churches as well as sinning persons often take encouragement to continue in their sin. But it ought to be remembered that a reprieve is not a release. A day of reckoning will come *certainly*—though it may be slowly—to those churches that do not repent and turn from their error on this subject. It is just and reasonable that this should be the case. For a church by tolerating in her communion those who are known to be guilty of such wickedness, greatly dishonors God. She puts a foul blot on his character as a God of holiness and upon his cause as a cause of light and purity. She practically declares to the world that God does not require holiness even in his own house and among his own children; that he looks upon sin with allowance; that the religion of the Gospel is not a holy religion, and that the way to heaven is not a way of holiness, but that the unclean shall pass over it.

2. Again, sin when tolerated in the church not only induces guilt but pollution. This is another reason why the churches should exclude impenitent Masons and other secretists from their communion. The contagion of sin will spread. An infected member often destroys the whole body and it is better for a church that one of its members should be cut off than that its whole body perish. Evil communications corrupt good manners. The example and conversation of an obstinate and impenitent sinner in the church has a tendency to weaken the virtue and deprave the manners of others. Moreover, the countenance and encouragement given to the impenitent sinner by tolerating him in the communion of the church generally emboldens others not only to commit the same but also other sins, while the infliction of proper censure has the opposite effect, that is it has a tendency to restrain and deter others, not only from the same wickedness but from sin in general. This is one of the chief grounds upon which the Apostle enjoins church censure and excommunication. "Them that sin rebuke before all, that others also may fear." —1 Tim. 5 : 20. "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven."—1 Cor. 5: 6–7.

Happy would it have been for many of the churches of this land if they had obeyed this injunction years ago. But the leaven of secretism which was but little at first and could easily have been purged out, was permitted to remain and it has spread with fearful rapidity until in some of these churches it threatens to leaven the whole lump, and there is no remedy left for the friends of truth in these churches but to come out from among them and be separate. It is well known that in one or two of the large denominations in this land oath bound secretism has become so powerful as to bear down all opposition. It has its members among the Christian brotherhood, in congregations, in church courts, and conferences; joined together, not like the Christian brotherhood, by the bond of a common faith, a common hope ,and a mutual charity, but by oaths, interests, penalties, seeking by hidden and crafty means, to accomplish private ends and secure dishonest preferences even in the church, and thus fomenting jealousy, discord, confusion and every evil work. The spirit of secretism in these churches has subsidized the press, muzzled the pulpit, and corrupted a large proportion of the ministry, divesting them of that openness and simplicity which should characterize the embassadors of the Cross of Christ, and training them to that cunning craftiness by which men lie in wait to deceive. It is deplorable that in our efforts to put down the wickedness and profanity of the lodge, our chief opponents are generally professed ministers of the Gospel, who soon show that *they* at least have not yet renounced the hidden things of dishonesty, but that they walk in craftiness and handle the Word of God deceitfully. They are not ashamed to resort to all the arts of sophistry in order to cover up the abominations of the lodge and deceive the public with regard to them. "As Jannes and Jambres withstood Moses, so do these also resist the truth."

Let those churches then which are yet free from this evil take warning. Let them guard with all fidelity against the introduction of an evil which is the cause of such fearful demoralization. Oath-bound secretism is at present employing all its dark and seductive arts to induce these churches to lower their standards and permit their members to worship at its idolatrous altars. Like its father, the prince of darkness, it offers them the kingdoms of this world. It says to them if you will receive me into fellowship you shall have wealth, numbers and influence; you shall have large and wealthy congregations in the large cities and towns; but if not you must remain in obscure places without wealth and influence. We say to the brethren in these churches, resist the temptation with all firmness, stand fast in that faith which looks not at the things which are seen but at the things that are not seen. Look diligently "lest this root of bitterness springing up trouble you and thereby *many be defiled;* lest there be any fornicator or profane person (Mason) as Esau who for one morsel of meat sold his birthright."

3. But again another end of church discipline and excommunication, is to reclaim and save the sinner. It is the means appointed by Christ for the *destruction of the flesh and the salvation of the spirit.* 1 Cor. 5: 5. It is intended to shame the sinner and bring him to repentance, "Note that man and have no company with him that he may be ashamed." 2 Thess. 3: 14. The salvation of the Gospel is not a salvation in sin but from it; it is not a salvation merely from the eternal consequences of sin in the world to come, but from the love and prac-

tice of it in the present world. The church with her officers, ordinances and discipline is the great instrumentality appointed by Christ for applying this salvation. The great design of her organization in this world is to save sinners from sin as well as from its fearful consequences. And Christ has put the rod of discipline into her hand, that when other means fail, she may use it for this end. She is to admonish, rebuke and finally excommunicate the impenitent sinner in order to reclaim him from his sin, otherwise she is guilty of neglecting an important means of his salvation. There is no place in the church for impenitent sinners — to tolerate them there is inconsistent with the very design of her organization. Their proper place is without.

Now is not that professing Christian, who is an impenitent Mason, in the love and practice of a great sin and in danger of eternal damnation? We affirm that he is, and that he has great need to be reclaimed. His profession—whatever it may be—is not enough; the mere name or profession of religion will not save any man. No, he must also have that faith which works by love and purifies the heart, and that repentance which mourns for and forsakes all sin. The impenitent and persevering Mason is practically in the road that leads to eternal death; and those professing Christians who obstinately adhere to the other secret orders which have been instituted in our country as imitators of and tributaries to the darkness and delusion of the Masonic institution, give sad evidence that they are in the same road, only perhaps not quite so far advanced. They are evidently erring from the way of truth aud holiness and need to be reclaimed. And that church with its officers which tolerates such erring Christians in its communion without any instruction or warning, without any admonition or rebuke, yea, or without excommunication, if necessary in order to reclaim them, is certainly neglecting an appointed and most important means of their salvation; and fearful must be its responsibility. "If thou forbear to deliver them that are drawn unto death and those that are ready to be slain—doth not he that pondereth the heart consider it and shall he not render to every man according to his works?" Prov. 24: 11, 12. "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity but his blood will I require at thine hand." Ezek. 33: 8.

Indeed the law of kindness as well as the law of Christ forbids the church to tolerate such wickedness in her members. She ought from love and compassion to their souls, faithfully to employ the means which Christ has appointed in order to reclaim them. "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor and not suffer sin upon him." Lev. 19: 17.

4. But, finally, the toleration of obstinate and impenitent sinners in the church is inconsistent with her duty to the world. One important design of the organization of the church, is the enlightenment and conversion of the world that lieth in wickedness. She is declared to be "the salt of the earth," that is, she is intended by the purity of the profession and practice of her members to prevent and remove the moral putrefaction of error and sin among those that are without. But how will she accomplish this design if she permits her own members to be as corrupt and putrid as the world which they are intended to heal? Will the members of the church have any influence in removing the moral corruption of the world with respect to any practice in relation to which they themselves are as corrupt as the world or practically conformed to it? Nay "if the salt has lost its savor—it is thenceforth good for nothing."

Again, the church is called *the light of the world*, that is, she is intended, by the holy profession and practice of her members, to disperse the moral darkness of error and sin in which the men of the world are involved. But how will she accomplish this design, if she tolerates her members in the same moral darkness? Can a body be illuminated by another body as dark as itself? Can the members of the church convince the world of any sin while they themselves actually practice it?

When a church tolerates obstinate and impenitent Masons in her communion and thus publicly recognizes them as the children of God and the heirs of future glory; she practically testifies to the world, that God does not condemn Masonry even in his own house and among his own children, that it is not a sin to be repented of and forsaken in order to salvation, that it is not incompatible with the honor of Christ, with the religion of the Gospel, with a life of holiness, and with a well-founded hope of eternal happiness. Will this testimony have a tendency to convince the men of the world, of the evil of organized secretism and to turn them from it? Nay, they have legitimate ground from the position of such a church to infer that it is not wrong to join the lodge; and the ministers and members of such a church have no right to condemn them for so doing. They cannot with consistency do so, for they have practically endorsed oath-bound secretism by tolerating it in their communion. Such a church can have no influence in reclaiming the world from the soul-destroying sin of secretism, nay, her influence must be of the opposite kind. Indeed it is the moral support given to the lodge by such churches that shields it from the reproach and reprobation which it deserves, and that is the source of its power and prevalence in this land. Thousands join the lodge and justify themselves in so doing by an appeal to the fact that so many ministers and members of the churches belong—they evidently appeal to this fact in order to stifle the convictions of their own conscience as well as to plead their cause before their fellow men.

Let oath-bound secretism be put out of the churches and let it be confined to those who are irreligious in name as well as in reality and it cannot live a year.

It is deplorable to think that this conspiracy against God and his law, against Jesus Christ and his Gospel, against civil liberty and good government, lives and prevails by virtue of the countenance and support which it receives from professing Christians and Christian churches. With those churches then that fellowship this evil is the responsibility. I have done. Will the kind editor pardon me for occupying so much space. The importance of the subject and its vital connection with our reform, is my apology.

Miss Louisa Fenner was ordained to the Gospel ministry at Union, Rhode Island, March 5th.

Religious Intelligence.

PRESBYTERIAN.—Chicago has furnished some remarkable developments in its ecclesiastical history both as regards colleges, churches and clergymen. The latest item of news is that Rev. Robert W. Patterson, Presbyterian minister, and till recently president of Lake Forest College has filed a voluntary petition in bankruptcy. His secured debts amount to $15,000; his unsecured to $13,000. His assets are valued at $12,500, including his books, worth $2,000. How his pecuniary troubles have come is not stated, but probably he has been tempted to try speculations in corner lots and has become cornered financially.—*Baptist Weekly*. Dr. Patterson is one of the oldest Presbyterian and most influential ministers of the city. He was for many years pastor of the old Second church, which stood at the corner of Wabash Ave. and Washington street long after nearly all other churches had left the business part of the city.

UNITED BRETHREN.—The United Brethren send as missionary to Africa, shortly, a graduate of the High School in Dayton, Ohio. He is a native of Shengay, Africa.—There are 175 students in attendance at Otterbein University, Westerville, O. Ex governor Chamberlin of North Carolina is announced as speaker at next commencement.—Rev. I. L. Buchwalter of Western College, Iowa, has been appointed by the presiding elder to Cedar Rapids Mission-station, Iowa, for the remainder of the conference year.—The building once used by Westfield College, and in which its first term was held, and later occupied by the United Brethren church of Westfield, was lately burned. It was used as a furniture store.

UNITED PRESBYTERIAN.—A correspondent says: "A certain U. P. church in Alleghany City, whose pastor recently preached such a sermon as made the ears tingle of all secret society men within his hearing, has a few days ago elected a Mason of the direst type and not even a member of the church, to lead in the singing, i. e., conduct one part of the stated worship. I am afraid the prasence of that man may influence the 'cry aloud and spare not' part of the congregation. Why cast a stumbling-block in the way of a man who is willing to speak out?" Why, truly?

—The United Presbyterian congregation whose church edifice is located at the corner of West Monroe and Paulina streets, has secured the pastoral services of the Rev. W. T. Meloy, of Cadiz, Ohio. Mr. Meloy comes to Chicago with excellent credentials as an able preacher and faithful pastor. He will be warmly welcomed by the church, which has had only a temporary supply since Rev. J. W. Bain was here. His first sermon was preached last Sabbath.

FREE BAPTIST NEWS.—Revivals are reported at Manchester and Concord, N. H., Wawaka, Ind., Beaver Valley, O., and Hillsboro, Ia.—Edwin A. Smith, son of the late missionary B. B. Smith, and assistant editor of the *Morning Star*, sailed on the "Ethiopia" for the Worlds' Fair.—Missionary J. L. Phillips is canvassing our Western churches in the Foreign Mission interest. — Mr. Moody in his closing address at Springfield, Mass., advised young converts to eschew Freemasonry, Odd-fellowship, theatres, card playing, horse racing, novel reading, and business partnerships and marriage with unbelievers. — David Marks wrote in his journal: "I was constrained to conclude that it was inconsistent for a Christian to be connected in any manner whatever with the fraternity of Freemasons. Also that I could not discharge the duties of a "watchman" in Zion, and keep my garments clear from the blood of souls without preaching publicly against Freemasonry as well as against other evils." That is good Free Baptist doctrine.

—A Japanese youth brought to Christ at Mr. Moody's meeting at Springfield, Mass, proves one of the most energetic of the converts. He sent a religious missive to his father's retainers, visited Boston, New York and Washington to consult with his countrymen as to what can be done for the evangelizing of his native land.

—The Springfield *Republican* has this to say about the expenses of the Moody meetings there and the pay of the evangelists:

"The expenses of the work will foot up about $2000, most of which has been raised by subscription. The evangelists themselves receive no pay from the committee, their support coming from private sources. They always stipulate that they shall not receive any pay from the committee, and always object to any public subscription for their benefit. This puts them in a perfectly independent position, and, as the public is not asked to contribute, they do not feel obliged to publish the particulars of their incomes. Mr. Moody is very sensitive on the subject of his financial relations to the work, and is extremely anxious to avoid everything that might possibly look mercenary. For this reason he has always refused to have anything to do with the publication of his biographies, all of which have been issued in direct opposition to his wishes. He has also fought the picture venders, who hang about his meetings, in vain. He has not sat for a picture for 12 years, and the publishers of these photographs had not even one of his old pictures to work from."

—The Leicester (Eng.) Town Council has voted to close its local museum and library on the Sabbath. Mr. Thomas Cook, the excursionist, congratulates the workingmen of the town on this decision, being convinced, from its extensive observation in other countries, that "Sabbath not observed as a day of rest is one of weary, unmitigated toil, or wild excitement or excess."

—The Pan Handle railroad has ordered the discontinuance of Sunday trains. This is good. The Illinois Midland railroad has never permitted trains to be run over the road on Sunday, from the time of its opening.

—The *Bible Banner*, Philadelphia, publishes a column of preaching appointments headed, "This column is freely offered to all who are truly called of God to preach the Gospel, and whose preaching is enforced by a holy life. Let no others apply. Backsliders and hypocrites, fanatics and hobby-riders, brow-beating bigots and sectarian strife-breeders, are not invited. Strangers should give satisfactory references." It is not pleasant to think that Bro. Phelps has been deceived at some time by such characters, and is so compelled to give them unmistakable notice that they are not wanted in the pulpit.

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FREEMASONRY IN THE CHURCH.

AN ILLUSTRATED TRACT.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory, S. P. R. S.*," 32d degree—a Chicago Lodge and was ordered by a deacon of a Christian Church and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

TRACT NO. 10.

CHARACTER AND SYMBOLS OF FREEMASONRY.

By its Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or White Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. The first page shows a candidate prepared for initiation in the Third Degree. A 4-page tract.

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A 4-page Tract.

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JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

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A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Rev. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

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HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Lerny Lodge at the time of Morgan's Abduction.
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By Emma A Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23

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ADDRESS OF REV, A. M. MILLIGAN AT THE PITTSBURGH CONVENTION.

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
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TRACT NO. 24.

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The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

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TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctness of the published expositions of Freemasonry The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
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TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
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Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

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SUBSCRIPTIONS RECEIVED DURING week ending April 6, 1878, from S B Allen, P Allen, E Baxter, E Barnetson, E J Chalfant, A D Carter, J Christy, S H Davidson, W Depue, J Dawson, S B Daniel, Rev Ely, J Fait, S Fry, L Frazier, A Forlow, Mrs J M Frink, B Gaddis, T B Glass, J S Gard, J A Hodge, S P Hodges, D Horning, W Long, J B Light, J N Lloyd, J R McQuiston, M C Mahan, Mrs J K Pierson, H Pease, E Ronayne, D P Rathbun, S Smith, E P Townsley, H M Woodford.

PUBLICATIONS RECEIVED.

The Sanitarian stands easily among the very first journals of its class. Its articles this month are on Ventilation, the Present Position of Sanitary Science, Mining Mortality, Fine Flour, Insanity in Criminal Cases, Pure Water, Unsanitary Condition of Brooklyn Public Schools. The article on "Fine Flour" does not agree with the Grahamites that what is known as the "New Process" flour is unhygienic. The Editor's Table is valuable. A. N. Bell, Publisher, New York.

Lincoln and Emancipation, the speech of Hon. James A. Garfield of Ohio, in the House of Representatives, on the occasion of the presentation of Carpenter's painting of Lincoln and his Cabinet, has been issued in pamphlet.

The National S. S. Teacher contains its usual and useful aids to the study of the Sabbath school lessons. Though not excelling in analysis the magazine presents at once a great amount of information gathered from many sources for the teacher's use. Adams, Blackmer & Lyon Pub. Co., Chicago.

Spirit Possession, by Henry M. Hugunin, of the Chicago *Evening Journal*, (see editorial), published by Baker & Arnold, Sycamore, Illinois; price 15c.

MARRIED.

JENNINGS—MEREDITH—March 31, '78, by Rev. E. Meredith, at his residence, Mr. Sumner Jennings to Miss Mary J. Meredith, both of Springvale, Mich.

RAY—KELLOGG.—By Rev. James Tompkins, March 20th, at the residence of the bride's parents, Edwin J. Ray to Miss Cynthia M, daughter of A. B. Kellogg; all of Wethersfield, Ill.

PURITAN COLONY.

The attention of those about to go West is called to this colony, organized to be a light in the wilderness and to set up in a fine location already selected Christian and educational advantages of a higher order than it is possible to secure under the usual methods of settlement,—bringing together earnest Christian men and women, and laying the foundations for Christ and his truth; combining Christian advantages with the opportunity to secure the fertile, low-priced lands of the West, that are now being so rapidly taken. Persons desiring to know more of this rare opening, by enclosing a stamp with their post-office address to Rev. Geo. Bent, Seneca, Nemaha county, Kansas, will receive attention.

ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

MARKET REPORTS.

CHICAGO, April 8, 1878.

GRAIN—Wheat—No. 2		1 12
" No. 3		1 06
" Rejected		86
" Minnesota	1 16	1 19
Corn—No. 2		40½
Rejected		39
Oats—No. 2	26	38
Rejected		28
Rye—No. 2		58½
Bran per ton		13 50
Flour—Winter	5 00	6 75
Spring	2 50	5 75
Hay—Timothy	7 50	9 50
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7¼
Lard per cwt		7 25
Mess pork, per brl		9 25
Butter medium to best	14	30
Cheese	7	13½
Beans	1 00	1 75
Apples per brl	2 50	5 00
Dressed Hogs	4 10	4 25
Poultry—Chickens per doz	1 75	2 50
Turkeys per lb	6	9
Eggs		7½
Seeds—Timothy	1 18	1 30
Clover	4 15	4 25
Flax		1 29
Potatoes per bu	25	45
Broomcorn	3½	6
Hides green to dry flint	5½	15
Lumber—Clear	29 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	35	43
Unwashed	22	27
LIVE STOCK Cattle Choice	4 00	5 00
Good	4 30	4 50
Medium	4 00	4 25
Common	2 50	3 75
Hogs	3 50	4 00
Sheep	4 45	5 50

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Flour	$3 00	3 75
Wheat—Spring	1 18	1 38
Winter	1 32	1 35
Corn	38	52
Oats	34	38½
Rye	73	74
Lard		7¼
Mess pork		10 25
Butter	9	22
Cheese	7	12½
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, APRIL 18, 1878.

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Notices.

NOTICE OF EXPOSITIONS.

Remington, Ind., April 16th, 17th and 18th.

Sycamore, Ill., 24th, 25th and 26th.

Lostant, Ill., 29th, 30th and May 1st.

At Newcastle, Pa., Western Pennsylvania Convention, May 7th, 8th and 9th.

Indianola, Iowa, May 14th, 15th and 16th.

St. Charles, Iowa, May 17th and 18th.

I shall now devote all the time I can to the Western States. Let friends everywhere get ready first and then write me as below.

E. RONAYNE,
104 Bremer street, Chicago.

WISCONSIN AND MINNESOTA.

Rev. H. H. Hinman expects to renew lecture work in western Wisconsin and southern Minnesota soon. He desires correspondence from all points where lectures against the lodge are needed. Please write immediately to him at Wheaton, Ill.

THE BUILDING FUND has received numerous cash additions the past week. Space will not permit a full list, but all will be acknowledged in the Treasurer's monthly report. It was one of the best weeks on the whole for donations of this kind, and proves the determination of the friends of the Association to overcome every difficulty in the way of the reform. Some large notes are soon to be paid in expectation of the full possession of the building being given. The Secretary and Agent went to Wisconsin last week, hoping to secure donations sufficient to make up a large part of the deficiency. We must all keep in mind what there is to be done. See the

COMMITTEE'S REPORT.

The undersigned Committee, to whom were referred the notes and other assets belonging to the Publishing House Fund of the National Christian Association, are of the opinion that there should be raised the further sum of Five Thousand Dollars in order to provide for probable shrinkages and to ensure a realization of the full sum of Thirty Thousand Dollars as contemplated by Philo Carpenter, Esq.

H. Z. CULVER,
S. A. KEAN,
J. H. PEARSON.

Chicago, March 2, 1878.

Topics of the Time.

"Boss" Tweed, the great Tammany chief, lord of the New York "Ring," prisoner and escapade departed this life in Ludlow Street jail, New York, on Friday afternoon. The last words to his physician of this king of thieves and political mountebanks were as singular as his wonderful life: "I have tried to do some good. If I have not had good luck I am not afraid to die. I believe the guardian angels will protect me." The country is familiar with Tweed's life. He was born in New York in 1823; was elected alderman in 1850 and was sent to Congress in 1853. His long career of political knavery was brought to an end by a popular uprising about 1869. He was for a long time more powerful in the State than the governor himself: and all honest men may sincerely pray that they may never see his like again.

On the first day of this month two men were carried over the Niagara falls. Two brothers, one intoxicated, attempted to return home to the Canada side from Port Day; the sober man on being offered assistance replying, "No! he is my brother, and it is my duty to look after him." When the Canadian current struck their boat they were turned unconsciously into the rapids, were soon upset, and the unfortunate men were hurried to their dreadful fate. A correspondent describing the accident says he has "known many to pass over the falls, and with one or two exceptions, the immediate cause of their destruction was intemperance." What a fearful temperance lecture roars from that awful abyss.

A caucus of the Republican members of Congress, elected and maintained at Washington at great expense by the people, was held last Wednesday evening to consult upon the best means to save the party. Their political opponents are even more forward in this ignoble strife than the Republicans, who have altogether too many members who look upon national interests through party spectacles. This meeting entertained favorable resolutions like these:

WHEREAS, Nearly 90,000 Republican officials throughout the land understand themselves to be under orders from the President to abstain from participation in some of the necessary steps [in putting down the Democrats;] therefore,

Resolved, That the President be requested to rescind his order forbidding the praticipation by officials in the executive branch of the civil service in meetings, caucus conventions, and committees of a political character."

The good sense of some of the members prevented the adoption of this anti-civil service measure and referred the whole matter to a committee. The pressure that will be brought to bear against the position of President Hayes in this respect will grow more crushing as next general election approaches and he will be more than a common man if he does not yield, and then the people must wait again.

In a debate last week in the House on a bill to reimburse the College of William and Mary in Virginia for losses during the war a lively passage occurred on the influence of that institution during the rebellion mixed up with a little of sentiment on the liberality of the public toward literary institutions. Mr. Loring, the great Freemason of Massachusetts, and untiring opponent of Charles Francis Adams spoke in favor of the bill, while conceding its legality questionable. Mr. Townsend of New York made the strongest speech of the opposition holding the college responsible for its influence in fomenting civil strife. In his remarks the following passage will meet a warm response:

"The College of William and Mary has produced great men. She has great and honorable traditions; but why did she not follow the traditions of her great men? Did William and Mary College, when she sent thirty-two out of her thirty-five teachers into the rebel army, follow the doctrines of Washington in his farewell address? Did she do so in teaching secession and rebellion for thirty years before the war by which the Hotspurs of the South were stirred up to drag the common people into the bloodshed, war, and destruction of four years of misery? Did she remember Washington or Jefferson, or any others of her great men? Did Mason, when he went out to carry the message of the Confederate States to Great Britain, think that he was following in the footsteps of that other Mason, kinsman, who talked of the abolition of slavery on his way to the National Convention to look after the earlier interests of the colonies? No. It is because this college forgot her great men that she comes here to-day a supplicant, cringing and begging for money at the hands of those whose sons she has caused to lie down in bloody graves by the side of her own sons, whom she hounded on to death and destruction."

The Grand lodges of Great Britain and the United States have repudiated the doctrine held by the Grand Lodge of France, and have even gone so far as to take the initial steps of severing the Masonic fellowship; yet if we may believe a Paris correspondent the atheist Freemasons of France are as much in advance of English and American lodges as they pretend to be better than the churches of Jesus Christ. There are several points worth studying in this item from the Paris letter of the Troy *Times*:

"One of the most persistent and powerful propagators of republican principles in France is Freemasonry. This institution is much more serious here than with us. It is the center of union, the rallying point for all those who rebel against the unjust claims of the clergy and domination of aristocratic and monarchical institutions. The Masonic lodge is the sacred place for the French Freemason socially, politically and religiously. They care for their own poor, their own orphans and themselves in a degree not yet attained by our Masonic bodies. Instead of building costly edifices, they spend their money in caring for the needy. The exterior show of Masonry in France is almost nothing, but its effect upon the people is feared by the church."

The latest phase of European affairs is a revival of the congress with Germany as conciliator. Bismarck it is said hopes to get for Russia a retrocession of Bessarabia and the extension of Russia in Asia to Erzeroum, with a money indemnity. Russia is expected on her part to yield the settlement of Bulgarian limits to the decision of the powers. It is believed that Russia though presenting her case strongly in Prince Gortschakoff's reply, will agree, and England only will object. If she continues in her present attitude there is little hope of Bismarck's mediation.

Correspondence.

Sighing for the Abominations of Zion.

Terryville, Conn., April 5, 1878.

Editor Cynosure:—I am inclined to believe that the influence of most of our ministers in Connecticut is on the side of Masonry. I know of none who say a word against the secret abominations or warn the young, or advise them to eschew Freemasonry, Odd-fellowship, etc., Moody like. If they are set as watchmen unto the house of Israel, why do they not hear the word at the mouth of the Lord and give the warning? Can it be because they are of the sort described by Isaiah 56:10; or is it more safe to trust in man (or Freemasonry and Odd-fellowship) than in the arm of the Lord; or is the word of the Lord old and outlawed, and not fit to be consulted by all smart men who are Freemasons, and Odd-fellows and other clans who are marked in the right hand by the grip (may be of the beast) and their backers, including deacons and elders and many laymen of the church?

Now, brother, please excuse me for troubling you with some of my thoughts. I feel at times somewhat heavy laden and no sympathizing human ear before whom I can lay my complaint. I know of no relative who sympathizes with me, but all are on the other side. I have been the black sheep for more than fifty years, and was ready to vote for Wm. Wirt for President and did it freely. Yours,

C. R. Williams.

[The 9th chapter of Ezekiel is a passage to give you hope and patience, Bro. W.]

Astronomical Predictions.

The article here presented is copied from the *Prophetic Times*, for August, 1873, with some additional matter:

"A good deal is being said by scientific men in regard to singular and rare conjunctions and coincidences in the movements of the heavenly bodies which must occur within the next ten or twelve years, the influences of which upon the earth are connected with great plagues and epidemics disastrous to the health and comfort of mankind.

"Dr. Knapp, in a historical paper furnished for the New York *Medical Journal*, traces the wide-spread pestilences which have occurred within the past three hundred years as having coincided with the perihelia of the larger planets. It is given as a singular fact that the near approach of one or more of these planets to the sun has ever been attended with disturbances in our seasons, such as extraordinary heat or cold, droughts or superabundant rainfalls, blights on the fruits and products of the earth, epidemics among human beings and among brute creatures.

"Dr. R. T. Trall, in the Philadelphia *Star*, says: 'We shall not have long to wait for its demonstration [the appearance of the expected pestilence] for we are approaching a very pestilential period. Jupiter, one thousand times as large as the earth, revolves round the sun every twelve years; Saturn once in about thirty years; Uranus once in about eighty-four years; Neptune once in about one hundred and sixty-four years. The perihelion of *all* these planets does not occur at the same time more than once in thousands of years. In the sixth century and again in the sixteenth the first three were coincidently in perihelion—and these were the most pestilential periods of the Christian era.

"'The perihelion periods of Jupiter and Saturn coincide with the extensive prevalence of plague, cholera and other epidemics. But in the near future, from 1880 to 1885, we are to have what has not yet happened in more than eighteen hundred years, the nearest approach to the sun of all four of these large planets coincidently. The obvious deduction from this fact and theory is, that the changes of the earth's temperature, and the changed condition of its atmosphere, consequent on the interference with or obstruction of its usual amount of light and heat, will be increasingly unfavorable to life and health on our globe, from the present time (1873) to 1880; and from 1880 to 1885 the adverse influence will be greatest; and after 1885 they will diminish gradually. .... The perihelia of Jupiter and Saturn occur once in about fifty-seven years, and in the history of pestilence as recorded by many writers these years have been pestilential periods.'"

We do not know whether any great stress is to be laid on these astronomical observations, inferences and deductions or not; but it is a remarkable fact that within the last five years there has been a remarkable and fearfully destructive famine in India, then in Northern China, and now in South America, and none can fail to observe the climatic change in our passing winter, nor can we foretell the result of this change. It is singular too how these facts accord with the conclusions and beliefs of many Christian people and students of sacred prophecy respecting the period of the world in which we are living, and the solemn and impending national judgment, when just such plagues and disasters are to afflict a skeptical and unbelieving world, which is continually taunting the Christian with the question, Where is the promise of his coming? God has never left himself without a witness; and as the first coming of our Lord was attested and shown by remarkable manifestations and indications of the heavenly bodies, which brought the devout Magi to worship at his infant feet so may we also expect that these same bodies should likewise show still more remarkable conjunctions to tell his coming to judge the world in righteousness, and by those coincidences to aid in making those judicial inflictions which are then to be dispensed upon a pseudo Christianity and an immoral and ungodly people who hold the truth in unrighteousness. Indeed they may be much more God's voice to a careless and wicked so-called Christendom than we are disposed to think. His own word of prophecy being put aside as incomprehensible and treated like a sealed book, which is hardly lawful any more for people to read who would be accounted sober-minded, and science, falsely so-called, adopted in its stead, his inanimate works take up the theme and flash out from the rolling orbs above us the admonition, that, The time is short; the coming of the Son of Man draweth near. Blessed are they whom he shall find watching.

A. B. McCain.

Prophetic Fire.

Boonsboro, Boone Co., Ia., Apr. 5, 1878.

Editor Christian Cynosure:—I have been a constant reader of the *Cynosure* for a number of years and admire its tone against secret orders, and I have all confidence that the time is come when Christ will purify his church of this fearful blot; and also of other evils more or less heinous in God's sight.

Christ will have a people on earth soon who will be satisfied to obey his commands and who will not be disposed to supplement the word of God with human wisdom in any matter. The Spirit of God does not make void his own law; the commandments, statutes, and precepts of the Bible shall all be established; there is no doubt we are entering upon the last times, and God's people will do well to take warning.

I have been enjoying for some time the baptism of the Spirit, and one night (in this wicked city) in a public assembly, I was compelled to speak on secret orders—my experience was rather peculiar. I felt that I would be crushed by the power of God upon me, clearly indicating (in answer to prayer) that I must speak—after which the vision of Ezekiel, 8th chapter, was literally repeated to some anointed ones here.

R. G. Young.

Our Mail.

John Fait, Brimfield, Ill., writes:

"I want to take the *Cynosure* until the victory is won."

Sam'l H. Davidson, Hillsboro, Ind., writes:

"I rejoice in reading of the progress of the great reform. The Lord will prosper a good work."

E. Baxter, Nauvoo, Ill., sends two subscriptions and writes:

"I have further promises of subscriptions from Masons. I try most amongst them, as I consider dissatisfied, or even seceding Masons, worth more as demonstrators of the humbug than any outsider, who can only assert from hearsay. The lodge here continues in deep trouble, of a most immoral sort at that. * * I also send you one dollar as my mite towards the Publishing House Fund, hoping that most of your subscribers may do the same, and thus secure its purposes."

M. I. Lewis, Rosendale, Wis., writes:

"Masonry is the most intolerant of any sect extant, not even excepting the Catholic church. The reason for it is very plain. There is too much truth that has come to light, and the members of the order are unwittingly divulging its secrets and exposing its deformity. It is astonishing that many who think they belong to the upper ten class, betray so much ignorance, and think they can draw the wool over the eyes of their opponents. For instance many of them say unblushingly that Wm. Morgan is yet living. I read the account of it myself in a newspaper circulating extensively. I do not wish to charge all this foolishness on every individual Mason by any means, for there are some honorable exceptions, but they are exceptions nevertheless, and they only confirm the rule."

Mrs. M. Wood, Fairport, N. Y., writes:

"Masonry is fast growing here. Our minister has just joined the lodge and it is almost a death blow to the church."

Wm. M. Boyd, Canal Lewisville, Ohio, writes:

"I am doing what I can for the cause, but age and infirmity prevent me from doing much. After reading my paper I send it around. There are plenty of people opposed to Masonry but they are do-nothings. Avarice is the cause of their sloth. The love of money is the root of all evil."

Perry Williams, awrenceville, Ill., writes:

"Freemasonry has opened to me in a new light. I had often heard of Morgan, etc., but the Masons all told me it was false, and I let it slip and swallowed it for the truth."

A. J. Loudenback, Glidden, Iowa, writes:

"I am alone, but if there was a good lecturer here, I think the lodge would be worsted. I can get the church for one."

John Springerton, Springerton, Ill., writes:

"I am fighting secretism harder than ever before. Good Templars have organized in our village. I shall be a thorn in the flesh to them."

Enos Collins, New London, Wis., sends for some tracts and writes:

"I think they are needed here as much as anywhere, and I have a good opportunity to distribute them traveling as elder in the U. B. church."

What God does with Sins.

On a fly-leaf in the Bible of Ralph Wells, of New York, these references are written. He makes use of them, not alone for his personal comfort, but for the encouragement of doubters, and for Christians of feeble faith.

WHAT THE BLESSED BOOK SAYS OF MY SINS, WHEN I TRUST IN JESUS.

Blotted out—Isaiah 43:25.
Borne by another—1 Peter 2:24.
Cast behind God's back—Isaiah 38:17.
Cast into the depths of the sea—Mic. 7:19.
Covered—Rom. 4:7.
Finished—Daniel 9:24.
Forgiven—Col. 2:13.
Made an end of—Daniel 9:24.
Not beheld—Num. 23:21.
Not imputed—Rom. 4:8.
Not remembered—Heb. 8:12.
Pardoned—Mic. 7:18.
Passed away—Zech. 3:4.
Purged—Heb. 1:3.
Put away—Heb. 9:26.
Remitted—Acts 10:43.
Removed—Psalm 103:12.
Subdued—Mic. 7:19.
Sought for and not found—Jer. 50:20.
Washed away with blood—1 John 1:7.
Taken away—Isaiah 6:9.

Feathered as well as human bipeds are greatly benefited by a good supply of vegetable food during winter. Turnips, carrots, and onions, chopped, are all beneficial, but better than these is either cabbage or lettuce. Cabbage may now be stored away, by any of the means usually adopted by gardeners, and always forms a welcome addition to the poultry house *cuisine*.—*Poultry Bulletin.*

The Sabbath School.

LESSON XVII.—April 28, 1878.—THE RECHABITES.

SCRIPTURE.—Jer. 35: 12-19. Commit to memory vs. 18, 19. Primary v. 14.

12. Then came the word of the Lord unto Jeremiah, saying,

13. Thus saith the Lord of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord.

14. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17. Therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you;

19. Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever.

GOLDEN TEXT.—"Will ye not receive instruction to hearken to my words? saith the Lord."—13.

INTRODUCTION.

Although following after the last lesson in the book of the prophet Jeremiah, yet the chronological order is different, as Jeremiah was imprisoned by Zedekiah, the last king of Judah, while this word came to Jeremiah from the Lord in the days of Jehoiakim, the son of Josiah, king of Judah. Jer. 35: 1. There is but little said of the Rechabites and their lineage in the Bible; but what is said leaves it beyond a doubt that they were a section of the Kenites who came into Canaan with the Israelites. Jehonadab, the son of Rechab, is mentioned with some prominence in connection with Jehu's destruction of the worshippers of Baal. See 2 Kings 10. And he seems to have been the leading spirit of the Rechabites from the chapter in which the lesson is found. He had left with his family and people some special injunctions, prominent among which was total abstinence from wine. To these commandments of their chief his descendants rigidly adhered, so that their obedience was a matter of much note. The Lord took note of it, and while there was much disobedience among his people to the mandates of their fathers and their God, he used the example of the Rechabites in teaching a lesson to Judah. Jeremiah was commanded by God to go and bring them to the temple, and offer them wine to drink. He went and brought them into one of the chambers of the temple, and set before them pots, full of wine, and cups, and said unto them: "Drink ye wine." They refused, citing Jehonadab's injunction, and asserted their adherence to it in the past and in all their families. They also gave their reason for leaving their tent homes, the mode of life prescribed, to be their fear of Nebuchadnezzar's army, and so they were now dwelling at Jerusalem.—*Evangelical Repository.*

ADDITIONAL PRACTICAL LESSONS.

1 God sometimes tests men's obedience in order to show to others the strength of their principles.

2. Those who enjoy high privileges are held to a strict account.

3. Those who honor their earthly parents will be rewarded by their heavenly Father.

4. Steadfastness in service is essential to acceptance with God.

5. Though the use of wine is not explicitly condemned in this lesson, yet abstinence from it is strongly commended.

6. God holds over men a sword in one hand and a crown in the other.

ANALYTICAL AND BIBLICAL OUTLINE.

Five Characteristics which God Honors.

I. Obedience to parents.
The words....that he commanded.... his sons....performed. v. 14.
"He that keepeth the law, happy is he." Prov. 29: 18.

II. Total abstinence from strong drink.
Not to drink wine. v. 14.
"Do not drink wine, nor strong drink." Lev. 10: 9.

III. Hearkening to God's word.
I have spoken unto you. v. 14.
"Hear and your soul shall live." Isa. 55: 3.

IV. Obedience to God's law.
Return....amend....go not after other gods v. 15.
"Take heed....that your heart be not deceived." Deut. 11: 16.

V. Steadfastness in God's service.
Have performed the commandment. v. 16.
"He that endureth....shall be saved." Matt. 10: 22.

LESSON NOTES.

The general application of Rechabite obedience by Jeremiah to Judah is plain enough, and needs no comment, But if we examine the contrast a little more closely, we shall find some suggestive teachings for ourselves. The following five points are gathered from that fine old Puritan Commentator, Matthew Henry:

1. The Rechabites were obedient to their ancestor according to the flesh, a mere man, who might make mistakes, and whose judgment another man might challenge. The Jews were disobedient to the Father of their spirits, (Heb. 12: 9,) who was Infinite Wisdom and Infinite Love. But we know far more of both his wisdom and his love than they did. How much more, then, does the lesson come home to us!

2. Jonadab was long since dead, and if his children disobeyed him, he would not know it, and could not correct them. But God lives forever and marks all we do. He did punish the Jews. Of how much surer judgment shall we, if disobedient, be found worthy? It is a fearful thing to fall into the hands of the living God.

3. The Rechabites had to remember the ancestral command for themselves, but God continually reminded the Jews, "rising up early and sending," (vs. 14, 15,) yet all in vain. But what were their reminders compared with ours?

4. Jonadab's commands required a self denial which those who obeyed them might sometimes think a little unreasonable. Not so God's to Israel. And to us the yoke of Christ is easy, and his burden light; and all we do is a "reasonable service."

5. Jonadab left a command but he left no inheritance which might quicken the gratitude of his family. But God had given Israel a good land to dwell in, (v. 15,) besides mercies and deliverances without number. Yet all was as nothing in comparison with the "unspeakable gift" he has given us.—*S. S. Journal.*

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opportunity for escape by a like means before the necessity came for the final "grip?" Would the order interfere for an acknowledged felon? I think not. Would the executioner, shocked at receiving the Masonic grip at such an extremity, be likely to act in accordance with the laws of the order, or would he act in accordance with the civil oath by virtue of which he holds his office? I will remark, incidentally, that when the men were ordered below the steward, impelled by an irresistable curiosity, poked his head up to see how matters stood, when it was so cleanly shaved off by the murderous crew as if guillotined.—*Elizabeth Oakes Smith.*

Come into Court!

A PROPOSITION FROM PAST MASTER RONAYNE.

Editor Cynosure, *Dear Sir:*—Will you kindly permit me through the medium of the *Cynosure* to have another confidential talk with my numerous friends throughout the country. And this time I am afraid I'm treading on forbidden ground. All acknowledge that I have waged a most relentless and unceasing warfare against Freemasonry during the past three years. I have fairly bearded the lion in his den. I have laid the monster iniquity of Masonry bare as it was never laid bare before in the history of that foul craft. I have again and again turned the miserable sham inside out and made it the scoff and scorn of all honest and right-minded men, and the only argument which the Freemasons of America or Canada could bring in support of their villainous system was calumny, slander, abuse, bludgeons and brutality. Now I want to fight Freemasonry in the very court house of this city. A foul-mouthed Copperhead, the proprietor and editor of a low, lying, weekly sheet here in Chicago, has at last laid himself liable to action at law, and I mean to show *him* and the rest of the Masons through the country, that Edmond Ronayne, Past Master of Keystone Lodge, is not dead, but on the contrary that he was never in better condition to fight Masonry than he is at this present writing. I mean to have Freemasonry with all its death penalties publicly discussed in the courts of Chicago. I mean to fight it out on this line right here in my own home where I have taught and worked Freemasonry for some years.

But I cannot do this without assistance. I therefore appeal to my friends for help to carry on this war. It will require $50 to set the ball fairly a going and bring the matter to trial. Masons in this city shall be my witnesses. I have already spoken to a number of them and they have expressed themselves as highly delighted with the project. I am bound to fight this thing to the bitter end and by the help of God I am bound to win.

There is no time to be lost and therefore I would ask my friends at once to do what they can in helping me through with this matter. Send remittances to H. L. Kellogg, 13 Wabash avenue, Chicago, who has kindly consented to receive the funds in my behalf and you will confer a great favor on me besides striking Masonry in the most tender spot. E. Ronayne.

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Reform News.

Rathbun in the Field.

Brighton, Mich., April, 4, '78.

Dear Friend K.:—Rev. D. P. Rathbun returned to Michigan about two weeks ago, from a lecturing tour in New York, and a short visit with his family at his home; and we were glad to greet him again and to enjoy his company for a few days, while he sent some "solid shot" into the enemy's ranks at this place. He lectured two evenings at Pleasant Valley, five miles from here, where we have a flourishing church, composed quite largely of members who were "read out" of the M. E. church at Brighton shortly after Rev. J. Levington's labors here as pastor, because they did not believe in and would not support Masonry in the church. The lectures were listened to by good audiences, and great interest seemed to be manifested on the part of all present. Some who had previously considered themselves established in the anti-secret cause, found out that there were many things yet to learn about the abominations of secrecy, and that there was yet a plenty of work for them all to do, in staying the influence of the powers of darkness in their midst. There were others who seemed to be trying to stand on neutral ground, and we could not tell where they stood, or how they felt, until the evening of the last lecture, when they came out and took a bold stand for the truth.

Bro. Rathbun preached for me at three of my appointments on the Sabbath, and the Lord crowned his labors with success. On Monday and Tuesday evenings following he lectured in our church in the village of Brighton. This church, like the one at Pleasant Valley, is the result of John Levington's work in this village. From the forty-one members (among the very best that they had) who left the "old church" two good Wesleyan churches have organized, enlarged by other accessions, and two good meeting houses have been built; and now the Wesleyans hold the predominence of influence in this section of country.

We have the largest church in the village, and the room was well filled the first evening, and crowded to overflowing the second evening of the lectures. The speaker dealt out blows to the right and left, and poured on the truth "scalding hot," until the representatives of the lodge, (a large number of whom were present) became very uneasy, though they kept their jewels very closely. They were invited to reply to Bro. Rathbun and defend their cause, but no one ventured to do so. Several young men of the rowdy class, did all that they could to disturb the meeting, the first evening, and succeeded in making themselves very disagreeable; so much so that one of them was afterward arrested, and when brought to trial plead guilty to the charge, and received a cutting reprimand from the court, beside paying the costs of the suit.

Here as well as elsewhere, Masons are quite active in talking about Anti-masonic lecturers filling up their lodges for them; and I must confess that there is some show for that being the case here, as the young man who was arrested, said at the time of the trial that he would be a Mason in less than three months. He is the only one, however, from whom I have heard expressions of the kind, and we don't feel very much concerned about the matter. Expressions are not a few however, that come from old and young men, expressing their abhorence for the dark institutions which they had previously considered benevolent and honorable. Eternity alone will reveal the good that has been done by these lectures, and as Bro. Rathbun goes out to stand in the thickest of the fight, the prayers of many faithful ones will go with him. Notwithstanding the fact that the hoodwinked fraternity have tried their best to cover his name and reputation with slime, he is not destitute of friends; and upwards of forty-seven dollars were contributed by them here, (on the circuit) for his benefit, as an expression of their regard for him and his work.

And now a word in Bro. Rathbun's behalf and I will close.

I wish to say to all of our anti-secret friends in Michigan, that if we keep Bro. Rathbun in the field we must give him plenty of work, and pay accordingly. It does not require very much to satisfy his claims, but that little must be provided or he will be compelled to quit the field. He is now prepared to work the degrees the same as Edmond Ronayne, and those who have witnessed his initiations say that he does it just as correctly. This is saying nothing against the interests of Bro. Ronayne, for the field is large enough for even many more than these to work and keep busy. Bro. Rathbun has all the tools that are necessary and opens and closes the lodge correctly.

We are receiving some letters from parties in the State which read like this: "We want you to came and give us some lectures as soon as you can do so. You must not expect much of a collection, *but we will try and pay your expenses.*" Now it undoubtedly affords him a sense of gratification to know that his expenses are paid, but it certainly cannot afford him much pleasure or comfort, when he wants to send a dollar or two to his family at home, to find that he cannot do it because his expenses have simply been paid and he has no funds with which to provide for family wants. But you urge that you are poor. That may be the case, but there is no church of anti-secret principles so poor that they cannot pay more than the expenses of the lecturer if they will. Quite a considerable of the amount that was raised on this circuit for him came from those who were of the poor class, but with a little effort put forth on the part of one who is interested in the cause they paid and subscribed liberally. It is true that he got a liberal contribution here, but he does not do so well everywhere. He is invited sometimes to places where there are only one or two who are in sympathy with the cause, and on one occasion after taking a collection, the hat was found to contain three or four buttons, and half a dozen pistol cartridges.

Bro. Rathbun does not ask large pay, and will be satisfied by the following arrangement: He will pay his own expenses and will lecture one, two, or three evenings for four dollars a lecture; or he will give four lectures at one place for twelve dollars. Of course those who are his true friends and friends of the cause will do as much more than this as they can.

Let those who want lectures send in their call and we will arrange matters accordingly. We have some posters printed which we will send to those who want them (where he is to lecture) free of charge.

I believe that the powers of darkness are being driven back in the state of Michigan; and may God hasten the day when their iniquities shall be witnessed no more among us. Dear friends of the anti-secret cause, we have no time to lay down our weapons now, and it's cowardly to have "weak-knees;" so let us press forward in the fight, knowing that the armor of truth is provided only for the "front," and that no protection has been provided for the back.

Yours for the cause of Truth,

E. W. Bruce.

IN ALLEGAN COUNTY.

Hopkins, Apr. 5, 1878.

We had been making some preparations for the coming of Bro. Rathbun some time in the month of June, but in an unexpected hour on Saturday last, he put in an appearance. It was not long, however, before the friends of Jesus were rejoicing and the Masons trembling with madness on account of an announcement that D. P. Rathbun would preach Sunday morning and lecture Monday and Tuesday evenings. The congregation Sunday

morning could sing a mixture of joy and trouble I daily do pass through, for while Bro. R. spoke from the words, "I have fought the good fight," lovers of truth rejoiced; but the conformed to the world, the lovers of games and chance, the daubers of untempered mortar and the sympathizers of the dark orders, found that the truth was a terror to evil doers.

Monday evening a full set of lodge furniture was properly arranged, and the lodge opened in the first degree. The worshipful master inquired of the junior deacon if there was any work in waiting, who very soon informed him that there was a candidate who desired to have the first degree of Masonry confered upon him. The candidate proved to be an Odd-fellow; however, he was very soon duly prepared by the stewards and junior deacon and brought before the worshipful master (Bro. R.) who for two hours spoke of the religion of Masonry, and meanwhile putting the candidate through the first degree. I cannot tell how the Masons and the "jack-Masons" felt, but I do know that their countenances were very changeable; first disgust, then a smile, then a silly laugh, and then a horrid grin.

Tuesday evening the lodge opened in the third degree, and a candidate made a Master Mason. The interest during the evening was indescribable while the ruffians killed Hiram and buried him, and the faith of the Masonic fraternity raised him again to life.

While I pen these lines the question arises, Is it possible that such a Christless, soul-destroying, blasphemous, hell-deserving institution as that most assuredly is, shall be supported by the professors of the religion of Jesus and, especially a minister of the Gospel of Christ? But such is the fact. I ask the friends of Jesus and lovers of civil government, shall we compromise with such an evil as that and allow ourselves to be hoodwinked and cable-towed and a padlock put upon our lips, and we making believe that we are the followers of Jesus. No, by the grace of God, I will not. And now I ask again, is it policy for Anti-masons to keep still and not agitate this matter? I used to think so, but no Mason was brought to Christ. I finally found a man that was a Mason, Odd-fellow, and a granger. I thought I would try to present to him the evils of these societies. By the blessing of the Lord I was able to convince him of his error, and to bring him to Christ with his family. Then he stated to me that he believed that if I had not labored with him on that subject that he would have been lost. This led me to see my error. Again I ask, What is the best way to do this work? I believe it is by supporting our organized Anti-masonic work. I suggest that we take subscription and secure places for our State lecturer, the Rev. D. P. Rathbun. When I am convinced that it is not the duty of a Christian to oppose these powers, then I will go on my farm. My God, wake us up!

HARVEY JOHNSON.

CEDAR COUNTY, IOWA.

SPRINGDALE, Iowa, Apr. 9, '78.

DEAR CYNOSURE:—Brother Edward Mathews has just been with us at Springdale and West Branch, and closed his engagement for a month's service in the lecture field in Iowa, leaving us this morning for his home, Brooklyn, Mich., expecting to call at Wheaton and Chicago. We regret to have him leave so soon but hope it may be so ordered by the Divine hand that guides his obedient children that he may return and carry on the work.

He attended the quarterly meeting of our local Anti-secret Association at West Branch on the 6th inst., and lectured in the evening to a small audience to good satisfaction to those that heard him; and many that did not hear expressed regret that they were not there.

He stayed at West Branch over Sabbath and came here yesterday to fill an appointment we had made for him in the evening; but owing to continued rain, accompanied with considerable wind in the afternoon and evening, the meeting was a failure. But we are not discouraged and hope to have him here again soon.

I want to make one proposition through the *Cynosure* to the friends of the cause in Iowa: that each of us who wish to see the cause prosper, when we employ Mathews or any other lecturer, will individually be one of a hundred or a thousand to pay into the hands of a treasurer designated by the committee, one dollar or more for a fund to make up deficiencies; and for the friends to use their efforts at the time of such lectures to collect what they can in a quiet way and dispense with passing the hat as is generally done, for I think it embarasses the speaker and detracts from his influence for good, and we wish to avoid all occasion for opponents to make capital against us.

MOSES VARNEY.

MORE NICE THAN WISE.

OBERLIN, Apr. 6, '78.

EDITOR CYNOSURE:—The reports of Mr. Ronayne's lectures in Oberlin which have appeared in the columns of your paper are highly commendatory in their character, and they are justly entitled to such praise when viewed in their true light, as being a most efficient means under God for pulling down the strongholds of Masonic despotism and its pagan idolatry. But we have among us a class, reputed to be the most influential who look upon these lectures far otherwise. Their cultured and refined qualities have been shocked by the expose in connection with those lectures, and they are full of complaint about them. Some who are thus stirred up to complain of such a public expose can nevertheless quietly submit to have the shocking evil sanctioned and supported by the fellowship of the church of which they are members. Thus showing that their refinement is of that fastidious kind which is more shocked at the expose of an evil than at the practice of giving it countenance and support in the church. There is little hope of aid in such refinement for promoting the purity of the church or the salvation of the world.

As a specimen of the complaints against Mr. Ronayne's lectures here I send you an article published in the Oberlin *Review*, a college paper, conducted by the students, and supposed to express the general sentiment of those connected with the institution. W. B.

To the Editor of the Oberlin Review:

It has always been the reputation of Oberlin people that entertainments of an objectionable character could not be given within the corporation. Indeed, it is said that on account of this sentiment the costly town hall was made so small that traveling companies whose exhibitions were of such a nature that they should properly be excluded from the churches and the college chapel, might not be able to obtain an audience in our midst. This sentiment also, within our recollection, was instrumental in denying a circus show, after it had arrived in town, the privilege of giving an entertainment, on account of opposition to circuses *on principle*, though the gentlemanly manager offered the authorities the privilege of striking out all performances which they thought objectionable. No compromise of popular sentiment was then possible and the show was given outside the city limits. Whether there has been a voluntary abandonment of this principle, we are not authorized to say. But were we to judge of this matter by the audiences and the exhibitions which they witnessed at the First church on three successive evenings of last week, we should say emphatically that this *principle* had not only been abandoned but that its opposite had been accepted and carried to its worst extreme. We are not a Mason and probably never shall be. But when the opponents of secret orders are so far carried away with a zeal for the destruction of Masonry or anything else, as to prostitute a house consecrated to religion and religious services, to an indecent and disgusting exposition of so-called "secrets," which shock every better sentiment of a person of refined tastes, we must enter our most earnest protest and severest rebuke. It is not necessary for us to mention here the reasons why we consider the "show"—it deserves no better name—a disgrace, an outrage, a shame. These are too keenly felt by the majority of those who attended and are disgusted with themselves for so doing. We have heard of ministers taking "back seats" in theatres, but it is a new experience for us to see this class prudently seek such positions in a *church*. If the evil of such a diversion were felt most by the fraternity against which it was directed, perhaps some excuse for those engaged in it could be formed, but when, in the name of reform, men who should know better, propose to insult an enlightened community by managing in one of our most popular Christian churches, a farce, which in some respects rivals the most disreputable city "varieties," we feel justified in speaking as we have and trust that such an experience may never be repeated.

W.

From an editorial in the same:

Oberlin has always discountenanced secret societies. Its opposition to such institutions of late years has been much more moderate and probably not less effective than in the early history of the college. As college students we have never been allowed to maintain secret fraternities, and we are not inclined to rebel against the rule. With all our dislike of secret societies, however, we are compelled to say that we do not believe that such exhibitions as were given in Oberlin last week have any right to be given in a church. Freemasonry may be made up of silly and indecent ceremonies, but there is no reason in the world why these ceremonies should be repeated in a church, to be made a subject of jeering and laughter on the street. If such disgraceful exhibitions can do any good—and that is a debatable question—let them be given in some other place than a church. We are not Masons in disguise, we do not believe in Masonry, but neither do we believe that such exhibitions in such a place are wise or right. They would doubtless be received with enthusiasm in Wheaton College, whose fighting principle is opposition to Masonry; but Oberlin students failed to be carried away with the spirit of reform. Still there is no doubt that they are open to "further light on Masonry."

WHAT AN OUTSIDER THINKS.

OBERLIN, Ohio, Mar. 27, '78.

If the so-called church of God knowing that the sin of Masonry is no more or less than pagan sun worship *modernized*, and that numbers of its members are serving two masters its duty is manifest—plain as the light of day—namely, that that they should have no fellowship with this system of iniquity which knows no Christ, and ought not to be tolerated for a single day. The belief in the Holy Trinity can not be consistently maintained by such a church in the eyes of those ontside, and I as one of the latter class would consider it but a snare and a mockery to God, and would not wish to offend God or add to my sins by enacting such a hollow farce as to connect myself with such a church. G. L. JUDD.

—Rev. J. T. Hobson, of Leesville, Ind., gave two lectures in White's Chapel, United Brethren, Jackson county, a few weeks since. Our correspondent represents Bro. Hobson as a good speaker and well posted on his subject. He is a young man of energy and enterprise, a local preacher in the United Brethren church who promises to be a faithful standard bearer in the reform.

The Vehme-gericht.

PROBABLY ONE OF MASONRY'S ANCESTORS.

BY W. R. H.

Dear Cynosure:—In reading Sir W. Scott's romance, "Anne of Geierstein," my interest was aroused by finding in the introduction an account of a secret society bearing the name of the Vehme-gericht, which existed in Westphalia in the 13th, 14th and 15th centuries. The introductions to Sir Walter's romances have the merit of being true, and the passages relating to the society in question are taken from "Sir Francis Palgrave's Rise and Progress of the English Commonwealth. Proofs and Illustrations, page 157." In some places in the body of the romance many allusions are made to the oaths and regulations of the society but as we are in doubt whether he had historical authority for these statements, or whether he simply placed in fiction what he knew to be fact in regard to the secret orders of his time, we give the name of the author to each quotation. This history may not be new to the readers of the *Cynosure*, but we give it at a venture.

"In Germany there existed a singular jurisdiction, which claimed a direct descent from the pagan policy and mystic ritual of the earliest Teutons."

"We learn from the historians of Saxony that the 'Frey Feld gericht,' or Free Field Court of Corbey, was, in pagan times, under the supremacy of the priests of the Eresburgh, the temple which contained the Irminsule, or pillar of Irmin. The court was composed of sixteen persons, who held their offices for life. The senior member presided as 'Graff;' the junior performed the humbler duties of 'Frohner,' or summoner: the remaining fourteen acted as 'Echevins,' and by them all judgments were pronounced or declared. The king's seat, or seat of judgment was always established in the open air, and was a plot sixteen feet square, and when the ground was consecrated each of the members threw into a grave, which was dug in the center, a handful of ashes, a coal, and a tile. The court was opened by the Frohner reciting several rhymes which were responded to by the Graff."—*Palgrave.*

The following is a specimen and our readers can see for themselves how strongly it smacks of Masonry:

"While the sun shines with even light,
Upon masters and knaves, I set all declare
The law of might according to right,
Place the king's seat true and square."
—*Palgrave.*

"Westphalia, according to its ancient constitution, was divided into districts, each of which contained one, and sometimes many Vehemic tribunals. The court itself was composed of Echevins, who were divided into two classes: the ordinary and the 'Wis-senden' or 'Witan,' who were admitted under a strict and singular bond of secrecy.

"The initiation of these, the participators in all the mysteries of the tribunal, could take place only upon the 'red earth,' or within the limits of the ancient Duchy of Westphalia. Bareheaded and ungirt, the candidate is conducted before the dread tribunal. He is interrogated as to his qualifications, or rather as to the absence of any disqualifications. He must be free-born, a Teuton, and clear of any accusation cognizable by the tribunal of which he is to become a member. If the answers are satisfactory, he then takes the oath, swearing by the Holy Law that he will conceal the secrets of the Holy Vehme from wife and child, from father and mother, from sister and brother, from fire and water, from every creature upon which the sun shines, or upon which the rain falls, from every being between earth and heaven. * * * This oath being imposed upon him he was then intrusted with the secrets of the Vehemic tribunal. He received the pass-word, by which he was to know his fellows, and the grip or sign by which they recognized each other in silence; and he was warned of the terrible punishment awaiting the perjured brother. If he discloses the secrets of the court he is to expect that he will be suddenly seized by the ministers of vengeance. His eyes are bound; he is cast down on the soil; his tongue is torn out through the back of his neck, and he is then to be hanged seven times higher than any other criminal.

"In the fourteenth century the league contained upwards of one hundred thousand members. The supreme government of the tribunals was vested in the Great Chapter composed of all the members, both high and low. Before this Chapter all the members are liable to account for their acts.

"The criminal jurisdiction of the tribunal took the widest range. The Vehme could punish mere slander and contumely. * * * As the times improved some of the tribunals were abolished by law, and the greater number fell into desuetude. Yet in the eighteenth century a few Vehemic tribunals existed in name, though, without any of their pristine power."—*Palgrave.*

Comment upon the foregoing is almost unnecessary. Let the reader compare the initiation, the secret oaths and penalties, and the higher court, like the Grand Lodge, sitting as judge and executioner over all the lower courts with Masonry; and he has a very faithful picture of an institution which must have been a very near relative to Masonry.

We will now give a few quotations from Sir Walter Scott. As we have remarked before we cannot say whether Sir Walter had historical authority for these assertions, or whether they are fictions of his imagination suggested by what he must have known of the secret orders of his time.

He remarks, "Though everything about the institution, its proceedings and its officers, was preserved in as much obscurity as is now practiced in Freemasonry, yet the secret was not so absolutely well kept."

The remainder of his remarks are similar to those which we have given from Palgrave, with one exception, which is this: "The secrets of this night shall remain with thee as a secret not to be communicated to father or mother, to spouse, son or daughter; neither to be spoken aloud nor whispered; to be told in words or written in characters; to be carved or painted, or to be otherwise communicated, either directly, or by parable or emblem."

This is all I have been able to learn at present concerning this singular institution. Should we light on any more scraps of its history, or that of any of Masonry's many relatives, we will present it to the readers of the *Cynosure*. We believe that it will influence many to spurn the lodge, when they see what infamous institutions it is patterned after.

Companionship in Guilt.

BY REV. H. H. HINMAN.

Neither be partakers in other men's sins.—1 Tim. 5 : 22.

We become morally partakers of the sins to which we consent. "When thou sawest a thief thou consentedst with him," was David's terrible indictment of the false teachers. Who are partakers of other men's sins?

1st. Those who seek profit thereby. The man who takes rent from the saloon-keeper or gains profit by the lodge shares directly in the dishonest gains of those devices of Satan. The liquor-vender sells poverty, crime, disease and death; accepts the price of blood and divides it with the man who rents him a house in which to accomplish his wickedness. The lodge robs men of their money, their religion, their morals and their freedom; and all who are members or who seek profit by its benefits are partners in the theft.

2d. By church fellowship. Fellowship implies the most emphatic endorsement. "Have no fellowship with the unfruitful works of darkness, but rather reprove them," is the Divine admonition to all who would escape responsibility for the sins of others. To extend church fellowship to my neighbor's conduct is to call it Christian conduct. God has said "Woe unto them that call evil good and good evil that put light for darkness and darkness for light." I see not how he who is in harmonious church fellowship with Freemasonry can escape this woe.

3d. By political support. To vote for slaveholders made men responsible for slavery. Every drop of blood drawn by the lash was laid to the charge of the Northern man who had placed slaveholders in power. The intelligent non-slaveholder who thus voted was the guiltier of the two.

So too of Freemasonry. It is an irresponsible despotism, controlling the pulpit, the press, and the legislation of the nation. It dishonors Christianity, corrupts public morals and often defeats the ends of justice. He who with a full consciousness of this wickedness elects its authors and abettors to office becomes partaker in their sins.

4th. Passive indifference. When S. A. Douglas said he did not care whether slavery was voted up or voted down, he shocked the moral sense of all right-thinking people. Indifference is possible; *neutrality is impossible.* Both are wicked. "He that is not with me is against me," was not simply true of the time of our Saviour, but is equally true of every question in which his honor is involved. I have small respect for the piety of a church that can see its ministers hoodwinked, haltered, sworn horrid oaths and made to worship at Christless altars, and yet make no protest and suffer no inquiry. It may be that the Lord says to them as he did to his crucifiers, "Father forgive them for they know not what they do," but he will not *always* do this. "The time of this ignorance God winked at, but now commandeth all men everywhere to repent." Be not partakers of other men's sins, is just as positive as the command "Thou shalt not steal," and the one is no more pleasing to God than the other.

Peace.

BY REV. J. B. SLIGHT.

Peace is a sacredly divine principle, having its origin in heaven, and was brought to the earth at the advent of Christ. The angels announced it to the shepherds on Bethlehem's plain, when they sang: "Glory to God in the highest, and on earth peace, goodwill toward men."

Christianity, in its peaceful influences, has been gaining in power, and stilling the waxing passions of men and devils, and will continue this work till the opposing elements are all hushed to silence. "For he must reign till he hath put all enemies under his feet." There can be no reasonable doubt but that the "Prince of Peace" will do all for our world that he has proposed to do, and bring about the blessed state of things, when it can be truly said that men learn war no more.

The gospel of peace, given to us by the Prince of peace, is in its nature peaceful; and all who embrace Christianity receive and enjoy peace. "My peace I give unto you." Some may enquire why it is that Christians in all ages of the church have been known to enter into sharp contests if the Christian religion is thus peaceful? The answer is that there are elements at work in the world which are opposed to peace, and will not harmonize with it, and these must be gotten out of the way before there can be permanent peace, and Christians dare not compromise with these opposing influences. Where there is no affinity there is no harmony. Where the fires of wrath, strife and envy are burning, to have peace those fires must be quenched by pouring in upon them a stream from the river of the water

of life, and this process frequently creates a volley of steam and smoke and makes a report equal to a bellowing volcano. Christ and the Apostles found opposition to contend against when establishing the gospel of peace. The self-righteousness of the Pharisees, the heresy of the Sadducees, the philosophy of the Greeks and the mythology of the pagans: all of which were rebuked sharply as the following utterances indicate: "Ye hypocrites," "Ye generation of vipers," "Thou child of the devil," "It is a shame to speak of the things done by them in secret."

The true church of Christ has learned that if she would fill her mission in the world, and be the instrument under Christ in establishing peace in all our borders, that she must reprove sin in high places as well as in low places, and when all the members of Christ's church become sufficiently enlightened relative to their individual duties, and see that to be friends to the world is to be enemies to God, then will all work in unison to establish peace in the earth. There are yet disturbers of the peace that must be vanquished, such as avarice, pride, worldly-mindedness, ambition, secretism, &c. These have found their way into the visible church, and the force of the words of Jesus are keenly felt: "A man's foes shall be those of his own household." Paul says that the love money is the root of all evil. That of is, all evil directly or indirectly springs from undue desire for worldly gain. It puffs up the heart with vain imaginations and makes it proud and ambitious for worldly emolument.

Perhaps secret societies furnish the most deceptive bait to catch lovers of money that has ever been thrown out, and many church members have been taken in the snare. 'They that will be rich fall into temptation and a snare." Masonry and Odd-fellowship, having caught professional and business men in the cities and towns, flattering them that thereby their success would be sure and wealth and honor gained, not satisfied with this deception invented the greatest swindle of the age, the grange, to humbug farmers, their wives and daughters, inducing them to believe that farming utensils, machinery, dry-goods and groceries, would be much cheaper, and produce bring to them a far greater profit than to the uninitiated. These persons should be "instructed in meekness if God peradventure will give them repentance to the acknowledgment of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by him at his will." Jesus not only gave peace to his disciples, but when he ascended he left peace with them that it might be dispensed to, and enjoyed by, those who would believe on him through their word.

Berrien Springs, Mich.

Questionable Sanctity.

West Unity, Ohio.

Editor Cynosure:—I have been at considerable pains to revise the celebrated Masonic installation ode, commencing "Hail Masonry Divine." As you are probably aware, there is no correspondence of sound in the last syllables of the third and seventh lines in any of the verses in the original. This rather serious defect has no doubt often been noticed by the craft. The metre I believe is the same. I admit that I have taken some license with the sentiments of the ode, but have followed the original as closely as my conscience would allow. If the craft (I mean the "reverend" portion of it more particularly) should conclude to adopt it, I should feel that my labor had not been in vain; but if they should refuse I would still have the consolation that

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

J. G. Mattoon.

"Hail Masonry divine,
Glory of ages shine;"
Freemasons sing;
But when to make it shine
Pagans and priests combine,
We think the word "divine"
Not quite the thing.

Great fabrics still arise,
Built upon fraud and lies;
Here's freedom's tomb.
Here Christless prayers are said,
And haltered preachers led,
And some knocked in the head
By Jubulum.

The Tyrian architect
The craftsmen all respect,
And so do we.
Sol'mon, great Israel's king,
Did many a foolish thing,
But never did he sing
Of Masonry.

O what a pious sham,
And yet without a qualm
Preachers agree,
To in each folly share,
And to each Christless prayer
Most rev'rently add their
"So mote it be."

The Bankrupt Act.

A repeal of the bankrupt act has been moved in Congress, because men appear to be making money out of it by defrauding their creditors. This they do by taking false oaths.

Now Freemasonry prepares men for taking false oaths, because it trifles with the oath. In Vermont, where there is a law against taking a secret oath, Masons say they do not take such oaths, and where men can bring themselves to shield their Masonry by such an evident falsehood, it is but a step to swearing themselves through bankruptcy, though they should clear seventy-five cents on the dollar by the operation, and make a fortune. Masonry is not a good education for honest men.

Since Congress is but little else than a Masonic lodge, being made up of secret-society men and their adherents, it is not likely that they will cut off such a source of money-making as the bankrupt act. A fortune made by swearing through that act, is as respectable as an office got by swearing through the Masonic lodge. The man who can swear through the lodge can swear through anything. He can hold his seat in Congress, and never open his lips against—"never reveal but always conceal"—the Credit Mobilier swindle, and increase his pay, and grab at back-pay, when, to do so, right on the border of "hard times," was not worse than defrauding one's neighbors through the bankrupt act. A false oath is hardly worse than a ninety-one-cent dollar.

American.

Worshipping Devils.

All we know of the following clear, forcible and Scriptural utterances, is, that we clip them from a pamphlet by Daniel Musser, Lampeter, Lancaster county, Penn. Who this author is, we know nothing beyond his large pamphlet or small book from which we take the following. It will be read with interest and profit:

"God never countenanced any worship of old which was not in accordance with his command.

"All worship, therefore, which is not dictated or instituted by God, is idolatry. Man's devices and commandments were ever declared to be abomination to God. True worship, under the law, was that which adhered closely to God's command, for without faith it is impossible to please God, and faith would bind its possessor to the word of God. Under the Gospel, the true worshipers worship God in spirit and in truth. Those who were destitute of faith of old, could not worship in the faith, and those who are destitute of spirit cannot worship in spirit now. The true and faithful Israelites would not take any part in the idolatrous worship of their people. The Lord said to Elijah, 'I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.' Every knee which had bowed unto Baal, and every mouth that had kissed him, were not the Lord's. If every transgression and disobedience under the law received a just reward, how shall we now escape, if we refuse to hear him that speaketh from Heaven?

"Paul tells the Corinthians, 'Dearly beloved, flee from idolatry. The things which the Gentiles sacrifice, they sacrifice to devils, and not to God.' The Gentiles were idolators, but they did not generally worship or sacrifice to devils professedly; yet the Apostle classes them all together; and says, the things which they sacrifice, they sacrifice to devils. But it does not matter what the object was of which they made images, or what it was which they sacrificed to, it was a devilish spirit which actuated them. There might be said to be but two spirits, one of God and one of the devil. John says, there are many spirits gone out into the world, but still there are only two sources from which they emanate, and are still in reality only two. The spirit of God, or the Holy Spirit, would not prompt or lead any one to sacrifice to, or worship idols. All the idol, or false worship, or commandments of men, that have ever been instituted, are by the instigation of the devil, hence the Apostle says, 'what the Gentiles sacrifice, they sacrifice to devils, and not to God.'

Now, all false and erroneous worship is dictated by the same spirit as the sacrifices of the Gentiles were, and may in truth as well be said, to be a worshiping of devils, as the other is a sacrificing to devils. The Israelites as a nation, never fell so deeply into idolatry as utterly to deny and forsake the worship of the God of Israel, or to acknowledge the heathen deities, as being the only true gods. They always valued themselves as being the children of Abraham, and God having brought their fathers out of the land of Egypt, and done them such signal favors. They made images and idols, and erected altars in groves and upon hills, contrary to the command of God; but they still had some of their own peculiar rites and ceremonies, of their distinctive service attending it. Yet God complains more of their idolatry and abominations than he does of the Gentiles'. The same spirit which had led the Gentiles into their gross idolatry and abominations, had taken possesion of Israel; and their service was of the same character of in the sight of God.

From Daily Mercury, New Bedford, Mass.

The Masonic Grip on the Gallows.

"Calcraft, who recently retired from the trying position of hangman in England, had an agreeable custom of always shaking hands with those upon whom he was about to carry out the sentence of the law. But it has been observed that Marwood, his successor, never does this, and speculation has been rife in certain quarters as to the cause of his departure from this precedent. Freemasons will be interested to learn that the reason is 'because he is a Free and Accepted Mason and dreads the condemned man giving him a Masonic grip in return.'"

I find the above copied into several papers, and am curious to know the possibilities should the Masonic "grip" meet the hand of the executioner. And, first, is it allowable for a Freemason to take the degraded office of hangman? Second, would the condemned man go through his trial and condemnation and "give no sign?" Masonic signals, understood wherever the institution is found, and it is found the world over, have certainly stood men good service when driven to extremity. My grandfather was one of the early Masons of the State of Maine, having organized a lodge in his own premises. At one time, while commanding his ship in the Caribbean Sea, he was assailed by pirates. Having no ordnance on board, and flight having proved unavailing, he was obliged to heave to and wait the result. The buccaneers proved to be Spaniards. My grandfather ordered his men below, and placed himself, pistol in hand, upon the quarter-deck. I have heard him say that the captain was a handsome man, with gentlemanly manners and elegantly equipped with sword, belt and pistols. As he approached the spot occupied by my relative, the latter bethought himself to make the Masonic sign appropriate for such an occasion. Immediately the captain gave command for his men, who had swarmed the deck, to retire to their own craft, while the two officers retired to the cabin, and shortly after the pirate left and hoisted sail to depart. Now, here was a man engaged in a most nefarious business, submitting to the laws of the Masonic order. Would a felon be likely to omit his

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 18, 1878.

Going to Law.

I am informed that Bro. Ronayne proposes to prosecute a Chicago paper for publishing that the Ronayne who was Master of Keystone lodge is dead and that an impostor has taken his name and is exemplifying Masonry by confering the degrees. Mr. Ronayne is a man of decision and courage, and has the right to and will do what he thinks proper, and I have no doubt the courts would be bound by the law to sustain his action if he prosecutes. What the lodge will permit them to do is another question.

Christ never appealed to the civil laws for protection of life or character. Paul appealed to Cæsar to save himself from a butcherly legal execution by his own "brethren." I have, in a somewhat long life never had but one lawsuit, and that was not mine. The College was prosecuted by the Master of Wheaton lodge of Masons for a mandamus to rescind our law against secret societies, and I responded as representative of the College, and argued the case in our Circuit and Supreme Courts, and they sustained the College against the lodge.

I am now excommunicated by a minority of the Wheaton church, and branded by an *ex-parte* council, led by men who have been charged with adultery and church-burning, as vile and opprobrious. I have been urged to prosecute for libel, and it may be I ought to do so; but as I understand the drift and tenor of the Scriptures, I do not feel free to take such a step. The example of Christ and the advice of Paul deter me. Also that of David to "Wait on the Lord," who has promised to "bring forth my righteousness as the light, and my judgment as the noon day."

True I regard our civil state and its courts as an "Ordinance of God," and if dragged into the courts I would respond as I have once done. And in ordinary financial questions our courts are the proper tribunals But ours is really a question of vengeance. The lodge tenders no other issue, and the course King David took in such cases is drawn out at length in his 94th Psalm, to which I respectfully commend Mr. Ronayne and myself. "These be the days of vengeance because the year of God's redeemed is come." It is a nice and difficult point to determine one's duty in such cases, but

This light and darkness in our chaos joined
What shall divide. The God within the mind.

When Christ was reviled, he reviled not again; when persecuted he threatened not, but committed himself unto God in well doing as unto a faithful Creator. Let us follow Christ.

The Seventh Commandment of Freemasonry.

"Thou shalt not commit adultery" with the near female relatives of a Master Mason whom you know to be such—is the sum of the instruction the lodge gives its members on this subject. Suppose we take the statement of Sickels that it cannot be imagined what more the soul of man requires than is taught in Freemasonry (Sickels' Monitor p. 98); or the charge to the candidate in the first degree, that the order is "honorable, as tending, in every particular, so to render all men who will be conformable to its precepts .... nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures;" or of the ten thousand defenders of the order, that if a man lives up to the principles taught in the lodge he will be a good man—nay, "he must be a good Christian," as it is often put. Suppose, moreover, that a stranger to our customs, morals and religion, desiring to become acquainted with them, should make that acquaintance through Freemasonry. What sort of a moral character would he have when he had passed through the whole curriculum of the lodge, if his practice went no farther than his instruction? He would be a moral leper, a monster in society.

But what are the facts? Who ever heard of a Freemason tried and expelled from the lodge, under its rules alone, for the crime of adultery outside the prescribed limit. In such it is not Masonic crime or immorality even. Two well authenticated cases are but lately reported.

1st. A Freemason and post-master of a railroad village in northern Illinois assaulted a respectable young married lady on her way home, three-fourths of a mile from the place. Following her part of the distance he threw her three or four times to the ground and tore off her clothing, but was defeated in his infamous villainy. The next day the lady was taken sick, and the consulting physician, also a Freemason, learning the cause, went to his brother Mason, the wretch who assaulted her; and with the justice before whom the case was brought, also a Mason, secured the escape of the guilty man from a punishment he richly deserved. The lady has been for some fourteen years a resident of the place and her reputation is unchallenged.

2d. The other is told in the following letter:

"A member of a certain prosperous lodge in one of our large cities of Ohio, is guilty of seducing the only daughter and child of his brother Mason, who is, or was, a particular friend of the one seduced, both holding high office and positions in their respective lodges. The matter came before the lodge of which this seducer is a member, and they claimed as the accusation was not brought by a Mason they could take no cognizance of the case, and refused to take the statements even of the injured party. In this case the complainant was not a Mason and it could only be presented by the father, which, to save the reputation of his child, he could not do. There the matter rests. They have the most unmistakable evidence of the truthfulness of the statements, yet he remains a member in apparent good standing.

Our correspondent adds that he does not wish to "injure the Masonic fraternity," but feels compelled by a sense of duty to put the unwary on their guard, and will be repaid if he can protect and prevent the fall of one innocent woman.

This is Freemasonry, "a system of morality veiled in allegory and illustrated by symbols," says Sickels; but whose morals would sit easily upon the back of Satan himself.

—Let none of our Michigan friends fail to read Bruce's letter on page 4th. They have it in their power with such a leader to drive Freemasonry from the Peninsular State.

—Large space is given to communications from Oberlin this week and attention may be equally and justly divided between the account of the attempted kidnapping of an escaped Romanist and the effect of the expositions as developed in the local sentiment about Oberlin.

—A narrative of a lecturing tour by Philo Elzea waits till next number, as well as an account of grand success attending the reform in Northfield, Ohio, and the lodge expulsion of Rev. Mr. Brown of Bedford.

—The Western Pennsylvania Convention, meeting in White Hall, Newcastle, May 7th, 8th and 9th, is being prepared with energy, and it is proposed to make it one of the best of the Pennsylvania conventions. The exposition of the three Masonic degrees will be a leading feature.

—Rev. Edward Mathews lectured in Wheaton College chapel on Wednesday evening last to a good audience, who were brought up to and left in that happy and satisfactory condition, having heard a subject which all regarded with favor well argued and illustrated, and having gained some new and telling points upon it. The students were so uniformly well pleased that they wanted a pay lecture from Bro. Mathews on his personal experiences; and the ladies would have detained him a day or two for a stirring temperance address. Other appointments must be kept, however, and so beyond brief remarks to the students at morning prayers, he postponed to a future time what all wished to hear.

—The pass-word of the Knights of Pythias for the six months ending July 1st, 1878, is "*Be Watchful*," as given us on good authority.

—A correspondent acquainted with the facts says there are not a dozen students at Dartmouth College unconnected with secret societies.

—A line from Vineland, N. J., informs us of the death of the well-known friend of reform, Rev. O. Wilbur, of the Baptist church on the 10th of March. We shall endeavor to give further notice next week. Bro. Wilbur has, with Father Wait of this city and the late Dr. Colver, and other names known and loved in the denomination and out of it, maintained unshaken the principles for which the Baptist churches struggled and prayed fifty years ago, but which a later generation is sadly forgetting.

—The Chicago Christian Association held its regular monthly meeting at 221 W. Madison street on Tuesday of last week. The exercises were opened with singing, reading the Scriptures and prayer. Miss Retta Lewis read an essay on the work of the National Christian Association and its auxiliaries during the past six months, which was carefully prepared, brimfull of facts and listened to with marked attention. Bro. E. Ronayne followed in well-timed remarks in which he gave some facts very damaging to the craft, especially so to those lodges in Chicago where the events he mentioned occured.

—Among the candidates for Superintendent of Public Instruction in the next Illinois election is S. M. Etter the present incumbent, who, like his predecessor, Newton Bateman of Knox College, is a Freemason, and holds it to be not among the least of his qualifications. Henry L. Boltwood, A. M., of Princeton, Bureau county, is a prominent candidate for the Republican nomination. Mr. Boltwood was born in Massachusetts in 1831. He worked his own way through school and college, and graduated with honor in 1853. He has ever since been a teacher, except in 1864–5, when he was in the U. S. Sanitary Commission, in the Department of the Gulf. In the fall of 1865 he came to Illinois, and was two years principal of schools in Griggsville, in Pike county. In 1867 he organized the township high school of Princeton, whose plan and working have been eminently successful. The school has a wide reputation; three hundred teachers have gone out from it in eleven years. Mr. Boltwood has been active as a writer, lecturer and institute worker, and is a member of the State Board of Education.

The late municipal election in Chicago was a partial victory for the rowdy and communistic classes both of which have a stronger representation in the board of aldermen, and are not slow to secure every advantage by caucusing and ring-working.

Religious Intelligence.

FREE BAPTIST.—Resignations: Elders D. Hyde, Hadley, New York; J. Erskine, Meredith Village, New Hampshire; E. Tibbetts, Agency City, Iowa; J. B. Drew, Jackson, Michigan. H. S. Limbocker has resigned his pastoral care of the churches of Butler and Clarendon, Michigan, where he has labored four years.

Revivals reported: In Ebenezer, Illinois; White Rock and Plum Creek, Kansas. Extensive revivals have been enjoyed all the latter part of the winter and spring under the labors of sister L. A. Mains in the towns of Reading, Algansee and Allen. In the south part of Allen a Free Baptist church was recently organized by sister Mains and Prof. R. Dunn, of nineteen members, after which nineteen others were baptized. Other Free Baptist churches have been strengthened and their numbers increased, and other denominations also, as the fruits of sister Mains' labors. The Lord is blessing her efforts indeed. As near as we can tell some four hundred souls have been brought to Christ under her labors, and about three hundred baptized in the last ten months, and the revival is still moving on.

Dedication: Springfield, Ohio; sermon by Prof. R. Dunn.

Elder J. C. Osgood has gone to Pittsfield, New Hampshire. May the Lord open his eyes to see that an Odd-fellow's lodge is no place for a minister of the Gospel.

Meetings: Boon county quarterly meetings with Manchester and Caledonia churches, May 24th. New York and Pennsylvania Yearly Meeting with Delmar church, June 7th. New Hampshire, Yearly Meeting, Dover, June 11th.

Elder J. F. Browne has lectured recently against Masonry in Dover, Rochester, Barrington and Farmington, New Hampshire. The New Durham quarterly meeting cannot fail to be benefited by these timely and much needed lectures.

UNITED BRETHREN.—There have been sixty-four accessions to the church at Orangeville, under the labors of Rev. O. M. Van Swearingen. At the second quarterly to be held in Orangeville, Ill. April 20th, the rite of baptism will be administered. —At Forreston, Illinois, there are reported one hundred conversions during the year and eighty received into the church. At Holdane thirty-six have joined with the Christian band.—The *Itinerant* of Harrisburgh, Pennsylvania, reports from Rev. D. W. Profitt a protracted meeting in Fayettville, Pennsylvania, at which fifty were said to be converted, and adds, "Very few, however, joined the church. Why? Simply because there are a few *so-called loyalists* there, who are always making trouble." That is, there are some Christians there true to God and the church they have covenanted to maintain, and whose testimony scared away most of these slack-made converts. Rev. Z. A. Colestock, an earnest opponent of lodge-exclusion, is presiding elder of the district. Had his testimony been with the church the converts might have been wholly won from sin and association with it.—Dr. Thompson, of Otterbein University, delivered a public lecture before the students of Union Biblical Seminary, in Summit-street church, on the evening of April 12th.

UNITED PRESBYTERIAN—Rev. J. W. McNary, of Dayton, Ohio, who will be kindly remembered by some of the delegates at the last National Convention, has resigned his pastorate, and gone to Sparta, Illinois.—The United Presbyterian congregation of El Paso, Kansas, was reorganized, March 22d, with twenty-one members.—The first Presbytery of Ohio, lately met in Hopewell adopted a memorial to the General Assembly for the consolidation of the three Boards for Home Missions, church Extension and Freedman's Mission into one body.—Cedar Rapids Presbytery has been requested to begin a mission church at Marshalltown, Iowa. The request was granted.—Eleven young men graduated at Xenia Theological Seminary at the close of its scholastic year, March 27th. The exercises were a sermon on the Sabbath by Prof. Morehead, and the annual address by Rev. John Comin, D.D.

—The Independent church of Streator, Illinois, to which Prof. C. A. Blanchard has been preaching for nearly a year, lately adopted the following, among other testimonies against intoxicating drinks, extravagance in dress and worldly amusements:

"We believe that if Freemasonry, Odd-fellowship and other secret orders were good they would be open and free as is the Gospel. But inasmuch as they are secret; exclude all the poor and deformed; have Christless prayers printed for their use and keep a large majority of their members out of and away from the Christian church, we believe that they are in spirit and tendency hostile to the Saviour and that those who love him should have no fellowship with them."

OBITUARY.

A. C. CHITTENDEN.—An obituary of this aged and earnest friend of Christian reform was sent from a Ripon, Wis., paper, where he formerly lived, but is probably lost in the mail. The following interesting letter from a son, Rev. A. J. Chittenden, gives some facts of interest in his life:

My father's father was a positive opposer of all secret fraternities, and his frequent discussions upon their wickedness and absurdities are among my early recollections. Not much interest in lodge operations seemed to exist in the staid old county of Middlesex, Conn., only some of the parasite forms engaged much attention, and that especially when one of our own ministers there appeared in public with his apron on.

Moving to Ripon, Wis., my father encountered the spirit of secretism, and did battle, with but few to support. One minister, a Mr. Chapin, was won from the lodge fellowship by his efforts, and others were made converts to the cause. The Rev. Mr. Hinman will doubtless remember his calls at my father's home in Wisconsin.

Asthmatic troubles compelled him to move again and he came to this place about three years ago. Here the universal monster of Masonry and the brood of offshoots is also found, but they have received the condemnation of his voice in public and in private. Though opposed by one of the older ministers of the place, we have both given testimony to the wickedness of secretism and my own determination is to continue to do so till my part of the work is done.

My father read your paper with great interest, and many others who would read have learned much of secretism from its pages.

REV. A. J. CHITTENDEN.

RONAYNE'S HAND BOOK.—I wish to announce that my "Hand Book of Freemasonry" will be ready in a few days. It will be printed on better paper, with better paper cover and be altogether a much neater job than before. I am sorry that want of sufficient means prevented me from bringing it out as I intended in stiff covers. E. A. Cook & Co., 13 Wabash Ave. Chicago, will fill all orders as heretofore. Papers favorable to the Anti-mrsonic reform will confer a favor by inserting and calling attention to this notice.

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Giving his and his Father's Opinion of Freemasonry (1831).

—AND—

HON. JAMES MADISON'S LETTER,

Giving his opinion of Freemasonry (1832.) Both of these letters in one 4-page tract.

TRACT NO. 7.

SATAN'S CABLE TOW.

This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous and un-Christian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.
A 4-page tract.

TRACT NO. 8.

This is a double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below, entitled "**Freemasonry is only 152 years old**," and gives the time and place of its birth. The second side is entitled, "**Murder and Treason not Excepted**," and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian.
A 4-page tract.

TRACT NO. 9.

FREEMASONRY IN THE CHURCH.

AN ILLUSTRATED TRACT.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory, S. P. R. S.*," 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

TRACT NO. 10.

CHARACTER AND SYMBOLS OF FREEMASONRY.

By its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or White Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. The first page shows a candidate prepared for initiation in the Third Degree. A 4-page tract.

TRACT NO. 11.

ADDRESS OF NIAGARA COUNTY ASSOCIATION, NEW YORK.

"TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders.
A 4-page Tract.

TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY
AND
HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PRES'T. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Rev. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4-page tract.

TRACT NO. 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
A 2 page tract.

TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract,

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years. Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctness of the published expositions of Freemasonry The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 15-page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Escaped from the Priests.

PERSECUTIONS FOR RENOUNCING THE ROMAN CATHOLIC CHURCH.

Oberlin, O., Apr. 3, 1878.

Editor Christian Cynosure:—Our usually quiet place has been somewhat excited during the past week about the case of a young man who came here last Tuesday, claiming to be an escaped Franciscan monk, who had escaped from the monastery in Cleveland; and that excitement has been increased by the events which have transpired since Sunday morning last. I will endeavor to give you a succinct account of the whole.

The young man's name is Harold Percival. He was born in Westminster, Maryland, near Baltimore. His father died in the army during the war of the rebellion, and he, when he was five years old, was taken by his mother's brother, a Catholic priest called Father Benoir, and placed in the College of St. Francis Xavier, Quebec, where he remained until he was about seventeen years old, when he was taken to St. Lawrence College, Montreal, as a novice. He passed his novitiate there, and was then taken to the Roman Catholic College at Sherbroke, Canada East, as a teacher of music.

From this place he escaped in May last to Island Pond, Vt., through the aid of a stage driver by the name of Wheeler, who took him to his, Wheeler's, pastor, the Rev. W. P. Bennett, the pastor of the Congregational church at Lyndonville, Vermont. Rev. Mr. Bennett took him to Prof. Fairbanks, of St. Johnsbury, formerly a professor in Dartmouth College, who furnished him with clothing, so that he might not have the monk's garb in which he had escaped, and with means to go to Ypsilanti, Michigan, at which place he was to have an opportunity to teach.

While on his way with a gentleman who was going to Bay City, Michigan, this gentleman became intoxicated, and there was no one to vouch for the truth of his story, and when the train stopped near the depot in Buffalo, three Roman Catholic priests, Father La Cheur and Father Souci, both of Sherbroke, and Father Francis of the Redemptionist order of Buffalo, with two men who professed to be physicians, but who were really Jesuits of the church of the Immaculate Conception of Boston, as was proved by their officiating at mass the next morning, and who joked at the way they had "gulled the heretics," came on board the car in which he was, forcibly took him out, and when he cried for help declared that he was an escaped lunatic from New Jersey, and that they were going to take him back to a lunatic asylum in New Jersey. Instead of that they took him to the Roman Catholic institution in Niagara street, Buffalo, where he was kept until December 1, 1877, at which time he was removed to the monastic institution connected with St. Joseph's Roman Catholic church on Woodland avenue, Cleveland, Ohio. From that place, after learning that he was to be sent to a penitential college in Brazil or Mexico, he could not be sure which, he succeeded in making his escape on Monday, March 25, 1878, and by the aid of some friends whom he found in Cleveland, he was put on board the morning train of the Lake Shore railway for the West on Tuesday morning and got off at Wakeman. He there inquired for the Congregational pastor, and was directed to the Rev. C. C. Creegan. He told him his story, and as one who had been led to renounce Romanism through his reading of the Latin vulgate copy of the Bible, and trust in the Lord Jesus Christ as his Saviour, he was very anxious to be immersed as a believer.

Mr. Creegan brought him to Oberlin, where he was introduced to President Fairchild of the College, to whom he told his story. President Fairchild sent him to the pastor of the Baptist church. The same evening he related his experience, a very clear and decided one, to the brethren of the Oberlin Baptist church, and was publicly immersed. He remained in Oberlin until Sunday, March 31st, when at about eleven o'clock A. M., not realizing his danger, he started to walk to Wakeman where he was to deliver a lecture on Monday evening. The distance is about twelve miles. He had gone a very short distance out from Oberlin, on the railroad track, when two Roman Catholic priests came out from Westwood cemetery after him, and ordered him to stop in the name of the Virgin Mary. He, however, ran for his life. They followed him continuing their pursuit beyond Kipton. When a little distance beyond Kipton he says they fired upon him, but did not hit him, though he heard the bullet whistle past his ear. At about a mile east of Wakeman he left the railroad track, and took refuge at the residence of a Mr. Branan, who saw the priests who had followed him. On Sunday evening Mr. Percival spoke in the Methodist church in Wakeman, by invitation of the Sunday school superintendent. During Monday it was rumored that the Catholic priest of Wakeman had made threats that he should not speak on Monday evening, and the brethren of the churches there felt that it would be best that he should be guarded; so there were as many as twenty men, Protestants, who came to the meeting on Monday evening ready for any extremity.

He delivered his lecture on Monday evening, a number of Roman Catholics being present. On Tuesday morning he came down to the depot to return to Oberlin, accompanied by three or four of the Protestant friends.

While there, a few minutes before the arrival of the train, the Roman Catholic priest of Wakeman, Father Nunan, stepped up to him and asked him if he was the priest who had lectured the evening before; on his saying that he was Father Nunan asked him why he had come to his, Father Nunan's house, on Saturday last, calling himself an Episcopal minister who wanted to become a member of the Franciscan order. He answered that he had not. The fact was that he was in Oberlin during all of that day, as can be proven by a multitude of witnesses. The priest then called him an impostor; declared that everything he had said the evening before was a lie, and threatened to have him arrested within two days.

The principal of the Wakeman public school, L. A. Cobbin, said: "He will not be arrested in this town," when the priest shaking his fist in Cobbin's face, said: "You are the principal of the high school. It is through my influence that you get your bread and butter." Rev. Mr. Creegan then said to Mr. Percival: "Be quiet and let the priest talk," as he saw that Mr. Percival was very much agitated and seemed fearful that the priest might be able to do him harm; at which the priest turned to Mr. Creegan shaking his fist in his face, and saying: "I'll settle you. You'll hear from this again. You have been harboring him." By that time the train had arrived, and amid the mutterings of the priest Mr. Percival, accompanied by some ten or twelve of the Protestant friends, came to Oberlin.

The portion of the above statement referring to the circumstances in Wakeman are attested by the following: C. C. Creegan, pastor Congregational church, B. T. Strong, A. W. Terry, L. White, E. B. Crofford, H. J. Baldwin, J. H. Rippon, W. W. Way, P. M. Barnes, E. J. Husted.

State of Ohio, }
Huron County, }

Personally appeared before me, a notary public in and for said county, the persons whose signatures appear above and made oath according to law that the statement above is correct as they verily believe. In testimony whereof I set my hand and seal this third day of April, 1878.

M. O. Vanfleet,
Notary Public.

Mr. Morton's story is attested by the following letter received from Rev. W. P. Bennett. It must be mentioned that Mr. Percival had been persuaded to change his name by friends in Vermont.

Lyndonville, Vt. }
Mar. 30, 1878. }

Rev. H. H. Bawden, Oberlin, O.

Dear Brother:—I have just received your letter of the 28th making inquiry about Mr. P. Morton. Yesterday I received one from him. I will give you what I know of his history. Mr. Silas Wheeler, a member of the church to which I minister here, had a mail and stage route from this point to Island Pond, this State. He says that one night as he was about returning after having made his trip to Island Pond, a hotel keeper of the place came to him and requested him to take a fugitive Catholic away with him on his return trip to Lyndonville, and leave him at a little hamlet between the two places, with a friend whom he thought would protect him. Mr. Wheeler thought it would be better to take him to this place and provide for him until he could safely send him away in care of one of our railroad men. Mr. and Mrs. Wheeler were much interested in him and in his story, and at once mentioned his case to me. I visited him, and, in the few days that he was here got quite a full acquaintance with him. He knew nothing of the world; he was simple as a child. At the same time he seemed to have a good deal of discernment. I think he is a sincere Christian. I think you did right to baptize him. I wish he might be kept at Oberlin, and if it be thought best, be fitted for the Protestant ministry, which he seemed to desire to enter.

When he got ready to go West I took him in my carriage to St. Johnsbury, and introduced him to Rev. E. T. Fairbanks, pastor of the South church, and Rev. Henry Fairbanks, formerly professor in Dartmouth College.

Prof. Fairbanks gave him a suit of clothes, a valise and a Bible, I believe, bought him a ticket to Detroit, and put him aboard the night train at a little station below St. Johnsbury. Mr. Fairbanks, Mr. Wheeler and myself got a card from Mr. Morton after he reached Michigan. There I think he was betrayed by one in whom he confided, and was delivered into the hands of the Romanists. The letter I received from him yesterday indicates to my mind that he has suffered greatly since he left us. I shall write to him in a day or two and advise him to stay at Oberlin. I feel that he is safer there than in almost any place else in the country.

I trust that the people of your town will prevent any kidnapping of the man. He seems to have suffered from the papists all that he ought to be permitted to suffer at their hands. Fraternally yours,

W. P. Bennett.

A letter entirely corroborative of Mr. Bennett's has been received from Rev. Henry Fairbanks, formerly professor in Dartmouth College.

Mr. Percival (Morton) is a young man, claiming to be nearly twenty-one years of age; is about five feet nine inches or thereabouts in height; has the mark of a priest on the crown of his head, a place about two inches or more in diameter being destitute of hair; his left jaw has been broken; weight about 150 pounds. He is very nervous, the result of the anxiety through which he has passed during the last two weeks and more. He would at once be taken for a Catholic priest by any observing person from his gait and whole bearing. He seems to have a very fair education, but as a speaker he has too rapid utterance to be followed with ease. There is every reason to hope that a little rest and quiet will restore him to more ease and comfort of manner.

It is hoped that he will quietly settle down to study for a time at least. The friends in Oberlin are very much aroused about his case

and it would not be well for any attempt to be made to take him out of the place.

Mr. Percival's statement is attested as follows:

STATE OF OHIO, } ss
Lorain County. }

Personally appeared before me, William Bedortha, a notary public in and for said county, Harold Percival, who on his affirmation says that the facts in the foregoing statement so far as they refer to him are true as he verily believes.

(Signed) HAROLD PERCIVAL,
(Father Anselmo.)

Signed and affirmed by the said Harold Percival before me this 4th day of April, 1878.

W. B. BEDORTHA,
Notary Public.

I have seen Mr. Percival and believe the foregoing statement to be correct. JAS. H. FAIRCHILD,
Pres. Oberlin College.

Having seen Mr. Percival and heard his statement, I entirely concur with President Fairchild.

LEWIS RAYMOND, *Evangelist.*

News of the Week.

—The past season has been one of unusual energy in the packing trade. The figures for this city show a total of 6,505,446 hogs packed during the season of 1877-8, being an increase of 1,404,138 over the previous year. Of this number Illinois furnished nearly half, or 2,714,748.

—Some of the banks in Cincinnati advertise to redeem their notes in gold on and after Monday. Several of them stopped paying premiums on gold on Saturday.

—S. Angier Chace, treasurer of the Union Mills, Fall River, Mass., is said to be a defaulter to the amount of $480,000. The banks and other corporations are all secure as far as heard from.

The Union Mills have been attached by Henry T. Pearse, private banker, Providence. Chace, the treasurer, in a letter to the directors, acknowledges $480,000 defalcation. Some of the directors are said to be on the mill paper.

The Five-Cent Savings Bank of this city, of which Chace is President, is said to be secure, but they are exacting sixty days' notice from depositors. The defalcation has been going on for years, and is said to amount to $519,000.

—Last Tuesday on the North Pacific Coast Railroad near Nicasis, the palace car occupied by J. G Eastland, President of the road and a party of friends, was thrown down the embankment forty feet high into a creek. Mr. Eastland and his daughter Ethal were were dangerously injured. The others escaped with more or less bruises.

—There was a destructive fire at Clarksville, Tennessee, on Saturday night. The best judges estimate the loss at $500,000. The burnt district covers fifteen acres. The Gracy warehouse covered over one acre itself. It is ascertained that fifty-seven house were destroyed, including the best buildings in the city. The insurance is estimated at $150,000.

—Mrs. Catherine Keenan, Brooklyn, bitten by a cat about a month ago, died on Friday in convulsions. Physicians are satisfied that the case is clearly one of hydrophobia.

EASTERN NEWS.

—News from Cittinje says the districts in Albania, on the sea coast, and Boyana river, occupied by the Montenegrins, have been so ravished by war that the inhabitants are starving. The Montenegrins are unable to help them, being scarcely able to feed their own people. An appeal has been made to Austria for help.

—The Porte issued a circular to its representatives abroad, April 12th. It recognizes the treaty of San Stefano as the result of reverses sustained by Turkey in the late war, and expresses a determination to carry out the terms of the treaty, but declares the Porte would nevertheless regard as opportune any modifications which might be made by the benevolent intervention of the powers and the moderation of Russia. The circular concludes by stating that whatever may be the issue of the present negotiations, the Porte pledges itself to carry out the projected reforms.

—The Roumanian Government, after having repeatedly and vainly asked Russia to explain the daily influx of troops, who take possession of public buildings and private dwellings and treat Roumania as an enemy's country, has decided to protest to the great powers.

—The erection of defenses by the Turks between San Stefano and Constantinople has caused great indignation. The Grand Duke Nicholas has obtained an order to stop it. It is rumored that Osman Pasha ordered the construction of the works without the knowledge of Raouf Pasha, the War Minister, at the instigation of Layard, the British Ambassador, who is accused of trying to bring on the war between Russia and England.

—Russia's reply to the circular of Lord Salisbury, the new English foreign minister was received in London, Tuesday evening, April 9th. Its effect is thus described:

The frankness with which Prince Gortschakoff reiterates Russia's firm determination not to surrender the results of the war, merits all praise from impartial men. Some copies of the *Times* containing the dispatch reached the House of Commons during the debate on the Queen's address, and the effect was to immediately cause a more peaceable feeling. The hope expressed that England will no longer refuse to recognize the existence of a new order of things in Turkey, seemed to give many statesmen matter for contemplation. Although the tone of the dispatch is firm, no yielding from the former attitude assumed by Russia is to be observed. The reply depreciates the importance of England's demands, giving plausible reasons for the proposed changes in the Ottoman Empire. Taken as a whole, the argument is fairly made. In high Russian official circles in London the opinion prevails that the document does not deal fully and peremptorily enough with the great question at issue. It is asserted that, however mild and explanatory Prince Gortschakoff's reply may be, it is impossible for Russia to tear up the treaty of San Stefano.

Again, it is asserted that although a slight rectification of the limits of Bulgaria may be agreed to, the formation of a new Bulgaria south of the Balkans in a manner similar to that of the creation of the Moldo Wallachian principalities in 1830 Russia is fixedly determined on. Russia cannot allow the result gained by blood to be lost, and nothing further than a slight rectification of the Bulgarian limits will be conceded. This determination as expressed looks very much like an ultimatum. If England desires war, Russia will not refuse to meet her in the field, and will rely on the gallantry and patriotism of her valiant soldiers to vindicate her honor and dignity. The army that has reached Constantinople. after heroic sacrifices, will maintain the honor of Russia against all enemies. All rumors that have prevailed here during the past few days of Russia's yielding are totally unfounded. Russia cannot and will not yield.

VOICE OF THE EMPIRE STATE.

IN

Condemnation of Freemasonry

The following is an extract from an address to the people of the State of New York, at Albany, April 26, 1831.

We regret to state, that the act, by which the government of the State assumed upon itself the prosecution of the murderers and kidnappers of William Morgan, has been suffered to expire; and that those prosecutions are to be, in effect, abandoned, although several indictments against the worst offenders remain to be tried It seems not to be deemed necessary any longer even to keep up the farce which has been playing for the last year. It will no longer answer the purpose of deceiving the public.

The Masonic institution and its votaries are in high favor with the dominant party, who eagerly embrace the most vindictive opponents of Gen. Jackson, if they only come recommended by a strong adhesion to the mystic fraternity, or by a violent hatred to Anti-masonry. For ourselves, we rejoice at this state of things; we rejoice that the adhering members of this dangerous institution are brought together in one solid mass, that they are arranged in direct and distinct opposition to free inquiry, and to individual and political independence. We rejoice that the question of Masonry and Anti-masonry is thus presented fairly and openly to the people, stripped of all former political names and associations.

If virtue yet abide among us, if there be intelligence in our fellow citizens to appreciate the dangers which threaten their liberty, and if there be patriotism to resist and prevent them, which we most firmly believe, there can be no doubt of the result of such a contest. On the one side it is an aristocratic nobility composed of men bound together by the most terrific oaths, which conflict with the administration of justice, with private rights, and with the public security; a priviledged order, claiming and securing to its members unequal advantages over its fellow-citizens, veiling its proceedings from scrutiny by pledges of secrecy; collecting funds to unknown amounts, and for unknown purposes; and operating through our extended country, at any time and on any subject, with all the efficacy of perfect organization, controlled and directed by unseen and unknown hands! On the other side, a portion of your fellow citizens ask for equal rights and equal privileges among the freemen of this country. They say, it is in vain that this equality of rights and privileges is secured in theory by our constitution and laws, if, by a combination to subvert it, it is in fact, no longer enjoyed. They point you to Masonic oaths, and at the effect of those dreadful obligations upon all our elections, upon witnesses in our courts of justice, and upon jurors. They show you one of your citizens murdered under their influence, and the offenders escaping with impunity. They exhibit to you the power of your courts defied and the administration of justice defeated, through the instrumentality of those obligations. And they ask you whether our country can any longer be described as a land "where no man is so powerful as to be above the laws, and no one so humble as to be beneath their protection." They say to you that no man can tell who will be the next victim of Masonic vengeance, or of Masonic perjury. And they call upon you to put an end to these enormities and prevent their recurrence, by destroying their source; and for that purpose, to use the only effective weapon in your power—a weapon yet preserved to you—your own free and independent ballots. For thus calling on you, they are reproached with being intolerant and proscriptive! For seeking to destroy an institution which will not tolerate any inquiry into its objects, its means or its obligations, we are intolerant; and for refusing to vote for men who have practically proscribed all who do not belong to their fraternity, we are called proscriptive! For insisting on the enjoyment of equal rights and equal privileges with them, we are charged with denying to our fellow-citizens equal rights!

Such is the contest between Masonry and its opponents. That the result will be auspicious to the best interests of our country, and will be attained as rapidly as such a great work ought to be accomplished, in order to perpetuate its success, we have the same entire and unequivocal confidence that we feel in the goodness of Providence. The mighty spirit is abroad; wherever it provokes inquiry it makes advocates and defenders; it spreads from town to town, from county to county, and from State to State, with a force which is irresistible even by the systematic falsehoods and deep machinations of the Princes, High Priests and Graud Kings of this Republic. From every quarter we receive the most cheering accounts of its progress, and we can all bear witness to numerous instances where the most obstinate prejudices have yielded to the force of testimony, and to a conviction of the truth.

The dominant political party in this State, which has taken under its protection the Masonic institution, is torn by intestine divisions and distraction, by a total want of confidence in the capacity and public virtues of its leaders. In the mean while, the friends of Democracy, and of equal rights and privileges, and the enemies of aristocratic associations and secret societies, are firm, united and vigorous. Confident in the justice of their course and in the protection and power of that good Providence which sustained our forefathers in a similar contest against tyranny and usurpation, and relying on the intelligence and patriotism of their countrymen, they will continue the work so nobly begun, and will repeat and renew the sacrifices of their time, their property and themselves, which they have so often been called on to make, until the great work shall be accomplished, and this land of freedom shall no longer be polluted by a blood-stained fraternity that tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control.

WILLIAM H. SEWARD.
MILLARD FILMORE.
JOHN C. SPENCER.
TRUMBULL CARY.
PHILO C. FULLER.
CHARLES W. LYNDE.
HIRAM F. MATHER.
WILLIAM H. MAYNARD.
TIMOTHY H. PORTER.
ALBERT H. TRACY.
SAMUEL G. ANDREWS.
DANIEL ASHLEY.
JOHN BIRDSALL.
JOSIAH DUNLAP.
ROBERT EARL, Jr.
SETH EDDY.
JOHN ELLIS.
STEPHEN GRISWOLD.
JEDEDIAH HORSFORD.
RUSSELL HUBBARD.
JOSEPH JULIAND.
NATHANIEL KNIGHT.
ISAAC LACEY.
JEHIEL LUDLOW.
ELIAS MANCHESTER.
HENRY NORTON.
THOMAS OTLEY.
JAMES PERCIVAL.
JARVIS K. PIKE.
PETER PRICE.
SAMUEL RAWSON.
JOHN SAYLER.
JOHN SAYRE.
JOHN H. TYLER.
ANANIAS WELLS.
SQUIRE WHITE.
IRA WILCOX.
BENJAMIN WOODRUFF.
CHARLES WOODWORTH.

Albany, April, 26 1831.

The Home Circle.

A Sterling old Poem.

Who shall judge a man from his manners?
Who shall know him from his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vest can do no more.

There are streams of crystal nectar
Ever flowing out of stone;
There are purple beds and golden,
Hidden, crushed and overthrown.
God, who counts by souls, not dress,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then;
Masters—rulers—lords, remember
That your meanest hinds are men!
Men of labor, men of feeling,
Men of thought and men of fame,
Claiming equal rights to sunshine
In a man's ennobling name.

There are foam-embroidered oceans,
There are little wood-clad rills,
There are feeble inch-high saplings,
There are cedars on the hills;
God, who counts by souls, not stations,
Loves and prospers you and me;
For to him all vain distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth and fame,
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifts its feeble voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right.
God, whose world-wide voice is singing
Boundless love to you and me,
Links oppression with its titles
But as pebbles in the sea.

—Selected.

Christ Equal with the Father.

During the reign of the Emperor Theodosius the Great, the Arians made most vigorous attempts to overthrow the doctrine of Jesus Christ's divinity. The Emperor had made his son Arcadius partner of his throne and government, and demanded that equal honor be done him with himself. The pious Bishop Amphilochus, who for some time had in vain urged the Emperor to suppress the Arian heresies, made use of the occasion to reveal the God-dishonoring character of their creed. He approached the Emperor and made an appropriate address, but passed the son without taking any notice of him. "What!" said Theodosius, "do you take no notice of my son? Do you not know that I have made him partner with me in the empire?" Upon this the good old bishop went to young Arcadius, then about sixteen years of age, and putting his hand upon his head, said: "The Lord bless thee, my son!" and immediately drew back. The Emperor said: "Is this all the respect you pay to a prince that I have made of equal dignity with myself?" Amphilochus replied: "It is enough that I honor the father." Then the old Emperor became angry and cried out: "What? Do you want to begin a rebellion in my empire?" But Amphilochus calmly said: "Most gracious Emperor! Do you so highly resent my neglect of your son, because I do not give him equal honor with yourself? What must the great heavenly Emperor think of you who have allowed his co-equal and co-eternal Son to be degraded in his proper divinity in every part of your empire, although he demands that all men should honor the Son even as they honor the Father!" The Emperor felt the rebuke to be just, and at once commanded that no one should give any countenance to Arian heresy.—*Selected.*

God's Rights.

We are very urgent in this country in declaring that the people have a right to settle matters for themselves. There is a sense, and a pleasant one, too, in which this is true. To have things fixed for us by tradition and custom, and to live governed and directed by men and women who are supposed to be born with a right to rule us, is something that has so perished out of our minds as to belong to the almost forgotten past. But our assertion of independence is apt to foster in us a disposition to forget that there is anywhere a power and authority to which we must be subject. We frame laws and change them, we enact and abrogate at pleasure; and, claiming for ourselves the right to do so because we are sovereigns and are not subject to anybody, we grow into a recklessness that sometimes sets aside the moral law and the whole word of God. We legislate as if we had as much right to make principles as to frame statutes. We ought to be thankful for our liberties and jealous of our rights, but at the same time to remember that these can only be secured and perpetuated when we conscientiously do our duty. The rights of God's law are of more importance than what we call our rights. The question of moral obligation needs to be discussed in all our communities, for there is a class of people, and there are Christians among them, who seem willing to let it drop out of sight.—*United Presbyterian.*

Circles or Arcs.

Much of our education builds an arc and not the whole circumference of culture. Only whole wheels will roll. Whenever we carve out an arc in the culture there is likely, as the wheels roll, to be a halt some day. If a great university thinks it may be wholly secular, and teaches nothing concerning religious truth, ignoring the loftiest faculties of man, then I say that university is not making circles of culture, but rockers.—*Joseph Cook.*

—"A reformed burglar" writes from Indianapolis to the Troy *Times* regarding the evil effects of flash literature for boys. He became a burglar at eighteen, and he says it was a natural result of reading of dashing highwaymen and similar characters. "Not only do such books," he says, "develop an instinct to rob, but they prompt to the commission of murder, and the longer the list of crimes, the greater the guilt proven, the prouder becomes the felon, the higher he stands in his class. From this cause my life's prospects are blighted. This destroyed my entire family; for it sent my parents brokenhearted to untimely graves." The letter is called forth by the fact that a Boston newsdealer has refused to circulate the juvenile literature printed by Frank Leslie and similar publishers.

A Rescue.

A few years ago, on any sunny morning, a heap of filthy rags might be seen stretched on some of the bales of a paper warehouse in a neighboring city, with a strong smell of stale tobacco, and whisky hanging about it. Turning it over (which you could do as though it were a log, any time after ten o'clock in the morning), you would find the swollen, purple face of what had once been a handsome young man, but there was little hope that bleared eyes or thick tongue would give an intelligent answer. The porters passing by, would push him aside, but not roughly. The time had been when he had been a jolly, generous young fellow and a favorite in the office. "Young Rodgers:" some one would give you his history in five minutes: "Taken to rum—no chance—poor devil. Stokes (the proprietor) could not turn him out to starve, so still gave him a nominal salary, and suffered him to hang about the house, lest he should take to worse courses than drinking." There were hints, too, of a widowed mother, away off in the country, who had been dependent on him, and a sweetheart, a pretty, clinging little girl, both of whom long ago he had abandoned. But there there was nothing to be done. The end through the usual horrors of *delirium tremens*, was aparently not far off.

One day, as Rodgers was creeping to the nearest bar for his morning bitters, a man, whom he barely knew by sight, took him by the elbow and walked with him into a quieter street. "They tell me you are Richard Rodgers' son," he said. "Dick Rodgers was the only friend I had for years, and for his sake I'd like to save his boy. Are you willing for me to try?" "Oh, you can try," muttered the lad, with an imbecile laugh.

This nameless friend, nothing daunted, took him to a chamber in his own house and put him to bed. There he and his sons kept watch and guarded this poor wretch for months, like a prisoner, keeping liquor from him, and trying to supply it by medical treatment. A physician he employed, but he was not able to pay for a nurse. Any one who has had to deal with a victim of *mania-a-potu* can guess how difficult and loathsome a task he had set himself. Ungrateful enough it was at first, for Rodgers struggled against his tormentors with the ferocity of—just what he was—a starving animal. As reason began to return, and his unnatural strength to vanish, he would beg them in his intervals of reason not to fail him, but to work out the experiment either to success or death. "It is my last chance," he would cry; "for God's sake be patient." This friend, with his son, did work it out through all the foul, unmentionable details, and the end was not death, but success.

"How soon," asked a friend of Rodgers afterwards, "were you trusted alone?" "Not for two years" he answered laughing. "I was out of jail, but in jail bounds. Do you remember that lank, muscular young fellow who had a desk beside me in the office? He took it with the condition that he could leave it to dog me night and day, to my meals and to my bed. That was the son of the man who saved me. He was taken from a lucrative situation in order that he might become my jailor. God bless him! How I used to curse him! "Can't you trust my honor?" I would cry. "I'm not convinced that your honor has not the consumption," the Scotch-Irishman would say. "We'll put no burdens on it until it has regained its health."

"Your friend was a wealthy man, no doubt, and so able to give both time and money to your case?"

"On the contrary, he is but the owner of a small hat-store, and supports his family out of that. He is rich or noble only in the deed and spirit of friendship."

All this was years ago. Rodgers is now an industrious, honorable man, married to his old love, with his gray-haired mother by his hearth, bringing to it the paternal benediction of benignant old age.

His friend sells hats—makes no speeches nor bruit of any sort in the world. Nobody has recognized in him a hero. Yet, who for the sake of a dead or living friend would go and do likewise?—*Tribune.*

Children's Corner.

Papa is Coming Home.

Four little noses against the pane,
Four pairs of eyes peering down the lane.
Trying to see through the mist and rain,
If papa is coming home.

The clock on the mantel points to the hour,
Which tells they've to wait one half hour more
Before the train, with its rattle and roar,
Will bring their papa home.

Four little faces clean and sweet,
Dimpled fingers and dancing feet,
Well-brushed jackets and aprons neat,
For papa is coming home.

Over the track with its lights so bright,
The long train glides in its rapid flight,
And four little children are happy to-night,
For papa is coming home.

The whistle sounds, the gate's aswing,
Footsteps clatter and voices ring,
Red lips kiss and white arms cling,
For papa has come home.

—Altered from Western Farm Journal.

Over in a Minute.

Kitty had constructed a new swing for her doll's entertainment; but it proved unsatisfactory, for that wooden lady slipped from her perch and landed with considerable violence on the table, overturning an inkstand upon a picture Walter was copying. In an instant Walter sprang to his feet, snatched up the doll, and threw it into the fire, and marched out of the room, leaving Kitty in tears and the table in confusion.

In half an hour he returned, gay and sunny as ever, bringing a handsome doll to replace Kitty's loss. She was easily comforted, and was more sure than ever that Walter was the best brother in the world.

"If a fellow is quick-tempered, why, he is; I suppose that's all there is of it," said Walter, more carelessly than penitently. "I do get angry in a jiff, but it's all over in a minute or two."

"Are you sure of that?" asked his grandfather, gravely.

"Oh, yes, I'm not one of the sort to go sulking about over anything. I flash up quick enough, but I never bear malice."

"But the consequences—can you be sure that they are 'all over in a minute or two?' I never hear any one speak carelessly of that fault without recalliug one scene in my boyhood. I was quick-tempered, too, Walter, and, as you say, quick over it—flying into a rage one minute, and ready to laugh at my own tempest of passion the next. I held a high place in my classes, and one day had spoken rather boastingly of my position and how long I had kept it; but that very afternoon, through carelessness, I failed, and gave an answer so absurd that it was received with a burst of laughter. Mortified by my blunder, vexed at having lost my place, I passed an uncomfortable afternoon; and when school closed, I walked out moodily, inclined to speak to no one, and pretended to be busily whittling.

"'Here comes the infallibl! Here's the fellow that never misses - called the teasing voice of a school mate in front of me; and then h mockingly repeated my absurd answer.

"With all the force of a sudden fury I threw my open knife at him. It just missed his head, and in an instant it was quivering in the tree beside him. The sight of it and of his white startled face, recalled me to my senses, and I down upon the ground, covering my face with my hands. The boys gathered about me kindly, even Charlie, the one at whom I had aimed the blow, saying that the fault was more his own than mine. But I knew that only God's mercy had saved me from seeing my schoolmate dead at my feet, and my whole life darkened with the stain of murder.

"For two weeks afterward I lived it over in horrible dreams; and to this day, Walter, ungoverned temper can never seem a light thing to me. Anger that is 'over in a minute' may be like a spark of fire on powder, and give you cause for shame and sorrow all your days."—*S. S. Visitor.*

Surnames.

Did you ever notice how few surnames there are in the Bible? That is because they had not come into fashion then. Until the eleventh century after Christ, surnames were not used in England. Some of them originated in this wise: They had plain John, and Andrew, and James. Bye and bye, to distinguish Andrew, the son of John, they said Andrew John's son, and then made the last two words one, so in process of time we have Andrew Johnson, John Anderson, and Andrew Jameson. Others were named from their occupations. There were Matthew the baker, and Timothy the barber, and Tom the smith, and James the butler, and John the carpenter. In due time these occupations became their surnames, and while the given names changed with each generation the children have brought down the surnames derived from the pursuit of some remote ancestor.—*Selected.*

Letters and Puzzles.

Keokuk, Iowa, Apr. 6, '78.

Editor Cynosure:—*Dear Sir:*—As I have never written to your paper I thought I would and send you the answer to two puzzles.

Pa takes your paper and likes it very much. We like the children's corner very much. We are glad to hear that Mr. Ronayne is having such success in his labors.

The answer to Milton M. Steele's puzzle of April 4th is "Masonry." The answer to Francis J. VanHorn's puzzle is "Edmond Ronayne."

Yours for the truth,

Fannie McLane.

Hillsboro, Ind.

Dear Editor: — I thought I would send you a typographical puzzle for the little children who read the *Cynosure*, to answer.

1.

Th- · dr-v- h-m- th- c-ws fr-m th- p-st-r-,
-p thr--gh th- l-ng, sh-d- l-n-;
Wh-r- th- q---l wh-stl-s l--d -n th- wh--t f--ld
Th-t -s --il- -.th r-p-n-ng gr--n.
Th-- f-nd -n th- th.ck -.v-ng gr-ss-s
Wh-r- th- sc-rl-t l-pp-d str--b-rr- gr--s,
Th-- g-th-r th- --rl--st sn -dr-ps,
-nd th- f-rst cr-ms-n h ds -f th- r-s-

2.

Th-- t-ss th- li--n th- m--d--
Th- g-th-r th- -ld-r bl-ss-m -h-t-
Th-- f-nd -h-r- th- d-sk- gr-p-s p-rpl-
-n th- s-ft t-nt-d -ct-b-r l-ght,
Th-- kn-- -h-r- th- -ppl-s h-ng r-p-st
-nd -r-s--t-r th-n -t-l-'s -n-s,
Th- kn-, -h-r- th- fr-t h-ngs th- th-ck-st
-n th- l-ng th-rn- bl-ckb-rr- v-n-s.

3.

Th-- g-th-r th- d-l-c-t- s---ds,
-nd b--ld t-n- c-stl-s -f s-nd,
Th- p-ck -p th- b--t-f-l s--sh-lls,
F--r- b-rks th-t h-v- dr-ft-d t- land.
Th- --ve fr-m th- t-ll r-ck-ng tr-- t-ps
Wh-r- th- -r--l-s h-mm-ck n-st s--ngs,
And -t n-ght t-m- -r- f-ld-d -n sl-mb-r
By -s-ng th-t - f-nd m-th-r s ngs.

4.

Th-s- wh- t--l br-v-ly -r- str-ng-st,
Th- h-mbl--nd p--r b-c-m- gr--t;
And fr-m th-s- br-wn h-nd-d ch-ldr-n
Sh-ll gr-w m-ghty rul-rs -f st-t-
Th- p-n -f th- -uth-r -nd st-t-m-n,
Th- n-ble -nd w-s- f th- l-nd,
Th- sw-rd -nd chis-l -nd p-ll-tt-
Sh-ll h- h ld -n th- l-ttl- hr-wn h-nd.

I would like to see this in your paper if you think it worth printing. I am twelve years old. My father has taken the paper a long time. Howard Davidson.

Kendaia, N. Y., March 30, '78.

I am composed of twelve letters:
My first is in sun hut not in moon;
My second is in urn hut not in dish;
My third is in night hut not in day;
My fourth is in day but not in night;
My fifth is in answer but not in reply;
My sixth is in yellow but not in blue;
My seventh is in sure hut not in true;
My eighth is in cold but not in hot;
My ninth is in hot but not in cold;
My tenth is in box but not in chest;
My eleventh is in no but not in yes;
My twelfth is in bliss but not in woe;
My whole is a place where children should go.

Charlie J. Baldridge.

ANSWERS.

To Francis VanHorn's puzzle April 4th: Fannie McLane.

To Milton Steele's, April 4th: Fannie McLane, Lucretia and Minerva Phillips, Clara J. Malthis.

To Clara J. Malthis', March 28th: Charlie J. Baldridge.

To Joseph Hodgson's, April 4th: Lucretia and Minerva Phillips.

To George S. Rollins' puzzle, April 4th: Lucretia and Minerva Phillips; Josie McLane.

Home and Farm.

A Car-Load.—Readers of newspapers often meet with the term "car-load," but few of them know just what or how much it is. The St. Louis *Times* has taken the trouble to learn, and says, as a general rule, 20,000 pounds, or 70 barrels of salt, 70 of lime, 90 of flour, 60 of whisky, 200 sacks of flour, 6 cords of soft wood, 18 to 20 head of cattle, 50 or 60 head of hogs, 80 to 100 head of sheep, 9,000 feet of solid boards, 17,000 feet of siding, 13,000 feet of flooring, 40,000 shingles, one-half less of hard lumber, one-fourth less of green lumber, one-tenth of joists, scantling, and all other large timber, 340 bushels of wheat, 500 of corn, 680 of oats, 400 of barley, 360 of flax seed, 370 of apples, 430 of Irish potatoes, 360 of sweet potatoes, 1000 bushels of bran.—*Selected.*

Tree Planting.

First—I assert that the farmer on the poorest portion of the treeless regions can with less ready money than it would cost to buy a breaking plow, surround his stock yards and buildings with a wind-break within five years that will protect him as effectually as though he was in the middle of the big woods.

Second—That a crop of trees can be grown as surely, and, in proportion to its value, with far less expense than a crop of corn.

Third—That ten acres properly planted in timber, and properly cultivated. will in five years supply fuel for a family in great abundance, and also fencing for a farm of 100 acres.

Fourth — The most worthless lands of our treeless regions can through the intervention of the Tree-Planter, be sold for $100 per acre within 20 years.

Fifth—That the net profit on a quarter section of prairie, properly prepared, planted, cultivated with forest trees, will, within ten years, exceed the net profits of ten quarter sections of wheat.

Sixth—That a single cottonwood, although smaller than "a grain of mustard," can, by intelligent cultivation, be developed into a cord of firewood within twenty years.

Seventh—That any young man of muscular development and good "horse sense," can surely accomplish these results, providing always, that he is not in too great haste to get rich; and

Eighth—The genuine white willow, properly handled, will increase faster than money at 4 per cent. per month.

Colored Wash for Fences.—The following, says the Massachusetts *Ploughman*, is a most excellent, cheap and durable wash for wooden fences and buildings. It owes its durability to the white vitriol, which hardens, and fixes the wash: Take a barrel and slack one bushel of freshly burned lime in it, by covering the lime with boiling water. After it is slacked, add cold water enough to bring it to the consistency of good whitewash. Then dissolve in water, and add one pound of white vitriol (sulphate of zinc), and one quart of fine salt. To give this wash a cream color, add one-half a pound of yellow ochre, (in powder). To give it a fawn look, add a pound of yellow ochre, and one-fourth of a pound of Indian red. To make this wash a handsome gray stone color, add one-half a pound of French blue, and one-fourth pound of Indian red; a drab will be made by adding one-half of a pound of burnt sienna, and one-fourth pound of Venetian red.

For brick or stone, instead of one bushel of lime, add half a bushel of hydraulic cement.

To Clean a Rusty Plow.—Take a quart of water and pour slowly into it half a pint of sulphuric acid. The mixture will become quite warm from chemical action, and this is the reason why the acid should be poured slowly into the water, rather than the water into the acid, and let it remain on the iron until it evaporates. Then wash it again. The object is to give the acid time to dissolve the rust. Then wash with water, and you will perceive where the worst spots are. Apply some more acid and rub on these spots with a brick. The acid and the scouring will remove most of the rust. Then wash the mould board thoroughly to remove all the acid, and rub it dry. Brush it over with petroleum, or other oil, and let it be till spring. When you go plowing, take a bottle of the acid with you, and apply it to any spot of rust that may remain. The acid and the scouring of the earth will soon make it perfectly bright and smooth. If all iron work be washed with petroleum as soon as we put our tools, implements, and machines aside for winter, it will keep them from rusting, and save a great deal of trouble and annoyance, to say nothing of depreciation and loss.—*Rural World.*

A Freemason's lodge in France, called the Grand Orient, has recently rescinded the article in its constitution which expressed a belief in God. This has led a more pious lodge in England, presided over by Lord Carnarvon, to pass a resolution refusing to recognize any one as a brother Mason who has been initiated in a lodge where infidelity is a part of the law. This is excessive strictness. So many of the Masons of the Christian world are infidels or prominent unbelievers, and the French lodge was but honest and consistent in revising its creed. Besides, will not the order begin to have religious character if it introduces the practice of adopting scripture terms of communion?—*United Presbyterian.*

"After all my readings," said Selden, "nothing now remains to comfort me, at the close of life, but this: 'Christ Jesus came into the world to save sinners.' To this I cleave, and herein I rest."

Publishers' Department.

Peter Nicklas, Chambersburg, Pa., sends ten subscriptions for one year each.

W. K. Morley, Brush Creek, Iowa, adds four subscriptions for one year each, to previous clubs.

Albert M. Paull, Providence, R. I., sends fifteen dollars for a club of ten, and three of the names.

Harris Jenness, Bunker Hill, Ind., sends three subscriptions for one year each.

Five persons send two subscriptions for a year each.

Testimonials assuring us of the value and importance of the *Cynosure* are received weekly if not daily. Many are watching their opportunity for extending its circulation. Are you? How cheering and desirable it is to keep up a strong, successful canvass for the *Cynosure*.

SUBSCRIPTIONS RECEIVED DURING week ending April 13, 1878, from W Atkinson, A N Allen, I H Brown, J D Baker, C A Blanchard, D Barford, C Conkling, J B Cressinger, P Carpenter, A F Dempsey, S W Elliott, J B Freeland, C Goodfellow, Sen, P Gleason, J W Hibbs, H G Harrington, H Jenness, D Kirkpatrick, W D Lowrey, C W Loney, R N Morse, W K Morley, Mrs N Marker, A B McCain, J Macauley, P Nicklas, W Pattison, I Pennock, A M Paull, J Parker, C H Parker, D P Rathbun, E P Smith, H Seamans, S Wright, H M Woodford, J Wilkison, L T Walker, A S Waterbury, J W Wallace, E B Webster.

Books and Tracts sent during Week ending April 13, 1878:

By Express.

E Jollie, C Zarnfaller, J M Biggs, D J Petty.

By Mail.

G Oatis, H M Woodford, A J Grosvenor, C Renton, H D Wood, W D Lowrey, G B Goodall, H Tschudi, E Warman, C E Farnsworth, E W Noyes, C C Foster, G M Twombly, A E Anderson, J W Hibbs, J W Monroe, H Hulburt, H Miller, J B Slight, E Bailey, H C Hurlbut, W W Ensign, T R Spooner, C Jacobs, J S Ormiston, M L Brown, D E Perryman, G Craig, R O Moorhead, F M Hoopes, C Goodfellow, E McDonald, J F Ruggies, C S Jackman, W Pool, J Harman, H Dupdale, O J Prescott, F D Merrill, L Prentice, A S Clackner, J A Doerle, A J Donaldson, E Allen, J H Halliturton, T Frazier, C S McClure, D S Powell, F Phillips, A Wimpleberg, F W Dayton, E L Lewis, Crump & Davison, W J Jeffries, L Mollering, S G Moilette, D Basford, F Bracket, W Hocking, J H Rouzer, W H Cummings, D H Shelly & Son.

PURITAN COLONY.

The attention of those about to go West is called to this colony, organized to be a light in the wilderness and to set up in a fine location already selected Christian and educational advantages of a higher order than it is possible to secure under the usual methods of settlement,—bringing together earnest Christian men and women, and laying the foundations for Christ and his truth; combining Christian advantages with the opportunity to secure the fertile, low-priced lands of the West, that are now being so rapidly taken. Persons desiring to know more of this rare opening, by enclosing a stamp with their post office address to Rev. Geo. Bent, Seneca, Nemaha county, Kansas, or 199 Dearborn street, Chicago, will receive attention.

ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

MARKET REPORTS.

CHICAGO, April 15, 1878.

GRAIN—Wheat—No. 2	1 06¼	1 06¾
" No. 3		1 02
" Rejected		86
" Minnesota		1 15
Corn—No. 2	38	39½
Rejected		34½
Oats—No. 2	22¼	28
Rejected		21
Rye—No. 2		58
Bran per ton		12 25
Flour—Winter	5 00	6 75
Spring	2 50	5 75
Hay—Timothy	7 50	9 50
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7¼
Lard per cwt		6 90
Mess pork, per brl		8 75
Butter medium to best	14	30
Cheese	7	13½
Beans	1 00	1 75
Apples per brl	2 50	5 00
Eggs	9½	10
Seeds—Timothy	1 18	1 30
Clover	4 15	4 25
Flax		1 29
Potatoes per bu	25	35
Broomcorn	3½	6
Hides green to dry flint	5½	15
Lumber—Clear	29 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	29	40
Unwashed	18	25
LIVESTOCK Cattle Choice	4 50	4 75
Good	4 10	4 40
Medium	3 65	4 00
Common	2 50	3 50
Hogs	3 35	3 80
Sheep	3 30	5 25

New York Market.

Flour	$3 00	8 75
Wheat—Spring	1 18	1 31
Winter	1 33½	1 42
Corn	51½	57
Oats	34	37½
Rye		78
Lard		7¼
Mess pork	9	9 75
Butter	9	22
Cheese	7	12½
Eggs	10	11½
Wool	10	55

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It is decidedly the most BEAUTIFUL, TASTEFUL and SENSIBLE thing of the kind I have ever seen."—*Rev. F. G. Hibbard, D. D.*

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"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, APRIL 25, 1878.

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NOTICE OF EXPOSITIONS.

Lostant, Ill., 29th, 30th and May 1st.
At Newcastle, Pa., Western Pennsylvania Convention, May 7th, 8th and 9th.
Indianola, Iowa, May 14th, 15th and 16th.
St. Charles, Iowa, May 17th and 18th.
New Fulton, near Janesville, Wis., 27th, 28th and 29th.
Expects to be at Clarence, Iowa, May 21st, 22nd and 23rd if arrangements can be made.
I shall now devote all the time I can to the Western States. Let friends everywhere get ready first and then write me as below.

E. RONAYNE,
104 Bremer street, Chicago.

N. C. A. DIRECTOR'S MEETING.—A meeting of the Directors of the N. C. A. will be held at No. 221 West Madison street, on Tuesday, April 30th, at 10 o'clock A. M. Important business respecting state agents, anniversary meetings and the finances of the Association will be presented, and it is very important that every member of the Board attend. By order of the

CHAIRMAN.

J. P. STODDARD, Sec'y.

WISCONSIN.—Rev. H. H. Hinman desires to say to the friends in Wisconsin that he is now laboring in that state, and all who made pledges in Baraboo will confer a favor by sending the whole or part of their subscriptions to his address at Wheaton, or to H. L. Kellogg at this office.

Topics of the Time.

Moody and Sankey have been more than four weeks in New Haven, and as this may be their last series of meetings this season, they do not hasten away. They are supported by several members of the faculty of Yale College, a large number of the students are in the Tabernacle choir, and Mr. Moody, after repeated and urgent invitations, has preached in the College chapel; but among the students there is no indications of a turning unto God. The Christian young men eagerly watch for the tokens of a great awakening; but watch in vain. Mr. Moody hesitated long before entering the College halls with his Divine message. Did he apprehend a rejection of his word and so fear to add to the guilt of their unbelief? He must be aware of the reigning power of secretism in Yale College. No stranger visiting New Haven can long be a stranger to this fact, in the presence of three or four windowless structures erected for the student fraternities. The evangelist might well hesitate to attack an enemy so well entrenched against the Gospel of truth and light. There are good influences, however, making headway against the secretism of Yale. The old Linonia open literary society has been revived from its strangling by the lodges. About two hundred members are on its roll already, and the more advanced students generally regret the subserviency to their secret societies that prevented an earlier re-establishment of this useful society. A daily college paper was also established in January which is a decided anti-lodge organ, and promises to become a permanent attachment to the College.

The celebration of the papist holiday, called "Easter," is becoming so general in our Protestant churches, as to promise rivalry to that other day of like pagan origin and Romish consecration, known as Christmas. Easter is a festival celebrated by our old German ancestors of two thousand years ago, when they lived in the pagan luxury of skins and acorns in their Saxon forests. It came at or near the time of the ancient Jewish passover. During the celebration of this feast in Jerusalem Christ was crucified and rose; and the keen-sighted priests of Rome fastening upon the heathen festival baptized it into a celebration of the resurrection of our Lord, which is annually observed with great satisfaction, inasmuch as it releases the papist from the rigors and fasts of Lent; though he willingly forgets that the disciples and early Christians celebrated every week the resurrection of Christ upon "the Lord's day." The Freemasons of Chicago fixed upon the day this year, as properly belonging to them for a street parade with a score of drums and all the pageantry of the Knights Templar. Two commanderies formed the procession which marched for miles through the streets in defiance of all law, human and divine, and sat down with a concourse of the fraternity to listen to a sermon from Rev. N. T. Ravlin, a sort of independent Baptist, who preached from the text, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ." Preaching a sermon in glorification of Freemasonry from such a text! It were enough to blister the tongue not calloused by Masonic oaths. It is a pleasure to record an occasional reproof of Protestant adoption of these Romish church days. The *Baptist Teacher* for the present month in objecting to the observance of Easter and other church holidays, because not of Scripture appointment; that no man-made rites and ordinances are binding on Christians, says: "There is not a particle of proof from the New Testament that any festival, other than what is called the Lord's day, was ever observed in the primitive church, as commemorative of the Saviour's resurrection. Their celebration came once a week, and not once a year."

The situation in Europe continues its strange contrasts of threatening and parley and conciliation. England has brought a few native regiments from India to the Mediterranean—a piece of bragadocio. Her differences with Russia remain practically unchanged, but the astute diplomatists now working at the problem of peace evidently hope to satisfy the demands of Russia for her losses experienced, and the honor of England, which her authorities suppose to be snubbed. The news on Monday was of a pacific character. German and Austrian ambassadors at St. Petersburg give it as a settled conviction that a congress will soon assemble. The alliance of the three emperors is unbroken; Anstria is again friendly toward the czar. The diplomacy of Russia has accommodated itself to Austrian wants and susceptibilities, and has accomplished another change in the Turkish cabinet, gaining a grand vizier and foreign minister favorable to a Turko-Russian alliance. If the threatening armies were disbanded this harmless war of diplomacy might soon reach a satisfactory conclusion. It is at any rate better than the slaughter of men whose only crime is obedience to their superiors.

SATAN'S LOGIC.

BY PROF. S. C. KIMBALL.

If abolitionists oppose slavery and pray for the slaves, the slaveholders will be exasperated and treat their slaves more cruelly. If ministers preach and lecture against intemperance, it will excite men to drink more rum. More rum was drunk in Massachusetts on the day the Prohibitory law took effect than on any former day in the history of the State. Rumsellers were so exasperated that they gave away the rum. If ministers preach and pray against the Masonic lodge it will so excite the curiosity of their brethren that they will forthwith apply for admission to the nearest Masonic lodge.

Eld. Snivels has confessed that reading an Anti-masonic tract first inclined him to join a lodge. If Christians forewarn their children of the evils of card-playing and dancing, it will inflame their minds with a passion for those amusements.

The conclusion from all these lessons is that the best way to oppose Satan's works is to favor them, or what may sometimes be better policy, where there are old-fashioned Christian scruples to overcome, to ignore the devil entirely. Another special advantage of this plan is that the minister will have the support of both the Lord and the devil, and be likely to be very popular.

Austin Academy, N. H.

THE OLD PATHS.

BY REV. A. H. SPRINGSTEIN.

"If the trumpet give an uncertain sound who shall prepare himself to the battle?"

It is universally admitted that the church in this country is strangely fallen. Very generally the church is little better than Babylon. The church is exalted above the Bible, and a mercenary ministry is the accepted and almost supreme authority. All the sins of the seven churches of Asia are the notorious characteristics of the nominal church among us. We live in perilous times. Multitudes dream of a millenium to be introduced without agitation or revolution but by the gradual diffusion of light. But what they call light is a Christless

system of forms and ceremonies. Even where the form of godliness is retained, the power is denied.

The church is to such an extent converted to the world that they will not endure sound doctrine. The grace of God is turned into lasciviousness and the truth of God is turned into a lie. Antinomianism and Phariseeism are in confederacy. Even the "holiness movement" is fallen among the sectarian thieves; while that holiness without which no man shall see the Lord is shunned as an enemy and dreaded as the plague. St. James is too legal for Saducees and the other apostles are too evangelical for Pharisees, while Christ is too unworldly for either.

On the other hand there are a few, perhaps many, who enjoy that love which is the fulfilling of the law and the bond of perfectness. Some there are whose eyes have been anointed to discern between the righteous and the wicked. While these are sighing and crying for the abominations that are done in the land, let us see if there is not a more excellent way than that which now prevails.

After much reflection and prayer I propose that in every place, the children of God band together independently of their present church relations, that their prayers be not hindered. There is "one fold (flock) and one shepherd."

This would be a restoration of early Methodism or primitive Christianity, as the following extract from Wesley's journal will show:

"1788, Sunday, May 18, I subjoin a short account of Methodism, particularly insisting on the following circumstances. There is no other religious society under heaven which requires nothing of men in order to their admission into it, but a desire to save their souls. Look all around; you cannot be admitted into the church or society of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on this or that opinion, but they think and let think. Neither do they impose any particular mode of worship, but you may continue to worship in your former manner, be it what it may. Now I do not know any other religious society, either ancient or modern, in which such liberty of conscience is now allowed, or has been allowed since the age of the apostles. Herein is our glorying. And a glorying peculiar to us! What society shares it with us?"

We see then that Methodism was not originally a sect, and that one's church relations were not necessarily interrupted by becoming a Methodist. One who proposed to love God with all his heart, and his neighbor as himself, who rejoiced evermore, prayed without ceasing and in everything thanks, was then called a Methodist.

"Without holiness no man shall see the Lord." Perceiving this they laid aside every weight and came together to exhort one another and to pray for one another. Indeed, if we profess a holiness in which we are not saved from saying, "I am of Paul; and I of Apollos; and I of Cephas;" we profess a carnal holiness. If ye have respect to persons, ye commit sin." "By this shall all know that ye are my disciples if ye have love one to another."

"I pray that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (schisms, Gk.) among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Wherein will this differ from union meetings? In this: 1. Union meetings are temporary while this, being Scriptural, at least so far as it goes, should be perpetual. 2. Union meetings are conducted by denominations as such; while I aim to encourage the uninterrupted fellowship of real Christians purely on Bible ground.

By the Lord's help I would sow beside all waters. May I know no man after the flesh. I would know nothing among men save Jesus Christ and him crucified. I am a companion of all them that fear God. Can any Methodist object to what I have proposed? Can any one reasonably object?

A. H. SPRINGSTEIN.

April 16, 1878.

THE FALL RIVER SWINDLE.

There are two kinds of simplicity; one of the saints, the other of the devil. The latter kind of simplicity is ridiculous. It is like the goat's feet and tail attached to a man's body; or the fox's tail to the lion's skin, while neither the man or lion is aware of what kind of a caudal extremity they are exhibiting to the world.

Such is the kind of simplicity now exhibited in Massachusetts at the discovery of the Fall River swindle. Alas! how *could* such a calamity happen to a people so Masonically good and devout as the people of Massachusetts!

The Masonic religion taught Jefferson Davis and company to destroy half a million of men, for the sake of reforming the Republic. The Masonic religion taught the officers of our government to deal gently with those Masons who destroyed half a million of men. And now the Masonic worshippers of Massachusetts wonder with great amazement that a man should make way with half a million of dollars! Cannot the Masonic religion, now deeply rooted in almost every town of Massachusetts, excuse the half million of dollars, as well as the half million of lives? "So mote it be!"

The satyr was an animal of pagan creation, which could not exist in a real Christian community, and I am sure that Freemasonry is also a pagan creation, but whenever we see an American statesman puffed up with Masonic charity, with his head among the stars, looking ahead for nothing but widows and orphans and his own selfish interests; applying the *level* to those above him and never to those below; never looking down but always up; then I fancy I can see what has escaped his attention, viz., that he has goat's legs, and the goat's tail. Then I think of the great Masonic temple in Boston, and no longer wonder at Fall River swindles.

NEW ENGLANDER.

THE TIME FOR LODGE PROHIBITION.

BY REV. W. J. WHITE.

An opinion is sometimes expressed that it is not best to combat error in its distinctive form, but hold up the truth and let it do its own work by its own inherent power; as though this were sufficient of itself to dispel all forms of error.

This is a popular kind of sophistry as it seems to me, of which some people gladly avail themselves to avoid an unpleasant duty.

When the subject of American slavery was urged upon the American Board of Missions before the late war, the reply made by its most eminent member was: "We are not an Anti-slavery society." The feeling was, it is a difficult and perilous business to *specify* the evil and make a direct attack against it; missionaries might go forth and preach, but make no allusion to the crying evil which the Gospel was designed to remove. But did slavery disappear under such mild treatment? Far otherwise! Its advocates grew more bold and defiant; they would have no preaching against the "Peculiar Institution," nor suffer tracts to be circulated unless expurgated of every allusion which seemed to reflect upon the darling idol. Slaveholders were willing to hear a sort of preacher who must either say nothing of slavery, or so interpret the Bible as to make its teachings consistent with the terrible sin which they did not desire to abandon.

A similar policy is now adopted by the churches (with a few honorable exceptions) as well as by the secular and religious "press" in reference to Freemasonry and other secret oath-bound societies. To make a direct attack upon these associations from the pulpit as against other vices, showing their anti-Christian character and demoralizing influence, would doubtless imperil (at least for a time) the support of any clergyman who might have one or more influential Masonic members in his congregation. A worldly and temporizing prudence would find it very convenient to say nothing about the thing *specifically*. The hearers are willing to hear the Gospel, but it must not touch this one thing.

Now the question is, How long will it take to purge our land of this hateful anti-Christ of the lodge? or can it ever be removed by such a mild and plastic treatment? True, it does not *pay*, in any worldly sense, to oppose secret societies either from the pulpit or from the press or from behind the counter. The thing is popular just now, and it seems like "kicking against the pricks" to make any opposition to it. But is it right to maintain such an indifferent attitude toward so palpable an evil? Is Christ honored or dishonored by such tame submission to a cunningly devised scheme to defeat the whole design of the Gospel? Is not the time come for Congregational churches (as those of some other orders have done) to have specific rules prohibitory to the admission of such persons as adhere to the heathenish fooleries of the lodge? Paul said to the Corinthian Christians. "Ye cannot be partakers of the Lord's table and of the table of devils." This unhallowed mixing of the followers of Jesus with those who in principle and practice repudiate Jesus and his precepts, ought to come to an end; but it never will so long as the followers of Jesus are afraid to speak out in direct terms their own sentiments which they honestly believe in respect to this popular anti-Christ. If Congregational churches do not speak out before long on the sin of these secret, oath-bound societies there may be a "new departure" at some future day as there was about the year 1815, when Unitarianism undertook in New England to destroy Evangelical Christianity.

Worcester, Mass.

THE UNITED BRETHREN CHURCH AND SECRET SOCIETIES.

BRO. KELLOGG.—Under this caption the editor of the Kokomo, Indiana, *Tribune* and myself have been conducting a discussion on the merits of the secrecy question, through the columns of his paper. He says in his last issue of the discussion, that I have become so "infinitesimally" small that he can not see me; therefore he bids me "Good bye."

Having shown from the best Masonic authority that Masonry is not only a rival of the Christian church, but that, as such, it predicates salvation upon the ground of human merit, by discarding the merits of Christ's blood, I will conclude my argument on this feature of the subject, by quoting from the address of the Grand Master for 1877, before the Grand Lodge of Illinois, to show in what estimation Christ is held by the lodge. He says: "The moment that a brother assumes that the Supreme cannot be approached only through some one name,—be

that name Brahma, Jesus, Buddha or Allah,—that moment he enters upon theological definition and interpretation, the very root of sectarianism, which, with the twin evil political partisanship, Masonry seeks above *all* others to exclude. Our Grand Lodge, mindful of its obligation to the land mark, has by statute prohibited the introduction of either, upon any Masonic occasion. It is plain then, that a brother cannot use distinctively Christian prayers in the name of Masonry, without disregarding our local regulations; nor without doing violence to that catholic spirit which breathes through its immemorial laws."

The doctrine here stated is pure *theism*. Masonry knows no deity but the "Great Grand Architect of the universe;" hence the "story of the Cross" is a myth to be received only by the profane and outer world, who in their darkness, helplessness and ignorance are led to make a distinction between Jesus and Brahma, Buddha or Allah.

An institution professing to teach moral and religious principles, must necessarily affect the social relations of life. I turn, therefore, from the religious aspect of the secret orders to notice briefly their influence upon society.

They make *unnatural distinctions*, as indicated in their high-sounding titles. In speaking of the lodge they say: "The Grand, and most Worshipful Grand Lodge." Here the lodge has the pre-eminence over the church, it being denominated the *most worshipful* institution. Also, the lodge has its Grand Chaplain, Grand Master, Worshipful Grand Master, Right Worshipful Deputy Grand Master, Most Excellent Grand King, Most Excellent General Grand High Priest, Worshipful Grand Generalissimo, Thrice Illustrious Grand Puissant, etc., etc. These pompous and sinful titles smack more of the spirit of caste than is compatible with the best interests of society. I submit to the candid reader, Are they not rather "high-toned" for Protestant America? Would not there be a greater fitness of things were these titles used under Leo XIII., rather than under Rutherford B. Hayes? The obligations of secret orders contravene the marriage obligation; for they prevent the husband from communicating lodge secrets to his wife under any circumstances, and impose this obligation under the most solemn and severe penalties. The obligation of the marriage relation has reference to the *mutual* confidence and happiness of the family; while the obligations of secret orders bind men to conceal from their wives and children that which they hold in common with strangers. Can there be any good accruing to society from such an unnatural and unreasonable communion with strangers?

Besides separating those whose moral and material interests are naturally and legitimately identified, these lodge obligations bind men together of dissimilar views and feelings, thus forming a conclave (not a coalescence) of men of the greatest incompatibility of character. There are, therefore, antagonistic elements at work in the lodges, which, but for the vail of secrecy, would be appalling to the outside world. The incongruities of lodgemen, as it pertains to their religious and political belief and as pertains to their moral and religious character, must be apparent to the most casual observer. He who would find true friendship and fellowship should seek it in society bound together by the laws of spiritual affinity and not by the iron-clad and extra-judicial obligations of secret societies.

HALLECK FLOYD.

FEAR NOT THE FOE.

EDITOR CYNOSURE:—*Dear Sir:*—In your paper of March 7th, a correspondent seriously asks, "Are we a nation of cowards?" He goes on to state his difficulties in dealing with merchants, lawyers and doctors (he might have added ministers). These were all afraid of the consequences in hearing or knowing much about Masonry. They seemed to know in a sort of general way that there was something wrong, yet they stood in terrible fear and dread of arousing the angry power of the irresistible craft. With this dread upon their souls they were slow to attend lectures and ashamed that others should know that they read the *Cynosure*. He closes by remarking, "I state the difficulty. Will some one tell us how to meet it?"

Dear sir, this is a fair question and I feel a desire to solve it. It can be done. I would say here that W. F's trouble is not confined to himself. Many feel it is ours too, and it will remain so until the spirit of God is more generally diffused among us. First, then, they who stand in awe of the threatening craft, already more than half stript of her power, must add to their faith, virtue, that is, courage; assume it if they have it not. They must come to be willing to displease benefactors, friends, customers. They may do it with wisdom and tenderness, but it must be done. It is the only path that leads to life.

Secondly, they must be willing to incur the odium and ridicule of craftsmen and their tools. Some of these are thoroughly bad and their displeasure is an honor to those who feel it. Others have received all their information from the craft who study to deceive. These are to be pitied, but the sacrifice of their good will (may be for a time only) must be made.

Thirdly, those who may be concerned must firmly make up their minds to forfeit the hopes of gain from office, custom, etc. Better give up these than truth and God's approval. And yet such may be agreeably surprised to find many a threat to pass without harm, may be to change into approval and confidence. It is so in ten thousand cases.

Fourthly, they must make up their minds to meet death in the most savage way if this conspiracy against God and man shall prosper now and put down all opposition. This last venture is but a puny and trifling affair. The lodge may be gaining in numbers, but it is certainly losing in weight. The hand upon the wall has written its doom. The number of its days will soon be finished. The many against God don't amount to much. But if it should come to the worst the willingness to lay down life in opposing this heathen system would be glorious. The submitting to such a state as our friend describes, "a nation of cowards," would be shockingly mean to think of. But this is not the last of it; see Rev. 21:8, "But the fearful and unbelieving....shall have their part in the lake that burneth with fire and brimstone which is the second death."

Fear not, my friends, your life is worth more in the sight of God than many sparrows. When you lay hold of God's strength on this subject he will work wonders by you. Some of these fearful merchants, lawyers and doctors may yet sit at the feet of Jesus clothed and in their right mind. Then they will find it their duty to tell to all around what great things God hath done for them in delivering them from this legion of unnecessary fears. When this difficulty is got over with I can imagine the work will go on most gloriously. Then Bro. Blanchard will sit down in his old age and clap his glad hands for joy, and willingly lay all at the feet of Jesus. Yours for truth and its grand triumphs.

GEO. SOVEREIGN.

RUSSIA AND WOMEN SECRETISTS.

[From the Pittsburgh Commercial Gazette.]

The following, clipped from one of our daily papers may be worth a passing notice in this day of reform:

"Some time ago an Imperial Ukase recalled to St. Petersburg all Russian ladies who were studying at the Berne Polytechnicum, threatening with severe penalties those who did not speedily obey his command. Eight of these ladies belonging to the best families have been condemned by the tribunals on the charge of being members of secret societies; six of them to exile in Siberia and penal servitude in the mines, and the other two to imprisonment."

His Imperial Majesty has a summary as well as severe way of disposing of members of secret societies, "cliques and rings." It is withal rather suggestive. If it be wrong for women to meet in secret conclave, is it not for men? If the Russian government had reason to believe that such women were a dangerous power, plotting the overthrow of the government or instigating insurrection and were guilty of real or imaginary evil, may not women be suspicious of the men who have their lodges and secret proceedings of which every female must be kept in ignorance.

If a few women produced such a feeling of distrust that the Emperor of all the Russias was alarmed, surely the thousands of men engaged in the same way should excite at least equal alarm. For aught the women in our land know, the men who belong to secret societies may be plotting the overthrow of our republican institutions or the extermination of the race. At all events let us know that *great* secret which the husband keeps so quietly in his own breast. Let him explain his conduct which is shrouded in mystery. Imagine an edict calling all the secret society men before the highest tribunal of this country and each receiving his sentence to servitude or banishment to some lonely isle to ponder the remainder of their lives on this great secret. Would it not be a warning to the sons not to learn that which the mother is not permitted to know.

A charitable institution? boasts of great antiquity? Eh. Has accomplished great good?

Well, women carry on works of charity without meeting night after night, in secret lodges. Why can't men do the same? Women have made coats for the poor, and performworks of benevolence for ages, but who ever heard of one of them going through *thirty* or even *five* degrees of *charity*, for the purpose of giving Mrs. *Mason's* husband a house and lot at her death.

If it be an institution solely for charity, would it not be well to begin at home, by giving the wife and children their aid and presence, and instead of spending the wife's money in the lodges as is often done, use it at home, where it is most needed.

Besides, women do not like to see men dressed up in aprons and feathers; but if they will ape the women in this respect in carrying on their benevolent enterprises, let all secrecy be abolished, so there can be a union of effort. Then the necessary regalia and flummery used by men in the lodge could be sold and given to the poor, and do more good than is being done by them.

But the fact that these so-called charitable orders are not open to public inspection carries with it suspicion. The teachings of the lodge are gradually encroaching on the marriage relation, severing that which God hath joined together. Anything that comes between the husband and wife will eventually alienate. The cultivation of this habit makes men secretive in other matters, oftentimes keeping their wives in ignorance of their financial affairs; and when failure and trouble comes, it falls with crushing power on the innocent; whereas if they had confided in their wives, financial ruin might have been averted.

A complete exposure of the mysteries of the lodge will take away much of the romance of the thing, and show the folly and sin of coming under a solemn oath to maintain they know not what.

MRS. J. S. COLLINS.

Seek for an established judgment in the doctrinal truths of God. Some persons are so unsettled that every wind blows them down, like loose tiles from the housetop. Blind zeal is put to a shameful retreat; while holy resolution, built on firm principles, lifts up its head like a rock in the midst of the waves.

The Illinois Grand Lodge on the Yates City Case.

Yates City, Ill.,
April 10, 1878.

Mr. Editor: In the Grand Lodge report for 1877 I find the following from Yates City lodge:

To the M. W. Grand Lodge, A. F. & A. M., of Ill.:

Yates City lodge, No. 448, respectfully represent that W. H. Robinson was expelled from all the rights and privileges of Masonry, by this lodge, June 7, 1873, for gross unmasonic conduct; that the said Robinson appealed from the decision of this lodge, and its action was fully sustained by the Grand Lodge of Illinois, at its session, A. L. 5873. (See report, page 32.)

Said Robinson then commenced action in the civil courts, first by procuring a *mandamus* to compel Yates City lodge to appear and show cause why he was expelled. This case came off at the February term of the Knox county circuit court, in the State of Illinois, in the year 1876, and was decided in favor of Yates City lodge, as defendant.

Said W. H. Robinson then brought suit against the lodge, before C. L. Roberts, Esq., of Yates City, Ill., for money paid by him for the degrees in said lodge ($25). Judgment was rendered by the magistrate in favor of plaintiff (by default), the lodge not appearing to defend. An appeal was taken to the circuit court of Knox county, Ill., and the case was decided in favor of defendant, at its October term, A. D. 1876. Plaintiff then appealed to the supreme court of Illinois, where the case is now pending. A copy of the defendant's argument and brief is herewith transmitted.

Also we transmit, for your consideration, the following bill of expenses incurred in defending the above cases, to wit.:

Attorney's fees and other expenses in first case	$ 27.10
Publishing argument and brief, second case	6.00
Attorney's fees, circuit court, second case	25.00
Attorney's fees, supreme court, second case	50.00
Total	$108.10

We further respectfully represent that our lodge is indebted on its hall the sum of $550, and there is not sufficient money in the treasury to pay other indebtedness of the lodge, aside from hall indebtedness, and the expenses incurred in defending our rights in these several lawsuits; and, inasmuch as this is a case involving the rights of Masonry in general; and, furthermore, inasmuch as we have not only been defending our rights as a lodge, but also the action of your M. W. Grand body, we hereby petition and pray that the Grand Lodge of this State donate to Yates City lodge the sum of one hundred and eight dollars and ten cents, to cover expenses necessarily incurred in the Robinson case. All of which is respectfully submitted.

J. W. Hensley, W. M.
John B. Cox, Sec'y.

The petition was referred to the Committee on Finance, who reported as follows:

"Your Committee on Finance, to whom was referred the petition of Yates City lodge, No. 448, asking this Grand Lodge to donate to them the sum of $108.10, to cover the expenditure incurred by that lodge in defending a suit brought by an expelled member, to recover $25 paid by him for the degrees conferred upon him in said lodge, have had the same under consideration, and report: Your committee believe this to be a case demanding careful consideration, involving something more than an expenditure of money; a question involving the very life of our order. We would therefore recommend the reference of the petition of Yates City lodge to the Committee on Masonic Jurisprudence."

The petition was accordingly referred to said committee, who reported as follows:

"In the matter of the petition of Yates City lodge, No. 448, your committee would recommend that the whole matter be referred to the M. W. Grand Master, with full power to act in the premiees."

Now if the Grand Master will condescend to look at the *Record* he will find that the statement of Messrs. Hensley & Cox is essentially false so far as the first suit is concerned. That suit was on a petition for a mandamus to compel J. W. Hensley, Master of the lodge, to furnish me a certificate of the action of his lodge with reference to my application for a demit; said application having been made (as set forth in my declaration) some four months before I was expelled from the lodge without a trial. Defendant in his pleading admitted the truth of my declaration, but denied that it was sufficient in law to entitle me to maintain my action. The demurrer was sustained and I was required to amend my declaration; but as the admission was what I was after, I abandoned the suit as soon as it was obtained. And now it appears that the Grand Lodge is acting upon the theory that the very life of the institution depends upon concealing the fact that I made application for a demit, and that a lie published by authority is just as good as the truth.

And now, Mr. Editor, if you will publish this letter I propose to let the whole matter rest until I hear from the Supreme Court.

Yours truly,
W. H. Robinson.

An Honest Word Bravely Spoken.

Middleburgh, Cuyahoga Co., O., Apr. 15, 1878.

Editor Cynosure:—Being deeply interested in the cause for which your paper is doing so great a work, and knowing how cheering, with the existence of so powerful an adversary, must be an outspoken word from the press for the right, I forward to you the following articles which appeared in late copies of the *Christian Harvester*, a quarto leaf paper published in Cleveland, Ohio. It will be observed that they are both editorial. Lottie E. Smith.

SECRET ORDERS.

"A brother who likes the radical tone of the *Harvester*, wants to know how it stands on the question of secret orders. Well, it is not secret in saying that it is opposed to them. The temperance orders have accomplished considerable good, but are built on a far too worldly basis, and are often schools of discord, and too generally subserve the grand purpose of flirting and love-making. Our objection to Masonry is deeper. Masonry is guilty of the sin of extra-judicial and unholy oaths; it is semi-religious, without being a religion, and is thus a fraud; and it is set up over the church, even in the church, in the favoritism of ministerial appointments. The really deeply spiritual hardly ever mind much about Masonry, although some such have not formally abandoned it. We advise all to give it a complete 'letting alone.' So, also, there are other 'dark-lantern' fraternities that should be avoided."

"Bro. Good writes: 'It is a mystery to me whether a man can leave one kingdom and take along the laws and regulations of another kingdom, and there live under the same dominion as before.' This will apply to many things. However, our brother means 'the lodge.' He likes to read of the meetings, and the many sanctified and converted, but also wonders if in such cases they who belong to secret orders come out of the same or no. We answer, some do. There is some teaching on the subject. But not so much as there ought to be."

Reform News.

West Pennsylvania Convention.

The following is the programme of the convention meeting in White Hall, New Castle, Pa., May 7th, 8th and 9th:

Tuesday, May 7—Convention meets for prayer and conference at 3 P. M.

7:30 P. M. First Degree of Freemasonry by Edmond Ronayne, Past Master Keystone Lodge, Chicago.

Wednesday, May 8—9 A. M. Religious exercises.

9:45. Address: Object and work of the Convention.

11. Appointment of committees and other business.

1:30 P. M. Religious exercises.

2. Miscellaneous business.

2:30. Address: Are Masonic obligations either legally or morally binding?

3:30. Short addresses and reports from various localities.

7:30. Fellowcraft Degree.

Thursday, May 9—9 A. M. Religious exercises.

9:45. Reports of committees on resolutions, etc., with discussion.

1:30 P. M. Religious exercises.

2. Report of committees on Finance and Enrollment.

2:30. Address: The Duty of the Christian Church to reprove and disfellowship Freemasonry and other oath-bound secret associations.

4. Miscellaneous business.

7:30. Degree of Master Mason by E. Ronayne.

Wisconsin.

Fond du Lac, Apr. 17, '78.

Dear K.—I am feeling much improved in health since coming to Wisconsin, and have been able to do some work for our cause. I spent last Sabbath at Oakfield and lectured there on Monday evening to a good audience. On Saturday I visited father Vaughn who is now in his 81st year. Until the last winter he has been remarkably vigorous and ceaselessly active for the Master. He is now so far recovered as to be about the yard in pleasant weather and has lost none of his interest in the cause of Christian reform. His experiences have in many respects been very remarkable; his fidelity to the truth having cost him many conflicts, sometimes with the ministers and with his brethren in the church. He gave three sons to the cause of freedom in our late rebellion and has but two children—daughters—left to lean upon; but the departed died in hope and he anticipates a happy reunion which is a great consolation. Among other expressions of kindness I received a donation to our Publishing fund and a most hearty God speed. Bro. Vaughn's companion and widowed daughter living with her parents are not one whit behind the foremost in our reform. I failed to see Bro. Warner, but learned that although not fully recovered from his former sickness he is comfortable and gradually improving.

In Oakfield proper I made the acquaintance of several new and excellent friends who extended to me a generous hospitality and urged me to return. Bro. Gray is in no wise intimidated by the opposition, but like a true Christian and Wesleyan as he is, he keeps the banner flying. On Tuesday morning he accompanied me to Waupun, where we met Bro. Dean in the harness, took dinner and passed some hours pleasantly with him and his estimable family. I had hoped to enlist Bro. Dean in an important feature of our monied interests, but his time and strength are too much occupied with the care of his farm to assume other responsibilities. I was thankful to get from Bro. Hart my slippers which I left eight months ago at his house; I prize them highly as a gift from Bro. Manning of Worcester, Mass.

I reached this city last evening and was welcomed by Rev. E. Collins who had just returned from his district as U. B. Elder in the upper country. He tells of conflict and of victory, and of a fearful struggle still prevailing. He has shown me several specimens clipped from local papers which show not only the depravity of the Masonic heart, but that the craft are ill at ease. The "weak-kneed" among his brethren are his greatest trial and are crippling the cause of Christ and injuring the prosperity of the U. B. church a hundred-fold more than the combined efforts of outside secretists could possibly do. Bro. Collins needs and will I trust have the prayers of all his brethren who are true and loyal to the testimony of the last general conference.

Our true friend, Daniel Varney, now in his 77th year, is rejoicing in every victory of our reform over the opposition, and stands firm with his face towards the foe. May we all when our work is done fall thus with the armor on.

J. P. Stoddard.

A Season's Work.

NUNDA, Illinois.

EDITOR CYNOSURE:—Perhaps it might encourage the friends a little to make a brief report of my winter's campaign against the lodge. I left home Dec. 10th, and have traveled through mud of unprecedented depth and breadth nearly all winter; have given sixty lectures in the counties of Kane, Kendall, Grundy, Lasalle and DeKalb, mostly in places where lectures had never been given, from one to three in each place; and many friends have been added to the cause, some saved from the lodges, some weak ones strengthened, and strong ones encouraged. There is an element that is an injury to the cause that professes to favor it, but will stand in the way and keep the truth out of their communities, when they might open the way and let the people have light on this subject. I find but few of the ministers informed, and willing to take hold of this subject earnestly. There are those that will no doubt when they get more light, and it becomes more popular, while there are those that are so completely demoralized by secrecy that truth produces no effect upon them.

A notice was put into the hands of an M. E. minister to read for a discourse on secret-society religion in the Bend school house, four or five miles from Harding, and he refused to read it, as I expected he would. But I was there to see that the people were notified; so after he had dismissed, I stepped upon the seat and gave the notice, and told the people I did so because their Masonic minister had refused to read the notice, and was told afterwards that the sympathies of the people were with me. The people are far in advance of their ministers in this work.

Three lectures were given in Sheridan, and the editor of the paper there, a professing Christian, publishes falsehoods enough about them to show the nature of his Christianity. Three lectures were given in Newark. The design was to have them in the M. E. church. Three (as it was supposed) of the trustees were spoken to, and gave their consent, and the announcement was made; but A. D. Munger, a Mason and trustee, started out in order to defeat this arrangement, and succeeded by getting two of the trustees to side with him, one of the others not being a trustee, as was supposed. But the Baptist church was opened, so there was no disappointment about the lecture.

This Munger came to Mr. B.'s shoe shop where I was sitting, in a rage, and said the old man ought to be rode out of town, and he had kept me out of the M. E. church; that I had lived here (as I had, twenty or more years ago); I was half crazy, the other half fool, and now I was a pauper, and was around sponging my living out of Anti-masons,—and with such arguments did he defend his darling institution. The M. E. brethren are beginning to see that about four Masons, in a membership of about 130, are controlling them in church matters, and are not very well pleased with it; but I think the course pursued will advance the cause. Their minister is not a secret man, and was present at the last lecture, when Odd-fellowship was ventilated a little. The old man, the "Venerable Warden," was acted, and Hiram killed and raised on the "five points of fellowship," and he asked one of his members if it were possible these things could be true, and was told, in regard to Odd-fellowship, that it was true, every word of it, for he had been there, and knew all about it. There are two in Newark that will bear testimony to the truth in regard to Odd-fellowship. The Universalist minister in Sheridan denied the whole thing, and said there were 400,000 Odd-fellows that would bear testimony to the same thing,—when he knew he was lying.

The nature of the secret orders is to demoralize their members, and though it is not so difficult to get places to lecture as formerly, yet the churches are, to a great extent, the strong bulwarks of this iniquity, more through the ministry than the membership. Where I found Wesleyan friends, I was cordially received, and did not, as last winter, have to rent a hall after having obtained the consent of three of the trustees of a Wesleyan church, and the general wish of the membership for lectures; but was most *unscrupulously* fought by the worthy pastor and kept out of the house.

For the onward march of truth,

PHILO ELZEA.

At the Polls.

HENRY COUNTY, MO.

LEESVILLE, Mo., Apr. 13, '78.

EDITOR CYNOSURE:—Masonry was made the issue in our election for two new members of the school board a few days ago. The Masonic candidates received twenty-four votes and Anti-masonic twenty-three; but when we take away the votes of the eight Masons in the district we find that of all others, sixteen voted for, and twenty-three against, the institution.

Its main strength here lies in the fact that several of the leading preachers, doctors and merchants, are workers in the mysteries, and many people who know their duty are kept silent through fear of giving offense to some of those good men" of whom they receive favors. There are several Baptist churches in this vicinity that oppose secrecy and do not allow members to worship many gods, while there are other churches of the denomination, many of whose members are Masons, Odd-fellows, grangers, Templars, etc., and I wonder often which society will bury them when they die, and to which heaven they will repair to receive the everlasting reward for a life well spent. The members of the Disciple or Christian church here are generally opposed to Masonry, but some of their preachers and leading members have bowed at the altar of the lodge, and one influential member lately said (so I am told) that should it come to the test he would give up the church rather than the lodge. Methodists here are generally Anti-masons, but some of their preachers are Masons. I have talked lately with several old men who remember the Morgan excitement, and with one exception they are opposed to hoodwinks and cable-tows. One Mason, and former secretary of Clear Creek lodge, No. 415, does me the honor to say that he believes I never was a Mason. Then according to his theory I knew enough of it to impose upon Clear Creek lodge for about four years that I held membership there, and enough to impose upon the Grand Lodge of Kentucky, as a visitor; also upon another lodge (name forgotten) in Louisville, Kentucky; also upon Martinsburg lodge and Carlisle lodge in Indiana, as well as Leesville lodge. All of these lodges I have been in as a visitor as the lodge records will show, and if my Masonry was "bogus," then it follows that "bogus" is as good as genuine, of which I have no doubt. But the ex-secretary may ascertain by writing to Worthington lodge, No. 49, Worthington, Indiana, that I was regularly initiated, passed, and raised in the fall of 1867.

JOHN V. BAKER.

SUMMIT COUNTY, OHIO.

[The following is from a letter to Mr. Ronayne, which he has kindly permitted to be published].

NORTHFIELD, Ohio, Apr. 9, '78.

The war is raging here fiercer now than ever. I never expected to see it carried on as bitterly. It seems that, ever since your first lecture here, and the stand Dr. Hamilton took in the matter, the secret society men determined to make the issue at the spring elections—not only Mason and Anti-mason, but church and anti-church; and so thoroughly had they done their work in secret, that our side knew nothing of it until we went to the polls in the morning. I got there about half-past eight A. M.; the hall at that house was crowded. I said, "that won't do;" and in connection with two others put out an Anti-masonic ticket, and stood by the polls until they were closed and counted. Old men who have lived here forty years say they never saw such an election. The contest ran fiercer than any Presidential election I ever saw. Of course we were badly beaten, but to-day Anti-masonry is stronger in Northfield than ever before. Yesterday we had the same battle to fight over again in the school elections. Town election is on the first Monday of April, school election on the second. Masonry made its boast that it would carry not only town but school election. Yesterday we were ready for them, and so strong that they did not even put out the regular ticket they had agreed upon, but got up a boy ticket, a farce; the upshot of it is that your humble servant, in spite of Masonry and all other devilish institutions, will take his seat next Monday as a member of the school board of Northfield. I am just beginning to get mad. Masonry is now showing its true colors to me in attempting to derange my business and injure my character. Last week I learned that for the last month they have been working on my hired man, trying to get him to leave me, and it would seem as if this was the concentrated plot of all of them in the town; but they will surely fail. If they expect this will quiet me they are badly mistaken; they may *kill* me, but they can't *scare* me. Mr. Brown has volunteered to give us a lecture on Masonry; he will probably lecture next week, as I am going over this afternoon to make arrangements with him. This thing is going to be kept *hot*, and if they ever make another respectable man a Mason in these parts while I live, I shall be happy to hear his name. Stop with us whenever you can, as they have dared me to ever bring you round again. If we can make the proper arrangements we will have a convention here this fall. This question must be kept before the public. The friends here are all well. Dr. Hamilton is writing a book on Masonry. We all unite in sending our love to you and your family, hoping that we shall meet again. I remain,

Very respectfully yours,

M. A. VAN HORN.

Correspondence.

Lodge Pictures, No. 4.

This is taken from my own observation and experience. In 1853, while living in Urbana, Champaign county, I engaged to fill an appointment once a month for a Presbyterian church forty miles down the Sangamon river, a point about ten miles northeast from Decatur. During the muddy season the journey was very fatiguing, and I was obliged to spend a night at a farm house to relieve the journey. For a while I was made welcome by a family whose name was Wright. The man was a pure specimen of a Westerner, friendly, social, hospitable. I did not regard him as a pattern farmer. Though somewhat intellectual he seemed intensely interested in other matters aside from his appropriate business, farming. There was a slack, neglected look about his whole establishment. His stable was made of poles, the interstices being wide enough to throw a cat through. His house corresponded in its general appearance with his stable. His farm, though of first quality of soil, suffered sadly for the want of ditching. After religious conversation, which was thoroughly distasteful to him, I tried to interest him in what seemed to be of the next im-

portance to him, successful farming. I suggested the way in which a good and cheap stable could be made. He would reply in the shortest possible manner, and immediately introduce the subject of Freemasonry. This interested me as little as farming did him. I told him that a ditch constructed at little expense through a rich wet piece of ground would make it the most valuable part of his farm; and would greatly add to its price. This he treated as almost childish, and was immediately lost in a dissertation on Freemasonry. Supposing him, like other farmers, to have some aspirations for improving his home, I asked him what sort of building was most economical and desirable for a residence, brick or frame, and whether the timber clay there was not good brick clay, and if a large kiln could not be burned, which would not only build his house but meet the expenses by the surplus brick. He looked at me with an expression of mingled pity and contempt and gave me to understand that all these things were mere puerilites, trifles; that he was already in a vastly more important position than he would occupy in bothering himself about improvements on his farm—that he was a Master Mason, the leading patriarch of that institution in this neighborhood; he was the one to instruct the uninitiated into the mysteries of this resplendent institution; that he had a large following; that most of the principal farmers were initiated; that the young men generally were looking up to it with feelings of aspiration; that the social position he occupied was of the first rank; that the Methodist minister from Monticello, a town three miles away, had called upon him, and although I could not learn that he said one word to him about his spiritual interests, called him his half brother. Thus of course he wrenched himself from my grasp and stood towering above, looking with compassion upon me, a poor, groveling being, delving in the earth. Silenced of course, for a "fool is wiser in his own conceit, than seven men who can render a reason." I quietly gave up the case as hopeless. He supposing me to be converted drew near, and while I smelled the hot fumes of whiskey on his breath, he said confidentially, "Although it is against the rules to invite any one to join the order, yet I will say this much, that if a man joins *he can do anything he pleases and be sustained in it.*" Knowing that further talk would be useless, I simply replied with a look of stupid innocency, "Is that so? can they?"

This man spoke what Masons know to be true. What they know the whole institution is designed to secure. It was the current idea in this whole region of country, as will appear from picture No. 5; and such an institution is taken right into the churches and called the handmaid of religion. Whiskey-drinking Masons are half brothers of the ministers of a pure open Gospel of love. Elevation of position in this institution consistent with neglect of every manly enterprise, every social, moral, and religious interest. How is it that ministers and churches can be so blinded? How is it possible that ministers, and churches of a religion from heaven, the outflowings of God's wisdom and love can be taken captive and held in chains by such a Satanic snare? They are not deceived, they know what this Master Mason said is true, and still they are its slaves. From its organic compactness, its intense selfishness and worldliness, its fearful blasphemous oaths, its murderous spirit; 'tis terrible indeed; no wonder men fear it, but that ministers and churches should love it, defend and embrace it, and even worship it, is enough to astonish men and angels.

A FRIEND OF THE TRUTH.

THE COST OF MASONRY.

EDITOR CYNOSURE: — The president of the Pennsylvania Railroad estimates the cost of the communist war upon that road last summer at five millions of dollars. But this is a small item when compared with the total loss to the country. The stream of fire that ran along the road, and all the way on to Chicago, may be regarded as having taken its rise in the Masonic temple in Philadelphia. The cost of that temple was one million five hundred thousand dollars, which must be added to the sum stated by President Scott.

ECONOMY.

A MASONIC LECTURE.

CLAYTON, Ill., Apr. 11, '78.

EDITOR CYNOSURE: — The announcement, "A free lecture on Freemasonry, by Col. Birtsolio of Alexandria, Egypt," recently brought together a large audience in this place to hear about the origin and beauties of "Masonry Divine." The lecture was free—except $20.00 from the fraternity which they doubtless thought would be more than replaced by awakened minds, "seeking for light," after hearing about the "sons of light." But as for myself I only thought less of Masonry than before. The speaker was introduced by a big "send off" (from a Mason of course) telling of his world-wide fame as an orator, scholar, &c. The "colonel" arose and with Masonic modesty said he would "try to fill the bill."

He attempted to establish Freemasonry by the Bible; but on the rostrum sat a leading Freemason who doesn't believe the Bible and even doubts the Divine existence and a future state. He told us the English word "Freemasonry," is derived from a Hebrew word meaning "Sons of light." He soon told us that Moses was the first Freemason. But he dwelt a long time on the history of the world between Adam and Moses. It seemed his object was to make it appear that Masonry had antecedents dating from the creation, but Freemasonry itself was not fully developed until the time of Moses. He said Moses initiated the priesthood into the mysteries of the order and erected the tabernacle as the first Masonic temple. He gave us a great deal of history that must be strictly Masonic, for some of his most intelligent hearers seemed to know nothing about it. He gave us to understand that the world does not realize its great indebtedness to Freemasonry for the preservation of the arts and sciences, the general diffusion of knowledge and culture, the exercise of benevolence, etc. He concluded by alluding to the fact that heathenism, with all its superstitions is rapidly disappearing, and taught us that Masonry is to have the credit and praise for this!

It seems to me that with all this from a Masonic lecturer, intelligent hearers should become disgusted with Freemasonry. From the lecture here referred to I learned more clearly than ever that Freemasonry is a religion, claiming a divine origin.

S. P. D.

LOOKING AHEAD.

DAYTON, Washington Ter., April 3, 1878.

EDITOR CYNOSURE:—I want to drop a few thoughts concerning the future prospects of the "reform" in this far North-west. We have an extensive country here, susceptible of a heavy population, which is fast being filled with intelligent, enterprising settlers. Among the many coming in there are a few who favor the "reform" and are doing what little they can to destroy the workings of the lodge, and advance pure morals, pure government and a pure Christian church. We cannot do much here in an unorganized condition, with no lecturer to open the eyes of the blind, "no Joshua to lead the people over." There is a vast field here for anti-secret work. Although secrecy has the prevailing influence, yet if we were organized into a branch association and could obtain a first class lecturer, I think he could be well supported, and the Master's cause be glorified. Our anti-secret literature is not as much circulated here as it should be, on account of our not having a uniform system of work. I hope that in the near future we shall be able to organize and procure a lecturer. We have no man among us suitable for the situation. We shall have to call a lecturer from afar. Any lecturer desiring a new home or a new location, we cordially invite him to Walla Walla, Washington Territory. The cry of our heart is "Come over and help us."

Our scattered literature is doing much good here; but there are some drawbacks even in this. Even in the *Christian Cynosure*, one of the purest and best papers ever published, there are some hindrances to the reform. Men want something as an excuse; and now, brethren, we as workers in this noble cause ought to remove all the stumbling blocks. Some of our most convincing and soul-stirring articles from our correspondents the real name of the writer is withheld, and the article is signed with some assumed name. To this men ask the common question, and say, "Why don't they come out under their true colors?" I will here name a few to which I refer: "Com.," "A Friend of the Truth," "C.," "Direct," "Truth," "W. T.," "Anti-mason," "An Observer," "American," etc., and many others to which men seeking light and truth object. O, brethren! let us remove all the stumbling blocks, and leave no stone unturned; and with open-hearted boldness, let us come out under our true colors, under our own names, and cry to the perishing masses, "Separation from the world and union with Christ."

J. C. SPOONEMORE.

THE WORK TO BE DONE.

SEEMLY, Ill., Apr. 10, 1878.

Although there have been no lectures exposing the hidden things of dishonesty in this part of the country of late, still the lodges are exposed more or less occasionally to a raking fire by the distribution of tracts and sale of books. This raking fire is telling on the lodge, judging from the manner in which lodgemen act, and the published references in the local papers, all of which are under lodge control. The friends of our cause at Rossville, Hoopeston and Milford, and the country adjacent, are abundantly able to organize a stock company and run a local paper in the interest of the "American Party." What say you friends? We need dozens of such papers all over the country. Our children are compelled in order to get the local news to read the praises of Odd-fellows and Masonic balls and the miserable sickening stuff giving accounts of lodge doings, excursions and carousals generally. It is high time for a change everywhere.

As strategic points allow me to suggest to our lecturers that Watseka, Gilman and Onarga are important places and should be visited. Milford is also quite a place, a hall could be had here free. Onarga is quite an educational center, and is in some sense a modern Athens—the gods of the lodge are worshiped more than the true God.

This part of the country is destined at no distant day to become a great agricultural and dairying district, as it is noted for rich lands and artesian wells. It is possible that there are a thousand flowing wells in this county. We are prevented from making those efforts we

should at the present against the lodge through the scarcity of money.

We are still throwing tracts into the enemy's camp; they are both cheap and effective missionaries. In a trip lately off on two railroads we did not forget the tracts; took them along in a sachel and gave them out with a liberal hand.

We need a thousand *Cynosure* readers to distribute and sell books and pamphlets and not forgetting the *Cynosure*. Respectfully yours,

J. S. HICKMAN.

OUR MAIL.

E. C. Carrington, Weymouth, Ohio, writes:

"I stand committed against all sin."

Albert M. Paull, Providence, R. I., writes:

"How I do wish Bro. Ronayne could give three lectures here in Providence, but the way looks dark for them. God is our help and our strength, and nothing is too hard for him. I hope yet to see Freemasonry laid bare by Bro. Ronayne before the people of this city. I have an open hand of Christian fellowship to all of every denomination working to overthrow this gigantic fraud of secretism."

L. Prentice, Easton, Kan., writes:

"I was reared in western New York, and have been an Anti-mason ever since the murder of Morgan."

Theodore Frazier, Waukegan, Ill., writes:

"I scatter my *Cynosure*. This is a hotbed of Masonry, and I intend to do work here to disseminate the facts of the case. I intend to put the *Cynosure* in the public reading room, and do what good I can with them. I am an old man."

Edwin B. Webster, Ortonville, Mich., writes:

"I am still printing tracts and scattering them free."

He sends us a very good one.

A. N. Allen, Longmont, Col., writes:

"The Masons have it all their own way here."

Dea. M. Moore, Holden, Mass., writes:

"I like the *Cynosure* very much. I think it is waking people up to see the danger we are in from this 'pestilence which walketh in darkness.'"

Wm. Atkinson, Saybrook, Ill., writes:

"We rejoice with you that the great reform of our day is meeting with such signal success. To God be all the glory. Our prayer is for all the faithful laborers in the glorious reform."

Rev. James Wilkison, Quincy, Ohio, writes:

"I am a life subscriber to the *Cynosure*. I am rejoicing in the weakening of secretism. Its abominations are becoming more and more apparent, in church and state. God bless you in your good work."

A. Melvin, Phelps, New York, writes:

"I was living at Canandaigua at the time of Morgan's abduction from that place and well remember the excitement created in consequence."

J. W. Snively, Lucesco, Pa., writes:

"The *Cynosure* is like an old friend. It has encouraged me in the lone fight against the powers of darkness, when trials were on every hand. I need its presence and its inspiration still."

R. N. Morse, Henry, Ill., writes:

"The cause is just beginning to take root here."

I. H. Brown, Bethel, Ohio, writes:

"It is hard work to get the money for my renewal, but if I let the *Cynosure* stop, there will be a large lodge-ridden section that would never see anything of the kind, and never know the dangers that surround us. When I first took the *Cynosure* but few would read it; now it is read by scores, many very eager to get the chance. It may seem slow, but there is a mighty harvest gathering around here. This old frail one may not be here to enjoy it, but the signs foretell it near at hand. The supplements I have are literally worn out, and others are anxious to see them. There is a sentiment growing among the better class here that will be felt."

The Sabbath School.

LESSON XVIII.—May 5, 1878.—THE CAPTIVITY OF JUDAH.

SCRIPTURE.—Jer. 52: 1-11. Commit to memory vs. 6-8.

1. Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.

2. And he did that which was evil in the eyes of the Lord, according to all that Jehoiakim had done.

3. For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5. So the city was besieged unto the eleventh year of king Zedekiah.

6. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain.

8. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

GOLDEN TEXT.—"Jerusalem hath greviously sinned; therefore she is removed."—Lam. 1: 8.

HOME READINGS.

M.—Jer. 52: 1-11. The way of transgressors.

T.—Jer. 52: 12-23. Jerusalem laid waste.

W.—Jer. 52: 24-30. The captivity of Judah.

T.—Jer. 15: 1-9. The prophecy of Jeremiah.

F.—Ezek. 17: 11-21. The prophecy of Ezekiel.

S.—Lam. 1: 1-11. The prophet's lamentation.

S.—2 Chron. 36: 14-21. Law and penalty.

Connection with last lesson.—Jehoiakim rebelled against Nebuchadnezzar, who took and bound him, and carried off the temple vessels to Babylon. Jehoiachin, his son and successor, was deposed after three months and taken to Babylon, and Zedekiah made king instead. He reigned eleven years: he perjured himself in rebelling against Nebuchadnezzar. In his reign Jeremiah prophesied Judah's captivity. Read 2 Chron. 36: 5-13; 2 Kings 24: 1-20.

LESSON NOTES.

1. Began to reign....reigned: Or, became king....was king. Of Libnah: Better, from Libnah.

2. According to: Just like.

3. For through, etc.: Read the verse thus: "For it went on so in Jerusalem and Judah that Jehovah became angry to the degree that he cast them out from his presence; and Zedekiah rebelled," etc. The anger of Jehovah was the result, not cause, of what came to pass.

4. Pitched: Encamped. Forts: Overlooking towers.

5. So the city was besieged: Literally, and the city went into the siege. Eleventh year: Making two years.

6. People of the land: The poor or common people.

7. Way of the plain: Of the dry or waste region.

8. Plains: Same as in verse 7.

9. Gave judgment upon him: Zedekiah was guilty of perjury and rebellion. Nebuchadnezzar had made him king, and made him swear allegiance by God (2 Chron. 36: 10, 13).

10. Slew: Slaughtered.

11. Put out the eyes: Literally, blinded the eyes. Chains: Brasses, as we say, irons. Prison: Not such a prison as Zedekiah shut Jeremiah in, but a place of labor and punishment. The Septuagint calls it a house of grinding, like Samson's prison.—*S. S. Times Quarterly.*

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 25, 1878.

The Publishing Enterprise.

CHICAGO, April 20, 1878.

TO THE FRIENDS:—You are asking very properly why, if $30,000 has been secured to the Publishing House Fund of the N. C. A., the deed to the Carpenter Building is not delivered over to said Association and put on record. The question is very proper and the answer is this:

Some of the larger donations to this fund have been made in real estate, secured by warranty deeds, but the donors hold a life interest so that those donations do not become immediately productive. The precise time at which these donations will become available is contingent upon the life of the donors and hence the committee examining the assets were unable to determine their precise present value to the Association. Using their best judgment at the time they made the examination, March 2, they decided that a further sum of $5,000 was required to make the assets of the Association equal to $30,000 in cash or good negotiable, interest-bearing notes, as specified in Mr. Carpenter's offer, and so stated over their signatures. Mr. Carpenter accepted their decision and our friends knowing the facts have quite generally assented to it. Since the decision of the committee donations have continued to come in in cash and notes aggregating $840.

One liberal donation since the decision of the committee is in real estate with the life interest reserved, which of course detracts from its present value.

We shall ask for another meeting of this committee that we may lay our additional securities before them just as soon as we have a reasonable prospect of satisfying them that the $5,000 called for has been made up. The friends should bear in mind that this committee is composed of three of the best business men of the city who are friendly to our reform, but who have not been actively engaged in connection with our Association. Their endeavor is to exact and equal justice, and I can but think that God in his providence has chosen and placed them in their position to hold the balances with a steady hand and decide on the merits of each case with a cool, unbiased judgment.

Every contribution, less or more, helps toward reaching the final result which we expect by the help of God soon to gain.

J. P. STODDARD.

—The Iowa Peace Society of which the well-known Quaker and veteran abolitionist is president, holds a meeting May 20, in the Opera House at Iowa City.

The Lodge Disfellowships the Disciple Church.

A correspondent of the *Christian Standard*, Cincinnati, signing himself "A Mason," has so long concealed his virtues behind his apron, "that emblem of innocence and badge of a Mason," that he ventures to display his simplicity before the public by reviewing the action of Rev. S. W. Brown of Bedford, O. in publicly renouncing the lodge. He wonders how Mr. Brown should have discovered the wickedness of the institution only when explained by a public lecturer, "who is, at least in the estimation of Masons, guilty of perjury." The writer thus convicting *himself* of perjury, by acknowledging that Ronayne tells the truth, commits the further folly of finding fault with a Christian pastor for clearing himself like an honest man from the shameful and degrading system. The public had just seen displayed the idolatries of the lodge in what would be called in Scripture language, "all their abomination." "A Mason" says the exposition was correct. Then, in the name of all that is reasonable, why should an honest man and Christian want any longer to be associated with such a system in any manner whatever? Following the dictates of the Bible and of common sense, Mr. Brown before all men washes his hands of the whole thing. And yet Masons would have had him stifle conscience, bury honest manhood, and turn hypocrite for the sake of their dear institution! The writer goes on to say "Tradition tells us that John the Baptist, and the disciple whom our Lord loved, were both members of this time-honored institution, and we have never heard that they felt it their duty to publicly renounce it. But of course they had not the instruction of one Edmond Ronayne." Such stupidity is amazing; and well illustrates how the "strange" lodge worships overthrow all moral distinctions in weak minds. In one breath owning the truth of the expositions and the next clapping the whole load of filth upon the shoulders of John Baptist, whose whole public life was spent in denouncing sin and calling to repentance! These great men, the Saints John, whom Masonry professes to honor, it at the same time brands all over—"*Hypocrite.*"

But, not satisfied with attacking Mr. Brown in his own church paper, the Masonic church has proceeded to the step of excommunication—which extreme measure it would be far from taking had he simply told a few lies about the order. Nothing of that sort would have impaired his standing. Masonic lecturers almost make a profession of falsehood, and have the signal gratitude of their fellows for it. But the Disciple church regards the matter in another and more serious light. Mr. Brown has not impaired his standing as a Christian and minister of the "glorious Gospel of the Son of God." Nay, he is honored by every honest conscience, and by every yet unextinguished conviction of righteousness remaining in the bosom of Freemasonry. The church to which he belongs yet holds his fellowship, and is bound to him by all the covenant ties of the blood of Christ. If, for the performance of Christian duty, the lodge disfellowships him, its action is directed against the whole body of believers with whom he is joined. And by disfellowshiping him, Freemasonry also withdraws itself from the fellowship of the church. And this is exactly what they have probably done ere this, as will be seen in the following papers.

The case is a plain one: Freemasonry casts out of its communion a Christian minister and all to whom he is bound in Christian covenant. What will the church of the Disciples do about it?

BRO. SAM'L W. BROWN:—You are hereby summoned and required to appear at the communication of Bethany Lodge No. 69 to be held at the lodge-room on the 12th day of March A. L. 5878 at 7 o'clock P. M. and then and there answer make to the complaint of which the annexed is a copy.

By order of the lodge,
ALEX. C. BARR, Sec.
Bethany, W. Va.

HALL OF BEDFORD LODGE, No. 375 A. F. & A. M.
Bedford, O., Jan. 30, 1878.

To the W. M., Wardens and Brethren of Bethany Lodge, No. 69, A. F. & A. M.

* * * * * *

Bedford Lodge, No. 375, A. F. & A. M., does prefer the following charges and specifications against said Sam. W. Brown:

Charge: Gross unmasonic conduct.

Specification 1st: Renouncing and denouncing Masonry in public from the pulpit on the 6th day of Jan., 1878.

Specification 2nd: Publicly and privately indorsing statements made by one Edmond Ronayne, who delivered three lectures in this place, so-called exposure of first three degrees in Masonry.

S. S. PECK, Master.
E. H. HAMMOND, Sec.

HALL OF BEDFORD LODGE, No. 375 A. F. & A. M., 3d Story Town Hall, Bedford, O., Mar. 4. '78.

SAM. W. BROWN:—You are summoned to appear at this Hall Thursday afternoon, March 7, 1878, at 2 o'clock. Testimony will be taken at that time to sustain charges preferred against you by this lodge to Bethany Lodge No. 69 A. F. & A. M., Bethany, West Virginia.

By order of W. M.
E. H. HAMMOND, Sec.

[Seal.]

—The election news on another page will excite the liveliest interest among the readers of this issue. No one will venture to say that the politics of Northfield, O., and Leesville, Mo., are not better for the local thunder storms that cleared away some of the vapors which hang about the operations of the lodge. Let the good work go on in every township. In connection, a slip sent from New Bedford, Mass., informs us that in the March election (year not given, but not long since) in Georgetown, Mass., the issue turned upon the question of Freemasonry, and the Antis carried the day.

Rechabites and Good Templars.

The *Sunday School Times* of the 13th inst. contains an article by Prof. Austin Phelps, D.D., of Andover Theological Seminary on the Sabbath school lesson which is now being studied for the approaching Lord's day. The article, in referring to "good men who are not church men," contains several allusions to modern secret societies, and illustrations drawn from them, which are made with so evident an ignorance of the nature of these orders as to deserve notice and correction.

Prof. Phelps is writing of the Rechabites, who are the "good men" not belonging to the church, and whose temperance principles he says have a correspondence in the Good Templars and Sons of Temperance of to-day. They are several times referred to as "these 'Good Templars.'"

The points which deserve attention are these:

1. The Rechabites are nowhere referred to as not worshipping according to the Jewish religion. They were descendants of Moses' father-in law, and came into the Promised land in the time of Joshua or soon after. So far as we can gain from the Scriptures, they were not outside the Jewish church.

2. They bore no comparison to the Good Templar or other secret orders of our day, because they were not a secret society. Their vow comprehended no such thing, and they told Jeremiah freely of their vow and customs. Neither were they by their vow or customs a religious organization separate from the church of God then existing.

The secret lodges are religious in their nature, and their ceremonies and prayers are such that any one, no matter what his religious belief and practice, or whether he has any religion at all, may perform them acceptably to the order. Neither, even in respect to their vow of total abstinence can the Rechabites be compared to the secret temperance orders. The latter, as has been shown in numberless instances subordinate their temperance principles to the welfare of the society as an order. For self-preservation they will sacrifice all the temperance they ever heard of. How different the character of the men described by the prophet.

Sabbath school teachers will do well to study carefully these contrasting features and impress a valuable lesson next Sabbath.

There are other references to the

lodge in Prof. Phelp's article which we may notice hereafter.

England to Rome.

In the midst of the re-establishment of Romanism in Scotland, and the continual aggressions of the English ritualists, who are only papists in the shell, the following, telegraphed from Paris to the *Inter-Ocean* of this city on Saturday, is, if true, remarkable as it is alarming:

From a person who professes to have an intimate acquaintance with the Vatican, I hear that a movement is on foot which promises to be the most eventful one in the religious history of the century. This is nothing less than the secession in large bodies of members of the English Protestant church, amounting in the aggregate to three millions, to the Roman Catholic church. Included in this exodus from the church of England are bishops, rectors, curates, and deacons. Authorized delegates are, it is asserted, now in Rome negotiating the conditions upon which the secession will take place. Acceptance is offered upon the following conditions: First, the acceptance of all the doctrines of the Catholic church; second, to solve the difficulties among Anglicans relative to ordination, bishops, ministers and deacons consent to receive fresh orders in the Roman church under certain conditions; third, all new priests undertake to observe celibacy; fourth, ministers already married are not to be asked to quit their families, but are debarred from hearing confessions; fifth, the new Catholics demand to be placed for a period of twenty years under a special episcopal hierarchy, in order to smooth the many differences of opinion that are sure to arise during the transition period. This plan is modeled on that adopted by the church in the East, in Armenia, for instance. Every city has its special hierarchy. I give this, as the French say, sans toute reserve. But it comes from such a high source that I would not be justified in treating it with incredulity.

—The General Agent, after a week in Wisconsin went on Saturday to Sycamore, Ill., where he assists Past Master Ronayne this week. The lodge has a strong hold upon churches and politics there. Let prayer be "made without ceasing" that its power may be utterly broken.

—Rev. H. H. Hinman is again in Wisconsin. He spoke at Pleasant Valley last Friday evening and in the College chapel at Milton on Monday. See his notice on first page.

—Rev. E. Mathews of Michigan has reported a synopsis of his months' work in Iowa. He left home March 10th, preaching that day and reaching Albion, Iowa, on the 13th where he preached twice and delivered three lectures. He then spoke once at each of the following points: Pleasant Hill, Rock Valley, Timber Creek and Chester. The four following addresses were in Oskaloosa. He then visited Crawfordsville, Winona, Winfield, Shueyville, Western, Solon and We Branch. In all he spoke twenty-six times in Iowa, receiving from the friends $86.49, of which $34.50 were paid out in travelling expenses. His visit at Wheaton has been reported. The collection there amounted to $6.75. Hundreds can say "amen" to our hope that Bro. Mathews will find a door opening into the lecture work which neither wicked men or devils can close.

—The anti-war reform had a serious loss last week in the death of Rev. Amasa Lord of Elgin, Illinois, publisher of the *Informer*. Mr. Lord was for some years State agent for the American Bible Society. In 1870 he went to Boston to take an active part in the management of the American Peace Society. He returned after two or three years to Illinois, where he began publishing the *Informer*, a radical peace paper. He has gone from where rumors of war alarm to the presence of the Prince of Peace himself.

The Inquisition was the greatest, most terrible, and cruel of secret societies, and in despotic countries the friends of liberty have often felt themselves compelled to conspire secretly in order to save their cause and themseles. But it is always a question whether, even under such circumstances, the secrecy is an advantage, and whether the universal distrust and consequent terror which it breeds are not the source of more cruelty and suffering than its benefits can offset. In this country, however, secret political associations are unnecessary and suspicious. What can not be done openly in such matters should not be done at all, and the man who proposes secrecy presumptively means mischief.

But if we can not beat the political Roman church in a fair and open American contest, we deserve defeat. The intentions of the Roman hierarchy are frankly published. —*Harper's Weekly, Sept. 25, 1875.*

OBITUARY.

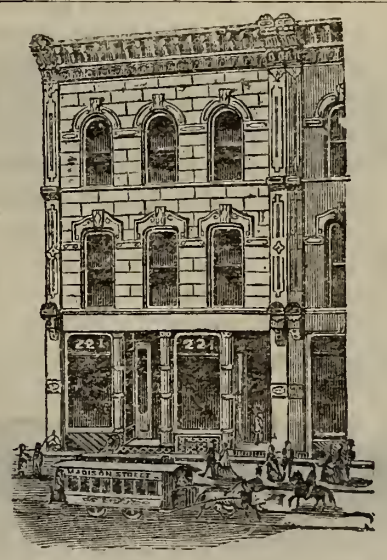
[The following is taken from the *Baptist Weekly* of April 11th.]

Rev. Orin Wilbur.—My dear brother departed this life, in Vineland, N. J., on Sunday morning, March 10th, in perfect hope, aged eighty years and seven months. He was born in Worthington, Mass., was converted to Christ in early married life, and after three years of doubt and fears as to his duty and privilege, was baptized by Elder J. Blodgett, of blessed memory, and united with the church in Lowville, N. Y., and after residing there several years as a private Christian, doing business, and acting as a magistrate, he was converted, as he believed to the hour of his death to the gospel ministry, and was ordained in that place as pastor of the Baptist church, and served them as a faithful under shepherd for about five years. He then acted as an agent of the Missionary Union about three years, when he resumed the pastorate again, and he served the church in Newark, Harrisburgh, and Martinsburgh, N. Y. He also, in connection with a son now deceased, taught an academy some years in Carthage, N. Y. For the benefit of the health of his family he moved to Vineland in 1866, and he has since resided here and has been known and respected as an intelligent, industrious, pious. and in every respect, a trustworthy man, and faithful minister of the gospel. He has preached for the last few years, only occasionally, as his health and opportunities permitted. His piety was rich in the experiences of grace. He could not endure shams and carnal policy, especially in our churches and ministry, and the last article he penned for the press was a solemn testimony against "sensational announcements" of pulpit themes, and was inserted a few weeks ago in the *Baptist Weekly*. He leaves a widow and one child, a married daughter in Vineland to mourn his loss. He was calm, peaceful, and cheerfully resigned in death, ascribing his hope only to amazing grace. He calmly and specifically made arrangements for his funeral services, directing where he should be buried, and what should be done with his estate, and who should be the executors of his will.

"Servant of God, well done,
Rest from thy loved employ."

P. R. Russell.

Vineland, April 2nd.



Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

The Christian Life.

Life hath its barren years,
When blossoms fall untimely down;
When ripened fruitage fails to crown
The summer toil; when nature's frown
Looks only on our tears.

Life hath its faithless days;
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Toward sunlight hopes that soon may set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tasseled corn and purple weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plenteous reaping, bread and pure rich wine;
Full hearts for harvest tunes.

Life hath its hopes fulfilled;
Its glad fruitions, its blest answered prayer,
Sweeter for waiting long, whose holy air
Indrawn to silent souls breathes forth its rare
Grand speech by joy distilled.

Life hath its Tabor hights;
Its lofty mounts of heavenly recognition,
Whose unveiled glories flash to earth munition
Of love and truth and cleared intuition.
Hail! mount of all delight.

—Evangelical Magazine.

"So did not I."

As we walk through history with Diogones' lantern in our hand, it is always pleasant to come upon an honest and a noble man. Such an one was Nehemiah, the rebuilder and reformer of Jerusalem. He stands in the Scripture gallery of characters as John Hampden's statue stands in the line of illustrious worthies which flanks the entrance to the British Parliament.

Nehemiah was a man who understood the power of that prodigious word "*no.*" When he left the Persian capital at Shushan, he went down to Jerusalem, determined to do something to relieve his sufferiug people there. The dear old city was in ruins. The Jews who had returned thither from Babylon were oppressed and plundered. The same kind of abuses had crept in which have disgraced some of our city governments. Nehemiah lays hold of practical reforms with an unsparing hand. First he arouses the people with a trumpet peal to "rise up and build" the ruined walls. Then he abolishes the oppressive taxation, and the desecrations of the Sabbath and temple. His predecessors in office had been receiving big salaries, and had allowed their underlings to fleece the people. Nehemiah might have cited their example as a precedent, and followed in their wake—after the manner in which greedy office-holders or plunderers thrust their arms into public treasuries in our day. But his simple, manly statement is "*So did not I*, because of the fear of God." Nobly said! We wish every young man would write those sharp, riuging words in his note-book, and determine to make the same answer whenever he is tempted to do a selfish or a wicked act.

The most tremeudous word in the English language is the short yet mighty word NO. It has been the pivot on which innumerable destinies have turned, for this world and the next. Spoken at the right moment, it has saved multitudes from disgrace, from ruin—yes, from an endless hell! The spleudid career of Joseph turned on the prompt "no" spoken at the very nick of time. Had he stopped to parley with that wauton woman (as too many young men stop to talk with a bright-eyed temptress on the street) he would have been lost. "How can I do this great wickedness and sin against God?" saved him from the dizzy edge of the precipice. Daniel might easily have said to himself: "O! everybody about the court here drinks wiue and lives high on the king's meat. I do not want to be thought queer or puritanical." He dared to be singular At the end of two weeks he had a cleaner countenance and a sweeter breath than any of the fast livers in the palace. "So did not I," was the motto of this sturdy young teetotaler. If he had yielded to the current of temptation and drifted with it, we never should have heard of such a man as Daniel.

All the people who make a marked success in life and who achieve any good work for God are the people who are not ashamed to be thought singular. The man who runs with the crowd counts for nothing. It is when he turns about and faces the multitude who are rushing on to do evil that he commands every eye. Then by a bold protest he may "put a thousand to flight." So the young monk, Luther, turned about and faced the hosts of the Papacy. His heroic "No," nailed up on the church door of Wittenberg, aroused Europe from its delusive and deadly dreams. Stauding alone, he was re-enforced by the Almighty.

But it is not only the Luthers, the Wilberforces, the Johu Quincy Adamses, and the Sumuers who make their mark by being singular. Every young mau aud woman in their humble spheres, must come out and be separate from the company of siuners, if they wish to save their characters and their souls. The dowuward pull of siu is tremendous. To be able firmly to say "Yet will I not" requires the grace from above iu the heart. There is a subtle pull, also, iu the drift of sinful fashion and usage which carries away every one who is not well established on a Bible conscience. Three-fourths of all the persons who are drowned on the seashore are swept out by the undertow. This is the secret influence which takes hold of so many of the church members and carries them off into extravagant living, into siuful amusements and all manner of worldly conformities. Every true Christian is bound to be a nonconformist. If he is not well anchored for Christ, he is swept away by the undertow. The bottom of the great deep is strewed with such backsliders.

I would press this truth home upon every young man who reads this article: your salvation depends on your ability to say "No." When your principle is put to the test, ask God's help and stand firm. The messmates of Captain Hedley Vicars sneered at him as a "Methodist" and a fanatic. He put his Bible on the table in his tent and then stood by his colors. A British soldier once told me that Vicars was a spiritual power in his regiment. We had just such Christian heroes in our army during the war.

In every school the difference is clearly marked between the boy who has moral pluck and the boy who is mere pulp. The one knows how to say "No." The other is so afraid of being thought "verdant" that he soon kills everything pure, and fresh, and manly in his character, and dries up into a premature hardness of heart. Five lads were once gathered in a room at boarding-school, and four of them engaged in a game of cards, which was expressly forbidden by the rules. One of the players was called out. The three said to the quiet lad, who was busy at something else: "Come, take a hand with us. It is too bad to have the game broken up." "I do not know one card from another." "That makes no difference," exclaimed the players. "We will show you how. Come along." Now, that was a turning point in that lad's life. He nobly said: "My father does not wish me to play cards, and I will not disobey him." That sentence settled the matter and settled his position among his associates. He was the boy who could say "No;" and thenceforward his victories were made easy and sure. I well remember the pressure brought to bear in college upon every young man to join in a wine drink or to take a hand in some contraband amusement. Some timber got well seasoned. Some of the other sort got well rotted through with sensuality and vice. The Nehemiahs at college have been Nehemiahs ever since. The boy was father of the man.

The only motive that could hold back the brave nonconformist at Jerusalem was a godly conscience. "So did not I, *because of the fear of God.*" This ever-present principle held him firm when temptation struck him, as the under-currents strike against the keel. What the fear of God did for Nehemiah, faith in the Lord Jesus will do for you. Christ must be to you a pattern, and he must be to you a power. It is not enough to believe on Jesus. You must add to your faith *courage* (for that is the real meaning of the word translated "virtue" in our English Bibles). Then, with Christ as your model and Christ as your inward might you will always be able to face down temptation with the iron answer: "So will not I."

—*Independent.*

Of Humble Submission.

Regard not so much who is for thee, or who against thee; but give all thy thought and care to this, that God be with thee in everything thou doest.

Have a good conscience and God will well defend thee.

For whom God will help, no malice of man shall be able to hurt.

If thou canst be silent and suffer, without doubt thou shalt see that the Lord will help thee.

He knoweth the time and the manner to deliver thee, and therefore thou oughtest to resign thyself unto him.

It belongeth to God to help, aud to deliver from all confusion.

It is often very profitable, to keep us more humble, that others know and rebuke our faults.

When a man humbleth himself for his failings, then he easily pacifieth those that are offended with him.

God protecteth the humble and delivereth him; the humble he loveth and comforteth; unto the humble man he inclineth himself; unto the humble he giveth grace; and after his humilation he raiseth him to glory.

Unto the humble he revealeth his secrets, and sweetly draweth and inviteth him unto himself.

The humble man, though he suffer confusion, yet hath much peace; for that he resteth on God, and not on the world.

Do not think that thou hast made any progress, unless thou esteem thyself inferior to all.—*Thomas a Kempis.*

Morality of Holland.

The Department of State has received a report of the social and political condition of the Dutch from the Minister of the United States to the Hague. There has not been a bank failure in Holland during the last forty years, and the paper money of the banks has been equal to gold. There is no such thing as a failure of Fire Insurance Companies on record; and while the rate of insurance does not average more than one-half of one per cent., the companies are in the most flourishing condition, realiziug 12 to 16 per cent. per annum. First-class railroad travel is only one cent per mile, and yet the roads pay good dividends. Pilfering officials are scarcely ever heard of, and when they shock the nation by turning up, they are severely punished and forever disgraced. No passes are granted over railroads, and managers aud directors have no power to pass anybody over the road free. All must pay the public rates, dishonesty of any kind or failure in business means public dishonor, and utterly bars the dishonest from any future public cousideration. Four millions of people live within an area of 20,000 square miles, a fact unprecedented in any other country, and all appear to be happy, prosperous, and contented. The secret of this prosperity lies iu the fact that all live within their income, and that industry and honesty are principles so firmly established that their violation is looked upon as an outrage on the national characteristics.

Children's Corner.

The Praying Little Cripple.

I once knew a little cripple who lay upon her death-bed. She had given herself to God, and was distressed only because she could not labor for him actively among the lost. Her clergyman visited her, and hearing her complaint, told her that there from her sick bed she could offer prayers for those whom she wished to see turning to God. He advised her to write the names down, and then pray earnestly; and then he went away and thought of the subject no more. Soon a feeling of great religious interest sprang up in the village, and the churches were crowded nightly. The little cripple heard of the progress of the revival, and inquired anxiously for the names of the saved. A few weeks later she died, and among a roll of papers that was found under her little pillow, was one bearing the names of fifty-six persons, every one of whom had in the revival been converted. By each name was a cross, by which the poor crippled saint had checked off the converts as they had been reported.—*Moody's Child Stories.*

Scenes at San Francisco.

Yonder is the "Cliff House," and directly in front of it, in the edge of the sea, are big rocks covered sea lions. You can't count them, for there are places where they are huddled together like a flock of sheep in a pen. Nobody ever disturbs them (a fine for molesting them), and they are very tame. There must be seventy-five or one hundred now in sight. One of them is an old monster—would weigh about as much as the one that died in Woodward's Garden, one thousand pounds. They are the ugliest beasts you ever saw. Their hair is a reddish-brown. Their fore legs are twice as long as their hind legs, and all their legs are just great big paddles of soft, flabby flesh, so that they can either swim with them or walk on them. Big and clumsy as they are on the rocks, they dart through the water as swiftly as a fish. They live principally on fish. They have a little stumpy tail about two inches long, and ears, head, mouth and teeth like those of a bulldog. They have a long moustache, and half-shut eyes like those of Ben Butler. The likeness is so strong that the big old boss one above referred to has been named Ben Butler in honor of the Essex statesman. Listen! Old Ben is making a speech. He is up on the best place on the largest rock. There are forty or fifty crowded around him. He is throwing his head backwards and forwards, and is bellowing frightfully, sometimes in coarse, heavy tones like the deep bow-wow of a strong-lunged dog, and then in more eloquent flights, yelling out like a Texas steer. On account of the loud roaring of the breakers, I can't tell what he is speaking on—perhaps an inflation speech on the currency question; or maybe he is delivering some eulogistic remarks on his great namesake as the modern Hercules who would slay the Numidian lion with bags of wind.

What is that black object away out yonder? Half a dozen men look at it and they all say, a whale. I don't know whether it is or not—can't see it distinctly. "California" whales are frequently seen here, and some of them are quite large. Woodward's Garden has a sketeton of one of them about one hundred feet long, and a jaw bone of another set up as an arch-way over one of the big gates.

Getting late—must hurry back by another road. Yonder is the "Golden Gate"—that narrow channel or neck through which vessels pass into the bay. See that stately ship going in now, what a beautiful sight!

A few days ago I was down at the wharf. There lay the "Ocean King," a four-masted, three-decked sailing ship—a magnificent vessel—and the "City of Pekin," a steamer three hundred feet long, and one of the finest on the waters. There are vessels here from all nations. There are eight hundred owned in this city. Many of these are small—schooners, tugs, fishing smacks, whalers, and little peddling junks. Most of the fishermen are Greeks and Dalmatians, and they have a part of the wharf hired exclusively as a fishing headquarters. The *State* owns the wharf and rents out the different piers.

What swarms of gulls! and how tame!—as tame as barn-yard fowls. Here are two or three dozen swimming about among the vessels that are lying at the wharf. They are larger than domestic ducks, and are many-colored, like tame doves or or pigeons. They are not allowed to be hurt, and they know it, so they swim at your feet or fly over your head without fear.

What endless piles of lumber! There is one *little* plank three inches thick and *six feet four inches wide.* Here are piles of boards of various lengths, some of them *one hundred feet long!* These long ones are two inches thick and eighteen inches wide. Here is a pile of timber 12 by 15 inches thick, and each stick *eighty feet long.* Two sticks were shipped a short time ago to one of the Comstock mines, each of which was forty-two feet long and 39 by 49 inches thick. The weight of these two pieces of timber was *fourteen tons.* A man in the lumber business told me that he sawed *one hundred thousand feet* of lumber out of *one tree.* Seventy thousand of this was *clear* lumber, and these are not what are called the "Big Trees." These are only babies compared with the old giants of Calaveras county.

All Eastern people have read of these wonderful trees, and I will say but little about them. These mammoth trees are cone-bearing evergreens, different from any other known tree. It is more like the redwood than any other. In this grove there are ten trees *thirty feet in diameter*, and eighty that are over fifteen. One of the trees that is down was *forty feet* in diameter and *four hundred and fifty feet high.* There is on the ground one hollow trunk that a man on horseback can ride through as in a railroad tunnel, for a distance of seventy-five feet. The one that was cut down was ninety feet in circumference, and three hundred feet high. Five men worked twenty-two days with big augurs boring it down. Their age is, of course, only guessed at, but they are supposed to be several thousand years old. They were probably born before Remus and Romulus (according to heathen mythology) were suckled by the wolf. They have probably lived longer than any existing kingdom or empire.

If "There are tongues in trees," what a story they could tell if we could but understand their speech! But I will not try to grow eloquent over them. Too many writers have tried that and failed. I will put this conundrum—Why are these great trees like many of our great men? Because many of them are *hollow and rotten at the heart.* Why are they *unlike*? Because the nearer you come to look at great men the *less* they appear; while the nearer you come to these great trees the *greater* they appear, or the more fully you realize their immensity.—*United Presbyterian.*

Letters and Puzzles.

Keokuk, Iowa, April 6, 1878.

Editor Cynosure:—Pa takes your paper and we all like it very much, especially the "Children's Corner."

The answer to Geo. S. Rollins' enigma is "Jesus."

I send an acrostic for the *Cynosure* which I would like you to print if you think it worthy.

Josie McLane, age 10 years.

D o ye think the Scripture saith in vain. James 4: 5.
A nd he prayed again and the heaven gave rain. James 5: 18
N ow know I that the Lord saveth his anointed. Psalms 20: 6.
I t is God that girdeth me with strength. Psalms 18: 32.
E lect according to the foreknowledge of God. 1 Peter 1: 2.
L et them not say in their hearts. Psalms 35: 25.

ENIGMAS.

Smithdale, Ill., April 8, 1878.

I am composed of thirteen letters.
My first is in Jesus but not in Saviour;
My second is in mask but not in ship;
My third is in stack but not in straw;
My fourth is in oil but not in grease;
My fifth is in doubt but not in faith;
My sixth is in parent but not in child;
My seventh is in thought but not in forget;
My eighth is in risk but not in trust;
My ninth is in lark but not in jay;
My tenth is in slip but not in shrub;
My eleventh is in Irish but not in Dutch;
My twelfth is in leap but not in run;
My thirteenth is in east but not in north.
My whole is a worker for the Christian Association.

Yours truly,
Lucretia R. and Minerva A. Phillips.

I am composed of twenty-three letters.
My first is in tree but not in bush;
My second is in hand but not in foot;
My third is in leaf but not in root;
My fourth is in love but not in hate;
My fifth is in Rose but not in Kate;
My sixth is in valley but not in hill;
My seventh is in river but not in rill;
My eighth is in house but not in barn;
My ninth is in floss but not in yarn;
My tenth is in good but not in bad;
My eleventh is in boy but not in lad;
My twelfth is in land but not in sea;
My thirteenth is in bird but not in bee;
My fourteenth is in nut but not in tree;
My fifteenth is in poetry but not in rhyme;
My sixteenth is in tune but not in time;
My seventeenth is in silver but not in gold;
My eighteenth is in hot but not in cold;
My nineteenth is in heaven also in hell;
My twentieth is in talk but not in tell;
My twenty-first is in girl but not in boy;
My twenty-second is in twirl also in toy;
My twenty-third you'll find in more or less;
My whole is something we should all possess.

Clara I. Malthis.

Home and Farm.

Fat Babies.

We might almost infer that some infants are fed and cared for about as pigs are when they are to be fattened for the general market. The fatter the more valuable. In both cases let it be remembered that an excess of fat is an evidence of disease, and is always attended with discomfort to say the least. While it is true that these little ones in early infancy cannot exercise enough to run off the flesh, have so little to do save eat and sleep and grow fat, and while (like the whale with its coating of blubber to keep it warm in the cold water a warm-blooded animal as it is) the babe is necessarily fat and should be in cold weather, as a means of preserving the necessary degree of warmth. This is all very well, but when one is all fat, gross and bloated, looking like the swine ready for the slaughter, it certainly just to that extent loses its look of humanity. A farmer may raise pigs if he chooses, but they should be confined to the sty.

If the babe is confined to its natural food, the mother's milk taken only about once in three hours, and not too much at a time, there is no special danger of too much fat. But when they are fed on sugar, sweetmeats and such fattening articles, in addition to their natural food, it is morally certain that there will be not only an excess of fat, but that diseases will result from such an overtaxing of the stomach necessarily weak at this age, such a cramming of it with articles scarcely fit for any stomach. Such babies must suffer from heat, from chafing, from enlargement of the liver, from dyspepsia, or at least derangement of the organs of digestion. From this and other causes a vast number die in early life, one-third before five years of age.—*The Informer.*

Health Nevers.

Never eat in a hurry, because it causes indigestion.

Never speak in a hurry, because it is ominous of instability.

Never think on going to bed, because it makes wakefulness.

Never eat between meals, because it produces irritation.

Never dine in excitement, because the blood is called to the brain, which ought to go to aid in digestion.

It is folly for an amateur poultry raiser to expect to make his fancy chickens profitable except for eggs and meat. He has his choice among many kinds, some as persistent layers, namely: the Hamburgs, in five varieties, all of which are exceedingly beautiful; the Polands, with overpowering topknots, in three or four varieties; Black Spanish and several others. His choice among varieties valuable both for eggs and flesh which are persistent layers, is limited to the French breeds and Dominiques. Setting breeds, valuable for both qualities, are numerous, among them Dorkings, Games, and the Asiatic breeds. As family fowls the Asiatics, Brahmas, and Cochins, as now bred, are especially good, being the largest of barn-door fowls, hardy winter layers, sluggish, and easy keepers. They will hardly fly over a four-foot fence. The flesh is inferior, but abundant, and, on the whole, fowls of these breeds are usually very satisfactory.—*N. Y. Tribune.*

A Lotion for Fetid Feet.—Permanganate of potash, one-fourth ounce, rain water, one quart. The feet to be washed twice a day with the lotion. They are then to be carefully dried and powdered either with potato starch or lycopodium.

The Bible in the Schools.

REPORT OF THE MINORITY OF THE BOARD OF EDUCATION OF NEW HAVEN.

The Committee on Schools, to which were referred the petitions asking that the use of the Bible be restored in the schools of New Haven, was composed entirely of members who had supported the action already taken. Those members of the Board who favored the use of the Bible, being without representation on the Committee, prepared a paper setting forth their views, and presented it in connection with the report of the Committee. It is a very able paper, and must have great influence in the further progress of the controversy in New Haven and elsewhere. We regret our inability to publish it entire, but the essential portions of it are to be found below:

"Let it be understood that till the late Christmas holidays the daily session of every school was opened with a very brief and simple 'devotional exercise.' A few sentences selected by the teacher were read from the Bible. A form of prayer (less than a hundred syllables) was recited by the teacher, the children reverently joining voices or keeping silence at their pleasure—a form so catholic that not only do all Christians of every church and sect admire it and make it the model of their worship, but Israelites also, of every party, profess that no thought which it expresses, and no phrase of it, is not virtually in their scriptures,—a prayer so catholic in spirit and in language that a Mohammedan, or a Buddhist, or a worshiper of the countless gods of India, could join in it. After the repetition of that familiar formula, two or three stanzas of a hymn were sung by the children with willing voices, and with no little enjoyment on their part. Perhaps five minutes were occupied with the 'devotional exercises,' and as many more with other preliminaries, and then began the routine of studies and recitations for the day. Just this is what the order in question forbids—not any abuse or perversion of it, but the thing itself—not any part of it, but the whole of it. 'Religious exercises' are prohibited, and that which we have described was in every public school the only 'religious exercise.'

"If the design is to exclude from the schools *all* religious teaching, in *every* sense of the phrase, the step which has now been taken is only the first step toward that end. If in the five minutes 'devotional exercise' there was religious teaching that could be objected to, much more is there religious teaching in other exercises. What shall be done with the reading books which contain selections from the Bible and commendations of the Bible? Must such books be expurgated or suppressed? If the name of Jesus Christ, or of Moses, the great lawgiver—if a quotation from the Sermon on the Mount, or an allusion to the Ten Commandments, is found on some page of a school book, must that book be excluded or that page be defaced? If in any school book or in any oral teaching the being of God is acknowledged—if the creation of the world by an intelligent First Cause, or the Providence that gives us rain from heaven and fruitful seasons, is acknowledged—if reverent allusion is made to the Divine wisdom, the Divine benignity, or the Divine justice—if man's responsibility to his Maker, or his hope of a life after death, is suggested—if the final cause of any arrangement in nature is suggested as the reason of the arrangement—shall that be condemned as religious teaching, or shall the book or the teacher be turned out of school, in the name of religious liberty? We don't believe that the people of New Haven will consent to such a policy. We do not belive our colleagues have fairly considered the successive steps and the logical conclusion of the policy which they have initiated. .... If there is to be anything like education in our schools; if anything is to be taught other than the use of the alphabet and the processes of arithmetic, with perhaps the higher branches of mathematical science, the teacher and the text-book, if there be one, must recognize religion as an element of human nature; as a fact and a dominant factor in all history; as implied in governments, laws, and the being of society: as an inference pervading the literature of all languages in all ages, and as modifying, to-day, the thinking, the morals, the usages, the institutions, and the national character of every nation under heaven. Such recognition of religion is not religious teaching in any sense in which any man, be he Christian, Mohammedan, pagan or atheist can reasonably complain of it...

NEUTRALITY HERE IMPOSSIBLE.

"If the simple recognition of religion in the public schools is objectionable, much more would the systematic and thorough ignoring of religion be objectionable. If the one is religious teaching the other is anti-religious teaching. The principle involved in the recent order from the Board of Education—the principle on which it must rest for its justification—requires much more than has yet been conceded. It requires, if consistently applied, that there shall be in the entire system of our public schools no recognition whatever of religion. It requires that in the school books, in the oral teaching, in all the intercourse between teacher and pupil, no mention of God, no anticipation of a life hereafter, no suggestion of responsibility to any higher tribunal than that of human power shall be permitted. Carried out into wider application, it requires that the state shall in all respects ignore religion, shall suppress the voice of prayer in halls of legislation and courts of justice, shall recognize no Sabbath, shall cease to inaugurate its officers with invocation of God or to bind the conscience of a witness by administering an oath. In other words it requires that the state shall cease to be the civil organization and self-government under God, of a religious people, or to know that the people who *are* the state are anything else than atheistic. We are not prepared to admit that in Connecticut atheism has attained, or is likely to attain, the dignity and dominancy of a religion established by law.

A CHRISTIAN COMMOMWEALTH.

"On the contrary, we hold that the State of Connecticut has always been, and is now, a Christion commonwealth. We make this affirmation deliberately. It is not a figure of speech. It is the statement of an historical and legal fact.

"There are those who assume that the doctrines of religious liberty which so happily pervade the constitutions and laws of the American republics, exclude the idea that our State, or any other American State, can have, as a State, any positive religious character. Acknowledging with all respect the intelligence and patriotism of such citizens, we again affirm, and and we will proceed to show hy historical specification and legal proof that the State of Connecticut has never professed indifference to religion, but has always had a positive and affirmative religious character.

"It is not only true that Connecticut was at her origin, and has been through all periods of her history,—it is also true that she is now, by the express declarations of her Constitution and her laws, distinctly and specifically a Christian commonwealth. ....

"That the State was Christian in its origin, none will question. Its founders were Christian Englishmen. Because they were English, the common law of England was their birthright, and is part of our inheritance. That noble system of jurisprudence is not a godless system, but is distinctly Christian, pervaded by Christian sentiments, and recognizing the sanctity of the Christian religion.

"The maxim that 'Christianity is part of the common law,' is a sound one in America as well as in England. This doctrine has been asserted by Story, Kent and Webster, by courts of the highest authority in our sister States, and by the Supreme Court of the United States, and it has never been abrogated in Connecticut. While that portion of our inheritance remains to us, we are in the land of a Christian people.

"The preamble of the 'Fundamental Orders,' under which in April, 1639, the earliest English inhabitants on the Connecticut river associated and conjoined themselves 'to be one public state or commonwealth,' begins with reverent mention of the 'Divine Providence,' which had brought them together and made them neighbors. It professes to deduce from the Word of God given in the Bible, their right and their duty to institute 'an orderly and decent government and it therefore ordains and establishes a government.' From these 'fundamental orders'—the earliest of American constitutions, the earliest written constitution, in one sense of the word, on the records of history—the history of Connecticut as an organized State begins. Late in the same year all the free planters in New Haven met 'for the establishment of such civil order as might be most pleasing unto God.' In that assembly, 'after solemn invocation of the name of God in prayer,' their first act was a unanimous acknowledgment of the Bible as their supreme law.

"We may congratulate ourselves that we are wiser than the founders of our State; we may expose their errors and censure their faults; but the fact will remain that the Connecticut which they founded was in the beginning of its life a Christian commonwealth, nor has the government which was instituted by those 'fundamental orders' ceased to be the self-government of a Christian people. The charter granted by the king of England, Charles II., in 1662, made the two colonies one, but made no other material change. It virtually ratified and confirmed the 'fundamental orders' which were the original constitution. The government conceded and legalized by that charter was the continued self-government of a Christian people, identical with the government established in 1639. If the commonwealth was Christian in its origin and its history prior to the charter, it was not less Christian under the charter. Loyally acknowledging the English king till his persistent violation of chartered right compelled a declaration of independence, our State was more profoundly loyal to God; and whatever some men's theories may be, it has never declared itself independent of him.

"As the self-government of Connecticut existed before the charter and was continued under it, so it survived the charter, and went on without change when that once valued parchment had become a dead letter. Nor did the State divest itself of its dignity as a Christian commonwealth by ordaining in 1818 the constitution under which we now live. As if the spirit which framed the 'fundamental orders' in 1639 was still the spirit of the State which was organized by the instrument, the constitution framed sixty years ago begins with an express and solemn recognition of the existence and goodness of God, and an instructive expression of gratitude to him. The record then made by the people of Connecticut, in the first sentence of their constitution, stands unchanged to-day. Nor is this the only notice of God or of religion in our State constitution. This old commonwealth not unmindful of its origin and history, incorporates into its fundamental law the declaration that it is the 'duty' of all men 'to worship the Supreme Being, the Great Creator and Preserver of the Universe'—not merely that it is the right of all men to worship God, or not to worship, at their pleasure, but that it is the '*duty*' of all '*to worship him.*'

"It must be observed, if there be any question whether Connecticut is in any sense a Christian commonwealth, that while the Constitution of the State guarantees to all persons, whether Christian or not Christian, full right to the enjoyment of their own religious professions and worship, the provisions which it makes against a preference by law of any sect or mode of worship are in these words:

"'No preference shall be given by law to any *Christian* sect or mode of worship.'

"'Each and every society or denomination of *Christians* in the State shall have and enjoy the same and equal powers, rights and privileges.'

"Inasmuch then as it cannot be supposed or alleged that the Constitution intended to permit the legislature to give legal preference to some anti-Christian sect or mode of worship, these clauses must be understood as an unequivocal recognition of the fact that the people of this State, taken as a people, are a Christian people among whom no Christian sect or denomination shall have in law any preference over another.

"Furthermore, the State of Connecticut in its fundamental law, the constitution, prescribes the words of an oath to be taken by the members of the general assembly and all officers, executive and judicial, thus recognizing religion, or the common responsibility of man to God, as the only sure basis of the State. In like manner the whole system of the administration of justice in the State rests upon religion, as the sanction of the oaths of witnesses as well as of the officers by whom the State administers justice between man and man or between the individual and the commonwealth.

"Let it also be observed that as our constitution, ordained by the sovereignty of the people, begins with a reverent and thankful recognition of God, so it ends with the words, 'Done in convention on the fifteenth day of September in the year of *our Lord* one thousand eight hundred and eighteen, and of the independence of the United States the forty-third.'

"The State of Connecticut did not in 1818 nor does it in 1878 put itself outside of Christendom. It was not then nor is it now unwilling to call

him from whose birth the centuries are reckoned 'our Lord.'

"Passing now beyond the constitution, we find the statute laws of this State, like the common law, have always been pervaded by the spirit of Christian morality, not Mohammedan morality nor Hindoo morality nor Chinese morality, but the morality of Christianity as distinguished from all other kinds of morality.

"The State, in her statute laws, recognizes the religious rights and the irreligious rights of every citizen and of every stranger sojourning within her jurisdiction, so far as it is possible for a Christian commonwealth so to do—*but no farther.* She tolerates all forms of religious belief and of religious unbelief, all forms of worship and all neglect of worship; but she has never consented that any within her border may publicly revile with impunity God, or the Bible, or the Christian religion, or the Holy Trinity. On the contrary, this Christian State has always provided by statute for the punishment of such offenders. An assertion that God is to be reverenced, an assertion that the Christian religion is sacred, an assertion that the Bible is a holy book,—these assertions are all implied (or rather expressed) in that provision of our statute which imposes fine and imprisonment upon 'every person who shall blaspheme against God, either of the persons of the Holy Trinity. the Christian religion or the Holy Scripture.' On this 1st day of February, 1878, that statute stands, as it has stood for more than 200 years, the law of this commonwealth.

"In view of all these facts—not to mention others of like character—we reaffirm the proposition that Connecticut by its origin and history, by its constitution and laws, is a distinctly Christian commonwealth, as positively Christian, though not in the same way, as England or Italy. This commonwealth is not the less Christian but the more Christian for the perfect equality which it guarantees to all sects and denominations of Christians, whether Protestant or Roman Catholic. It is not less Christian but more Christian for its recognition and protection of universal and absolute religious liberty. . . . .

"Our conviction is that while the people of Connecticut as a body politic will treat with the utmost tenderness and gentleness all religious and irreligious sects within their borders they are not ready to permit in silence an attack, direct or indirect, to be made upon the Bible in their name; because upon that book, and its religious and moral teachings they laid and still maintain the foundations of their happy little republic. We cannot believe that they are willing to see that book expelled from their public schools and their orphan asylums. We believe they will firmly resist every demand for the expulsion of the Bible from the schools—no matter whence the demand may come, no matter whether it be urged in the name of science or of liberty, of religion or of unbelief. There is evidence already that they are extremely sensitive to any act of their public servants which may seem to trifle with their settled convictions on this subject.

"We therefore respectfully and earnestly maintain that the recent order of the Board of Education expelling, not distinctive Christianity only, but religion, from the public schools, was a grave mistake, and ought to be immediately rescinded. . . . .

"The gravity of the mistake is not lessened by the consideration that there was no public demand in any quarter for the order in question. The teachers in the schools did not ask for it. The children did not ask for it. The parents of the children did not ask for it. The numerous body of Roman Catholic citizens, clergy and laity, did not ask for it. The Protestants of whatever denomination did not ask for it. The Israelites, whose representation in the schools is in proportion to their number in the population, did not ask for it. Even those of our fellow citizens who reject all religious faith (if any such there are) did not ask for it. In fact no human being had addressed the Board with any petition or memorial asking for such an order.

"It was a mistake for this Board, suddenly, without any request from their constituents and without notice to their constituents, thus to overturn and abolish a system endeared to the people of New Haven by the experience of their ancestors and of themselves through a period of more than 200 years.

"The petitioners for the repeal of the order in question are of every religious denomination. We regard their petitions as a proof that our citizens of whatever ancestry, the Saxon, the Teuton, the Celt and the Hebrew are willing and desirous that their children in the public schools shall learn to be tolerant of the religious diversities which distinguish their homes and their places of public worship, and shall understand that, notwithstanding such diversities, the people of this commonwealth can agree in the recognition of dependence on God and of responsibility to him.

"All of which is respectfully submitted.

N. T. BUSHNELL,
SAMUEL HEMINGWAY,
PATRICK MAHER."

Religious Intelligence.

FREE BAPTIST.—Revivals are reported at North Scituate, R. I.; Lowell, Mass.; Bethel, Kansas. Hundreds have lately become Christians in the Little Scioto Q. M., Harris, Ohio.

Resignations: Eld. C. C. Foster, Strafford Corner, N. H.; Eld. F. Reed, Farnumsville, N. Y.

Church organized at——, Chautauqua Co., Kan.

Meetings: Boon Co. Q. M. with Manchester and Caledonia church, May 24; Sandwich Q. M. with Bridgwater church, May 28; Calhoun and North Branch Q. M. with Hadley Corner church, April 26; Genesee Q. M., Varysburg church, May 17; Richland and Licking Q. M., Centerburg, May 1; Lagrange Q. M., Hawpatch, May 3; Ohio and Pennsylvania Y. M., third Friday in June.

Eld. J. F. Browne has lately given additional Anti-masonic lectures in Barrington, and Farmington, N. H.

UNITED BRETHREN. — Rev. Halleck Floyd sends: This has been a year of unusual revival influence on the Marion district, White River Conference. The church has been greatly quickened, and has been lifted to a higher plane of spirituality. There have been about 700 accessions to the church. This conference is almost a unit in its opposition to secret societies. A few years ago this conference had some restive ones in its ministerial ranks, who thought their sphere of operation too limited for their capacity, and whose ambition to become leaders led them in open convention, to nullify the law of the church on secrecy. By this act they committed ecclesiastical suicide. Since their departure the church has enjoyed uninterrupted peace and prosperity. The revival this winter is attributable—instrumentally—to a more complete consecration on the part of the ministry. How much the world needs a consecrated ministry! When ministers separate themselves from the world, and preach the gospel of separation, then will the world be speedily brought to Christ.

CONGREGATIONAL.—Rev. A. J. Chittenden, Boulder, Colorado, writes of the timidity of the pastors in that State in not daring to pass a resolution against secretism presented at their last association, although sympathy was expressed by some. No doubt if Rev. R. T. Cross of Colorado Springs were present his vote and influence would have favored the passage of such a resolution. Bro. Chittenden says, "I am willing for the present to make allowance for ignorance; but when it becomes apparent that pure cowardice is in the hearts of our modern pulpits, I know not that I shall continue to co-operate in such conventions. If the voice of the ministry were promptly given according to their convictions, Masonry could be crushed at once, so far as it affects the church. The timidity of the many is an implied assent and renders the work of the few who speak very difficult."

Seven of the Congregational ministers of New England have maintained a continued pastorate of 50 years it is reported. It is safe to say that they did not in this time preach against the idolatry of the lodge.

THE BRETHREN (DUNKER).—Over $1500 have been raised for the Danish mission which was organized a little over a year ago by two preachers from Illinois.—A new church educational institution is projected at Ashland, Ohio. One in Huntingdon, Pa., has been organized for a number of years.—The great annual meeting of the German Baptist Brethren will be held this year at North Manchester, Wabash county, Ind., beginning June 15th. This is a gathering from all the churches of the country and is frequently attended by many thousands.—A protracted meeting closing April seventh at Cerro Gordo, Illinois, resulted in the addition of 61 to the church.

—As results of Mr. Moody's meetings at Hartford, 54 have been united with the South Baptist church; 80 with the North Baptist; 14 with the Asylum Avenue Baptist; 14 with the Washington Avenue; and 50 with the South Church.—To twelve Baptist churches in and near Providence 137 have been recently added.

—Messrs. Whittle and McGranahan have been carrying on revival meetings at Worcester, Mass. The largest churches were found to be too small to hold the congregations, and Mechanics' Hall was opened.

A mission school is situated in Madrid, Spain, in spite of opposition by the Roman Catholics and civil authority. Two hundred and fifty-five children attend.

—A minister lately missed a call to a Michigan church because he used tobacco. The fathers and mothers said their boys would learn vice fast enough without the example of their ministry.

—The English-Turkish Mission Aid Society, founded during the Crimean war, mainly to aid the work of the American missionaries in Turkey, Persia, Egypt, Syria, and Greece, has contributed $260,000 during the last twenty years.

—The American Board of Foreign Missions is discussing the question of going into the Central African fields. About $25,000 would be required for a start. The hopes of such a mission are based on Stanley's reports. Mtesa, King of Uganda, is learning to read and write English, and very anxious to get instruction in geography, botany and mineralogy. An English missionary, Rev. C. T. Wilson, has been preaching there, and Lieut. Smith, of the Nyanza mission teaches Mtesa; it all has to be done in public, and the king does not get on very fast. Recently, Smith found him teaching a number of small boys the letters he had already learned, for Mtesa wants to personally impart the new knowledge to his people. He shows respect for the name of God and for all religious observances, and celebrates Sundays by hoisting his flag.

—Rev. M. V. Rork, who was expelled from the Michigan Conference last year for heresy, has established a new denomination called "Congregational Methodists," at Athens and Sherman, Mich., a name which belongs to a small body in the South. The terms of admission to this communion are very broad. Mr. Rork's heresy consisted in his denying the doctrines of natural depravity and a literal resurrection, and in holding that there is a second probation after death. Six persons have already been ordained as preachers.

News of the Week.

—An Eastern paper says: "Not since the memorable fall of the Pemberton Mill, in Lawrence, Mass., eighteen years ago, has the New England manufacturing world received such a shock as by the defalcation of 'Hon' S. Angier Chace, treasurer of the Union Mills, Fall River, discovered last week. The amount of the defalcation exceeds half a million of dollars, and the blow is financial ruin to a large number of over-trusting directors and stockholders, as well as a serious shock to the credit of one of the largest of American manufacturing cities. Mr. Chace had always borne before the public the very highest reputation as a Christian man and a citizen. He was a prominent and active member of the Congregational church, had filled various positions of trust and responsibility, we believe, upon benevolent and denominational boards or committees, and in the State Senate of 1868 occupied the next seat but one to the 'Hon.' Lucius W. Pond, of Worcester, who is now serving out a sentence in the state prison for forgery."

—By an overwhelming vote the United States Senate on the 15th inst. repealed the bankrupt law. An attempt was made to modify it, but nothing would satisfy but an unconditional repeal, against which there were but six votes.

—A tornado struck Cottonwood Station, Kan., on the A., T. and S. F. Railroad, at about 4 o'clock on the afternoon of Saturday, April 13. The Cottonwood hotel and several other buildings were blown down. In the country the destruction of property was great. Houses and barns were torn to fragments, and trees were torn up. Ten loaded cars were blown from the track at Cottonwood Station. Four persons were killed and many injured.

—On Saturday a terrible storm visited parts of Illinois and Iowa. At Galesburg, and other points on the Burlington railroad, great damage was done by hail; stones over two inches in diameter were found. A part of the town of Wall Lake, Iowa, was destroyed, and at Storm Lake six persons were reported killed. In Dakota and the Black Hills region the storm was very severe, and business almost suspended.

—The bark Azor, with the first ship-load of emigrants sent over from this country to Africa, sailed from Charleston, S. C., on Saturday. There were 250 passengers, about one-fifth of whom were children.

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Dr. J. Mattinly, Bond City, Ill., writes: "I am circulating my paper and tracts, and hope that by next fall I will be able to make up a club for the *Cynosure*."

E. Van Fossen, Adel, Ia., writes: "I have worked hard to get you a club of ten subscribers, but with corn at 18 cents per bushel and pork at $2.50 per hundred, it is hard to get the friends to subscribe, but I hope better things by another year."

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" No. 3		1 05¾
" Rejected		86
" Minnesota	1 11½	1 17
Corn—No. 2		40¾
Rejected		36½
Oats—No. 2		26¼
Rejected		22
Rye—No. 2		58½
Bran per ton		11 50
Flour—Winter	5 00	6 75
Spring	2 50	5 75
Hay—Timothy	7 50	10 50
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7½
Lard per cwt		6 90
Mess pork, per brl		8 75
Butter medium to best	14	30
Cheese	4	11½
Beans	1 00	1 75
Eggs	7½	8
Seeds—Timothy	1 18	1 30
Clover	4 15	4 25
Flax		1 29
Broomcorn	3½	6½
Hides green to dry flint	6½	15
Lumber—Clear	29 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	35	43
Unwashed	23	27
LIVE STOCK Cattle Choice	4 50	4 75
Good	4 10	4 40
Medium	3 65	4 00
Hogs	3 25	3 75
Sheep	3 50	5 30

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Flour	$3 00	8 75
Wheat—Spring	1 28	1 37½
Winter		1 42
Corn	47	53½
Oats	34	38½
Rye	69	73
Lard		7½
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NOTICE OF EXPOSITIONS.

At Newcastle, Pa., Western Pennsylvania Convention, May 7th, 8th and 9th

New Fulton, near Janesville, Wis., 27th, 28th and 29th.

In consequence of the postponement of the Iowa meetings, will be disengaged from the 11th to 24th of May, and can speak in any State from Pennsylvania to Wisconsin.

I shall now devote all the time I can to the Western States. Let friends everywhere get ready first and then write me as below.

E. RONAYNE,
104 Bremer street, Chicago.

Topics of the Time.

Rev. Edward Mathews in his morning lecture to the students at Wheaton attributed to the reading of sensational "blood-and thunder" literature the beginning of a career, that but for the grace of God must have ended in crime. He was inspired to emulate the ambition of a pirate and was filled with the idea of encountering the adventures of cheap-novel heroes, as much as was Don Quixote with the bombast of knight-errantry. The effect of such reading is always a diseased and unreliable imagination whose romantic and absurd schemes have their only outlet in crime, misery and death. The attention of the press has been lately and usefully given to check this flood of moral disorder. An able article by Prof. Sumner in *Scribner's Monthly* has been widely republished through the efforts of philanthropic men in New York, and the *Times* of that city lays bare the iniquity of the greedy demoralizers there who issue no less than ten weekly, and as many monthly papers, all intended for boys or young men, but which no such person can read without "filling his mind with preposterous bosh; trash fatal to the storing up of anything useful or true;" in which crimes and lust are exalted at the expense of integrity and virtue. The press is not likely to say too much in warning the young or exhorting parents to be faithful in this matter.

The famine in Northern China, which some time since began to excite attention and pity is unvailed in all its horrors by the arrival of letters. Dr. Williams' letter to the *Christian Union* is summed up: "Two and a half million persons requiring relief; people eating the sorghum from the thatch of their houses, and others slate-stone from the hill-sides; still others digging up roots and stripping trees of their bark to provide themselves with another meal; parents selling their children to eke ont the means of subsistence—these are some of the features in this terrible picture. In the single city of Tsi-Nanfu 15,000 are reported to have perished from hunger and disease, and to these deaths must be added others from suicide." An American missionary in Pekin writes to the *Independent:* "The accounts from the Province of Shansi are horrible beyond the imagination of those who in distant lands only hear of famine. The stories in the Books of Kings about the famine are realized in that province. Children boiled and eaten and multitudes dying by the wayside. One of our church members told me that out of about seventy families in his village thirty people had starved, although there is a relief-yard within a few miles, where, however, they have far more applications than they have accommodations—some 15,000, it is said. A subscription has been taken up among the foreign residents in Tientsin and in Peking for the relief of Shansi. The missionaries are making tours—one or two together—with a view to relief; but means are wanting to carry on the work." The Chinese government has taken measures which seem extraordinary to relieve suffering; the Japanese government and people have also done liberally; while considerable sums have been forwarded from our country and England. Our contributions must yet no doubt be largely increased both public and private, in this extremity in a nation with which we are closely allied in trade.

A week ago last Sabbath the papers were set agog over a new sensation. It was discovered before noon of that day that a few score communists had gathered with arms in a vacant place in the northwestern part of this city, and were being taught to accommodate their awkwardness to military drill. The police, naturally mistrusting such maneuvers after the experience of last summer, are alarmed and ask for reinforcements, which the city in its poverty cannot furnish. The communists themselves are willing to reveal but little of their plans. Enough is gained, however, to show that they expect to be ready for self-defense if coercive measures are used in the next strike. They were encouraged last summer by the public dread, and tender-hearted officials. They care little now for the threats of the press. But while their warlike display is the cause of alarm, other organizations, no more amenable to the government and laws, armed and drilled, but better clothed and sworn by more fearful oaths, are permitted to march the streets with drums and music, and a duped people looks on with admiration. Why are the Knight Templars any the less a menace to public safety than communists?

The daily press of Chicago have, contrary to their best interests and of public morals, lately been given over to be tempted of a scandal-loving devil. They covered themselves with the pitch of the Beecher business, giving their readers the satisfaction of reading reiterated opinions of that strange man's guilt. Then they set afoot a base story, in which Bishop McCoskey of Michigan figures as principal, but the whole affair seems likely to amount to simple slander and vilification. The scandal hounds had smelt blood and they bay after a Methodist minister attending his niece to an Eastern train here in Chicago. Then they find a track in Wisconsin, and a teacher, discharged for incompetency and free-lovism, sets them on the managers of the State Asylum for the Deaf and Dumb at Delavan. Their barking gets them little but curses, for such tricks of trade do not in the end pay expenses. But we blame the papers. Dr. Talmadge takes another view, which if not altogether the right one it is worth putting into the scale. He says during some remarks on the revival of the Beecher scandal: "You blame the papers for publishing scandals, but if all the newspapers, save one, should refuse to publish anything improper you would drop your present paper and buy that one obnoxious sheet. Some of you could not get along without your diet of horrors."

THE ANCIENT MYSTERIES AND FREEMASONRY.

BY REV. H. H. HINMAN.

The "Ancient Mysteries" were the secret pagan worship of the ancients. Bishop Warburton in his definition of the Mysteries says, "Each of the pagan gods had (besides the public and open,) a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called INITIATION. This secret worship was termed the MYSTERIES." (Divine Legation p. 189). These mysteries were remarkably alike in all parts of the world. "We find in them," says Dr. Mackey, "a singular unity of design evidently indicating a common origin." They were essentially the same in Egypt, in India, in Scandinavia, and amongst the aborigines of Mexico and Peru. The essential features of this system of pagan worship as gathered from many sources are:

First, their profound secrecy. The revelation of the mysteries was regarded as the highest crime that men could commit.

Second, they all had the death penalty and threatened traitors with the pains of Tartarus.

Third, they all professed to regenerate the initiate, to make him holy and to take him to heaven.

Fourth, they all professed to communicate important truths of science and religion.

Fifth, they all had a mysterious language of signs and symbols known only to the initiated.

Sixth, they all had a series of degrees; each in subordination to those above and containing mysteries unknown to those below.

Seventh, they all enjoined special worship to the sun and moon and heavenly bodies.

Eighth, they all professed to teach morality, but were conducted with the grossest immorality, so that it was "a shame even to speak of the things done of them in secret." Eph. 5:11.

Ninth, they were all funereal in their character. They celebrated the death, burial, and resurrection of some important person, either the object of esteem, or devotion as a god.

Tenth, initiation in all these cases symbolized death, burial, and resurrection. The same word in the Greek, signified both to die and to be initiated.

Eleventh, they produced a wonderful impression on the popular mind, the combined effects of curiosity, superstition, hope and fear. Initiation was the only avenue to honor, fame and preferment. "To despise the Mysteries," says Dr. Oliver (Hist. of Initiation, p. 10,) "was to relinquish all title to preferment and even the comfort and claims of domestic life were scarcely attainable without this indispensible qualification which was supposed to restore the fallen soul to its original state of perfection. The uninitiated person was virtually an outcast from society, an eternal object of suspicious jealousy and almost without the pale of legal protection."

That Freemasonry is only a later development of this system of pagan religion is apparent from the following considerations:

Their common origin is confessed by all prominent Masonic writers. Dr. Mackey (Lexicon of Masonry, p. 35) calls the Ancient Mysteries "those truly Masonic institutions." He also traces Freemasonry to the "Fraternity of Dionysian Architects" who "were linked together by the society ties of the Dionysian Mysteries." These mysteries were devoted to the worship of Bacchus.

The striking likeness can be seen also:

1. In their secrecy. The indispensable virtues of a Mason says Mackey, are silence and secrecy.

2. The penalties. These are death and in some instances but copies of those of the ancients.

3. Regeneration and salvation. "The candidate," says Dr. Mackey, "Having been wandering amid the errors, and covered with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth. By its legend and all its ritual it is implied that we have been redeemed from the death of sin, and the sepulcher of pollution." (Ritualist p. 23 and 109). "In the Master's degree the veil is removed. He is admitted into the Holy of Holies. He beholds the cherubim in all their brightness, and obtains a foretaste of heaven through the resurrection of the dead." (Oliver's Signs and Symbols, p. 41).

4. They profess to teach science. "Masonry contains a regular system of science." (Sickels' Monitor, p. 62).

5. Their language of signs and symbols and subordination of degrees. This is sufficiently evident.

6. Sun worship. The Worshipful Master and the two Wardens of the lodge represent the sun in the east, west and south, precisely as Brahna, Vishnu, and Siva in the Hindu mysteries, from which they were evidently copied. They also represent Wisdom, Strength and Beauty precisely as they did and do now in India, where Brahma is Wisdom, Vishnu Strength and Siva Beauty. "The number 12 was celebrated as a mystical number in the ancient systems of sun worship, of which it has already been said Masonry is the philosophical development. The number there referred to the twelve signs of the zodiac, and in those Masonic rites in which the Builder is made the symbol of the sun, the twelve Fellow Crafts refer to the twelve signs in which alone the sun is to be sought for." (Mackey's Ritualist, p. 114–115).

7. Teaching morality. Masonry like the ancient Mysteries lays claim to the purest morality, but, like them, it has failed to make men moral. No system of abstract morality ever made men moral, for it lacks the standard of morality which alone is given in the perfect example of Christ, and it lacks the incentive to morality inspired by love to Christ. That the immoralities of Masonry are less loathesome and horrid than those of the old Mysteries is due to the influences of Christianity on the society in general and not to Masonry in itself.

8. Their funereal character. The third degree in Masonry represents the death and burial of Hiram the widow's son, and initiation is a scenic representation of that event. Hiram of the Masons takes the place of Osiris, of Bacchus, of Siva and of Woden.

9. Initiation was death. Dr. Mackey describing initiation says: "He (the candidate) is to commence with new lessons in a new school. There is not simply a change for the future but also an extinction of the past, for initiation is as it were a death to the world and a resurrection to a new life. And hence it was that among the old Greeks, the same word signified both to die, and to be initiated." (Ritualist, p. 23).

10. Their influence on the public mind. Freemasonry appeals to the same motives and exercises an influence only less powerful than that of the ancient Mysteries. That it is less is due to the influence of the Gospel, and with the triumph of the Gospel that influence will cease.

In conclusion we may infer that a system so powerful, so wide spread, so enduring and so intimately interwoven with all the systems of false worship must have in it something in common with man's nature—that fallen, has largely embraced the false instead of the true religion, and that the remedy for the false worship is only in the prevalence of the true.

Wheaton, Ill.

Charles Sumner charged upon slavery that it has of itself in this country and in all others, in all ages of the world and under all circumstances, the necessary element of barbarism. This he inferred from its very nature, from its spirit, from its tendencies and its fruits. Its spirit was and is that of usurpation, the strong triumphing over the weak, a conduct based on the pet idea that "might makes right," the helpless, the unfortunate becoming the victims of the powerful; the body, the mind, the soul, all becoming the property of the tyrant master.

This is equally true of the war spirit, ever, and under all circumstances at variance with the forbearing spirit of the Gospel, a spirit, which guards over the woes of suffering humanity, over the misfortunes of the weak and unfortunate esteeming others better that ourselves.—*Informer.*

It Looks a Little Blue.

BY JUBELUM.

Said neighbor Smith to neighbor Brown,
"What do you think I hear?
They say Ronayne is come to town,
To give an expose here
Of Mason's grips and all that's done
In 'Blue Lodge,' full and clear."

Said neighbor Brown to neighbor Smith,
"It looks a little blue;
Upon my word, I know not what
We Masons are to do
With that Ronayne, and other men
Who've been to us untrue.

"It's gone so far that we dare not
Attempt the Morgan game;
And ev'ry time we meet in lodge
We hear of some new name—
Or names—of those who've left our ranks,
And gained a traitor's fame.

"It seems as if men care no more
In these days, for their oaths,
Than we would care, if we were dead,
For suit of our old clothes,
I fear at this rate soon we'll be
At mercy of our foes.

"Here not long since, as wife and I
Were visiting one day;
I found that she had got a book
That has, in some strange way,
Been published in the German tongue,
By Methodists, they say,

"At Cincinnati Book Concern.
Now when I found that wife
Had read that book, and knew what we
Were doing; 'pon my life,
'Twas all that I knew how to stand,
Especially when wife

"And sister both at once began
To badger me, and ask,
'How did you feel, when neither clad
Or naked, you the task
Performed, blindfold, of running round
The lodge more light to ask?'

"The fact is, I did have to lie,
Or else the thing expose;
And I don't see, for life of me,
When ev'ry body knows
What things are published in these books,
How we can keep them close.

"Why even Nellie, 'tother day,
(My little girl of four)
Was making fun of 'Mah-hah-bone'
As I came in the door.
The women, I suppose, had been
A-teaching it to her.

"And not long since another child,
About the age of eight,
Did say, 'Ah ha! I know what you
Are doing up so late,
And making such a noise in lodge—
You're hunting candidate;

"'Who's been pretending to be killed
By ruffian Jubelum.'
If Stoddard, Hinman and Ronayne
Keep on in days to come,
With other help, exposing us,
We'll go to our long home.

"For when the people once find out
That these men tell the truth;
And books are scattered far and wide
Revealing to the youth,
And—worse than all the rest—our wives,
Of Masonry the truth;

"How can we ever keep the vows—
As strong as death, I judge—
To e'er conceal and ne'er reveal
The secrets of the lodge?
I'll tell you what I'm getting sick
Of always trying to dodge.

* * * * * * * * *

"Well neighbor Brown," said neighbor Smith,
"It is a little blue;
I do have been somewhat of late,
In fright as well as you;
For ev'ry time I come to town
I hear of something new,

"To cause alarm. Why, 'tother day
I saw in Jackson's store,
Spread out for all the cow'ns to see,
A sheet called 'Cynosure,'
With all our signs there pictured out;
(I sent it on a tour.)

"But then we must not let these men
Suspect we're in a fright;
We'll hold our heads up just the same,
And stand up for our right,
As though these men had ne'er been born,
Nor e'er had shed the light

"On Masonry. And then if worst
Does come to worst we'll say,
'So mote it be,' and fate accept.
They'll never see the day
When I shall lose my jewels three.
Or Masonry betray.

"A listening ear, a silent tongue,
A faithful heart is mine,
Except when tongue shall join in song,
'Hail Masonry divine;'
Or in some way extol the lodge;
Long may its virtues shine!"

The Laborer is Worthy of his Hire.

I noticed in the last *Cynosure*, a proposal by Mr. Ronayne to contest a Masonic outrage before the courts, with a view to ventilate the corruptions which the "sly craft" have introduced into our courts of justice. But I think that it would be time and labor thrown away. Everybody knows that Freemasonry has the power to control or circumvent laws and justice, and that the lodge is not likely to forego the use of that power.

Only a comparatively few persons go to law, while everybody is supposed to attend church and be concerned in religion. If religion is corrupted by Freemasonry, our courts of justice cannot remain pure. It is of more importance, therefore, to expose the frauds committed upon religion than to show the villainy of the "fraternity" in the courts. Judges, lawyers, and jury-men are not responsible persons. Whatever they may say or do, however vicious, passes for law and justice.

But the clergy and the politicians are responsible persons. If the clergy are caught substituting Masonic tricks in the place of religious duty, the community can have redress by ceasing to employ them.

I think, therefore, that it would be better to expose the pious frauds of Freemasonry in religion; and to make the exposures right in the very churches where the preachers, the deacons, and the *respectable men of the community* practice these frauds. It is true the things exposed may be indecent; indeed, St. Paul has said that it is even a shame to speak of the things that are done by mystification worshippers in secret; but the idea which some seem to entertain that the church is too sacred a place for the disclosure of pagan indecencies, and not too sacred for their hidden practice, is of itself a poisonous condition of morals that needs correcting. To put on airs of human dignity over pious frauds is precisely what Freemasons themselves do which renders their craft so revolting. It is Masonic vices in the church that are reprehensible, and not their exposure.

Mr. Ronayne's blows have been heavy heretofore, and they have been dealt in the right direction, viz., against those who, for politic purposes, are corrupting the religion of the United States. The choicest treasure that the country has, is religion; and the greatest service that can be done to the country, is to stand sentry over that treasure against all who would take it by craft or violence as Freemasons do. The poorest soldier in the world could do more service to God in this way than is done by all the faithless clergy of the country. The Masonic clergy are offering false fire in their censers, and disgracing religion; and the clergymen who remain silent praticipate in their sin. They would doubtless be glad to have Mr. Ronayne's attention diverted from them to the unassailable courts of justice; but never should we remit our efforts to call a recreant clergy to a rigid account for their stewardship. How is it that pagan temples are going up all over the land, and the clergy never raise their voice against it? When we look around to discover the reason why, we find that the clergy have proved recreant to their sacred trust, and are treacherously aiding on the infamous work themselves!

But while we are sensible that Mr. Ronayne's eloquent exposures of Masonic treason have had the most telling effect upon the public mind against the lodge, we are also sensible that his labors are arduous and we fear but little remunerative. It would doubtless be easier for him to defend himself against the courts, and he would still be doing our cause service. We cannot expect a man to advocate our cause to his own hurt, when so many of us bestow little or nothing upon it but our positive opinions. The laborer has a right to choose in which field of the Lord's vineyard he will work. While we should never serve such a wicked cause as Freemasonry, at any price, we are entitled to fair wages for serving a good cause.

We, for one, shall be ever grateful to Mr. Ronayne for the good work that he has already done, even if he should never lecture again. The West has thus far been the proper field for him to lecture in; but the time may soon come when the East will have to give an ear to this matter. The Irish of New England are prevented from merging into American citizenship as much by the Masonic lodge as by the Romish confessional. An eloquent lecturer who understands both these old institutions of a barbarous age, might, if properly sustained, be of great service in that quarter. But it is evident that he could do nothing alone. AMERICAN.

In New Mexico, where there are many Roman Catholics, a law has just been urged through the Territorial Legislature by the Jesuits, placing the whole public education in the hands of the Society of Jesus. The governor very properly, and with manly reasons, vetoed it; but it was passed over his objections. As it is manifestly unconstitutional, appeal is to be made to Congress to forbid the act.

GERMAN COMMUNISM.

The Socialist movement in Germany is assuming somewhat alarming proportions. In some of the large towns it seems to be approaching a crisis. In Berlin Socialist artisans are daily declaring their determination to leave the church, and it is thought that still larger numbers would secede were it not for the fine exacted from persons declaring such an intention. Socialists in Germany are atheists. The movement in its religious aspect is the outcome of the infidelity and formalism that have been for a long time growing within the church. Politically, it is only another phase of the French Commune. Its strength and sudden growth may be judged from the fact that whereas in 1871 the Socialist party could command but 120,000 votes and two members in Parliament, it registered last year 497,000 votes, nearly one-tenth of the whole voting population, and returned twelve members to the national legislature. Of its recent rapid strides the conservative community seems to have been almost unaware. On a late Sunday, however, a demonstration was made at the funeral of one of the Socialist leaders which has done a good deal to arouse public sentiment and disclose the grave dangers that lie hidden beneath the surface. The deceased was one August Heinsch, a foreman in a semi-Socialistic printinghouse, and a successful propagator of Socialistic doctrines. His death was supposed to be occasioned by excitement and overwork in this cause. In the funeral procession fully ten thousand persons took part. Every one wore the red badge of the Commune. As many a thousand women were among the number, and even little children decked with crimson scarfs. Six members of Parliament, also ornamented with red, headed the line and lent official dignity. In all the streets a vast multitude of astonished spectators was gathered. At the cemetery, belonging to one of the atheistic societies, very concise and informal ceremonies were held, consisting only of revolutionary and eulogistic speeches, and singularly enough, a Lutheran choral, there being as yet no distinctively Socialist hymns or music. An ill-judged attempt was lately made by some of the clergy to establish a counter movement by organizing a party of "Christian Socialists." As the fundamental doctrine of Socialism is disbelief in Christianity, and the two are absolutely irreconcilable, of course the effort was a failure, and only brought contempt on its originators. Thoughtful people are awaiting further developments of the movement with no little concern.—*Christian Union.*

"LOS PENITENTES."

THE MEXICAN FREEMASONS OF THE SOUTHWESTERN TERRITORIES.

The true beginning of the society may be dated from 1820, about which time the Franciscan friars sent from Mexico to Christianize the Indians of New Mexico, among other means taken to achieve that end, established what was known as "The Brotherhood of Our Lord Jesus," a private confraternity, composed of the best Christians to be found in the different parishes. This society came together every Friday, in a private oratory or chapel, to meditate upon the Passion of our Divine Lord. All the exercises of the brotherhood were truly Catholic, good and holy, and had for their aim the spiritual elevation of these most earnest Christians, who by these means hoped to associate themselves in some slight degree with the scourging of our Lord, and the terrible agony of His Passion. They had indeed a most pious end in view, and their devotions were conducted under the immediate supervision of prudent and discreet spiritual directors.

But there came, in 1831, the election of Santa Anna; the consequent legislation declaring the Mexican church independent of Rome; the sequestration of church property, and all the attendant ills, on the promulgation of the Mexican republic. This last stroke was added to the first given in 1824, when Mexico, it may be said, passed away from the dominion of Spain. Long before, the Spanish friars, with others of their hated countrymen, had been compelled to retire before the blind political fury of the day. New Mexico fell into its former semi-barbarous condition, and both its religious and political interests suffered. Native priests, half-educated and often wholly immoral in life, took the places of the fervent disciples of St. Francis. The natives continued doing what they had seen practised under the direction of the friars, but no longer intelligently or with a proper guide. They erected in each town or village a lodge, and their organization became secular and political. The original confraternity became perverted, and the devotions which had been established with proper intentions are now performed with hypocritical ostentation.

Los Penitentes have ceased to be a religious society. Containing within their circle only the worst of the population, they have become a sect of psuedo religionists, scorning the restraints of the church, and defying the wholesome laws of decent society. This sect is spread throughout all the Mexican portions of Colorado and New Mexico, and, having from its far-reaching influence drawn to its lodges the unscrupulous, the ambitious and the rich, it constitutes a power which its secrecy enables it for the present to retain. The sect of the Penitents may be said to be, in a large degree, the obstacle to the regeneration of those people—an obstacle met as well in the judicial and social as in the ecclesiastical sphere. The lodges are governed by an *Hermano Mayor*, or Chief Brother. The sect is oath-bound, and the oath binds the members as closely, and with as severe penalties, as that of the Masonic order. They may not disclose their numbers nor the names of the members. They must assist each other, and they are bound to an implicit obedience. There are a large number of adepts, though only a few appear in the public exercises to be hereafter described. A still larger number are called, in the nomenclature of the sect, *hermanos de obscuras*, or, as it may be rendered, "unknown or hidden brothers." These are those who have joined the sect for the purposes of political advancement, or the hope of gain, and who, while they make use of the sect, laugh at it in their sleeves.

The public manifestations of the society are more frequent during Holy Week and especially on Good Friday, and take the form of a bloody, barbarous and exaggerated religious penance. There are, no doubt, dupes among them who fancy that in their horrid rites, they propitiate on offended Deity, but, the greater portion are enacting a part for the delectation of wondering novices and ignorant spectators and without a particle of actual devotion,—not so much as the savage Sioux youth, who wins his spurs of barbarous manhood by hanging himself by the muscles of the shoulders, through which are passed a hair rope, and, who smiles at an agony which is to make him a brave among braves. The penances or tortures imposed upon these people are various and cruel. The use of the whip, which instrument is often finished with wire in order to make the stroke more efficient; cutting themselves with knives or sharpened flints and stones; chaining themselves for long periods in constrained attitudes; being drawn, naked, or partially so, through beds of the cactus plant, whose numerous spines enter and lacerate the flesh, or, binding cactus to the body, so that every movement yields a new torture; are among some of the ingenious modes by which the fanatic or the dupe punish themselves. On Good Friday, those who may be selected for the performance, issue from the lodge stripped, with the exception of a short pair of trousers, and, with their heads and necks covered, so that they may not be known. A procession is formed, consisting of these and the *Hermano Mayor*, who precedes them, reading from a book. Sometimes there are borne the statues of our Divine Lord and his Blessed Mother. The procession is closed by a crowd of men, women and children. At a distance from the lodge are erected a number of small crosses to indicate the Stations. On arriving at the first Station, the penitents selected, take up large and heavy crosses constructed for the purpose, and, bearing them on their lacerated and bloody shoulders, and preceded by the *Hermano Mayor*, who reads the prayers, they slowly and painfully make their way from one cross to another. At each they prostrate themselves, and the cross is laid upon them. When the Way is completed, the procession returns in the same order to the lodge. Sometimes it ends by an unfortunate having himself bound to his cross, which is erected and on which he hangs in great suffering only rendered endurable by the strange exaltation that inspires him. Mr. Simpson in his description asserts that nails are driven through the hands and feet, but this is incorrect, as also the assertion that two men were thus crucified to death during the last Lent. This was rumored at the time, but, promptly denied, and those who know, say that a death from such a cause has not occurred for a long time past. Many of the practices thus set forth, are carried out in their lodges, and what

more heinous rites, can hardly be known. The lights are extinguished while the flagellation goes on.

The worst and most depraved of the community belong to this order. Thieves, adulterers, divorced men, and even murderers. The power of the order permeates the whole fabric of society. This is so well known that even, as Mr. Simpson says, Americans have been known to join it, in order to wield the power they thus obtain for their own aggrandizement. A jury empanelled to try a *Penitente*, if they also be of the order, will never convict, no matter how overwhelming the evidence. During my visit in New Mexico I heard again and again of the abuse of the jury system, and more than one instance has been cited of prominent persons who had escaped the punishment of their crimes because affiliated with *los Penitentes*.—*Catholic Review.*

Reform News.

Waymarks in Wisconsin.

Spring Green, Wis., April 25.

Dear Bro. K.—Leaving home on the 17th I stopped briefly at Crystal Lake, Ill., and Milton, Wis., and went to Palmyra, in Jefferson county. Here I met some "Bible Christians." This is a denomination who are essentially Methodists. They were separated from the Wesleyan church in England about the year 1815, under the lead of a preacher by the name of O'Bryan, and were given this name as a term of reproach. Their minutes for 1876 show a membership of about 27,000 in England, Australia and America. Their membership in Canada and the United States is about 7,000. In the vicinity of Palmyra, Jefferson county, Wis., they have three good houses of worship, and several other preaching places; one pastor in charge, and several local preachers. Revivals of much power have resulted from their labors during the past winter.

I lectured on the evenings of the 19th and 20th in their church at Pleasant Valley, to fair audiences, and had the attention and sympathy of nearly all of my hearers. On the 21st I preached in the same place in the forenoon, and at Zion Chapel in the evening.

I have rarely met more simple-hearted and spiritual Christians. Their pastor, Rev. W. R. Roach, is a man of fine ability and earnest consecration. He feels a deep interest in our reform, and is well posted in reference to the secret organizations. He has been deeply pained to find that two or three Masonic ministers had by stealth got into their conference, and has set himself seriously to work to purge out the leaven of wickedness ere it corrupts the whole church. May the Lord give him eminent success.

From Palmyra I went back to Milton, met a most hospitable reception from Rev. Mr. Loomis, pastor of the Congregational church, and found that President Whitford, of Milton College, had advertised me to speak on the evening of the 22d, in the college chapel.

This institution is owned and controlled by the Seventh Day Baptists. They are a numerous body in this vicinity, and the college is well-sustained. They profess to be opposed to secret organizations, and their prominent men are in sympathy with our reform. Of late years they have largely gone into the business of raising tobacco in this vicinity. Many of their number have gone into the grange, and some into Freemasonry, and the piety of the churches has been somewhat demoralized. I called on Rev. Dunn, pastor of a church of some 300 members, and found him wholly ignorant of the whole subject, but willing to learn, and he promised to be at the meeting.

The meeting was well attended. Some citizens and most of the students were present, but none of the officers of the college were there. I asked the Baptist minister to open the meeting with prayer, and he declined, saying that it would not do for *him* to have anything to do with the meeting. As there was no one else I prayed and commenced my lecture. The large majority of the students were evidently strongly in favor of secretism, and were probably members of some of the secret orders. They evidently felt that they had permission to insult and abuse me as much as they liked, and they did so, both young men and young women.

During the last few months I have addressed the students of four colleges. In one instance I spoke three times, speaking not less than an hour and a half each time, and on all these occasions, except at Milton, I have had most respectful attention. For two years I have not been so badly treated as by the faculty and students of Milton. I do not so much blame the silly creatures that made the disturbance as the college president, and the pastor of the church, who might have prevented it.

While here I visited Rev. Wm. Walker, of the Gaboon Mission, Africa, and had a pleasant visit with him. He expressed his warm sympathy with our reform. From thence I came here, forty miles west of Madison, on the Milwaukee and Prairie du Chien railroad. Met a kind reception; have made arrangements to speak in the Congregational church to-night, and other places in the vicinity.

Yours in the Lord,

H. H. Hinman.

The Lodge Open at Sycamore, Illinois.

The system of Freemasonry was last week the absorbing topic of conversation in Sycamore, under the penetrating and guiding mind of Past Master Ronayne. The good people who attended his three lectures have been conducted into mysteries and shown proofs of conspiracy against Christ and the Bible, in the system of which they had hitherto had little conception.

For years the Arnold brothers and their co-workers have been shedding light upon this dark system in the community, and their effort has revealed some of its hideous features, and kept many from uniting; but never before was the whole scheme so thoroughly opened before the people of Sycamore and the origin, meaning and purpose of its every rite and ceremony laid bare. The craft were confounded and silenced and shrunk defeated from the field, attempting no defense save personal vilification and slander. The best informed among our friends were amazed at the depths of infamy bound up in the system, and the question of whether a man could belong to and swear to support, conform to and abide by such pagan idolatry and be a Christian at all, is being prayerfully pondered in many minds. The pastors of at least three of the churches in the city were present at part or all of the discussions, and it is devoutly to be hoped that they will follow out some of the suggestions as to the duties and responsibilities of the ministers of Christ in reference to the secret orders. The speaker's appeal in behalf of the Bible in schools, free government and the Christian church went home to the heart of every man loyal to God and the right. It is profoundly to be hoped that this new impetus given to a righteous cause in Sycamore, will result in the purgation of the officiary of the churches from these sworn enemies of the Lord Jesus Christ, so that the true disciple of Christ will not be compelled to receive the emblems of the broken body and shed blood of his Lord from their hands or stay away from the sacramental feast.

What the churches in Sycamore need is SEPARATION, and this they must have or die. They may censure or expel factious members who will not fellowship Knight Templars and Freemasons at the communion. Their spiritual guides may seek to evade the issue between Christ and Baal, and stand either between or with both parties, or on both sides of this living question, but unless they can evade God and escape his law, let them know in advance that they will not succeed. May God speed the right.

J. P. Stoddard.

"*Bel Boweth.*"

Remington, Ind., April 19, '78.

Dear Cynosure:—The man who is "turning the world upside down" has come hither, quietly, and without molestation has passed a candidate through the three degrees, and departed in peace.

The impression made by Bro. Kiggins had been almost dissipated by the secret influence of pretended friends of the cause. At that time we had a preacher (M. E.) whose mind seemed open to conviction if approached kindly and with logical demonstration; and Bro. K. had very nearly made a lasting impression, when it was completely nullified by a woman who entertained him when he was here. She is wholly in sympathy with Masonry, and she reported that K. said our preacher had "rather long ears," intimating his relationship to an animal that brays for its food, and that sister Littlefield heard the remark. Our pastor was extremely sensitive, so much so as to refrain from asking me about it, but it was a cankering sore in his mind.

When it came to me I promptly contradicted it. The remark had been made long before K. came, by a member of the church in reference to a difference of opinion concerning a Masonic minister. K. mentioned it as a rather rough speech that all had heard—save the object of it—and asked our opinion as to whether he was obstinate and unreasonable. Bro. K. was perfectly gentlemanly in his deportment while here, and did nothing but what was in perfect accord with Christian integrity and charity, so far as my chances of observation extended, and they were as good as any one's. So much in justice.

People *en masse* are too volatile, and seed is sown in soil that has no apparent depth of value, and it soon dies; or they "are blown about by every wind of doctrine;" and yet it is my sincere conviction that impressions have been made by Ronayne that will prove ineradicable. Several persons—young men—have assured my husband that the lodge had lost twenty-five dollars from them. They had contemplated joining, but changed their minds after witnessing the "expose."

I have but little patience with persons who say, "We lose what influence we have by talking too much upon the subject of Masonry." It is a speech full of conceit, but never issues from large hearts and brains fully alive in any cause. As Byron says "they damn with faint praise" their best friends, and ride upon popular favor. "Be instant in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine," is not their motto. They cannot endure the *Cynosure* because it "harps about one thing;" they banish religious conversations from their parlors because some people hate it, and it is not "fashionable" to mention Christ in polite company. The pulpit is the only place where they will tolerate him, and they don't wish his name, sufferings or religion too much preached about. It is only by persistent effort that any good can be effected. We have heretofore tried to influence the heads of Masonic ministers through their hearts, by doing all we could to sustain them,

even to the extent of great personal sacrifice and cost, for our circumstances, as we believe Christ fed the multitude. This has seemed to us the Christian plan; but when they defiantly deny well-known facts, and make statements no man in his senses can credit, (such as that Christ was a Mason, and all the apostles, prophets, kings and patriarchs,) confidence must be withheld from such men. They are sinning wilfully, and there is little hope of repentance. "If we sin wilfully after that we have known the way of life, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries." "He that defied Moses' law died without mercy; of how much sorer punishment, think ye, should he be deemed worthy who hath done despite to the Spirit of Grace, trampled under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified, an unholy thing?"

Mr. Littlefield has had some controversy with our preacher, who has been a Masonic lecturer. He said Masonry was a good institution, and implied that it was highly elevating to a Christian's character, of course thereby denying Christ's last words, "It is finished." He says it has never been revealed or can be, and he can produce ten thousand men right here in Indiana, good and reliable (?) to testify to the first clause in the sentence. He does not reflect that again he makes Christ a liar. "There is nothing secret that shall not be revealed," etc. Further there are adhering Masons in his own conference who say it *has* been revealed, and that Ronayne's expose is correct. One said to me, "Sister L. I can give you *my* opinion of Masonry; it was conceived in hell and gotten up by the devil." Another said, "A man who connects himself with *any* secret order is no longer a free man." I could enumerate many such forcible utterances from the lips of Masonic Methodist Episcopal preachers, which were made to me. May Christ Jesus make them free once more, renewing their baptismal vow, "I renounce the devil and all his works," and give them strength to publicly condemn an institution that would discrown the "Lord's Anointed," placing a heathen god on his throne and compelling them to bow down and "kiss the calves," denying him as Peter denied, in the presence of his inveterate foes. Ronayne's allusion to Peter's sin was thrillingly eloquent; also his appeal to Masons to imitate his repentance as they had his guilt. His comparison of Masonry with the heathen worship of antiquity was remarkably clear and convinced most, I think, that they were identical. That Masonry was ancient Baal, the sun-god, with its lesser deities, moon and stars, has always seemed indisputable; or why do they portray them upon their altars? But not having read up the matter as thoroughly, or presuming to anything like his natural ability, I never could express my convictions concerning it with the perspicuity of brother Ronayne. I believe he is especially called of God to this work.

MRS. E. R. L. LITTLEFIELD.

THE FREEMASONS OF BEDFORD, O., PUT ON THE DEFENSIVE.

The following challenge, signed by some ten or twelve citizens of Bedford and Northfield, will give the lodge a chance which honorable men seldom avoid. We shall know what reply is made.

NORTHFIELD, O., Apr. 19, '78.

Bedford Lodge, F. & A. M. No. 375, E. H. Hammond, Sec., GENTS:—We, the undersigned, citizens of Northfield and Bedford, believing that the Anti-masonic cause, as well as its supporters in this section of the country have been basely slandered and misrepresented by Masonic correspondents, through the medium of the press, as well as in private conversation, do therefore challenge the Masonic fraternity of Bedford lodge No. 375 F. & A. M. to public discussion of Freemasonry to be either held in Bedford or Northfield, and at such a time as may hereafter be agreed upon. Also each party to choose not more than two disputants, who may if seen fit be brought from any part of the United States. The subject to be discussed in the form of two resolutions, viz.,

Resolved, 1. That Freemasonry as a religion is anti-Christian and consequently opposed to the religion of the Bible.

Resolved, 2. That Freemasonry is Baal or Sun worship, being simply a revival of the ancient rites and ceremonies as practiced in that form of idolatry by heathen nations three thousand years ago.

The discussion of these questions to be confined entirely to standard Masonic text-books, such as Mackey's Lexicon of Freemasonry, Mackey's Manual of the Lodge, Sickels' General Ahiman Rezin or Freemasons Guide, Pierson's Traditions of Masonry, Chase's Digest of Masonic Law and others, and the Bible.

What we ask, gentlemen of the Bedford lodge, is open, manly discussion. If Freemasonry be an institution founded on the Bible, teaching piety, morality and science, the handmaid of religion, and worthy of the support of a Christian community, we wish to know it. Or if it be an institution whose foundation is so rotten that it shrinks from a candid investigation of its claims, based on its own standard literature, we wish to know it. If it will stand the test of sound logic and argument, well and good! But if its only strength lies in calumny, slander and lies, whose originators have neither moral character or money to back up their assertions, shall we, as American citizens be proscribed, because forsooth we have not sung "Hail Masonry Divine."

Correspondence.

NEW ENGLAND IN ARREARS.

[The following from a letter by an old and highly esteemed Congregational minister in Massachusetts indicates some of the causes hindering the progress of Christian truth in some parts of the East. The efforts of brethren Browne, Kimball and others in New Hampshire are hopeful however of better things.]

You are doubtless well posted as to the view taken in this section of your action and that of the church in Wheaton in regard to Messrs. Webster, Chapman and others. The *Congregationalist*, a very sectarian paper of our order, takes such a view of your case as is quite in accordance with its usual narrowness. You need not expect any sympathy from it in your reform work,—and this is the crying sin and shame of most of our evangelical churches that they unitedly sit still and dumb and see the "prince of this world" erect his strongholds in the midst of the churches of the Prince of Peace.

Messrs. Whittle and McGranahan have been here for several weeks preaching and singing the great truths of salvation, and we doubt not much good has been done and we are thankful for it. Nevertheless the "high places" of this modern heathenism of the lodges are not taken away, and Satan is doubtless well enough satisfied to lose some of his scattered followers while he sits entrenched within his own walls and surveys with jealous eyes any serious endeavors to undermine those hoary old fortresses by which he has made such havoc on the best interests of humanity. Free rum and Freemasonry are now doing here in old Massachusetts their direful work, and the churches and clergymen, for *prudential* reasons doubtless, think that it is of no use to agitate a question so dangerous to their personal ease and composure. Major Whittle has not said anything against the lodge that I have heard of, although we have twenty-five of them in this city. Mr. Moody has done better. I will however give him (Whittle) the honor of preaching Christ in a persistent and faithful manner, and he secured such a co-operation of our evangelical ministers, both Methodist and Congregationalist as well as Baptist, as is unprecedented. This he could not have done had he opened his lips against the lodge. We hoped to have had Mr. Ronayne here in May next, supposing that Mr. Whittle would finish his labors here this month, but he announced last Sabbath evening that he should continue his efforts in this county for the present and return to the city the last week of May. As this revival movement is so interlaced with Masonic ministers and churches it puts us in doubt as to the best time and manner of using our feeble forces to the best effect. Anti-masonic efforts introduced at this time, would we fear be interpreted by Masonic Christians as anti-revival if not anti-Christian, so palsied is the whole Christian brotherhood on this question. Yet there is a power here, latent though it be, that will show itself before long against these secret societies in a way that will not be misunderstood.

WORK ENOUGH FOR EARNEST MEN.

PIQUA, O., April 24, 1878.

DEAR CYNOSURE:—I find there is a vast amount of earnest labor needed in the cause of anti-secrecy, and such labor to as will not bring applause and honor from the world in general, but I am glad to believe that it will have its sure reward even as the Divine approval is necessary to the same. To my mind it is one of the evidences of the righteousness of the anti-secrecy cause that when a man goes forth as a light against the terrible darkness of the lodge he does it knowing that he will not be lauded to the skies but cast out as a deceiver and hunted down with that vengeance which belongs to devils; anathemas will come thick and fast, but on he goes and out he speaks believing in a God of light and truth. I believe though, that secrecy is receiving many death blows of late in many quarters, and God grant that they may fall thick and fast. In proportion as the principles of the lodge are examined and shown to the people by the press and pulpit and men who understand it, so do thoughtful men get their eyes open to the workings of this giant evil.

Two copies of the *Cynosure* come to this office, and I leave mine wherever I finish reading it with a prayer that it will do good; especially do I try to get it before the young men, for oh! who can tell how many unwary ones are caught in this snare. I have left some copies in the reading room of the Y. M. C. A. here and would find it lying on the table at first when I would return, but finally they would be missing. Rev. W. Dillon gets the other copy here; he does much good when he speaks on the subject, for he uses hard and plain arguments.

As I go about on my field which embraces a part of about twelve counties I think I see plainly that one of the great powers against God's religion is the lodge, drying up the life of the churches and preventing justice to an alarming extent. God help us to be true.

I want to have a small interest at least in this good work of anti-secrecy and besides renewing my subscription I send you ten dollars for the Carpenter Building Fund, praying that the good work may go on unto complete salvation.

S. L. LIVINGSTON.

Queer Sunday Services.

Last Lord's day I saw a strange sight at midday. In the distance a crowd of people appeared. As I drew near I found a sort of regiment dressed in black drawn up in line under a strange flag, half white, half black. Its band was in grey, and led off the whole to the sound of the drum etc., to the dismay of several horses and the wondering gaze of many people returning from church and some idlers or possibly curious saloon out-comers. What is it? was the query. Is that the First regiment at the funeral of one of its members, or what? "No," said one, "it is a body of Knight Templars to whom Mr. Ravlin has been preaching. He is one of them."

I passed along. I had just heard a sermon on fidelity to conscience and Christ, and somehow the questions would come up how fidelity to Christ, who had commanded the good news of the resurrection (*his* resurrection not Hiram Abiff's as Masons believe in and teach)—how could good conscience and fidelity to Christ approve of encouraging (K)night Templars in their secrets on this resurrection day of the Light of the world, Jesus the Christ, who commands his ministers to tell the best news the world ever heard of to every creature, and that especially on this day of the week.

It seemed to me such a contrast to consider the principles of Christ and those of these Knight Templars, and that the same bold policy of the very demon of the pit of darkness was seen here as was first successfully adopted in the Garden of Eden.

Light—If thou dost thou *shalt* surely die.

Darkness—Nay; thou shalt *not* surely die.

Light—Preach the gospel of a risen Saviour to every one.

Darkness—Nay; we conceal our gospel from every one, unless they pay money, and take an oath which God has called a *sin*, (Lev. 5:4) but which we say is not a sin.

And a preacher in Chicago is found to profess to preach Christ's gospel to a regiment of men who have a gospel of their own *not* for every creature. They are sworn to conceal and never reveal to those outside the secrets they profess to hold, and to withhold them from all others. Verily we live in strange times when this Knight Templarism of the dark ages is sought to be revived, made alive again in our land in this day of Christian light and freedom. Not now has it the slightest justification on the plea of promoting the religion of Christ. That any minister of Christ, and one who was or is a Baptist minister, should be found in such strange doings is to me one of the enigmas of good conscience and fidelity to Christ.

History tells us that Knight Templars were so wealthy and powerful that the church and the state both feared them so much that they combined and broke them up. They were charged with idol worship and with strange idolatrous ceremonies. Their idol's name was Baphomet. Doubtless the same general principles were then acted on as are now by them and other bodies of oath-bound secret worshipers of Deity who seek to unite men in a brotherhood not authorized by the Lord Jesus Christ. It is the old story. Men try to build their Babels or make their golden calves or make gods to their own fancies rather than submit to the righteousness of of God in Christ. Iniquity verily is rising like a flood and it behooves the people of God to be faithful and prove to the world by their life, conduct and language their genuine fidelity to conscience and Christ.

T. H.

A Proposition for the Churches.

"Be ye wise as serpents, and harmless as doves," is the Divine injunction. To be so we must be cleansed by the blood and filled with the Spirit Jesus gives.

The great boast of secret societies is benevolence to us outsiders in our simplicity, but God who searcheth the hearts of the children of men and who will bring every secret thing to light knows all about that; yet in order that men may see our good works and glorify God, we as Christians ought to have in every denomination a thoroughly organized system by which small collections at stated times could be taken up, and contributions received at all times to constitute a fund in the hands of a board of directors of four members, more or less, who should have charge of the matter, placing the same where it could be drawn on at any time for aiding brethren who needed it at times, they paying a low rate of interest for the same until returned, and for providing free of all charge for sick, poor, and aged brethren who have none to care for them, aiding each class in kindness and love as doing it unto Christ himself. "Insomuch as ye did it unto the least of these my little ones ye did it unto me." All could then join in doing and receiving the divine approval in the last great day. "The Lord loveth the cheerful giver." So when the "household of faith" was cared for, the good work could be extended in the same line to others, for "he that giveth to the poor lendeth to the Lord." Union of action is power to do, when God adds his blessing. If this work was well organized in every respect and faithfully carried out it would not be long before the self-evident facts of the work and its effect would remove and cut off the reproach thrown by society men, that "we do more to care for poor and widows and thus fulfil the royal law, than all your churches put together."

God alone in Christ Jesus is the true fountain of all God-accepted benevolence. The body of Christ is his church. This body should labor to fulfil the mind and do the will of its great Head, the Lord Jesus Christ.

All churches in order to free themselves from evil and evil reproaches, should in their membership come out from secret societies, and work for Christ in his body the church, else society men will say it is our membership in your churches that mainly contribute to your "fund," so Christ is again "robbed of his glory."

For it is written, do all things to the honor and glory of God, and we believe that Jesus Christ was God manifest in the flesh and it is written, "He that honoreth the Son honoreth the Father also." So then there can be no mistake when all our works are done for the Lord by direction of his Spirit according to his word.

But many stand snared by their oath and other obligations. The only way out is to confess our sins and forsake them. For instance, if in a time of darkness and sin I had sworn I would kill a certain man or do other sin, my only way out is to confess that sin, forsake the purpose, and humbly ask God for Christ's sake to take away my guilt. "Let the wicked forsake his way and the unrighteous man his thoughts and turn unto me and I will abundantly pardon."

T. B. Blake.

Note.—Protestant churches generally, we believe, have some modification of the plan indicated above in their board of deacons and collections for the poor. These are Scriptural, and if churches are filled with the Holy Ghost will be found all-sufficient to meet every exigency. As for the boasts of secretists, they would be made no matter what the plan or success of its operation. It is noticeable, however, that the benevolence of the orders is less loudly proclaimed than it used to be. —Ed.

Our Mail.

J. W. Pierson, Hadley, Lapeer county, Mich., writes:

"The *Cynosure* is the best religious paper I ever saw. May God bless the right. Our cause will triumph. We will trust in him who doeth all things well."

John Leeper, Senecaville, O., writes:

"I think some of the friends act like craw-fishes. They hold on until they think there is danger, and then let loose and fall into the water. I distributed some of those tracts you sent me on my way to and from the convention at Dayton. The rest I distributed at Senecaville, when Mr. Ronayne worked the three first degrees of Masonry. I believe that Masonry's back is nearly broken at Senecaville."

Mrs. Jane Liggett, Mt. Ayr, Iowa, writes:

"O for some one to awaken the people here to see the danger and the evil of secretism, these dens of darkness where Satan reigns and is worshipped. The churches here are all under their influence except our own, (U. P). May God bless and prosper you in your labors for his cause."

M. Moss, Anderson, Ind., writes:

"The weevil injured my wheat so badly last year that it did not yield more than one third of a crop."

Angie Hough White, New Garden, Ind., writes:

"We like the *Cynosure* and do not want to do without it in the family."

A friend at Fountain City, Ind., writes:

"Levington of Detroit, at the close of the Wesleyan Conference, delivered a course of lectures against secret societies, at which quite a feeling was engendered between the Wesleyan and M. E. church, the latter being nearly to a man a member of one or the other of the secret orders. They positively denied many of the assertions that Levington made from their own books, and made him out a liar and crazy and an impostor. Among the many charges he made, was one that the candidate in the I. O. O. F., was unmasked with the rattle of a chain around his neck, and found himself standing looking into a coffin containing a ghastly human skeleton. This they bitterly denied. On second day morning of this week a fire occurred in a large frame house on one of the principal corners over which was the Odd-fellows Hall. It so turned out that the citizens with a bucket line to the creek, extinguished the fire, leaving the lower story unburned. In pulling off the debris on the second floor a coffin containing the human skeleton was pushed off and bursted open, or the face part of it, and the boys seized it and such another yelling and pacing the street was hardly ever heard.

A Presbyterian in Utica, Minn., writes:

"If Jesus Christ is the corner stone and the real head and Governor of the Christian church, the spirit of the church is in opposition to that of the world. Have not all professed Christian Masons, entered into a covenant with the church and given evidence that their lives were hid with Christ in God? Will Christ hold them guiltless while violating their contract or covenant, and returning 'like a dog to his vomit?' This great Governor in the summing up of all things will be their Judge."

Wm. H. Linam, Pineapple, Ala., writes:

"The *Cynosure* has a good many friends here."

L. Landon, Kennebec, Kan., writes:

"A man by the name of Ingersoll came from Wisconsin and settled in Barton county, Kan., five or six miles from town. He built a fine stone barn last spring and had the Masonic emblems cut in a prominent place on a fine stone, showing to the passers by that it was dedicated to Masonry. This winter he, with his brother and sons went to the lodge and were out until a late hour, and before morning the barn, containing five fine horses and two cows, was in flames. The whole loss was estimated at two thousand dollars. This man is a prominent member in the M. E. church. The conflagration is supposed to have been caused by a tramp, but the strong probability is that a pipe or cigar had something to do with the fire. Comment is unnecessary. God reigns still, and not a sparrow falls without his notice."

P. Brubeck, Georgetown, Ind., writes:

"My prayer is that the *Cynosure* may find a place in all the homes of the American people."

Moses Pettengill, Peoria, Ill., sends a new subscription and writes:

"The subscriber is one of our successful, business Christian men, and for years was a member of one of the secret orders here. He became thoroughly disgusted with their foolish ceremonies and after having spent considerable money to aid them, has left them for good, and now sends for the *Cynosure* to enlighten a promising family of sons on the evils of secret societies. If all parents would follow my worthy friend's course, and subscribe for the *Cynosure*, they would not have to regret, as Deacon S. now does (as I was told this week) that his sons had joined the Masons. Kind Christian advice, given to our young men in season, will save many a parent's regret, and keep a multitude of young men out of the sad doom that awaits those who are entrapped by the vain show and heathenish ceremonies of the secret orders. Another Christian brother lately said to me that he was once a member of one of the secret orders and left them and their foolish ceremonies without delay. Would that every professing Christian would do as these two good men have done, 'Come out from among them and have no fellowship with the unfruitful works of darkness.'"

The Sabbath School.

LESSON XIX.—May 12, 1878.—THE CAPTIVES IN BABYLON.

SCRIPTURE.—Dan. 1: 8-17.

8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God had brought Daniel into favor and tender love with the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael and Azariah,

12. Prove thy servants, I beseech thee, ten days: and let them give us pulse to eat and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants.

14. So he consented to them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16. Thus Melzar took away the portion of their meat, and the wine that they should drink and gave them pulse.

17. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

GOLDEN TEXT.—"A good understanding have all they that do his commandments." Ps. 111: 10.

HOME READINGS.

M. The captive children. Dan. 1: 1-7.
T. The captives in Babylon. Dan. 1: 8-17.
W. Blessings for obedience. Deut. 28: 1-9.
Th. Wisdom of obedience. Deut. 4: 5-13.
F. Solomon's testimony. Prov. 3: 1-10
S. God's care for his people. Deut. 8: 1-11.
S. The bread of heaven. John 6: 27-41.

ANALYTICAL AND BIBLICAL OUTLINE.

Five Elements of Success.

I. Fixed principles.
Purposed in his heart. v. 8.
"This one thing I do." Phil. 3: 14.

II. Friendly manners.
1. Requested of the prince. v. 8.
"Let your requests be....known unto God." Phil. 4: 6.
2. Prove thy servants, I beseech thee. v. 12.
"Examine me, O Lord, and prove me." Ps. 26: 2.

III. Purity of life.
1. He would not defile himself. v. 8.
"Truly God is good....to such as are of a clean heart." Ps. 73: 1.
2. With the portion of the king's meat. v. 8.
"For they eat the bread of wickedness." Prov. 4: 7.
3. With the wine that he drank. v. 8.
"And drink the wine of violence." Prov. 4: 17.

IV. Regard from men.
Favor and tender love with the prince. v. 9.
"The king's favor is toward a wise servant." Prov. 14: 35.

V. Favor of God.
1. God had brought Daniel. v. 9.
"In his favor is life." Ps. 30: 5.
2. God gave them knowledge. v. 17.
"For God giveth to a man....knowledge." Eccles. 2: 26.

LESSON NOTES.

The scene of our lessons now changes. The kingdom of Judah, the throne of David, the temple of Solomon, lie prostrate at the feet of the conqueror; and we follow the captives across the Syrian desert to the great Pagan capital on the banks of the Euphrates. The captivity began before the fall of Jerusalem. Twice at least did Nebuchadnezzar invade the land, seize the city, and carry off the cream of the inhabitants before the end came. The seventy years of bondage are commonly reckoned from the carrying away of Daniel and other young princes and nobles in the reign of Jehoiakim, (Dan. 1: 1-3;) a still larger deportation took place a few years later when Jehoiachin was dethroned.

The captivity was by no means an unmixed evil to the Jews. They came back from Babylon very different from what they were when they went there. "Our God turned the curse into a blessing." Accordingly we find that, from the time of the first carrying away, the exiles and not the remnant left behind were the hope of Israel. In Zedekiah's miserable reign, we find Jeremiah likening the captives to good figs and the "residue of Jerusalem to very evil figs, that cannot be eaten, they are so evil," (chap. 24;) and he sends a letter all the way to Babylon with a divine message of grace to the exiles. (Chap. 29.) Two of the greatest prophets, Ezekiel and Daniel, belong to the time of bondage; and several psalms which are attributed by most critics to this period bear witness that God did not limit his inspiring gifts.—*S. S. Journal.*

PRACTICAL LESSONS.—1. God takes care of his own.

2. It is always safe to obey the promptings of God's Spirit.

3. We should be the masters and not the servants of our circumstances.

4. Consecration to God and obedience to his will are steps to success in life.

5. We should have purposes and firmly adhere to them.

6. Temperance in all things should be a principle throughout life.

7. Prosperity and honor should be recognised as proceeding from God.—*S. S. Journal.*

From Am. S. S. Union Advanced Lessons.

BIBLE READINGS.—(1) Dan. 1: 8-17; (2) Dan. 1: 1-7; (3) Gen. 39: 1-6; (4) Jud. 13: 4-14; (5) Prov. 31: 1-9; (6) Prov. 23: 1-8, 29-35; (7) 1 Cor. 9: 19-27.

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OUTLINE.—I. Daniel's purpose. The graceful physical appearance of attendants was a great object with Oriental rulers. Those in training were fed on what was regarded as the best diet. But the diet and table customs were associated with idolatry. Daniel and his companions were sensitive to the honor of Jehovah.

II. The Divine approval of Daniel's purpose. This was manifested in two ways. (1) By the providential care taken of the Hebrew youths. (2) By the intellectual progress made. On the natural basis of Daniel's acquired knowledge was given the supernatural enlightenment.

PRACTICAL TEACHINGS.—1. Duty to God is the first duty.

2. When we do that, he will take care of us and give us friends.

3. We are Christians by name. Let us be true, no matter what men call us; they may give us names.

4. If it is our duty to differ from others, we should be all the more scrupulous and effective where we can work together.

5. Simplicity of life is no mean aid to health, comfort and mental progress.

6. Men are strong as they have fixed principle. To "do in Rome as Rome does" is often folly or sin.

7. An honest and exacting conscience is no sign of weakness, but of strength.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 2, 1878.

Easter—A Deluge of Darkness.

"The festival of the resurrection" as it is profanely called, was kept this year in many prominent towns and cities by Freemasons in the shape of Knight Templars, in union with different churches. We will try to make the readers of the *Cynosure* comprehend this new junction of the enemy's forces.

"Easter" (Greek, Pascha), occurs but once in the Bible, (Acts 12:4) where Herod proposed to kill Peter "after Easter," as he had murdered another apostle before it. Of this word Easter, Albert Barnes says: "There never was a more absurd or unhappy translation than this." The word *Pascha* means the Paschal Lamb, which symbolized the death of Christ. It has been heathenized and made the name of a "festival of his resurrection."

Many of these early festivals, of which the Episcopal church has, in round numbers, a hundred, originated thus: Our Saxon ancestors, like other heathen, worshipped

"Gods partial, changeful, passionate, unjust;
Whose attributes were rage, revenge and lust."

Mars was a murderer; Jupiter was an adulterer; Venus was a prostitute; and Bacchus a drunkard. The Romish apostacy, completed in the sixth century after Christ, sent missionary priests among our heathen ancestors, who new-named those heathen festivals, of which each god and godling had one, and hoped by this pious trick to convert heathen into Christians. But instead of this each heathen feast retained a tinge from the complexion of its origin, and being without God's authority was run by the devils who inhabit all Gentile shrines. Thus Christmas still belongs to the "god of misrule," and Easter to the goddess Venus. "The word "Easter" says Webster, "is derived from *Eastre*, the goddess of love, or Venus of the North."

This is the bundle of false history, false worship, and false morals which Knight Templars joined with weak, or ignorant, or half-pagan churches, in celebrating on Sabbath, April 21, in pretended commemoration of Christ's resurrection, which Christ's Apostles and the Christians guided by them, celebrated every "first day of the week." It is thus the rival and enemy of the Christian Sabbath, or resurrection day, and just so far as it gets established in the popular mind, the Christian Sabbath weakens and gives way before it.

—Bro. Rathbun has found several reformed Masons while lecturing and conducting expositions at Saranac, Mich. They corroborate his statements and method of working the degrees.

A Specimen of Christian Heathenism.

The following from the Chicago *Tribune* of April 22d is but a specimen of what occurred in many towns of Illinois. After parading the streets on Sunday with drum and trumpet, swords and feathers, the churches of Christ were taken possession of by their enemies and false friends. In Rockford, Ill., the services are thus described by the *Tribune* dispatch:

The services given by Crusader Commandery, No. 17, K. T., were of unusual interest. They acted in accordance with the recommendation of the Right-Eminent Commander to give services appropriate to the day. Despite the inclemency of the weather, a large and appreciative congregation assembled at their beautiful Asylum to participate in the devotional exercises. Services opened by singing "Jesus has risen, man shall not die," after which the Sir Knights repeated the Apostles' Creed, their statement of belief. An address was delivered by the Rev. D. M. Reed, who paid a glowing tribute to Masonry and all secret societies which have for their foundation charity, benevolence, and the elevation of mankind. If there had been no Christ there would have been no organized Christianity, no fraternity. As they met there, they were not antagonistic to the Christian church, as many would have them believe. They were bound to help man practice the religion whose birth was in Palestine, whose glory flashes along the valleys and up the hills. The church nowhere had a more effective laborer in its lofty mission than in this very fraternity of Knighthood. The speaker explained the foundation of Masonry to be for the defense of Christianity and of woman, and all secret institutions existed to-day because the church had been too largely engaged in discussing its creeds and leaving humanity to care for themselves. To be a Mason in its full import was to be all that God and humanity could require of a man. The Rev. F. P. Woodbury, who was Moderator at the church trial at Wheaton of the Anti-mason, Jonathan Blanchard, closed the services with prayer.

Our readers will remember that in the *ex-parte* council, great pains were taken to prove that Masonry had nothing to do with the prosecution of the President of Wheaton College. If not utterly given over to blindness of mind the above extract concerning the Moderator of the said council, will open the eyes of some.

Dr. John Hall to Young Men.

We have never heard a preacher with whose discourses we are better pleased than with those of Dr. Hall. A recent lecture by him on "The Perils of the Time," delivered to a young men's religious association, does not fall behind his usual pulpit efforts; but we propose to make use of it for a purpose that the reverend doctor, like most of the clergymen of the country, hardly yet seem to dream of.

Among the just sentiments of the lecture which we admire are the following: One of the first dangers threatening the young men of the day, said the doctor, is "shallowness;" a fact which observant persons will generally admit. The second peril, according to the doctor, is the fondness for money and gentility, above solid qualifications. The third danger is a wavering of purpose, having no steady aim in life worthy of a man of character. The fourth danger is devotion to trivial pleasures. And generally, as a people, we Americans are lacking "in conscientiousness and fidelity." The better class of the community stay away from political meetings, and allow worthless men to be chosen as law-makers; and when law-makers are contemptible the laws which they make cannot be respected. Hence criminal violation of law prevails.

The community is also threatened with danger from a "weak commercial conscience." If we are "thieving, sharp and tricky," says the doctor, "sooner or later we must pay the penalty. It is because we have this defective conscience that we have the present insecurity."

Another source of danger comes from "exaggerated ideas of personal freedom," or in other words from licentiousness, in which human love, the tenderest of all human sympathies, becomes a base and selfish passion making murder a virtue, and suicide heroic philosophy. But the press, the doctor thinks, is doing great good in correcting this vulgar licentiousness! We thought that the press was increasing it.

Still another source of danger, the last mentioned by Dr. Hall, though not the last in his estimation we should hope, is "the feebleness of religious life among us." This weakness is shown in various ways; in the want of the commonest religious instruction for the common people; in the enormous debts on churches; in the difficulty of filling the pulpits with proper ministers, and in the fantastic efforts — intellectual gymnastics — which some ministers are obliged to indulge in before they can get hearers. Another indication is the school-girlish benevolence we are cultivating.

"What," concludes the lecturer, "are you going to do with these perils? I would have little children started with right conceptions; and then I would warn the young: Don't imitate! The order of mind which is weak enough to imitate is not strong enough to see what is worth imitating. Then you must have Christ for your Master. Consecrate your energy and activity to his service."

At the conclusion of the discourse a vote of thanks was adopted with enthusiastic accord.

Now while we were pursuing these remarks of Dr. Hall, a preacher whose piety and learning we so much admire, we looked to see if he would give his youthful audience the least clue as to the cause, the source, and the prime origin of these dangers which he so forcibly pointed out. For our own part we believe that the religious reverence which is paid to the dishonorable fraud called Freemasonry, a system of thieving, sharp dealing, and trickiness mixed with school-girl benevolence, lies at the very bottom of many of the perils that threaten us; but the doctor never said a word about Freemasonry. Like our clergy generally, he seemed to think that human dignity is something that, in order to be preserved, it must be hidden behind a veil, which must not be drawn aside.

Doctor Hall did indeed allude to "a certain communism with which we are threatened in this country" as one of the indications of the perils that beset us; but that faint allusion to a most threatening danger to our religion and our liberty, which we may say, has controlled our legislatures, our pulpit and our press for an entire generation of time, is all that we could discover on the perils of the time that could be regarded as a warning against Freemasonry. Although this Freemasonry pretends "to be the most moral institution that ever subsisted;" is a pagan rival to the religion of our Master, Christ; is erecting temples all over the land, and is drawing away thousands from their loyalty to the Christian church, while in fact it is a blasphemous joke; a burlesque on religion, an odious political machine controlling our elections and shutting out good men from office, yet Doctor Hall never traces any of the perils that beset us to this source! An exceedingly false and depraved religion has become a controlling power in the land; and yet a lecturer on perils to the country says nothing about that false religion!

Where one-half at least of our clergy, a greater proportion still of our men in political office, and perhaps an equal proportion of the conductors of the press, have, it is supposed, all resorted to this secret and most foul religion for the sake of its corrupt favors, and have thus become so emasculated by it that they cannot raise their voice against the abomination without utterly condemning themselves, we need go no farther to seek sources of peril to the country.

It is our opinion that if the source of all the vices enumerated by Doctor Hall does not lie in Freemasonry, it is not because Freemasonry is not capable of giving rise to them all, and more too. When, therefore, the doctor in his concluding remarks advised his young hearers not to imitate, he ought to have given them some definite idea of what it is which they should not imitate. To tell them that they must not imitate the vices of the world, but must be followers of Christ, is good advice enough, but is possessed of no special application

or force. If he had told them not to imitate Freemasons in their blasphemous assaults on the Christian religion, he would have said the exact thing; but it was precisely at that dread word Freemason that the speaker, like thousands of others, stopped short. Applause followed as a matter of course.

—The General Agent and Past Master Ronayne were at Sycamore last week. This week the latter fills an appointment in Lostant, La Salle county, Ill. In Bro. Stoddard's report of the Sycamore meetings he has omitted the sensational part which the Sycamore *Daily Free Press* supplies. On the third evening soon after the opening of the lecture a pail of dirty water and a dry goods box of empty oyster cans were discovered suspended above the stage with an arrangement of levers, etc., so that they could be precipitated upon the heads of those below by some Masonic operator pulling a cord in another part of the building. The discovery and removal of these "infernal machines" had its effect on the audience. The *Free Press* says the expositions attracted large houses and set the public alive. On the previous Sabbath the Knight Templars paraded the streets and had their services in the Universalist church.

—Rev. Abner Orr, of the Methodist Episcopal church, Missouri conference, got the victory over his Masonic foes in the late meeting of the conference at Maryville, and scattered the aspersions against his character. He is now located and though in feeble health can go forward in his work, until some other scheme is concocted to annoy him, for it is seldom the lodge forgets to seek revenge.

—Rev. Enos Collins, a presiding elder of the United Brethren church in Wisconsin decided in quarterly conference not long since that the rule established by the General Conference meeting at Westfield last year went into effect on the first of March, the six months probation allowed Freemasons expiring at that time. An appeal has been taken to the annual conference, which will be carried probably to the General Conference. The objections to the ruling are on technicalities, the objectors holding that the six months probation begins instead of ends March 1st. But what do men mean by haggling about dates when there is sin to be repented of and an abominable thing in the sight of God to be put away?

"If the leaders of the religious thought of the nation keep aloof from the leaders of the political thought of the nation, they should not be surprised if they find the nation's concerns settled without due regard to religion. So it is their business, if they believe themselves to be called onup by God to be the salt of the earth, to the utmost of their ability to be present upon political platforms when they concern the religion and morality of the nation." "A dead church is an evil thing in the world."—*Canon Wilberforce.*

From Past Master Ronayne.

Editor Cynosure:—*Dear Sir:*—Permit me to correct a slight mistake into which you have inadvertently fallen in your editorial on my letter of appeal in the *Cynosure* of the 17th inst. I am not "going to law" to defend *myself*. If that were my object, why I had sufficient reason for that long ago. I explained fully in my letter that having openly attacked Masonry as it had never been attacked before, and having laid bare its villianous pretensions and designs for the space of three years, the time and opportunity had now presented itself when it should *also* be attacked and if possible defeated in the court and jury-room. My policy is to attack Freemasonry *everywhere*; in the church first, in the world next. Of course it must be demonstrated that Freemasonry is the sworn enemy of the church of the Lord Jesus Christ. Its special mission is if possible to destroy pure religion and set up its own false, miserable pagan worship in its place, but while opposing Masonry with the view of laying bare its Satanic design in this direction, why not also show that it is an enemy to our civil government, a hideous nightmare upon the nation, a government within a government; gnawing upon its vitals, and like a hungry leech sucking as it were the very life blood from every single department of the body politic. Do we acknowledge God as being the rightful ruler and author of this government—then our courts are a part and a very important part of his divine economy. In the name of God therefore let us fight and whip Masonry everywhere; in the church, in the court, in the jury-room, in the witness box, in the workshop, in the market place, in the open lodge, in the public lecture, in the *Cynosure*. Let us do this. Let us have more than one idea at least. Let us gird on the "Sword of the Spirit" for the warfare, looking to the Captain of our Salvation for command and sustenance, and as sure as the Lord hates Baal worship, so sure will the victory be ours.

No, Mr. Editor, I do not intend to go to law with a man who has a national reputation for reckless falsehood in order to defend myself, my object as expressed in my letter is to bring Freemasonry before the public in another light.

E. Ronayne.

The New York *Tribune*, speaking of the latest invention in printing—its new "Hoe's double web perfecting and folding machine," declares what seems nearly incredible, that by means of this one machine the *Tribune* is printed on both sides, at the rate of 30,000 or even 35,000 copies an hour. And what is equally amazing is the fact that the entire process is absolutely automatic. "A roll of paper half a ton in weight and four and a half miles long, and in width just double the length of one of the *Tribune's* pages, is hung on a horizontal axis over the press, the end of the big ribbon is pushed into the machine, a lever starts the revolutions, and as the roll unwinds, complete copies of the *Tribune neatly folded and ready for the mail*, issue in two streams at the end of the machine, no hand touching them from the time the half-ton roll is swung into its place till the boys gather up the folded papers and deliver them to purchasers or turn them over to the mail clerks." It always gives one a quickened sense of the world's possibilities to note improvements of this sort. But shall the genius for invention keep the world a-tiptoe in wonder at the ceaseless marvels in the new combinations and uses of material forces, and not also be equally alert in finding out corresponding advantages in the new combinations and adjustments of existing *moral* forces? —*Advance.*

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

Resignation.

Thy will be done, I will not fear
The fate provided by thy love;
Though clouds and darkness shroud me here,
I know that all is bright above.

The stars of heaven are shining on,
Though these frail eyes be dim with tears.
What though the hopes of earth be gone,
Yet are not ours immortal years?

Father, forgive the heart that clings
Thus trembling to the things of time;
And bid the soul on angel's wings
Ascend into a purer clime.

There shall no doubt disturb its trust,
No sorrow dim celestial love,
But these afflictions of the dust,
Like shadows of the night remove.

—An old poem sent by a friend.

Talk of two Mothers on Amusements.

BY MRS. SUSAN G. JOE.

"Mrs. Alison," said her neighbor, Mrs. Blake, as she surprised the former early one morning, in her sitting-room, "May I have a few minutes' chat with you?"

"Certainly," said Mrs. Alison.

"I am very much disturbed upon the question whether to send Lina to dancing-school or not. She is beseeching me to let her go, and I should like her to be more graceful. Now, what do you think about it?"

"Or rather," said Mrs. Alison, "what does the Bible say about it?"

"Why," Mrs. Blake replied quickly, "you know Solomon says there is 'a time to dance.'"

"Yes, and in the preceding verse, 'a time to kill,' but he does not tell us to do either. As to gracefulness, I think that the Author of the Golden Rule, although he is the Creator of the waving elms and the cascade, is better pleased when the feet speed to do kind errands, and the manners reflect His, who pleased not Himself, than with that which may be called the 'lust of the eye,' and 'the pride of life,' 'which passeth away,' 'which is not of the Father, but of the world.'"

"Your Martha must be naturally graceful, there is a fascination in every movement," remarked Mrs. Blake.

"You are greatly mistaken; on the contrary she was awkward, owing in part to weak ankles, and a tendency to spinal difficulty. I was urged by Dr. Ames to send her to dancing-school."

"What then, has produced such a result?" asked Mrs. Blake, with eagerness.

"I think love to God and her neighbor, are the prime workers," said her mother, "aided, undoubtedly, by a suitable mode of dress, judicious exercise in the open air, and, at one time, gymnastics."

"Now will you tell me why you did not send her to dancing-school when advised by your physician?"

"Because I considered the interest of her soul paramount to grace of body, and, having received the injunction of the Lord, 'Take this child and nurse it *for me*,' how could I commend her to the way which leads to worldliness? But let us look at the Word of God, which alone, our eyes being enlightened by the Holy Spirit, has sure guidance. Dancing, in the Scripture, was used as an expression of religious joy or worship. Miriam, with women and timbrels went forth with dances after the deliverance of Israel from the Red Sea and the Egyptians. Jephtha's daughter met her father with timbrel and dance on his return home from battle; the daughters of Shiloh danced at the yearly feast of the Lord; David before the ark; also the women who came forth to meet Saul and David after the slaying of Goliath. There are five places in the Bible where dancing for amusement is mentioned, but always with repudiation. Now please notice that there is no mention whatever of the promiscuous dancing of men and women. 'Here is a passage,' said Mrs. Alison, taking a Bible from the table, 'in Jeremiah xxxi. 13, referring to the return of the Jews to their own land in the millennium,' 'Then shall the virgin rejoice in the dance both young men and old together: for I will turn their mourning into joy;' yet even here there is separate mention of the dancers as regards sex. Imagine the waltz and polka of the present day, expressing, 'For the Lord hath redeemed Jacob!'

"Dancing is used by the god of this world for his own purpose. Love of dress and licentiousness are developed by it, and even among the exceptions, when from principle, refinement and education, this is not the case, the mixture with worldliness defiles the robe, as is said to the church in Sardis; it is the 'garment spotted by the flesh,' and you know that our influence cannot be negative, for, 'He that is not with me is against me.'"

"Lina is not a Christian," said her mother, "would it be wrong for her to dance?"

"There is only one standard of right and wrong in the Bible," replied Mrs. Alison.

"My dear friend, what would you do if you were in my place?"

"I would show her these passages, and those in the Old and New Testaments concerning separation, and recommend to her the prayerful consideration of the seventeenth chapter of John; I would set the whole matter before her in the light of God's Word."

Mrs. Blake looked at the clock saying, "I ought to leave; I promised Lina to have her ears bored this morning."

"Do you know," said her friend, pleasantly, "I used to wear ear-rings, as many innocently do; and hearing that a pious lady asked some one whom I knew, if she had ever noticed that they were usually worn by worldly Christians, I was quite indignant. But I thought about it, noticed the frivolous effect in many cases, and above all, who as a class wore them, and now—forgive the expression if it sounds harsh—those punctures seem to me like mark of the devil's circumcision."

"I believe you may be right after all," said Mrs. Blake, thoughtfully, "but how," she added with despair in her face, "can I ever divert my daughter's mind from these disappointments."

"There are many ways, but give her a taste of the hidden manna, and she will not hanker long for what Jeremy Taylor calls 'the parings of the apples of Sodom.' True, most of Martha's schoolmates are often at card-playing companies and the opera, and she is much 'debarred,' as some would call it, from going into 'society;' but this is part of 'separation;' it cannot be helped; it is a loss which in the end is counted gain; and Christ and his cause require it of us. I notice, however, that she finds less and less congeniality with these friends, and I am glad that several young people have 'come out from among them.' Away with whist parties and companies where all mention of Christ seems incongruous, which often effectually scatter religious impressions that have previously been made. I think you were not at our last Mother's Meeting."

"No, to tell the truth, I forgot it, and engaged a dressmaker for that day."

"I wish you had heard Mrs. T.* missionary to Africa, give her testimony. She came in, not knowing the subject of the meeting, which happened to be amusements; but on being asked to speak independently of the topic, she said, 'In Africa we can hardly permit our children to go unattended upon our own verandas. I should not be willing to enlarge here upon the gross degradation of the natives, and the difficulty of bringing up my children. I have thought of your Christian land of refined homes and associates with unspeakable yearning, but now that I have been here, and have seen the barriers broken down, which in my childhood were regarded as plainly existing in the Bible between Christians and the world—parents and children of the covenant indulging in card playing, dancing, etc.—I am going to return to my heathen home in Africa, feeling that I have less to contend with there than I should have in the Christian land of America.' I shall never forget the silence which followed her words, or the impression made upon my heart."

* * * * * *

In after years, when the children of these mothers were greatly owned and blessed of the Lord in his service, do you think that any of them felt the chafing of fetters, and wished that their consecration were less entire; or, walking in the light of the Sun of Righteousness, could they discover any feeble glimmer from the pleasures of this world?

A voice is sounding in accents plain—
Oh, what shall thy answer be—
"Hast thou believed on Him that was slain?"
And, "What art thou doing for Me?"

—*Our Union.*

*A fact.

Spiritualism is Sorcery.

From "Spirit Possession" by H. M. Huguuin.

I class modern Spiritualism with the supernatural phenomena of the ancients, known as sorcery and witchcraft, which notably flourished in Egypt and Canaan in the days of Moses, and in other ages and places. It occupied a prominent position in history in the time of Moses, while he was laboring with Pharaoh for the release of the Israelites from their Egyptian bondage, as recorded in the early chapters of Exodus; and in several portions of the Bible we find particular mention of similar demonstrations. Among the most remarkable ancient Spiritualists, Mr. Daniels mentions Jannes and Jambres, (the Egyptian sorcerers who withstood Moses); Baalam the soothsayer; the woman of Endor; the pythonic damsel of Philippi; Elymas, the sorcerer, and Simon Magus. This latter individual, a very prominent Spiritualist declared was "a prince among the workers of spiritual miracles." His history is written in Acts 8:9–23. Some of the false prophets of the Bible, it is also claimed with considerable arrogance, were "often as really inspired as the Lord's prophets, though by a widely different agency." The latter were inspired by the Holy Ghost, and the former by evil spirits. In the history of Ahab, (2 Chronicles 18), is a case of the real inspiration of four hundred prophets by a lying spirit, by which Ahab was deceived and destroyed in judgment for his wickedness. On the other hand, Jehoshaphat was not so deluded. He inquired for "a prophet of the Lord" besides, that he might inquire of him.

The earlier modern Spiritualists considered Spiritualism a revival of ancient sorcery, which Webster's Dictionary defines as "magic witchcraft; or divination with the assistance of evil spirits." Ex-Governor Talmadge, of New York, declared: "Now all the magic, the mysteries, the witchcraft and necromancy of the ancient world from the time of the Delphic oracle, are explained by these modern investigations." Judge Edmonds, Andrew Jackson Davis, Charles Partridge and other noted Spiritualists also expressed a similar belief.

A witch is defined as a "woman who practices divination by the aid of evil spirits; one who is possessed with an evil spirit, or has one in her; one who exerts supernatural power by the assistance of a familiar spirit;" in other words, she is a developing medium. Judge Edmonds wrote: "About two hundred years ago, under the administration of the wisest of the English judges, hundreds were tried and executed for the crime of witchcraft. ..... And Barrington, in his observations on the statutes of '20, Henry VI., says

that thirty thousand people were burned for witchcraft within one hundred and fifty years."

In our own country, the records of the Salem (Mass.) witchcraft point out to us the horrors and evil results of the ancient systems of necromancy and sorcery reproduced and demonstrated, bringing distrust, confusion and violent deaths into a peaceful community. And yet the earlier American Spiritualists claimed that Spiritualism is but a revival of the supernatural phenomena of ancient sorcery and witchcraft.

For one, I indorse their claim in this respect.

Children's Corner.

The Children's Mistakes.

One day with eager footsteps,
On merry quest intent,
O'er sun-lit hill and valley
Two laughing children went.
For earnestly this lesson
Was on their hearts impressed,
That each must catch a sunbeam
And hide it in her breast!

Poor misled little children,
All through that burning day
They sought the rays all golden,
Nor paused for rest or play;
They heeded not the bird-songs
That echoed everywhere,
Nor breathed the dainty perfumes
Of flower-blossoms fair.

And when as if to mock them
The sun sank out of sight,
They laid them down in sadness
Beneath the shade of night,
But as in welcome slumber
They closed their tear-dimmed eyes,
A voice came sweetly calling,
Adown the evening skies:

"Fill up your lives, dear children,
With loving deeds and true,
And scatter words of kindness,
Like sparkling drops of dew.
Lo! turning into sunbeams,
Their radiance divine,
Each day with added glory,
For evermore will shine."

—*Child's Paper.*

Pay Your Debts.

Bobby was playing with his toys, when his father came in and sat down by him and said, "Come, Bobby, come, now pay your debts."

The little fellow climbed up on his father's knees, put his arms round his neck, laid his soft cheek against his father's rough beard, and began kissing him with all his might.

"Is that the way little Bobby pays his debts?"

"Yes," said his father. "All he can do is to love his father; and see, he loves me just as hard as he can."

His father clothes him, feeds him, cares for him, watches by night and by day, works hard that Bobby and his mother may have a pleasant, happy home; and how can Bobby pay father for all his kindness and care? The little boy pays his debts with *love*. That is a beautiful way.

But remember, love is something more than kisses and caresses and hugging, and saying, "I love you, papa." It is more substantial than that. The love that *pays*, is obedient, willing-hearted, docile, good-tempered, kind, self-sacrificing. It speaks in actions as well as words.

This, too, is the only way to pay our dear heavenly Father, by love. —*Selected.*

Correcting Other Peoples' Mistakes.

Room No. 14 on the second floor of the post-office building, Broad way side, is almost as well worth a visit for its curiosities as the Metropolitan Museum. It is known in the post-office as the "Searcher's Department;" to outsiders generally as the local dead letter office. It is a place where half a dozen people are employed to correct the mistakes ot many other people. And they have plenty to do. The department is in charge of Mr. John H. Hallett, a white haired, white bearded, bright-eyed old gentleman, sixty-five and upward, but still as lively and business-like as a man of thirty. He has seen just half a century of service in the post-office, and he is a perfect cyclopedia of New York history. What he does not know about misdirected, badly written, mutilated and unmailable letters, it would be useless for any one to try and find out. Assisting Mr. Hallett in straightening the addresses of badly directed letters are two experienced clerks, whose intuition into things apparently unfathomable is little less than marvelous. They handled last month 11,809 imperfectly or wrongly directed letters, and sent to their dest nation all except 217. They have handled an average of 500 letters a day for the last two months, and the blunderers are increasing at a steady rate. The work of the department is sometimes doubled by the arrival of two or three foreign steamers with Irish and German mails. On Monday at least 1,000 letters had accumulated from Saturday's and Sunday's foreign mails. The letters were of all degrees of illegibility, and the deciphering of the addresses of some of them was enough to tax the patience of a saint. One clerk would go through a bundle of letters, and by the most ingenious guesses would make out the meaning of the superscriptions of a large proportion of them. Those that could not be even guessed at were handed to another clerk, who sat at a desk surrounded by directories of every city in the United States, lists of bank officers, insurance companies, maps, and every sort of publication likely to be of any possible use. A German mail had just been received, and the guessing clerk and the directory man were at work as a *Times* reporter took up his station where he could look over their shoulders.

"Hancogh, North America," was the direction of the first letter. "Haucock, Michigan," wrote the clerk.

"How do you know that it goes to Michigan?"

"Oh, that's a foreign letter, and there are lots of foreigners up there in the copper mines. That's where it goes."

No. 3 Progifsy, United States of America, was sent to Poughkeepsie, N. Y.; "Joseph Simmons, Cameta county, America," was decided to mean that Mr. Simmons was a resident of Caanan, Conn. "Mendotto, Lassell Cohill," was separated into its component parts, and rewritten Lasalle county, Ill.; "Eureka, America," was construed to mean Eureka, Nevada; "Bollrefoer, Amerika," Bull River, Ga.; "Danbury, New Fairfield, New York," meant Danbury, Conn.; a letter directed to "Murado," was sent to Nevada, and one superscribed "Lonecony, Alagine county, Mirling," was forwarded without delay to Lonneroning, Alleghany county, Md.; "Siege county, United States," was concluded to mean Tioga county, N. Y.; and a well worn letter inscribed "Alfred Ward, stoker H. M. Ship Blanck, Halifax, West endia Station, or elsewhere," was dispatched to Halifax, Nova Scotia. Of the address, "Mr. E. Dunker, Private Boardinghouse No. 6 North East Passage Walker's Square," nothing could be made, and Mr. Dunker's letter will have to go back to Europe. "No. 17 Moom Street Court, for to give to Paul Connor, America," was almost as tough as one addressed to "Patrick McMahon, Rhode Island, State of New York."

After the guessing clerk had given a case up, the clerk with the directories would try it. For example, he would get a letter directed to "56 Hawk street, New York," a search through the directories would enable him to fix upon Albany as the proper destination. A package marked "E. K. Carly, 142 Canal street, New York," caused no little trouble. A score of cities have Canal streets, and as the person addressed did not live in New York a large number of directories were consulted, and Mary Carley was at last found in Newark, N. J. "Samuel A. Provoost, Jr., New York," was not to be found in this city, but his name was to be found among the officers of a Buffalo bank. A letter indefinitely directed to "77 State street" (no place or state) was sent to New York from the Detroit office at a venture. A long search resulted in finding the person wanted in Chicago. Charleston and Charlestown are vexatious names to the searcher, and a letter addressed to a person in one of the numerous towns of either name, if the State is not given, is sent the rounds in search of the right individual.—*N. Y. Times.*

Letters and Puzzles.

Ashley, O., April 16, 1878.

Dear Editor:—As my pa takes the *Cynosure* I have been making out all the enigmas and now thought I would send you one if you will please print it.

I am composed of four letters.
My first is in owl but not in bird;
My second is in horn but not in ear;
My third is in dog but not in cat;
My fourth is in wood but not in coal;
My whole is something which is very useful.

Frank Powers.

Trumansburg, April 6, 1878.

I send you a puzzle composed of seven letters:

My first is in black but not in brown;
My second is in up but not in down;
My third is in sun but not in moon;
My fourth is in night but not in noon;
My fifth is in run but not in walk;
My sixth is in sing and my seventh in talk;
My whole is the name of a country in Europe.

Libbie Schryver.

BURIED PARTS OF THE HUMAN BODY.

1. He addressed the audience.
2. Algebra I never could learn.
3. Florimel bowed to the stranger.
4. Hannah and Mary went to New York.
5. I found half in Gertrude's possession.
6. Let no harm come to her.
7. Hear this story, boys.
8. Yes, Tom aches to go.
9. He likes honey especially.
10. I saw Hiram out here.
11. This exercise is complete, Ethel.
12. This is the coffee that I made.

—*Selected.*

ANSWERS.

To enigmas, Apr. 11th: "Water"—"Love God"—"House". Answered by W. E. Swan, Samuel L. Myers.

Our young friends of the corner must not forget to send the editor the answers to their puzzles. He will not promise to print any when this is forgotten.

Home and Farm.

Kitchen Floors.—Our farmhouse has been built twenty-two years. The kitchen is large, and used for a dining-room in the summer, and serves the double purpose of kitchen and dining-room in the winter. The floor is made of fine one inch and one-fourth jointed flooring, lined with siding. It has always been my intention to keep a coating of paint on it, and I have had it painted nearly every year since built. I have tried some of the best brands of paint, and before the close of winter the whole of the middle of the floor was destitute of paint. It would sometimes begin to scale up before it was fairly dry, and the wood became so fibrous and porous that the operation of scrubbing was attended with the same result indicated by the good old minister who took for a text, "He that gathereth not with me" scratcheth a board. Slivers under the nails—and the floor not dry in twenty-four hours. I recollected that before the floor was ever painted some linseed oil was accidentally spilled on it, in a certain place. There the paint would remain, and the boards seemed to be indestructible, and never wore down as did the rest of the floors. It suggested the idea that if the bare places were saturated with a good article of hot paint oil the result would be the same. I purchased two gallons of raw linseed oil, put it into an iron kettle, placed it on the stove, stood and watched it until it began to give off some smoke, then took an iron ladle, and with help of a girl, dipped and turned it on to the bare places, and brushed it in with an old broom, paying particular attention to the boards which were cut from near the heart of the logs, where the grain of the wood is more detached and more liable to scale up. Those I literally fried in oil. Then with my own hands put on a good coating of paint with a stiff brush, or one which was partially worn out. And now, what is the result? The floor has been in constant use since painting, which was last June, and scrubbed more or less every day since that time, and dries in a few moments. Indeed, the whole floor seems as smooth and hard as marble. I am convinced that it would be a matter of economy for every one who is building, and is obliged to use pine flooring, and intend to keep any of their floors painted, to saturate them with hot oil, as it will render them impervious to the action of water. It will save a vast amount of hard labor, to say nothing of the wear and tear of conscience and patience. To clean a floor as hard and smooth as mine now is I look upon as a pleasure rather than with dread as I used to. I do not expect a vote of thanks from any painter or paint manufacturer, but if this attempt at delineating my own experience will detract one item from the hardships of one overtaxed and toiling woman, I shall feel amply compensated for stepping into the arena of publicity, and should it call out any criticism, I shall feel that for once I have been actuated by the golden rule.—*Mrs. H. P. Williams. Palatine, Ill., in Inter-ocean.*

Where the Trouble Really is in the U. B. Church.

FAYETTEVILLE, Pa., April 24, 1878.

EDITOR CYNOSURE:—I see in the *Cynosure* of April 18th an item copied from the *Itinerant*, of Harrisburg, Pa., a report from Rev. D. W. Proffit, of a protracted meeting at Fayetteville, Pa., at which fifty were said to be converted, and it is added: "Very few, however, joined the church. Why? Simply because there are a few so-called loyalists there who are always making trouble."

This is contrary to fact, and therefore needs correction. In the first place, I do not think there were fifty conversions, from the fact that some who professed conversion did not seem to hold out, or in other words, remain converted till the close of the meeting, and since the meeting are not known as professors of religion.

Another reason why so few joined is that a great many were reclamations, who continued their membership in the churches (not the U. B.) where they held membership previous. And this is the reason D. W. Proffit assigned, while among us, why so few joined the church. But now he assigns another reason, or so-called reason, why so few joined. Why? Simply for effect. There were also some reclaimed who were members in our own church, whose names had not yet been dropped. The persons whom he (Proffit) speaks of as "so-called loyal," claim to be loyal, and want the laws of our church respected, and they are not always making trouble. The members he refers to in Fayetteville never had any trouble existing between them and their preachers preceding Proffit. But as D. W. Proffit is a nullificationist, and was at the nullification convention at Harrisburg, helping to adopt a resolution antagonistic to our laws of discipline, therefore he did not fare so well at Fayetteville, Pa., and therefore brings the plea, the "so-called loyalists, always making trouble."

How is the trouble brought about? Simply by the nullificationists trampling under foot the laws of our church, and the law-abiding members refusing to submit to such misrule. If a robber breaks into your house and robs you of your goods, and you rise up to defend yourself, no doubt he (the robber) will blame you for the trouble. The Pennsylvania conference, of which D. W. Proffit is a member, is a nullification conference by majority, and had the last year an increase of 46 members, while the Virginia conference at its last session indorsed the action of the General Conference, and had in the last year between 300 and 400 increase in membership. How is that when compared with Proffit's reasoning?

If you see proper you may give the above in your excellent paper, of which I am a constant reader.

Truly yours, J. S. YANKEY.

The Discussion in the Disciple Church.

The following correspondence between a member of Rev. S. W. Brown's church, of Bedford, O., and the pastor of the Disciple church, of Cleveland, O, will be read with interest in connection with the discussion now stirring that community. The Cleveland minister sent a copy of his reply to the secretary of the Bedford lodge for the purpose of injuring Bro. Brown and his friends. His success in this movement, however, fell short, doubtless, of his purpose.

BEDFORD, O., Feb. 9, 1878.

A. Wilcox, Pastor of Church of Christ, Franklin avenue, Cleveland, O.:

DEAR BROTHER:—Since the renunciation of Freemasonry by our pastor, S. W. Brown, no little interest has been manifested here upon the subject. The Masons of our church seem to be highly incensed, and pronounce it a disgraceful affair. By way of offset they report that they have gained much more than they have lost, in the fact that you have recently joined their order. Now I make no doubt you will willingly answer me this question: Are you a Freemason?

Respectfully, R. J. HATHAWAY.

REPLY.

CLEVELAND, O., Feb. 13, '78. 292 Franklin ave.

R. J. Hathaway: Dear Bro. in Christ:—Your letter of inquiry is at hand. I am glad to associate with many of the best citizens of Cleveland as a Mason. Am also glad to have with me in this capacity many of our own church, both in and out of the ministry, in and out of the city. A man who knows the letter A only, and that should renounce the whole of English literature, would not keep me from reading Shakespeare or the Bible. I am taking now some of the higher degrees in Masonry, and I have never seen anything in the twenty-five degrees I have passed through that the most religious or chaste man or woman could take offense at.

Fraternally, [Signed] ALANSON WILCOX.

BEDFORD, O., March 1, 1878.

Dear Bro. Wilcox:—Your reply to my letter of inquiry came in due time. Had you simply answered in the affirmative, and stated nothing more than that you had taken twenty-five degrees in Masonry, I should not have ventured a reply. But since you have thought your answer of so *much* importance, and trusted your "Dear Bro. in Christ" so little that for your own protection you had to send a copy of it to the lodge here to be peddled about as Masonic capital, I deem some of your statements and insinuations deserving of more than a passing notice.

1st. I affirm that it is not only the *right*, but the duty, of every Christian to investigate fully any and every subject that may come before him, and to decide and act according to the best light he can obtain. "Prove all things, and hold fast that which is good."

2d. I deny that Freemasonry is a secret, or that she is in the possession of any useful knowledge which the whole world may not know. We have the standard works of Masonic authors, such as A. G. Mackey, Daniel Sickles, J. L. Cross, Chase, Duncan, Moore and others, together with Grand Lodge reports, from which we may learn all that Masonry claims for herself. We have also "Expositions of Masonry," by men of ability and character, such as Morgan, Barnard, Stearns, Greene, Finney and Ronayne, confirmed by hundreds of others, good men and true, who claim to have revealed all the secrets—ritual, pass-words and grips—in Masonry. From these we may learn, if we will only take the trouble to investigate, what Masonry really *is*, as well as what it claims to be, just as surely as anything can be known from human testimony. And right here let me confess, is a thing much stranger to me than all the mysteries of Masonry, viz: that with all these lights, with all these helps, men will not learn. Even ministers of the gospel seem to think it a virtue to *not know*. Verily, "this is the condemnation, that light has come into the world, and men love darkness rather than light."

But let me notice your reply:

1st. "You are glad to associate with many of the best citizens of Cleveland as a Mason."

Now I complain not because you associate with many of the *best* citizens; but there are also, as you are well aware, many Masons in Cleveland who are bad men—Jews, irreligious, profane swearers, saloon-keepers, drunkards, gamblers, backsliders, or apostates from churches, who are in good standing in the lodge, and many of them are also taking some of the higher degrees. Are you likewise glad to associate with them "on the level?"

2d. "You are glad also to have with you in this capacity many of our own church, both in and out of the ministry, in and out of the city." I tremble, my dear brother, to learn from you that many of our ministers have been led away into what seems to me to be an awful apostacy from the primitive gospel, the pure word of God. It is an awful thing to lose confidence in our ministers and teachers.

But on the other hand, I thank God and take courage when I know that more than one of them, of pure and spotless character, have also renounced and denounced it. And here let me ask, if your Masonic associations are something to be proud of, why those who renounce and expose it are always the purest, the best and the most conscientious, and never the low and the vile? Why do ministers of the gospel often do it, and saloon-keepers, gamblers and apostates from Christ, never?

3d. "A man that knows the letter A only, and that should renounce the whole of English literature, would not keep you from reading Shakespeare or the Bible."

This of course is a thrust at our beloved pastor, S. W. Brown, because he has seen fit to "renounce the hidden things of dishonesty, walk no longer in craftiness, nor handle the word of God deceitfully, but by manifestation of the truth commend himself to every man's conscience in the sight of God." It seems to me also to be a case of special pleading, since Masonry never alleges that he who has reached the "sublime degree," the "perfection of ancient craft Masonry," knows only the letter A, nor on the other hand do any of your Christian brethren feel ashamed or disgraced by your reading Shakspeare or the Bible, but they do object to your comparing Masonry with either.

Again, the man who knows the letter A only, and that should renounce (or rather discountenance the reading of) the whole of English literature, would be either a lunatic or a fool. But our Bro. Brown is neither the one nor the other. Your simile is unjust and untrue in every particular. Did Masonry require it at your hands?

4th. "You have never seen anything in the twenty-five degrees you have passed through that the most religious or chaste man or woman could take offense at."

This is indeed a most wonderful statement, in view of the fact that you are aware that many men, "both in and out of the ministry," some in our own church as well as others, have taken offense at it on account of their religious convictions, and that they have broken through the toils that Masonry has woven around them, and in spite of the ferocious obligations to secresy, have proclaimed their convictions to the world.

Our Bro. Henry Cogswell, of Modesto, Cal., who renounced Masonry in 1874, when located at Mansfield, O., writes: "There is no evil so pernicious in the church to-day as this. I do feel that it is a sin that must be very offensive in the sight ot God."

Edmond Ronayne, in the preface to his exposition, says: "I found, after long and careful study, that Freemasonry is at best but a miserable farce, a tissue of falsehoods from beginning to end. Its religion is infidel and anti-Christian; its government despotic; its pretended benevolence a sham; its so-called charity selfishness; its death penalty inhuman and barbarous; and the whole system leading to inevitable social ruin *here*, and if God speaks truly in his word, to eternal damnation hereafter."

Linus Chittenden, of Crystal Lake, Ill., a seceding Master Mason, says: "In great weakness and sin I was lured into a Masonic lodge."

Many more I might quote, bu

let this suffice. You are aware also that Jesus Christ said "Swear not at all," and that many religious people believing that he meant what he said have refused to take an oath even in obedience to the "powers that be," much less to bind themselves with extra-judicial ones. Yet you in the twenty-five degrees you have passed through have taken oath after oath which the law does not prescribe, and bound yourself under penalties of which John Q. Adams once said, "the common cannibal would be ashamed;" and yet you say you have never seen anything that the most religious or chaste man or woman could take offense at. Have you a wife or a daughter whose keen sense of propriety, whose purity and chastity are among the things you admire? Then show them a husband or a father in the lodge room surrounded by the motley crowd of preachers and gamblers, elders and saloon keepers, deacons and backsliders, on his bended knees, hoodwinked and well nigh unclad, with a cable tow about his body, and then let him "furthermore promise and swear that he will not violate the chastity of a Master Mason's wife, mother, sister or daughter, *knowing* them to be such, nor suffer it to be done by others if in his power to prevent it." Show these things and hear them ask, "Why is husband or father taking such an oath as that? Is there danger that he will commit such deeds if he does not bind himself under oath not to do them? Would he take such oaths if they were not necessary, either for self-restraint or to protect his family from his Masonic associates!" Show them these things and then say that their cheeks would not burn with shame. Say again if you will that they could take no offense!

With your letter, my dear brother, I have now done. Permit me a few words with you. If it seems to you to be presumption in me, an humble citizen, a tiller of the soil—but no granger—to speak thus plainly, remember it is because I believe with Bro. Cogswell, "there is no evil in the church to-day so pernicious as this." It is because I see Masonry like a great incubus creeping upon the church, paralyzing all her members so that if they speak of it at all it is with bated breath. It is because many of our ministers have gone over to the enemy, and even glory in their shame, and many more who are convinced that it is a positive evil are silent and dare not speak. It is because if there are a few who have the courage of their convictions, and speak the truth in love, they are derided as disturbers of the peace of the church, and are driven from their pulpits. It is because Masonry is determined to rule the church or ruin it. Because there is an irrepressible conflict between them so that they cannot long prosper together, one or the other must go down. If Masonry flourishes pure religion must die. And, lastly, it is because all men must either bend to her will or be broken on her wheel.

These are some of the charges I bring and some of the reasons why I speak. If the charges are not true I pray that you may set me right. Attempt not to do it however as in your letter by a very vague negative statement that you have "*seen* nothing to take offense at," and which every seceding Mason in the land contradicts, but do it as you preach the gospel, by showing the reason of things. Do it as Ronayne does. Show the thing itself to all the world and say, "Take not my word for it whether it be good or bad but judge for yourselves." The time is past when we can accept the *ipse dixit* of any man. Men ask it neither in politics or religion, why should you do it in this? If Masonry is good and pure and true, let it be shown. If it is worthy of all the praise of its orators and poets then I ask you not to hide it under a bushel, nor mock us by telling us to put a bandage over our eyes before we can see the light. Remember that "he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God." But on the other hand if these seceding Masons have told the truth, and Masonry is such a hollow sham as they represent, then—oh! then attempt to deceive us no longer. If they tell the truth then the minister of the gospel who tries to hide it is unworthy his name or station. If they tell the truth (and you know whether they do or not) then I warn you as you value truth itself, as you value the gospel which you preach, "Come out and be ye separate." For if there be one man more to be pitied than all others in this sin-loving world, it is the minister of the gospel who is so oath-bound that when asked plainly, Are these things so? cannot obey his Saviour's injunction and answer as plainly either yes or no. It is the minister who acknowledges a stronger allegiance to a secret oath-bound clan than he does to the Christ he preaches.

Think on these things my Christian brother, and if I am wrong I ask again that you may set me right. With great respect, fraternally yours, R. J. HATHAWAY.

P. S. Since writing the above I attended a lecture at Hudson, Ohio, in which Ronayne worked the first degree in Masonry. Though the house was crowded no ladies were present. The Masons there had told them it would be indecent and not fit for ladies to attend. The women believed the report and stayed away the first night. So you see we have the statement of the Masons of Hudson against the word of a Christian preacher. Which are we to believe? R. J. H.

Religious Intelligence.

FREE BAPTIST.—Revivals are reported at Dunning's Creek, Pa.; Caroline Mills, R. I.; Crystal Lake Fla.; West Derby, Vt.; Cape Elizabeth, Me.

Eld. B. F. Pritchard has resigned the pastorate of the last named church, after eleven years' service. Eld. Seward, of Lebeck, Mo., recently baptized a man 92 years old. Eld. C. E. Smith has removed from Boston, Mass, to Effingham Centre, N. H.

The lodge snake begins to sting our Adventist brethren, and unless they watch unto prayer they will share the sad experience of other churches who have, out of false charity, harbored a numb viper. An Adventist pastor recently proposed to take a collection for A. A. Phelps, A. M., editor of the *Bible Banner*, but the influence of one wealthy lodge man prevented the collection because Eld. Phelps, in his sermon, opposed oath-bound secret societies. Is not that church "unequally yoked" with the lodge?

REFORMED PRESBYTERIAN.—Rev. J. M. Adair and Rev. A. S. Aiken, of the Big Spring Presbytery, Pa., have prepared a memoir of Rev. John Cuthbertson, the first Covenanter minister in this country. He came to this country in 1751, and labored for twenty-two years without any regular assistance.—Rev. T. A. Sproull, pastor of the congregations at New Alexandria and Greensburg, Pa., died April 8, at Gainesville, Florida, where he had gone for his health. He was one of the editors of the *Reformed Presbyterian and Covenanter*, of Pittsburgh, in 1872 and 1873.—The Synod of the Reformed Presbyterian Church will meet in Sharon Church, Iowa, on Wednesday, the 29th of May, at 2 P. M., to be opened by a sermon by the retiring Moderator, Rev. J. R. Thompson, of Newburgh, New York.

UNITED PRESBYTERIAN.—Prof. E. F. Reid has been nominated to the General Assembly for financial agent.—Rev. W. P. McNary, of Bloomington, Ind., lately preached the installation sermon of Rev. W. A. Spencer, at Somerville, Ind. He has also been nominated by his Presbytery as superintendent of missions for the church.—The elders of Keokuk Presbytery hold a convention in the First U. P. Church, Washington, Iowa, on Thursday, this week.—At the Monmouth Presbytery the following paper was adopted by a standing vote:

"WHEREAS, It has come to the knowledge of this Presbytery, through the columns of the press, that a number of the students of Monmouth College had, contrary to the laws and statutes of said college, united with certain 'secret college fraternities;' and whereas the faculty has faithfully enforced the laws as provided for such cases; therefore

"*Resolved*, That we, the Presbytery of Monmouth endorse the action of the president and faculty, and tender them our support in their contest with such organizations, and we pledge ourselves to sustain them in eradicating these societies from the college."

GENERAL.—The American Church Missionary Society has handed over to the Board of Missions the care of the Episcopal Church in Mexico. This mission, known as the Church of Jesus, has about 3,000 members and 6,000 adherents. It has been helped to the extent of $100,000, and requires an annual appropriation of about $20,000. The A. C. M. Society will continue its labors hereafter to the home field.

A memorial against the "Confessional" in the Church of England has been presented to the queen. It contains 400,702 signatures, of which 3,286 are clergymen.

The Bishop of Madras estimates the number of Christians in his diocese at 79,917, an increase of 65 per cent. in fifteen years. About three-fourths of these belong to the Church Missionary Society.

Rev. B. G. Snow, of the Micronesian Mission, in the reduction of the native dialect to a written form, found at first no word answering to the Supreme Being, so he made it God, and it was adopted in their language for the name of the Deity. He found subsequently that the corresponding word in their dialect was *Enut*, or as it would be pronounced in English, *Anute*.

WESLEYAN METHODIST.—Rev. J. E. Carroll, one of the secretaries of the National Convention at Oberlin, 1872, was re-elected secretary of the Allegheny Conference, April 10. The meeting of the Conference at Keeyville, Pa., was attended by Rev. J. M. Snyder, of Illinois, and H. T. Besse, of Kansas. Rev. A. M. Milligan, D. D., of the Reformed Presbyterian Church, Pittsburgh, was also present, and spoke on the relations of our government to religion.

News of the Week.

—Last week will be long remembered for severely destructive storms in many parts of the country. Points visited with especial severity are a section of Iowa east of Sioux City; Eastern Michigan; the neighborhoods of Toledo, O., Somerset, Ky., Memphis, Tenn., Knox county, Ill., and Rome, Ga. Tuesday morning six dispatches, telling of death or injury by lightning in different parts of the country, were printed.

—Wm. Orton, president of the Western Union Telegraph Company, died in New York city, Monday morning, April 22, of apoplexy.

—Samuel Steenburg was executed at Fonda, N. Y., April 19, for the murder of Jacob S. Parker, at Amsterdam. He made a full confession, confessing eleven different murders—the first when he was only fourteen years old. Also to unnumbered burglaries, robberies and incendiary fires in and around Amsterdam. It is a horrible story, and almost all of it is corroborated.

FOREIGN.

—One hundred and fifty-six fishermen have been drowned during a late gale along the northern coast of Spain.

—Considerable alarm is felt in Dublin over the prevalence of small-pox, which is spreading over the city with great rapidity. The accommodations for patients are quite insufficient, and decided measures are about to be taken to meet the emergency.

—An English surgeon who has just returned from Erzeroum says that 13,000 sick and wounded Turkish soldiers have died since the evacuation of that city, and the Russians have lost 21,000 by sickness since they entered the plain of Erzeroum.

—There has been considerable excitement and some riotous demonstrations in Moscow, St. Petersburg, and at other points in Russia, growing out of the trial of a woman who had attempted to assassinate the St. Petersburg chief of police. The turbulant ones are Nihilists, the Communists of Russia. The authorities will not permit the dissemination of detailed intelligence concerning the disturbances through the regular news channel.

—The *Pall Mall Gazette* publishes a return of the captives of the Russians. It appears the Russian army of the Danube captured 15 Pashas, 118,000 officers and men, 606 guns of different calibres, 9,600 tents, 140,200 muskets, and 24,000 horses. In addition, 200 000 small arms, yataghans and pistols were taken from Turkish irregular troops, and also 13,000 lances and daggers. The Russian army in Asia captured during the war 14 Pashas and 50,200 officers and men, 662 guns, and 16,000 tents, 42,000 muskets, 18,000 horses, and immense stores of ammunition and provisions of all kinds.

—A reliable correspondent of one of our American papers writing from Beirut says the Ottoman government "is pouring into Syria a deluge of that wild savage race the Circassians. Nearly 80 000 have already arrived, and more are coming. The most of them are loaded down with the plunder of murdered Bulgarians, to say nothing of the numerous Bulgarian Christian girls whom they hold as captives. They sell openly in the streets gold and silver ornaments stolen from Christian churches, and boast of their exploits of murder, outrage, and rapine. The government is sending them into the interior, and they will prove a most dangerous and turbulent element."

—Both Bismarck and Gortschakoff are sick and in care of their physicians.

—There is no material change in the war situation this week. The game of diplomatic chess still proceeds, without definite result. Meantime Russia holds on to all her territorial gains, though ready to yield much when it will insure peace. England continues to occupy her position of diplomatic isolation. Her hopes to secure an Austrian alliance have failed, as everybody now admits. Austria cannot afford the responsibility of war, and has nothing to gain by it which she cannot obtain at less expense by non-intervention between England and Russia until hostile blows are actually exchanged, when she can extort from the czar her own terms. But all the powers are becoming tired of suspense and distrust, nearly as damaging as war itself. They believe England is temporizing and shuffling, in the hope to wear out Russia's financial power of resistance. This hope is sustained by the failure of efforts to place another Russian loan recently made in Berlin.

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" No. 3	1 06	1 07½
" Rejected		90
" Minnesota	1 19	1 20
Corn—No. 2		41¾
Rejected		37¾
Oats—No. 2		26¾
Rejected		22
Rye—No. 2		60
Bran per ton		11 50
Flour—Winter	5 00	6 75
Spring	3 50	5 75
Hay—Timothy	7 50	10 50
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7½
Lard per cwt		6 90
Mess pork, per brl		8 50
Butter medium to best	14	30
Cheese	4	13
Beans	1 00	1 75
Eggs	7½	8
Seeds—Timothy	1 10	1 29
Clover	4 10	4 25
Flax	1 29	1 35
Broomcorn	5	6½
Hides green to dry flint	6¼	15
Lumber—Clear	20 00	34 00
Common	11 00	18 00
Shingles	1 50	2 90
WOOL—Washed	35	43
Unwashed	23	27
LIVESTOCK Cattle Choice	4 50	5 25
Good	4 10	4 40
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Corn	47	48¼
Oats	33	33¼
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Lard		7¾
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CHICAGO, THURSDAY, MAY 9, 1878.

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Topics of the Time.

The New York *Times'* description of the reception given to Bayard Taylor, our new minister to Germany, by the German "Liederkranz" society of New York, is not flattering to American pride nor the good judgment of President Hayes. It may be urged in extenuation that the President could not know the private habits of his appointees, but a more careful inquiry in this respect would have saved the disgrace brought upon us in England by a card-playing, stock-swindling embassador, or in Egypt by a gambler and libertine. It is little addition to Mr. Taylor's brilliant reputation that he should spend an evening swilling beer and smoking in a great hall where these were almost the sole occupations.

The terrible and destructive calamity which fell like a lightning stroke upon the business interests of the second city of Minnesota is described in our news columns. Scientists have now another problem, which not only love of their work, but practical benevolence in the saving of human life demands should be promptly solved. What is this new destructive agent lurking in the very process which gives us the "staff of life?" The terrible power of the Minneapolis explosion is a startling experience. Steam and powder were outdone. The Washburn mill was one of the largest in this country or the world. It contained forty-two "run" of stone, was six stories high and over a hundred feet square, with walls six feet thick. The instantaneous demolition of such a building, and immediate conflagration is terrible to contemplate even without considering the loss of life in so vast an establishment.

The sudden arrival of the Cimbria, a Hamburg steamship, in a quiet Maine harbor, has caused the liveliest conjectures during the past week. Her decks and cabins swarm with six hundred Fins, under Russian officers, all ready sailors. From the officers themselves or the Russian minister at Washington little is gained by interviews. The general belief is, however, that this is the first step toward striking a deadly blow at England in her commercial shipping. Other expeditions are said to be sent out by the Russian goverment, which shall purchase and man swift American vessels and taking to the sea before the declaration of war, escape the violation of any neutral laws. The anxiety of the British government is manifested by establishing an agency to watch every motion of the mysterious crew of the Cimbria.

The great International Exposition in Paris opened last Wednesday, the 1st inst., with the display natural to the great city of France. The fickle sky was not so propitious. It alternately laughed in sunshine, and wept in showers, but the opening ceremonies were concluded in the presence of a hundred thousand people. President MacMahon led the opening ceremonies in person, with a grand military display and imposing array of state bodies and foreign princes led by the Prince of Wales. The enthusiasm of the crowd was Parisian, and so immense. The exhibition was hampered by the incomplete condition of some sections, the British display being in most presentable appearance. The American, though unfinished compared favorably with the others, in many respects surpassing them. The reports of high prices of Parisian living will prevent many from attempting a fortnight's stay at the exhibition, but there is every indication of a great increase of European travel this year. This exposition, under French control, will be French in its morals. The quiet Sabbaths of last year at Philadelphia, will be unknown, and with Sabbath violation will come excesses and losses which happily were unknown at our Centennial.

The English opposition to the warlike policy of the government is again manifesting itself in a positive and hopeful manner. John Bright spoke at a large peace meeting in Manchester last week. He declared there could be no faith in a cabinet which had no truth. He said Lord Beaconsfield was a great disturber of nations. His policy was hateful in the sight of heaven, and hostile to the highest interests of Great Britain. Dispatches during the early days of the week state that political demonstrations for and against the government are the order. The popular meeting at Bradford, in support of the government, was followed next day by meetings at Manchester and Brierly Hill, in opposition. The day following another demonstration hostile to the government was to be held at Birmingham. The whole energy of the opponents of the government in the north and center of England will thus be heard in combined protest against the policy of the Cabinet. At the Manchester meetings, 1,800 delegates from the liberal organizations in the north of England were present. The speeches of Bright and Chamberlain directly face the issue raised by the government. They ask the country not to choose between the various courses for asserting British interests in the East, but to act on the principle that we have no interests there at all which are worth the cost of war. They further asked it not to decide how far it is prepared to maintain existing treaties, or by what means the existing engagements can best be reconciled with the existing facts, but to pronounce that the existing treaties are an utter mistake. Such popular demonstrations to maintain such views of the situation must call the astute Disraeli to a halt. Lord Derby, the late foreign secretary, has also expressed himself in a public speech in a manner to show that he has the courage to maintain the principles which led to his resignation. It is yet a question, however, whether England has not gone so far as to prefer war to the humiliation of retreat.

Illustrated Supplements.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry, Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

Evading the Question.

When men seek to evade serious charges made against them by remaining silent and by suppressing evidences of their guilt, it is a virtual admission that the charges against them are true.

Our religious newspapers and our clergymen generally, with comparatively few exceptions, seek to evade a discussion of the moral and religious merits of Freemasonry. They are willing to devote long columns and long sermons to the reprobation of liquor drinking and liquor selling, for no one opposes them; but when the wickedness of Freemasonry is pointed out to them, they seem to be among that un-Christian class who, having eyes, see not, and having ears hear not; for they are as silent as the grave.

Now why is this? Why should ministers of the gospel be leagued together with associations whose character they fear to have investigated? Some of them, on being caught in these unholy communications, seem decided to put a bold face on the matter, and to defy all approaches to investigation, relying, apparently, on the power of the lodge to sustain them with its purse and its secret influence. But by far the greater number preserve the jewel of a "silent tongue," and continue their worship of the mysterious square and compass, as if nothing had happened. So long as the people do not overhaul the corrupt lodge business, *they* are safe. So long as people will pay them for preaching the gospel they will continue in the reception of the corrupt favors of the lodge.

But we who have undertaken this reform are not quite so free as this. We are under strict obligations to those ministers of the gospel who have put aside the hidden things of dishonesty, to sustain them with all our influence and means. So long as there are honest ministers who have made pecuniary sacrifices for our cause, it is wrong for us to be paying our money to Masons for preaching the gospel. It is doubly wrong; wrong in principle and wrong in not preferring the household of faith to those who yoke themselves together with unbelievers.

It is no small offence against the Christian religion for a preacher to yield to the insidious approaches of worldly-minded men, and associate himself with unbelievers on equal religious grounds, or on a level, as

Masons call it; to prove untrue to his calling, and let his sacred profession be used for artful purposes by the enemies of Christ; to take money paid to him for teaching the precepts of Christ, and turn it over for the support of the lodge which denies Christ. It is a very wicked thing for a man to do this for it is an injury to that sincerity and truth which are the life of society. The preacher who leagues himself together with secret plotters, and allows his lips to be sealed by them; who announces the mysteries of God, but trembles at the idea of disclosing those of men, thus does a wrong to every honest man and woman in the country, whom it is his duty to sustain with precept and example. He gives his weight to the enemies of society and not to its friends. His life is a perpetual hypocrisy, for while he pretends to preach the truth that is in Christ, he is sustaining the opposing lies of the Masonic lodge.

The scribes and Pharisees who from curiosity, or for popularity, or for whatever cause, yielded to the summons of John when he announced the necessity of plain roads, straight paths, and deracinated errors and frauds, and went forth to hear him with the rest, had not more need of making a confession of repentance than have our ministers of religion who are leading Masonic lives, which are lives of deception, fraud, and double-dealing. Such ministers cannot escape from their accountability to God and to men by merely remaining silent. They have wronged all honest men, and they should confess their wrong and ask pardon for it, or no honest man should trust them. While calling on men to renounce the world and enter the church, they themselves never renounce the lodge, which is nothing less than worldly wickedness reduced to an art.

Either we Anti-masons are wronging and persecuting Masonic clergymen or they are wronging and persecuting us. They side with our adversaries, who are at the same adversaries of the church. A true faith in the Saviour would never admit of such a worldly resource to fall back on as Freemasonry. The very idea that a Christian should base his hopes of acquittal from crime upon having one or more treacherous men upon a jury, who, as Masons will violate the law in his behalf by being foresworn to do so, is utterly destructive of that faith in God and man which a pure Christian religion inspires.

We have a duty to perform to those clergymen who have come out from the lodge like true Christians, and denounced it. We must sustain them with our sympathy and our means, and never dishonor them by listening to a sermon, or partaking of the Sacrament from a Masonic clergyman.

Are we afraid of having the Masonic finger of scorn pointed at us as *perjurers?*

My Anti-masonic friends, perjury is a legal term, which Masons have stolen, among other things, from the law, in order to terrify their dupes with the sanctions of law. The Masonic lodge has no more right to tamper with men's consciences, and impose oaths upon them than a den of thieves have a right to do such a thing. Its act in so doing is no more respectable than that of procurer to a brothel, who binds a poor girl to a life of infamy. What true man, or what man endeavoring to become true, would hesitate to destroy, if he could, both the den and the brothel, whether the crucifix and the square and compass are above their doors or not? Freemasons talk of perjury! when their oaths bind men to commit perjury!!

While writing this article we have received a letter from Louisiana, which speaks of a mass being said at the cathedral in New Orleans in honor of St. Barbe, the patron saint, it is claimed, of artillery, of which Milton awarded the invention to hell. A salute of twenty-one guns was also fired in honor of the saint. The negroes had given up their militia organization and the White League had taken its place, just as the Knight Templars are taking the place of the militia in the North and West. And the letter concludes by saying: "The man who would get up any organization in opposition to Masonry here *would not live five minutes afterward.*"

Then ministers of the gospel who sustain Masonry sustain organized assassination; and yet administer the Sacrament to "fair women and brave men!"

Are There Secret Societies in Heaven?

BY C. W. KOHR.

A few years ago, when the morality of the nation was shocked by that fearful tragedy at Cornell University, the tragical death of Mortimer M. Leggett (one of the practical effects of college secret societies, as well as an exemplification of the fruits of *all* secret societies) Prof. Wilder, in his remarkable letter to the *N. Y. Tribune*, regarding the horrible affair and the efforts to smuggle the truth in the case, makes this declaration: "Without pretending to more than ordinary acquaintance with the arrangements in the other world, I am willing to hazard my position therein upon the truth of the proposition that secret societies are unknown in heaven: but that they form a prominent and essential feature of life in the other locality."

But this is only the opinion of a man, and men are often mistaken in their views. I have never yet known a fraternity man of any note (and the more notoriously wicked he is, the higher his standing in the lodge, generally) to die without the usual resolutions of respect in which it is said that he has gone to the "Grand Lodge above."

Lately there appeared in the *Tuscarawas Advocate* a series of resolutions, introduced with the following preamble: "Whereas, It has pleased our Great Master to call our beloved brother, Michael Unger, on the 15th day of March, 1878, from his labors in Warwick Grange, No. 1250, here below, to a seat and perpetual feast in the Great Grange above; therefore be it, etc." If the above statements are true, Prof. Wilder is evidently mistaken in his notion of secret societies in eternity. In one of the resolutions following this blasphemous preamble, it is said, "That he has taken his highest and last degree and been admitted to the fields of everlasting bliss."

There are several important things here asserted that deserve notice and severe criticism, and none but a wicked, subsidized press, will allow such stuff to appear in its columns.

1. God is called the "Great Master." This means that God is the head of the institution of the grangers: hence it must be divine.

2. The deceased has gone to the "Great Grange above." Does this mean that he has gone to heaven? I rather infer that he has passed on through that locality and stopped in the "Great Grange above," which can not possibly be located in what is usually known as the heaven of those outside the lodge. The "Great Grange above" must be at least one step higher than the common heaven, which none can enter save those connected therewith here on earth.

3. The last degree of a secretist is death; no matter what his life or character has been, if he be a member of a lodge in good standing, (and, by the way, "good standing" does not refer to moral character, but to prompt payment of dues, &c.) he will be admitted to the "lodge above," when he takes his last degree, death.

A few years ago, two men, both very wicked, died in this county. One was drowned in a drunken spree, swearing he would cross the high water if it cost his life, when importuned not to venture into a swollen stream. The county papers announced through the usual "Memoriams" that they were both transferred from the lodge on earth to the "Grand Lodge above," they being Masons. And so it is continually. This wicked practice of torturing the truth and blaspheming the name of the blessed Jehovah, as well as the perversion of his holy word is as common as it is abominable and abhorrent. It is one of the deceptions of the lodge to dupe the ignorant into its meshes. It requires but little evidence to prove that God is not the author of any of the so-called Divine orders that call him their "Grand Master," but the whole tenor of his revealed Word is opposed to the system of organized secrecy. It is one of the wonders of the nineteenth century that so many otherwise intelligent persons will be so duped and deceived. It is a trick of Satan. He promises a better way of getting to heaven, or the "Grand Lodge above," than that laid down in the Bible, one that is so broad that infidels, thieves, rum-sellers and all classes can travel together. Christ said to the high priest, when asked of his doctrines, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing." (John xviii. 20.) This is pretty strong testimony against the lodge, and it is not to be wondered that his name is excluded therefrom. He was not of them. The "Grand Lodge above" must likewise exclude his name and most certainly his presence, and how any person can get to heaven and yet reject Christ is a question I much desire some good Masonic D.D. to answer.

I am exceedingly anxious to know whether Prof. Wilder, as above quoted is right or wrong. And if some of those Masonic preachers who ought to know (for they have received the "true light") the truth of the matter, will be so kind as to explain these difficult points to the uninitiated, they will confer quite a blessing on a large portion of mankind who, in ignorance of the sublime secrets of Freemasonry and grangerism, are groping their way in darkness. If there be a "Grand Lodge above," prepared for the orders here below, let us have the proof of it from God's Word, and many of us strong anti-secretists will ask admittance to the lodge. The "good old way" is becoming exceedingly old and if there be a better way to reach heaven by which *all* can obtain admission it certainly will take well when everybody understands it. I shall wait for some eminent reverend who has played "Hiram" and whose title is not less than Worshipful Master to rise and explain. Who will be first to enlighten us? Masonic papers please copy.

Winfield, O.

THOUSANDS of good people never half enjoy even enjoyable homes, because they are always looking ahead, and never learn the beauty and the value of *to-day*. They go through life expecting enjoyment by and by, but without the art to take it as it comes. They learn too late that they passed happiness on the road without recognizing her. Others are never satisfied with anything that happens to be theirs. Their friends' houses, possessions and privileges are better than their own, and an article once obtained loses fifty per cent. of its value. Of the two habits, that of thinking

your own children, home, pictures, books, horses, dogs and cats—everything—the best simply because they *are* yours, is better for your own peace of mind and your neighbors' comfort, than the opposite habit of depreciating everything for the same reason. Your self-satisfied fellow may be something of a prig, but he is a much pleasanter man to have around than the self-dissatisfied one; and he has, besides, a good deal better time.

The art of life may not consist, as the present cynicism declares, in being well deceived; but it does lie largely within the philosophy of making the best of things, and of seeking to do the common things of life, as well as the great things, in the best way.

A Woman's Remonstrance.

Can we have rights of which you ne'er
Have thought in all your lives?
Can there be friendships formed more dear
Than mothers, sisters, wives?

O, we have joy in all your joy,
And grief in all your woes;
Whatever can your bliss destroy
True woman will oppose.

To us the drunkard lifts his hand,
We have the will to save;
Why do you with the ballot stand,
And force him in his grave?

Would the foul fiend who waiting stands
With poisons in his den,
Be longer spared to curse the lands
Could women vote as men?

You say there's wondrous light and bliss
In your dark, curtained hall;
Why is it that such happiness
Cannot be shared by all?

Once walked the earth a Nazarene,
Who gave us light divine,
And bade us let our light be seen—
His stars were made to shine.

O, husbands, fathers, brothers dear,
We love you most of all;
O, when we see the danger near,
Let us prevent your fall.

—Mrs. Susan Evans.

Christian Holiness.

WHEREIN WE AGREE FROM FOUR STANDPOINTS.

BY REV. H. H. HINMAN.

Much of the diversity of views on this subject grows out of misunderstanding each other. I apprehend that amongst the spiritually minded there is a substantial agreement. All alike agree that:

1st. God requires all men to be holy.

2d. All persons must become holy ere they enter heaven.

3d. The provisions of divine grace are such that all the saved may, and do, become holy before they die.

There are two classes who dissent from this last proposition: Roman Catholics, who believe in purgatory, and Universalists, who hold that probation does not end with life. The question, then, is narrowed down to this: At what period in my Christian experience may I become holy? Now, as we are commanded, and expected, to be *always ready* to meet the Lord, so we are commanded, and expected, to be *always holy*, and none but those who *are* so are in a *state* of *salvation*.

Again, all Christians agree that all who become Christians do sincerely repent of all *conscious* violation of the laws of God, and do, to the extent of their knowledge, consecrate *all* their voluntary powers to him.

2d. That God, for Christ's sake, graciously forgives us *all* our sins, creates within us a clean heart and a new spirit, so that we become *new creatures*. "Old things have passed away, behold all things have become new."—11 Cor., 5–17.

3d. That the Christian is justified and saved through *faith alone*, and that so long as he continues to exercise faith in Christ he cannot *consciously* yield to any temptation, or knowingly sin against him in *any thing*.

4th. That the errors of God's people result either from ignorance, from human inferiority, or from a *lapse* of *faith*, and that all *conscious* departures from God are of this last class.

5th. That it is our duty and our privilege so to *abide* in *Christ*, that we shall be kept, not from ignorance, not from human infirmity, but from *all conscious violation of Divine law*.

Again, all Christians hold that the Holy Spirit leads men to repent, enables them to repent, assures them of acceptance in Christ, and *leads* them in all the *Christian pathway*.

2d. All agree that the Spirit *never leads us into sin;* that there is one way alone in which the Spirit leads us, and that is the *way* of *holiness*.

3d. All agree that it is our blessed privilege to be led by the Spirit of God in all things; that God is more willing to give His spirit than parents are to give good gifts unto their children; and that if we walk in the Spirit we shall not fulfill the lusts of the flesh.

And lastly, we are told that there are two ways—the narrow and the broad—the way of holiness and the way of sin. There *is no intermediate path*. Whoever is not walking in the way of holiness is in sin. Condemnation and wrath abide upon him. Redemption alone is in Him, who is made unto us wisdom, and righteousness, and sanctification, and redemption.

Monmouth College.

The Senate of Monmouth College, believing the existence of what are known as college secret societies in the college to be an evil, at their annual meeting in 1874 enacted a law making it illegal for any student of Monmouth College thereafter to become a member of any secret college fraternity, and in 1875 they added another clause to the statute, which made it unlawful for any active member of such a society to be admitted as a student.

Deploring the existence of these societies in the college, the Senate sought to provide for their final removal by preventing any more students joining them, or any that were members already from being admitted as students.

Until recently only a few cases of the violation of the law came to the knowledge of the faculty, and in every case withdrawal from the fraternity or the college has been insisted on. But at the beginning of the winter term of the present year a few students were noticed wearing fraternity badges, and in dealing with them the faculty found that others had connected with these organizations, in violation of college law. To all these the same alternatives were given, viz.: They must disband their chapters here at Monmouth College, and give the faculty evidence of the same, or they must separate themselves from the fraternities in reality and in name, or withdraw from college.

After presenting the above to each and every one in the college that had violated the law against college fraternities, the following results were obtained:

1. The three gentlemen societies disbanded their chapters, their members pledging themselves to do no more fraternity work, or wear no fraternity insignia while students of the college, or the law against college fraternities remained in force.

2. Some of the members of the two other fraternities separated themselves from their societies, and pledged themselves not to become members again of the same or similar organizations while students of the college, or the law remained in force.

3. All, to the number of twelve, who did not accept either the above alternatives, withdrew from the college.

To the faculty of Monmouth College is left the duty of enforcing this law of the Senate against secret college fraternities, and if, in doing this, we suffer loss, we look to the church for a compensating gain.

J. C. Hutchison.

Monmouth, April 13, 1878.

—*Christian Instructor.*

The Fathers of the United Brethren Church.

William Otterbein, the worthy founder of this church, refused to take a Freemason into his church. He told his vestry to tell him that if he loved the church better than the lodge, he should leave it and then come; that it was not proper for a person to belong to more than one organization at a time. But if he did not think enough of the church to leave the lodge or Masons for the sake of it, they had no use for him. [The above statement I got from the late David Oaks, who got it from one of the vestry who had the above charge from Otterbein.]

Thus the fathers of the church were opposed to secrecy; and the church was kept pure from its contamination some fifty years, up to the year 1825. In that year, some of the itinerants of the Miami Annual Conference joined the Freemasons. The Conference met in June, 1826, in Warren county, Ohio, near Springborough, Christian Newcomer in the chair, assisted by Henry Kumler, Sr., and when it was made known that three of the members of Conference, namely, Alfred Carder, William Ballard and Aaron Farmer had joined the Masons, they sought to have them see the error of their ways and make confessions, and promise to sever their connection with Masonry. This they refused to do. Then Bishop Newcomer had a resolution passed that if any member of that Annual Conference would attend a lodge, or be in procession with it, thereby excluded himself from the church and Conference. On account of the passage of this paper, the feelings of these brethren were very much hurt; and all three of them left the church. In a year or two Bro. Farmer came back, made confession of his wrong, exposed Masonry, and for a number of years was a burning and shining light in the church and Conference; and after a long life of service in the church, died happy in the Lord. The other two continued in their waywardness and became castaways.

Thus Bishop Newcomer, by having the above resolution passed by the several Annual Conferences, could cleanse the church without any disciplinary law. In three years after the above named Annual Conference, the General Conference met in session in Fairfield county, Ohio; twenty-eight delegates were present, and nine of the fathers were in the church before there was a discipline at all. At that General Conference they passed the following law by a unanimous vote:

"*Resolved*, That Freemasonry, in every sense of the word, be totally discountenanced, and in no wise tolerated in our society. Should any of our members continue to attend their lodges, or join as members of Freemasonry, in any of their processions, or otherwise join the fraternity, they will by so doing be no longer a member of this church."

Then in the year 1837, at the General Conference held in Germantown, Ohio, a constitution was framed and laid before the people for a term of four years, for their consideration. There being no objection, in 1849 the General Conference held in Piqua county, Ohio, adopted it as a law in discipline, with a slight change in the wording, adding this clause: "There shall be no connection with secret combinations." This was in accordance with the law, which had been in force three years, by the authority of Annual Conferences, and twelve years by authority of General Conferences; being fifteen years without an objection or complaint. From this time on, the church had no trouble with secret societies, being sixteen years of peace. But just before the Sandusky Conference met to hold its session for 1857, it was rumored that some of its members were Freemasons. That such might be detected, the question was put publicly, to each member: Are you a member of any secret society? To this all answered in the negative. However, after the close of the Conference, it was ascertained that several of the itinerant ministers were Masons, though they had denied it. Thus it seems that a spirit of falsehood and secrecy are connected. At a succeeding Conference those implicated were called to account. Then they all admitted that they had joined the Freemasons, as the question of guilt was settled upon them. They promised reformation and submission to the church, and were placed as usual, on fields of labor. (See Church history, p. 418.)

At a General Conference held in 1869 in Pennsylvania, the law on secrecy was passed, called the six month law, allowing a person to belong to the church and lodge six months at the same time, in violation of the constitution. Since then hundreds are in the church that belong to the lodge; presiding elders, circuit and station preachers, leaders

and stewards, and the question to be put to the itinerants by the Bishops, "have you respected and enforced the discipline on your fields of labor?" avoided. Thus they show the spirit of Gallio "care for none of these things."—*Rev. John Fetterhoff in the U. B. Christian Convention, Chambersburg, Pa.*

Reform News.

Ronayne at Remington.

Remington, Indiana.

Justice to that remarkable man, Mr. Edmond Ronayne, and to the good people who caused his advent among us, requires a short account of the graphic manner in which he worked the degrees on the evenings of the 16th, 17th and 18th inst., and of the effect his astounding revelations had upon those who were so fortunate as to hear him.

A large and commodious hall was secured for him, with a roomy stage which just filled his requirements, and enabled him to go through with the interesting rites of sun worship, better known as Masonic rites, in full view of his large and appreciative audiences.

The first evening the house was comfortably filled, probably three hundred persons being present, who listened with appreciative amens to the speaker for fully three hours. The meeting, after a few preliminary remarks, was formally opened by an earnest prayer by Mr. Ronayne, after which, taking the Bible in his hand he preached a short but powerful and conclusive sermon, showing that a religion without Christ was heathenism and of no avail. After this a lodge was organized and opened on the first degree, the speaker explaining and commenting on each symbol and ceremony as he went along. The supreme ridiculousness, folly and impiety of the institution were so plainly and graphically portrayed that a great many of the audience could hardly believe it true, because they could not see how sensible, grown up men could submit to go through such performances, and still make pretensions to manhood and Christianity; and I find since that what few jack Masons disbelieve him do so for that reason only. The Masons do not contradict him.

Those who came the first night came again the second and brought their friends, and came again on the third night and brought their friend's friends, so that the room was completely filled with a large and orderly assembly of fully four hundred persons, who listened with unwearied attention for four hours, while Mr. Ronayne went through the ceremony of ceremonies, and slew Grand Master Hiram Abiff. If the proceeding was not a heathenish farce, it would be very solemn indeed. It is safe to say that none who were present the last night will ever become Masons so long as they have a memory or remain *compos mentis*. One gentleman was heard to remark afterwards that he had made up his mind to join, but he now declared that his prospects for heaven were slim enough without embracing a pagan religion; all this in sober earnestness.

If showing the true inwardness of Masonry, if exposing its shams, impious pretentions and pagan origin in fervent, convincing words will kill Masonry, then it must be already on its death bed in Remington, and will soon be ready to be buried according to its own rites. In proof of this it is only necessary to say that Masonic terms and passwords are now as common on our streets as household words, and that so far as a knowledge of its mysteries are concerned, there are now more Masons outside of the lodge than in it. Mr. Ronayne's uniform courtesy to all, and his admirable tact in handling Masonry without abusing the private character of Masons, at once gave him a passport into the esteem of all who heard him. Although there are those who profess to believe that it would have been better if he had not come, because his coming has caused discussions in churches with Masonic ministers; it must be remembered that this in substance was the language used against Jesus Christ, and against all who boldly denounce the sin of the world. May he live long enough to see the desire of his heart accomplished.

Truly, Mah-hah-bone.

Waymarks in Wisconsin.

April 29, 1878.

Spring Green, Sauk county, is a pleasant village of seven or eight hundred inhabitants, forty miles west of Madison in the valley of the Wisconsin river. This valley is a broad plain of from three to five miles in width with high bluffs on each side. The soil is sandy, in some places worthless, but generally fertile. Many of the farmers have already planted their corn, and the season is at least four weeks earlier than usual. There are two evangelical churches, Congregational and Methodist; one Roman Catholic church, five saloons and a printing office.

No Masonic lodge has ever been organized, but there are quite a number of resident Masons, and they have, I learn, taken steps to organize. The Masons laid the corner-stone of the Methodist Episcopal church here about seven years ago, and it was expected that they would aid in paying its debt; but a mortgage of $1600 has rested on it since then and it is expected that it will soon be foreclosed. Neither of the pastors profess to be Masons, and the pastor of the Congregational church, Rev. Mr. Smith, is moderately Anti-masonic.

I spoke on the evenings of the 25th and 26th to good audiences in the Congregational church, and had an attentive hearing. I also preached in the same place on the Sabbath, and on Sabbath evening listened to a sermon by Rev. Mr. Kedzir, agent of the Theological Seminary of Chicago. I have appointments for two other lectures in this vicinity on to-night and to-morrow.

At Lone Rock I met a cool reception. They invited me to preach in the Congregational church, but were unwilling I should speak against the sins practiced in Lone Rock. They were willing that I should lecture, provided I hired a hall, paid for it, and boarded myself. I remembered the command Christ gave to his apostles and went out of that city. A. S. Davis, of Lone Rock, Rev. G. Nickey, R. S. Love and J. Simpson of Spring Green, have been specially faithful and earnest in our reform. May the Lord reward them. I expect to go from here to Richland county.

H. H. Hinman.

D. P. Rathbun's Work in Michigan.

April 1, 1878.

Dear Cynosure: After our State meeting at Hudson I visited Parma, Grand Rapids and Saranac. At the latter place there is a strong element against secret societies. Brethren Springstein and Richards make it warm work for them daily. In company with Bro. Springstein I went to Woodland, Barry Co.; found Bro. Kidder, the pastor of the Wesleyan church, ready to lend a helping hand. An appointment was made for me that evening at the Tamarac school-house; had a full house. The next evening was introduced to the Rev. Shelley, pastor of the United Brethren church. He has a large work with his five hundred membership on his charge. I lectured thirteen times, Bro. Shelley and his people standing by me nobly, remembering Anti-masonic lectures needed money as well as prayers. Bro. Kidder and people were also very kind, and did all that lay in their power to hold up my hands. Bro. Fost lives on this charge, who is well known to the workers of reform in Michigan.

My next work was in the Presbyterian church at Rowles' Mills. The lecture seemed to leave a good impression. From here I went to Burling, Ionia county; preached for Bro. Richards on Sunday at his quarterly meeting. Christ was in our midst, and blessed our souls with manna from heaven. The brethren gave me a large collection to help me on my way.

I then went to Charlotte, the county seat of Eaton county. This place is steeped in Masonry, and were it not for the few faithful United Brethren that live here it might be termed a second Sodom. My lecture seemed to stir the old hand maid, which was very cheering to us.

From here we went to Bellvue, met Bro. Pool, the old veteran and friend to all reforms and reformers. He had arranged the work, and the lectures were well attended. In company with Bro. Pool we went to Leroy, Calhoun county. Here, for the first time, we met our dear brother Kingsnorth, with a heart full of charity for everything but sin. The interest manifested by him and family in our behalf, and the work we were engaged in, soon made us feel very much at home. Here we lectured two evenings in the M. E. church. On Saturday was their quarterly meeting. but Bro. Gould, the young pastor, whose efforts have been greatly blessed of the Lord, gave way on Saturday evening for a lecture. The presiding elder was present, and seemed to enjoy the lecture. The good Lord blessed both pastor and people. The elder preached a telling Gospel sermon Sunday morning. We came to Leroy somewhat pressed, financially, and must confess it had some effect on me, and I had some thoughts of returning to York State and leave the work to some one who could accomplish more than myself for the cause of truth. I had just been in my room praying over this and had arisen from my knees and was looking out of the window, thinking of home and loved ones, when I was aroused by some one speaking to me. Bro. Kingsnorth stood by my side. He put his hand in mine, leaving just the amount necessary to satisfy the present demands upon me. May God richly reward my dear brother for all the kindness manifested to me and the cause I so much desire to see prosper.

From here Bro. Kingsnorth took me to Union City, Branch county; stopped with Bro. McCoy, a member of the M. E. church, yet a staunch Anti-mason. Bro. McCoy came from the State of New York, and the town adjoining my birthplace. He knew my father, and I had an excellent visit with him. Here I lectured once, under somewhat embarrassing circumstances. It is evident the lodge controls the churches, also the business men of Union City. When you touch a man's interest you try his principles.

From Union City we went to Butler, on Bro. Limbocker's charge. Here they have quite a flourishing town association. Our much esteemed Bro. Drinkwater is their president. I commenced work under very embarrassing circumstances. I had caught a heavy cold, and it was evident my lungs were much inflamed. I succeeded in filling all my appointments but one, when I was obliged to cease work and take my bed. Bro. Limbocker filled my last appointment. The disease proved to be inflammation of the lungs, and though I was not confined to my bed long, I have not fully recovered. Many thanks to Deacon Ostrander and family for the kindness

shown me during my sickness. From here I went to York State. Dear brethren, you would have heard from me before had it not been for the press of business and poor health. I have lectured but twice in two weeks; spent what I got for the two lectures looking for work. When I was out of health brethren Wilcox, Welch and Leggett remembered me. Bro. H. Wilcox sent me a draft of twenty dollars; Bro. Leggett eight, and Bro. Welch ten. May the good Lord richly reward them for their liberal donations.

I want work; I will give three lectures for any church or community for twelve dollars and expenses, or two weeks' work for thirty dollars and expenses. Any friends wanting me in other States for a short time, it is my privilege to respond to your calls, as that was agreed upon at our State meetings. I am now prepared to work the degrees, and can kill Hiram all right. I have worked the degrees in several places, leaving telling influence against the lodge. I want work, and hope my charges are such as will enable all to give me a call that want to help the work along and keep a lecturer in the field. I would like to visit Iowa and Minnesota, especially Wasioja, in the month of May or June —say from the 21st of May to the 21st of June, if there is any work for me to do. I have no stated salary or pledges from the State Association. When the year closes my salary is paid. Pray for me, brethren; your prayers may do me good.

D. P. RATHBUN.

A SECOND VISIT TO SARANAC.

SARANAC, Mich., Apr. 25, '78.

EDITOR CYNOSURE:—We have just been favored with a visit from that champion of Anti-masonry, Rev. D. P. Rathbun. On Thursday and Friday evenings, the 11th and 12th of April, he lectured in Shaw's Hall, in this village, to large audiences, introducing a feature which, being new to the people of this community, added greatly to the interest of the occsion, viz., the working of the first and third degrees in Masonry.

The candidate for the third degree had received the first in this same Saranac lodge that now holds its meetings in the upper story of the same hall where Rathbun worked the degrees. He affirmed that the first degree was given correctly as he received it, and at a lecture given at the Sage School House in Boston, on Monday evening, another seceding Mason of three degrees declared that the third degree was given correctly as he received it. At this Monday evening lecture, still another seceding Mason made some interesting statements with reference to his Masonic experience in the lodge at Adrian, in this State, where on one occasion the candidate fainted during the initiation, and on another occasion, when the candidate was told of the perilous journey that was before him and that he had no one to pray for him, and being in danger of losing his life he must pray for himself, he began to pray in earnest for the pardon of his sins and a preparation for death; and when commanded to desist refused to do so, declaring he was not prepared to die, and he would not cease his praying till they put their hands over his mouth and stopped him,—and these blasphemous performances were participated in by ministers of the gospel who tell us they see nothing wrong in Masonry!

But the light is spreading and "the morning cometh." Masons will deny the revelations of course, for they must "always conceal and never reveal." Poor fellows! No wonder they are ashamed to own the truth. Masonic secrets are becoming very scarce and whoever wants to know their pretended secrets can get them at wholesale of Ronayne or Rathbun, who are publicly opening their lodges and initiating their candidates all over the land. May God bless them and speed them on in their work! Friends of light and friends of right, rally around them and the faithful ones who, amid revilings and mob violence are battling for the truth. Hold up their hands by your prayers, by your money and by a hearty co-operation with them in this war against the giant wrong of the age.

D. A. RICHARDS.

WHAT IT COSTS TO LECTURE.

SULLIVAN, Ashland Co., O., April 17, 1878.

I have long been convinced that to be an Anti-mason, and outspoken against the wickedness of the workers of darkness was to be robbed, abused, threatened, maligned and cheated by the craft and its abettors. After lecturing a few nights ago, I was told by a Freemason that I would be served right if I had my throat cut; and upon explaining the common gavel, one remarked that I had better shut my head about Masonry or I would have the superfluous corners knocked off me. I rented a temperance hotel to two men at the center of Homer, Medina county, Ohio, but soon found I had made a grand mistake, for they both belonged to oath-bound lodges. Soon after taking possession of the house they turned it into a liquor and gambling shop, and when complained of before the grand jury of the county, witnesses were brought who swore that they were keeping one of the best taverns ever kept in the place, and that since they had commenced to keep and sell liquor by the small quantity there were not so many drunken men in Homer as before; that when they could not get it by the glass, they would buy it by the pint or quart, and be sure to get drunk. Masons also swore at the same time that they did not know what it was they drank at their bar, although some of them became so drunk, I am told, upon what they had drunk that it was as much as they could do to keep upright. Masons on the grand jury, and Masons to testify, so Masons that were keeping one of the worst houses ever known to be kept in Medina county went scot free until April first, after defying law and law-abiding citizens for seven months. They paid me no rent; they knocked out from fifteen to twenty window-lights; tore the paper on the walls of the house; soiled the floor and stoves with filth; converted the pantry into an outhouse, and a well of excellent water that was enclosed in a recess between the dining-room and kitchen into a vault, creating a bad odor through the whole house, and by what I can learn it was to take vengeance on me for opposing the scoundrelism of Freemasonry. Now if the above is not scoundrelism, what is it? They took from me in the above transaction more than one hundred and fifty dollars, and I have had stolen from me by others during the last year more than fifty dollars worth because I preach and lecture against Masonry and other wickedness. But I rejoice that I am thought worthy to suffer for Christ's sake.

I am yours in the Gospel of Christ, T. B. CRESSINGER.

Correspondence.

WAS MURDOCK MURDERED?

FLINT, Mich., April 27, 1878.

EDITOR CYNOSURE: I will relate something here, if you are a mind to publish it to the readers of the *Cynosure*, which will go far towards clearing up a sad mistake which the Freemasons have made in reporting the death of Ariel Murdock, at Rensselaerville, N. Y. Now, it appears that the Freemasons got in a rather hard place, and they had to lie a little to get out, otherwise they would have to expose part of their secrets. It appears that they brought Murdock home from the lodge a corpse, and their story was that he had a fit and fell across the back of a chair, which caused the black mark across the back of his neck. Now, I have a neighbor here, who does not wish me to mention his name in relating this story, who tells me he was living at Rensselaerville at the time, and was a Freemason. He was well acquainted with Murdock, and I think belonged to the same lodge, but was not present at the time of Murdock's death. He says a Mason who was present in the lodge at the time it occurred told him it was an accident; that Murdock was taking the Master Mason's degree, and at that time when Jubelum knocked down the candidate they used to catch the candidate in a box made on purpose for that business, resembling a coffin; and when they knocked Murdock down, he being a tall man, he fell with the back of his neck across the further end of that coffin, and they supposed it broke his neck. It was thought those that were holding the box were rather to blame, and were careless in not paying good attention to their business. But my neighbor says they dispensed with the resembled coffin after that, and he has never known one to be used since that time, and ever since they catch them on a blanket. So you see it was not a premeditated murder, but rather manslaughter. He was not killed by the blow, but by the fall. Poor Murdock; he had better staid at home and applied his money to some other use.

Yours for the truth,

M. LISCOMB.

A GOOD RECORD IN NEW YORK BAPTIST CHURCHES.

CARMEL, N. Y.

EDITOR CYNOSURE:—Believing the readers of your excellent paper would like to hear of the doings in the Baptist church of Carmel, New York, respecting Freemasonry and the fellowshiping of it in said church, I thought I would give a short history of the doings of the church in regard to such matters. I gave you the history of the doings of the church in the *Cynosure* of April 6, 1876. The troubles commenced in 1802 and ended in 1828 when there is no more said about the matter until 1869, when two of the brethren got up a resolution and presented to the church for action.

WHEREAS, Freemasonry in times past has made trouble in this church, therefore

Resolved, That we advise our members to have nothing to do with that institution.

The resolution was presented to the church for action. After some remarks on both sides of the question it was moved and seconded that it be laid on the table. The vote was called for and three voted to lay it on the table and ten voted to have it put on the record.

About one year ago one who was a member in said church but had been excluded came back to the church to be restored, and he being a member of the Masonic fraternity, it was objected to his being received into the fellowship of the church. This has made a warm time in the church and vicinity. One Mason in the church became so enraged over the matter that he moved that the resolution be stricken from the record. After some spirited remarks the vote was called for and three voted to have it struck from the record and sixteen voted to have it remain there. The pastor being of the jack Mason sort wished to be excused from voting, so the church granted his request. Then this Mason who had moved to have the resolution taken from the record asked for a letter of dismission to go to a church where they would

fellowship Freemasons. This was objected to, and then he asked to have his name dropped from the record, and that has been granted by the church.

I find from the history of the Kent and Fishkill Baptist church situated in the town of Kent, Putnam county, New York, where the church put brethren under admonition for joining the Masonic fraternity in 1798, that the following year a brother was expelled for continuing to adhere to them, which the church considered as conforming to the world and walking uncharitably. There is no more said about the matter till 1816. In that year the Masonic excitement still existing, another member was expelled for joining them and adhering to his membership.

HIRAM COLE.

WISE IN THEIR OWN CONCEIT.

TROY Ill.

EDITOR CYNOSURE:—I am over four score years old and too feeble to travel through the mud to get subscribers. I am willing to help all I can to advance the good cause of reform and can't think of doing without the *Cynosure*. I have read and distributed all my papers and several books and tracts, but still there is so much indifference that sometimes I feel discouraged. Our village has a Methodist, a Baptist, and a Presbyterian church, the most prominent members of which are Masons and Odd-fellows. The Methodist has had a weak society for several years; not able really to support a pastor. But the presiding elder two years ago last fall thought he would send us a talented preacher worth $1000, and with what aid he could secure from the "fraternity" within and without could manage to strengthen and build up the society until it became self-supporting. But his Masonic zeal overleaped the restraints of reason and revelation, and shaped for him a course anything but favorable and fruitful in building up the church. His preaching displayed talent and learning, but there was begotten no faith. He asked to be returned, which was done and I suppose he thought he could yet redeem and raise the church; but instead of becoming stronger it grew weaker to the end of the second year so that the charge was not able to pay more than half his salary, and there was no petition for his return. It is understood by all that the P. E. (also a Mason) told the charge that he would have to send them a $200 man, so it seems he was true to the persecuting principle of secret societyism and did succeed our Masonic man with an aged, feeble friend, long laid aside. The committee estimated his salary at $410, but so prostrate is the church left that they scarcely think one-half that sum can be realized.

This state of things is deplorable. What is the remedy? Manifestly from experience I should say—*Light!* There is no form of impiety so fearful as that which refuses *light*, and that is the peculiar phase of Freemasonry. "They will not see the light lest their deeds be reproved." How then can those be reached and redeemed who have been hoodwinked and cable-towed, and sworn under a murderous oath to always hail and never to reveal any secrets, and to obey all superiors, and observe and keep all the laws, rules, and usages of the order, even before he knows what they are? I ask you that question. Our high Masonic preacher two years ago last December, delivered an address at a public installation of the officers of the lodge here, in which he exalted Masonry by saying that though it is not religion yet its spirit is divine, and it is approved of God and was the twin sister and handmaiden of Christianity.

This surprised me and excited my resolve to know the whole truth by way of a thorough investigation—not by *going east* for light—for lo! there is light in the West—and so I sent to you and got the *Cynosure* and Anti-masonic books, and seeing the sinfulness of the secret system myself, I thought I would shed a little light on the path of the preacher — but, "No, sir!" He wouldn't read against the creed. He had been twenty-three years learning Masonry and he thought he knew it all. So it is perceived there are those who can't be reached at all, and like this man they are principally those who aspire to Masonic honors. He is high on the ladder and declares he expects to reach the top.

I deeply deplore that so many ministers are Masons. Our church is little better than a Masonic camp, wherein Christ is not recognized. The Masonic ministry do more to bolster the craft and to break down the kingdom of Christ than all other agencies combined. No marvel that Masons seduce the ministers by paying their fees. All this do they give them if they will fall down and worship Masonry. Why? When you ask a man to read and be informed he says: "I am taught by example. Look! your best and purest men, your preachers, are Masons, and I can't be going wrong when I get behind a preacher." They go in by multitudes thus, and to find out the facts; but like the spider and the fly, they take them up their winding way into their secret den, within their gaudy parlors but they can't get free again.

I have my own position well defined. If a preacher sent to this charge is a Mason I will patronize him only after he consents to read and travel *west*, and I will furnish him light that will disturb his conscience, so that when he sees the sword coming he will have to warn the people. If thus the watchmen on the walls would faithfully warn the people Masonry would cease to spread and would lower its flag.

But the ministry must be persuaded and pressed and made to read and know the evils of which they should warn the people. Ignorance, ignorance, ignorance of these terrible evils among preachers and people is the rock which wrecks the unwary multitudes. How few of the present generation know anything of the evils of Masonry sprung out of the abduction and murder of Morgan? Had a true and replete history been written and taught to our children, Masonry would have to-day been a deeper disgrace in all civil society than polygamy. Deprived of these facts Masonry has grown much more numerous and powerful than ever. Now all this work must be done over if we would save our country and church from the corrupting influences of secretism, and Masonry in particular. But thank God the leaven is at work and I honestly believe will succeed. We must patiently persevere in this department of the Master's vineyard, assured that the Lord is with us and we cannot fail.

Mr. Editor, the field is large and the laborers are few, but the Lord can and will make the wrath of man to praise him. The effect of persecution is to aid the cause of reform and should Masonic wrath rise high and murder some of our lecturers, it would only lend an irresistible impetus to the work. But let us pray that more peaceful processes may prevail, even if more slowly. O! how long till a lecturer will give us an opening! Secretism is rampant here and has had nothing to ruffle the smooth serenity of its great sea. Yours truly,

JESSE RENFRO.

GRAND ARMY OF THE REPUBLIC.

The trumpet has blown a grand announcement of a great meeting to be held by this secret society in Springfield, Massachusetts.

We thought that the Army of the Republic had been disbanded at the close of the war, and that stump orators and demagogues had boasted of the disbandment as something wonderful, when the real wonder is, why the disbandment did not take place before the close of the war.

But here it is, still on foot, this Grand Army; and, as it is an army of politicians, and a secret one at that, it is the most dangerous army to the liberties of the nation that was ever devised. Perhaps Generals Banks and Butler got up this great meeting in order to effect, by sham demonstration in politics, what they failed to do during the war, viz., help pursue such a course as would insure a stable peace. It is painful to see American citizens so given over to shamming. The more we have of such shamming the more will demagogues practice it; and the worse will it be for the country. The last thing in the world that the enemies of liberty have to fear is the Grand Army of the Republic.

One would suppose that after the recent Fall River swindles, the people of Massachusetts would have had enough of the gods of Freemasonry. The blood of many honest, patriotic young men has been shed by it merely for turning mill wheels, and floating the interests of political shams.

NEW ENGLANDER.

DOUBTFUL.

ALLEGHENY, Pa., April 29, 1878.

EDITOR CYNOSURE: Four of the United Presbyterian Churches of Allegheny have projected a mission in this city, and are about to build a house for its accommodation. An "entertainment" is to be given in the First U. P. Church, on Friday of this week. Singing conducted, and a dissertation on his travels in Europe while on "pilgrimage" as a member of the Knights Templar, by the chorister of the Second U. P. Church.

It may be gratifying to United Presbyterians that the initial performance by which the necessary funds are to be raised, is in the hands of a good Mason of between twenty and thirty degrees. This gentleman, who, by the way, is not a member of any church, but holds a very prominent position in the Second, will doubtless influence a great many of that congregation, by which he is so much beloved, to contribute.

The object is a good one. Will it justify the means?

JOSEPH MCKEE.

OUR MAIL.

J. C. Noe, Paw Paw, Lee Co., Ill., is doing what he can to get anti-masonic pieces inserted in the local papers of his town. We hope the friends in that vicinity will succeed in their efforts to obtain a club for the *Cynosure*.

Rev. T. C. Tingley, Taunton, Mass., writes:

"I have been very much gratified from time to time, as I have read the articles in the *Cynosure* on 'Christmas,' as they so agree with the views I have long held on the impropriety of observing that popish festival, so utterly unwarranted by the Scriptures, and the whole genius of Christianity. Time and again have I preached in opposition to its observance in my fields of labor, and hope to again."

Mary Coffman, Logan, Ill., writes:

"I am still alone in the good cause. May the Lord hasten the time when Masonry will be no more."

Mrs. Swan, Oakwood, Mich., writes:

"I have sent copies of the *Cynosure* to three different counties in York State, and hope they will be the means of doing much good; besides, we have scattered them around us in different parts of Michigan."

Alfred Osgood, Lostant, Ill, writes:

"Four masons have left the lodge and own the truth of Morgan. Many Odd-Fellows own up freely."

A. Mantle, Arrowsmith, Ill., writes:

"We think we will get more subscribers soon. We keep up with the times by tak

ing the *Cynosure*. Some have withdrawn from Masons here since Bro. Ronayne was here."

Rev. Mr. Seavers, St. Charles, Mo., sends us a tract published by the Lutheran Evangelical Society, the subject of which is, "What are secret societies to be thought of?" The tract gives the following three answers:

"1. They are a production of unbelief.

"2. They are a sad memorial of the uncharitableness that prevails in the world.

"3. They owe their success and subsistence to the selfishness of men."

D. W. Lawrence, Moulton, O., sends for some tracts, No. 28, "Moody's Opinion," to circulate at the United Brethren Quarterly Meeting. He writes:

"Go forward, Bros. Blanchard, Cook, Stoddard, Carpenter, Ronayne, Kellogg, Rathbun, and all the friends of this much needed reform. In the past I have worked, am working at present, and intend to do all I can in the future in this cause."

Curtis Coggswell, Deer Lick, O., writes:

"Nine-tenths of the people in our town are professed Anti-masons, and they all like the paper, but they have not got the the money. This is from men that are well off. I offer to lend them money; they say your paper is too high; they can't afford it. If I had two shillings a day for what time I have spent to get signers I could pay for a dozen copies. I am a poor man, but I have concluded to send my own money for five copies, and trust God for my pay. I am near 78 years old, and am very feeble, but will fight Masonry as long as God spares my life, if I have to do it alone, for I know all about the beast. I joined the Masons soon after they killed Morgan. Was living near there at the time. I left them right off, and have done all I could to put down Masonry ever since."

The Sabbath School.

LESSON XX.—May 19, 1878—NEBUCHADNEZZAR'S DREAM.

SCRIPTURE—Dan. 2: 36-45. Memorize 44-45. Primary verse, 44.

36. This is the dream; and we will tell the interpretation thereof before the King.

37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39. And after thee shall rise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41. And whereas thou sawest the feet and toes, part of the potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

GOLDEN TEXT.—"There is a God in heaven that revealeth secrets."—Dan. 28.

HOME READINGS.

M.—Dan. 7: 1-28. An everlasting kingdom.

T.—Ps. 145: 1-21. Thy dominion endureth.

W.—Micah 4: 1-13. Shall reign forever.

Th.—Is. 9: 1-7. Shall be no end.

F.—Luke 1: 26-55. He shall be great.

S.—1 Cor. 15: 1-28. Shall subdue all things.

S.—Phil. 2: 1-11. Every knee shall bow.

From Am. S. S. Union Lessons.

INTRODUCTORY.—In ancient times God revealed divine things by visions and dreams. Such revelations are not now needed, because we have in the Bible a sufficient rule for our guidance.

OUTLINE.—I. The dream. The Babylonians were familiar with gigantic figures, and inferior materials were often taken to complete the original design. The image seen was of diverse materials. Above the plain was a cliff, from which a mighty rock, disengaged without hands, rolled down and smote the image. The stone grew into a mountain and filled the entire field of vision. II. The interpretation. (1.) The head of gold represented the Babylonian empire. (2.) The "silver" of the second kingdom denoted the Medo-Persian empire. (3.) The "brass" denoted the Macedonian, or Grecian, empire of Alexander the Great. (4.) The "iron" and the "clay" is usually referred to the Roman empire. (5.) Then shall be set up the kingdom of Christ. III. The practical conclusion (v. 45).

PRACTICAL TEACHINGS. 1. The earthly powers that rule the world are to be subdued by another kingdom of heavenly origin.

2. God, who sees the end from the beginning, reveals this beforehand to commend to men of a later time the divine origin of Christianity.

3. All kingdoms are of interest or importance in Scripture, as they affect God's cause and people.

4. Christ's birth and the events of His life fall into their allotted place. He is a king who has no successor. (1 Cor. 15: 24 25).

5. All this in its fulfillment is a reason to us to trust, and not be afraid. Christ's "kingdom is an everlasting kingdom."

LESSON NOTES.

(I.) Nebuchadnezzar's Kingdom. (II.) Three Succeeding Kingdoms. (III.) Messiah's Kingdom.

I. Nebuchadnezzar's Kingdom (36.) We, Daniel and his three companions. v. 17: Interpretation, comp. Gen. 41: 18 (37.) King of kings, the general title of the Oriental sovereigns of the great kingdoms formed by subduing many weaker kings. Ezra 7: 12; Ezek. 26: 7; (38.) Ruler over them all, God gave man dominion over all creatures, Gen. 1: 26; Ps. 8: 6-8; Heb. 2: 7, 8; this head of gold, you, as the king and representative of Babylon, "the golden city." Is. 14: 4.

II. Three Succeeding Kingdoms. (39.) Another Kingdom, secular history shows that this was the Medo-Persian kingdom, which overthrew Babylon twenty-five years after Nebuchadnezzar's death; it extended from Asia Minor to the Indus and included Egypt on the south; inferior to thee, in antiquity, unity, stability, wealth, and magnificence, although not in territory and duration; third kingdom of brass, the Macedonian kingdom, by which, under Alexander the Great, the Persian kingdom was overthrown, 331, B. C.; after Alexander's death this was separated into different divisions; rule over all the earth, Alexander desired to be called "king over all the world," and wished there were other worlds to conquer. (40.) Fourth kingdom (comp. Dan. 7, 8), commentators differ as to this. Three views have been held—(1) that the fourth kingdom was the Roman (this is supported by the majority of commentators); (2) that it was the Macedonian kingdom under the successors of Alexander, Egypt under the Ptolemies, and Syria under the Selcucidæ; (3) that the fourth kingdom is yet to come. (42.) Partly broken, brittle as earthenware. Comp. Ps. 2: 9; Rev. 2: 27. (43.) Mingle themselves....with men, a great variety of nations and races were mingled in the Roman empire by marriage, conquest, and alliance, but they were not homogenous, did not cleave one to another.

III. Messiah's Kingdom. (44.) These kings, of the fourth kingdom: God.... set up a kingdom, the Messianic kingdom of his Son Jesus Christ; shall never be destroyed. Dan. 7: 14, 27; Luke 1: 33; 1 Co. 15: 24; Ps. 43: 6; Heb. 1: 8; Is. 9: 7; Rev. 11: 15. [Notice that this kingdom is (1) of divine origin, (2) of universal extent, (3) of eternal duration] (45.) The stone, v. 34; Is. 28: 15; Matt. 21, 42, 44; Acts 4: 10, 11; the mountain, Mount Zion, Is. 2: 2; Mic. 4: 2; certain, prophetic and will be fulfilled. Dan. 8: 26.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 9, 1878.

The Annual Business Meeting and Anniversary.

Article IV. of the By-laws of the National Christian Association reads, "This Association shall meet annually on the third Wednesday in June at their principal place of business, for the election of officers and other necessary business, but the Board of Directors shall have power to change the time and place of meeting for sufficient cause, and special meetings may be called by the President with the concurrence of three members. They shall also provide for a National Anniversary which shall elect its own officers and transact its own business as heretofore."

This is one of the most important meetings ever held in the interest of our anti-secrecy reform, and should be attended in every case where practicable, by every member of the Association. The work of the past year has in many respects been one of unprecedented interest and success, and beside the calendar of business to be transacted, I would suggest that there be special services of thanksgiving to God for his signal mercies. It will be the province of this meeting to make provision for the National Anniversary, which is a matter requiring much and careful consideration. Friends in different parts of the country would do well to compare views on the question of when and where the next anniversary shall be held through the *Christian Cynosure*; and all friendly to our work who can, whether members of the corporated body or not, should attend the June meeting at 221 West Madison street, Chicago. We need the united wisdom of all in our counsels and the undivided strength of all in pushing forward our work. Let there be fervent prayer for God's blessing upon and a grand rally of our friends at the annual June meeting.

J. P. Stoddard.

Personal: Church Relations of the Editor.

To-morrow (I am writing May 6th) will decide whether I am excluded from the local Congregational association to which I belong. Leading and influential members say, and some boast, that my name will be stricken from the roll. Illinois Congregationalists have local associations, and a State association to which members of local associations have a right to belong. My opponents say and hope that I shall be dropped, not only from my local (Elgin) association, but, losing my standing there, I shall be excluded from the State association, which meets on the 27th of this month at Galesburg, Illinois. I leave to-night for the local association, and the next paper will inform our readers whether I am cut off from a denomination in which I have lived with brethren whom I have loved, now thirty-two years, ever since I came into the State. Of course I am in affliction thereabout, and I cordially thank many brethren who have written me letters of sympathy, only part of which I have been able to answer by mail.

But what the readers of the *Cynosure* need and want is to know how my matters stand related to and concerning the reform. I therefore give a succinct statement of my case as follows:

Eight years ago W. W. Patton, D.D., then of Chicago, along with S. C. Bartlett, D.D., and others in Chicago, defeated my application to an Eastern college society for aid to Wheaton College. Till that time I had lived in peace and amity in our State association, which, the year I came into the State, and often and again since, has passed resolutions condemning secret orders as strong as could or can be written. While there was no movement to enforce these resolutions by requiring Masons to leave the lodges or churches, they, secure in their dark abodes, despised us and our resolutions. So the Presbyterian General Assembly in 1818 passed a resolution declaring "*The voluntary enslavement of one portion of mankind by another portion an atrocious violation of the most precious rights of human nature, utterly inconsistent with the law of God.*"

But as the same Assembly expelled Rev. George Bourne for writing a book exposing the cruelties of slavery; called him, Dyer, Burgess, Samuel Crothers, Donelson, Duncan and other abolitionists, "fanatics;" while they took slave-holding preachers to their bosom, made them moderators, etc., etc. Slavery laughed their resolutions to scorn in secret; while the Breckenridges of Kentucky, Leach of Virginia, White of South Carolina, and Smiley of Mississippi, all slaveholders, and all prominent and popular preachers, at first claimed to be anti-slavery, and some of them made a merit of denouncing slavery and voting for anti-slavery resolutions. The Assembly continued to condemn slavery in words and protect it in practice, from 1784, when it was first formed, till the abolition agitation began in earnest in 1831-3, a full half century. But as soon as men arose insisting on turning slave-holding out of the churches, those very men who had denounced slavery turned round and defended it; mobbed abolitionists and split the General Assembly.

The Illinois State Association is now in precisely the same relation to Freemasonry that the General Assembly was to slavery, viz., *condemning it in words and protecting it in practice.* When Albert Barnes wrote his book declaring "No power out of the church could sustain slavery an hour if it was not sustained in it," and that "slavery was growing green under the altars of God," that Assembly yet consisted in large part of good and Christian men. But overborne by the magnitude of the evil, weak in faith, worldly, back-slidden, and misled by cotton influence and national politics; and, above all, deterred by the no-government, no-voting, no-Sabbath views of Mr. Garrison, they went on as did Methodists, Baptists and others, condemning slavery in words and protecting it in practice, till their denominations were rent, and the country bathed in blood.

We shall see whether Congregationalists will follow the same worn and bloody path of folly concerning Freemasonry, which pro-slavery Christians took respecting slavery.

But for myself. The Chicago brethren defeated my application to the college society eight or nine years ago. I exposed them over my own name in a report to my College Board. Five of them, Patton, Bartlett, G. S. F. Savage and the two Hammonds published a bullying card declaring me a "slanderer" or "irresponsible for my actions," without specifying a crime or sin of which I had been guilty. I complained of their conduct, and they arbitrated for sixteen hours with a man whom they had professed to consider insane; they taking two-thirds or three-fourths of the time. The referees brought in a decision under which Prof. Webster and my whole Faculty and Executive Committee declared, and published in the Chicago *Tribune*, "We do hold him (myself) fully acquitted."

So matters stood till I requested a member of our College Board of Trustees to resign his trusteeship or cease to *rent* a Masonic hall here in Wheaton. A party was then organized against me. The county was scoured for petitions for my removal; Prof. Webster prosecuted me; and our church cleared me by a vote of nearly three to one.

An *ex-parte* council, led by the Senior Warden of Wheaton lodge, and presided over by Rev. F. T. Woodbury of Rockford, who has since prayed at a Knight Templars' meeting in their hall, condemned me. A small minority of the minority of our Wheaton church has gone through the farce of excommunicating me. They now claim that, being so excommunicated, I have lost standing in the church of Christ, and they propose to-morrow to drop me from the Congregationalism of the State.

—Rev. H. H. Hinman is speaking this week in southwestern Wisconsin, in the neighborhood of Muscoda and Oregon.

—The letter from Bro. Rathbun was written a month ago, but was delayed in reaching this office.

—Past Master Ronayne was much pleased with the result of the meetings at Lostant, Ill., last week. We expect to hear of a good work in connection with the Western Pennsylvania Convention at Newcastle, which is now in session.

—The Secretary and Agent preached in the College at Wheaton last Sabbath evening. He was also among the seven received into the College church on the same day. He went to Sycamore, Ill., on Monday, aiming to visit points farther west during the week, and to make arrangements with Bro. I. R. B. Arnold for a special agency in the work of reform.

—The letter from Rev. J. D. Henderson of Monmouth on another page and the action of the U. P. Presbytery in respect to the fraternities in their College quoted last week not is important and encouraging. It is intended that a score of foolish young persons shall injure the good name of one of the staunchest colleges of the West, nor place it in a hostile position to the church whose prayers and gifts founded and yet foster it.

—Joseph Cook, the great Boston preacher, has expressed his disapproval of secret societies. The college fraternities he especially dislikes. Yale College he intimates is controlled by the students through their agency. Dr. McCosh of Princeton College a while since assured Dr. Dales of Philadelphia, editor of the *Christian Instructor*, that he considered secret societies the bane of collegiate institutions and would do his utmost to have them put down.

—Per contra the *Per Upsilon* fraternity lately held an important anniversary meeting at Rochester, N. Y., at which ex-Governor Chamberlain gave an address, and a number of titled gentlemen gave their presence. Dignity, titles and eloquence will all be needed by such societies in the near future if they hope to stand against the penetrating light of truth.

—The *Missionary Visitor*, Dayton, Ohio, publishes a brief description, with a cut of the monument erected in Woodland cemetery, Dayton, over the grave of Bishop David Edwards, one of the most useful men ever produced by the United Brethren church, and first president of our national organization. The monument is of gray granite, fourteen feet high, and of plain design. Probably a thousand persons contributed to the expense, which was $450, the committee in charge of the fund being Bishop M. Wright, D. K. Flickinger and Rev. W. J. Shuey.

—The Catholic priest of Milford, Mass., has had a controversy with the "Ancient Order of Hibernians,"

known in the Pennsylvania coal regions as the Molly Maguires. On Sabbath a week, he took up the subject in church, denounced the order in most severe terms, declared the pews in the church held by them vacant, and warned Americans against the order, as the Molly Maguire disturbances in Pennsylvania might be repeated in New England. Members of the order declare their intention to adhere, regardless of the action of the church, it is reported, which looks like a collusion on the part of the priest to deceive the public by severe speeches without moving to separate the order from his congregation.

—The *Christian Union* answers a correspondent thus: "The American Tract Society, of this city, did refuse to publish on the subject of slavery in the ante-war times, and struck out from such English books as it republished references to slavery and the slave trade. This was done in supposed compliance with the principle that nothing was to be published not acceptable to all evangelical Christians. But this principle is no longer carried out by the society in the same spirit under the present administration." Whether this opinion is correct, any one can find out easily. There are some facts pointing to a contrary view. The Boston Society, which is now incorporated with this, refused to publish a tract on secret societies, which was afterward issued in book form with another tract by Dr. McDill, and the report against the lodge adopted by the Illinois State Congregational Association, by the Cincinnati Society. This latter Society has been united in a modified way with the New York organization, but inquiries for Finney's work at the Chicago depository proved that the book was not kept on sale. We are very greatly mistaken if the very same principle which struck out passages offensive to slaveholders is not now operating as strongly as ever in the New York Society, and that no ordinary consideration would induce its managers to issue a tract or book against the secret orders. It stands on the same ground with most of our Y. M. C. A. Associations, who will not allow the topic in their daily prayer meetings, because it is claimed to be among the controverted questions. As if heaven and hell, sin and holiness, even the divinity of our Lord himself was not controverted. Such Christianity has a fair representative in Bunyan's Demas. It loves to walk in silver slippers. When the Lord walks in quiet, peaceful ways, it is nearest his side, attentive and obsequious, but like the twelve when he is in the hands of his foes, forsaking it flees. Why, oh why do not professed followers of Christ heed the prophetic warnings preceding the Jewish captivity and put away the abominable idolatries from among them?

N. C. A. Receipts for Apr., 1878.

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No. 17, Abram Falconer,	3 00
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Publications Received.

Vick's Monthly with its attractive articles and illustrations is a valuable addition to every household where attention is given to flower or vegetable gardening. James Vick, Rochester, N. Y.

The *Sanitarian* for May devotes considerable space to the splendid Stewart Memorial Church at Garden City, Iowa, said to be unequaled by any structure of the kind in this country for architectural design and finish. Water: its Uses, Pollutions and Dangers, is a valuable article. Reports to the Medical Society of New York on unsanitary condition of schools and the adulteration of intoxicating liquors, the use of city sewage on farm lands and the editor's table complete the contents. A. N. Bell, publisher, N. Y.

American Young Folks, is a bright, useful and entertaining paper for boys and girls, published by J. K. Hudson, Topeka, Kansas, at the low price of 50 cents per year. A commendable feature of this paper is, that it is free from the blood-and-thunder sensational stories which fill many papers made for boys and girls. Throw away the trash forever, and replace it by instructive and useful reading of which there is abundance.

Three temperance songs, "Wearing the Blue," "Free, Free, Evermore Free," and "Come, Sign the Pledge To-Night," with portrait and fac simile autograph of Francis Murphy, only ten cents. Either song separately, five cents. Sent, postpaid, to any address on receipt of price. Clark W. Bryan & Co., publishers, Springfield, Mass.

—A correspondent of the New York *Evening Post*, writing from Tokio, Japan, under date of April 5th, sends the following: The famine in the north of China rages with increasing severity, and the most dreadful reports come from the afflicted regions. In one town a man opened a shop for the sale of human flesh, and did a good business in cannibalistic joints and roasts till the local mandarin caused the shop-keeper to be arrested and beheaded.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

Life's Measure.

"He liveth long who liveth well,"
So ran the legend terse and bold;
To keep this truth in mind were well,
For truth is better kept than gold.

The one will perish in an hour;
One never dies, but, bright and pure
As heaven itself, when earthly power
Has passed, forever shall endure.

Not by the years of life is told
The length of life, but by the zeal
And kindly works, as growing old,
Men for each other do and feel.

His life is long whose work is well,
And be his station low or high,
He who the most good works can tell
Lives longest though he soonest die.

Then as the swift-winged moments speed,
Freight them with wealth of truth and love,
With garnered sheaves of thought and deed
For the glad harvest-home above.

Within the rankling breast of Hate,
In desert ways where no flowers bloom,
In scenes where Folly sits in state,
In wan-faced Sorrow's house of gloom,

Sow love and taste its fruitage sweet,
Sow smiles and see the desert spring,
Sow wisdom for its harvest meet,
Sow sunlight for the joy 'twill bring.

—Selected.

What Religion did for a Striker.

In a small house on a back street in the city of Buffalo, not far from the freight depot, one evening recently, a woman sat sewing. Hearing a step, she started and exclaimed, "O, John!"

The voice was anxious, and the glance which accompanied it still more so.

The man addressed came forward into the humble room with a sullen look, tossed his cap into a chair, exclaiming: "It's no use! They won't let me off!"

Betsey clasped her hands in supplication, gazed a moment in her husband's face, but suddenly turned and taking from a closet a plate containing a small piece of meat, placed it on the table.

"Supper is ready," she said, trying to speak cheerfully. "Ye'll feel better, may be, after taking a bite. The children's had their supper before ye."

She poured out a cup of cold coffee, which he drank without milk or sugar. He ate with the healthy appetite of a laboring man, while his wife stealthily watched him—meanwhile mending a rent in his working jacket. Just as he was pushing back his chair, a rough voice at the door called out:

"Come on, Regan, or ye'll be too late to hear Tompkins. He's the man that will speak up for our rights. Betsey, woman, ye won't be looking so downcast a week from this. You'll be living in a grand house, may be."

"What for, will I?" Betsey's eager question was silenced by an angry glance from her husband; and the man repeating the warning that John would be too late for the fun, walked rapidly away.

John covered his face and groaned aloud, seeing which Betsey began to cry.

"Stop that," he said. "I've enough to bear. McGreggor is the only one left; and they've threatened—"

"He hasn't signed, then, thank God!"

"He will, or he'll be choked. I heard the threat. I—"

"God save him!" cried the woman starting to her feet: "and he will too. But even if He don't, it would be better for Jim McGreggor to be tied to the gallows; it would be a happier day for Susan and all belonging to him, than that he should join a gang of villains and murderers. Ye have good sense, John Regan, and in your busum there's a voice telling ye there's no safety with such men—strikers as ye call 'em—that swear and curse, and threaten as they do. Didn't I hear 'em say they make nothing of burning rich men in their beds and tearing down their houses. S'posing we are poor, we've allus been honest, thank God. I'd never dare lift my head again if I knew my John, my own boy, was mixed up with wicked men. Ye never can forget his last words, when he lay gasping, holding tight to your finger. 'I ain't afeared, papa, 'cause Jesus'il take care of me till you and mamma come.'"

"Don't, Betsey," groaned the man turning pale. "It's no use! There, they've come for me!" as a loud voice was heard in the street. Fortunately the men passed the house without stopping, and Betsey, feeling that this was the crisis, cried aloud:

"Ye can't save yerself, John; but there is One who can save ye."

"I don't feel about that as ye do."

His voice was softened, and his wife taking courage went on: "How are ye to feel when ye don't ask Him to save ye? It's the sin, man—the sin. I'm afeard for ye. We are poor and have seven mouths to fill. Once it was eight—as ye needn't be reminded—but there's never been a day that ye haven't had a bit of meat, and dacint clothes to cover ye. If, as ye say, men are rolling in money, earned by such as ye, why, they've got to stand up before the Lord and settle that, not ye."

"I'd only stand up for my rights. The men as owns the road are making no end of money by grinding me down. It isn't right, Betsey."

A low knock at the door interrupted her, but she presently gave a scream of joy.

"Come in, Jim McGreggor. I honor ye as a brave man. Come in and give yer hand to a comrade who's a mind to follow yer example."

As the visitor came forward they both started at his pallor. "What is it?" cried Betsey.

"I've come for John," he answered solemnly. "These are hard times, but I haven't lost my trust in my Maker. There will be trouble in the night, and I'll die before I'll have a hand in it. If it was only the stopping work, I might give in, though that isn't the right way to better ourselves. But setting cars on fire, burning and killing, God helping me, I'll never do it; so I'm off, and you must come too, John. Ye'll not be allowed to work except for the devil. I'm going ten miles to the country, where my first cousin lives; and ye may come with me. Susan says she'd rather starve than have me go back on my character."

"So would I, John! Go, and God will take care of us. I've no fear, so as ye only don't displease the Lord."

"We must be quick. Take nothing with you. If there is anything left in Buffalo we'll come back."

They started for the door, and Betsey fell on her knees, when John came back.

"Are you afraid?" he asked.

"No! no! It's joy that's killing me, John. It's thanking the Lord I was, who has cast the devil out of your heart; I'm all right now, never fear."

John stood a moment gazing in her face, his features convulsed with strong emotion, then grasping her hand he said, firmly, "I can trust Him now, Betsey. I feel strong here," bringing his hard hand forcibly to his breast. "There's One will keep us, alive or dead. Yes, they can't hurt me now. Ye've been a good wife, Betsey." His voice was choked. He was gone.

A few days later, at a prayer meeting connected with one of the churches in the city, a poor woman, looking very sorrowful came in and seated herself in a back seat. She was not a stranger there, but to night she seemed unusually oppressed with care. She had left her children with a neighbor, and making her way through crowds of strikers, policemen and soldiers, she had come to the house of God, hoping that here she might be eased of her burden. She had heard nothing of her husband for three days, and feared he had been seized by his frenzied comrades. The first prayer had been offered, when a man came timidly inside the door, and sank into the nearest seat. Betsey, happening to look in that direction, with difficulty repressed a scream of joy. It was John! Had he come here for help too?

The meeting was opened with remarks by the pastor, during which he alluded to the dangers which threatened us, and expressed gratitude to God, who had over-ruled the wrath of the frenzied mob, and had helped loyal citizens to maintain the laws of the land. When he closed a hymn was sung, and then during a momentary pause a man rose timidly, and scarcely daring to raise his eyes, said softly:

"God has been very good to me, and held me back from joining my comrades in sin, but I am weak and poor and ignorant, and I want help to keep on. I want you all to ask God not to leave me."

Poor Betsey's sobs could not be restrained. Her tears were contagious, and many eyes were wet, as one after another of the brethren carried the poor brother, with all his cares and troubles, in the arms of faith to the throne of grace.

After the meeting closed, a good farmer present offered John work during the harvest; and others will see that the family are provided for. So God rewards his children who trust in him.

The *Congregationalist*, from which this article is copied, says, "All its essential parts are truth, and not fiction."

A Few Precepts from Confucius.

"Be severe to yourself, and indulgent to others; you thus avoid all resentment."

"The wise man makes equity and justice the basis of all his conduct; the right forms the rule of his behavior; deference and modesty mark his exterior, sincerity and fidelity serve him as accomplishment."

"Love virtue, and the people will be virtuous; the virtue of a great man is like the wind; the virtue of the humble is like the grass; when the wind passes over it the grass inclines its head."

"Children should practice filial piety at home, and fraternal deference abroad; they should be attentive in their actions, sincere and true in their words, loving all with the whole force of their affection."

"Return equity and justice for evil done to you, and pay goodness by goodness."

"Without the virtue of humanity one can neither be honest in poverty, nor contented in abundance."

"Real virtue consists in integrity of heart, and loving your neighbor as yourself."

"What I desire that others should not do to me, I equally desire not to do to them."

"Think not of faults committed in the past, when one has reformed his conduct."

Evil Example.—A man of cool head was one day climbing a dangerous precipice, and when he had reached one specially perilous point, his heart grew cold when he heard from below the voice of his little son, and looking down, saw the little fellow clambering along the same path. The purpose which was leading him up that rugged cliff was not so important as the life of his son, and he promptly retraced his steps, and his heart did not cease to throb with alarm until he had led his little one back to a place of safety. He never forgot the lesson. Could each father remember that the footsteps of their boys are just behind them, how many a sinful habit would be forsaken.

Children's Corner.

As a Little Child.

Of such the kingdom! Teach thou us,
O Master most divine,
To feel the deep significance
Of these dear words of thine!

The haughty feet of power shall fail
Where meekness surely goes;
No cunning find the key of heaven,
No strength its gates unclose.

Alone to guilelessness and love
Those gates shall open fall;
The mind of pride is nothingness,
The child-like heart is all.

—John G. Whittier.

"*Somebody Else.*"

A lady was walking quietly along the city street not long ago, when the door of a house flew open, and a boy shot out with a whoop like a wild Indian. Once on the pavement he danced a sort of double-shuffle all around a curb-stone, and then raced down the street in great haste, for it was evident from the books under his arm that he was going to school. The lady was thinking what thoughtless, noisy creatures healthy boys always are, when just a few yards before her she saw something yellow lying on the stones. Coming nearer she fancied it was a pine shaving, and looked after the boy again. She saw him suddenly stop short in a crowd of people at a crossing, and come back as fast as he had gone, so that just before she reached the shaving he did—and picked up, not a shaving at all, but a long, slimy banana-skin. Flinging it into a refuse barrel, he only waited long enough to say, "Somebody might have slipped on it," and was off again.

It was a little thing to do; but that one glance of the boy's clear, gray eyes, and this simple, earnest sentence, made the lady's heart very warm toward the noisy fellow. He had not slipped himself; he was far past the danger, and when one is in a hurry, it is a great bother to go twice over the same ground, but the "somebody else" might slip, and so for the sake of the unknown somebody the hurrying boy came back, and it might be, saved the life or limbs of a feeble old man or a tender little child. He might have said, "I can't wait to go back—it is none of my doing, and so it is none of my business;" but he *made* it his business, and in this showed a trait of character which promised well for the future. There is nothing nobler on earth than this taking care that "somebody else" shall not suffer needlessly. The child who grows up with such a spirit always active in him may make his home like a heaven upon earth; and he will never know what it is to be unloved or friendless.

Old Soup.

The following curious anecdote is from a book about elephants, written by a French gentleman, named Jacolliot, and we will let the author tell his own story:

In the autumn of 1876 I was living in the interior of Bengal, and I went to spend Christmas with my friend, Major Daly. The major's bungalow was on the banks of the Ganges near Cawnpore. He had lived there a good many years, being chief of the quartermaster's department at that station, and had a great many natives, elephants, bullock-carts and soldiers under his command.

On the morning after my arrival, after a cup of early tea (often taken before daylight in India), I sat smoking with my friend in the verandah of his bungalow, looking out upon the windings of the sacred river. And, directly, I asked the major about his children (a boy and girl), whom I had not yet seen, and begged to know when I should see them.

"Soupramany has taken them out fishing," said their father.

"Why, isn't Soupramany your great war elephant?" I cried.

"Exactly so. You cannot have forgotten Soupramany!"

"Of course not. I was here, you know, when he had that fight with the elephant who went mad while loading a transport with bags of rice down yonder. I saw the mad elephant when he suddenly began to fling the rice into the river. His mahout tried to stop him, and he killed the mahout. The native sailors ran away to hide themselves, and the mad elephant, trumpeting charged into this enclosure. Old Soupramany was here, and so were Jim and Bessy. When he saw the mad animal he threw himself between him and the children. The little ones and their nurses had just time to get into the house when the fight commenced."

"Yes," said the major. "Old Soup was a hundred years old. He had been trained to war, and to fight with the rhinoceros, but he was too old to hunt then."

"And yet," said I, becoming animated by the recollections of that day, "what a gallant fight it was! Do you remember how we all stood on this porch and watched it, not daring to fire a shot lest we should hit old Soupramany? Do you remember, too, his look when he drew off, after fighting an hour and a half, leaving his adversary dying in the dust, and walked straight to the 'corral,' shaking his great ears, which had been badly torn, with his head bruised and a great piece broken from one of his tusks?"

"Yes, indeed," said the major. "Well, since then, he is more devoted to my dear little ones than ever. He takes them out whole days, and I am perfectly content to have them under his charge. I don't like trusting Christian children to the care of natives; but with Old Soup I know they can come to no harm."

Beside the children, on the banks of the Ganges, stood old Soup, with a bamboo rod in his trunk, with line, hook, bait, and cork, like the children's. I had not watched him long before he had a bite; for, as the religion of the Hindoos forbids them to take life, the river swarms with fishes.

The old fellow did not stir; his little eyes watched his line eagerly; he was no novice in "the gentle craft." He was waiting till it was time to draw in his prize.

At the end of his line, as he drew it up, was dangling one of those golden tench so abundant in the Ganges.

When Soupramany perceived what a fine fish he had caught he uttered one of those long, low gurgling notes of satisfaction by which an elephant expresses joy; and he waited patiently, expecting Jim to take his prize off the hook and put on some more bait for him. But Jim, it seems, sometimes liked to plague old Soup. He nodded at us, as much as to say, "Look out, and you'll see fun, now!" Then he took off the fish, which he threw into a water-jar placed there for the purpose, and went back to his place without putting any bait on old Soup's hook. The intelligent animal did not attempt to throw his line into the water. He tried to move Jim by low, pleading cries. It was curious to note what tender tones he seemed to try to give his voice.

Seeing that Jim paid no attention to his calls, but sat and laughed as he handled his own line, old Soup went up to him, and with his trunk tried to turn his head in the direction of the bait-box. At last, when he found that all he could do would not induce his willful friend to help him, he turned round as if struck by a sudden thought, and, snatching up in his trunk the box that held the bait, came and laid it down at the major's feet; then picking up his rod he held it out to his master.

"What do you want me to do with this, old Soup?" said the major.

The creature lifted one great foot after the other, and again began to utter his plaintive cry. Out of mischief I took Jimmy's part, and, picking up the bait-box, pretended to run with it. The elephant was not going to be teased by *me*. He dipped his trunk into the Ganges, and in an instant squirted a stream of water over me with all the force and precision of a fire-engine to the immense amusement of the children.

The major at once made Soup a sign to stop, and to make my peace with the fine old fellow, I baited his hook myself. Quivering with joy, as a baby does when it gets hold at last of a plaything some one has taken from it, old Soupramany hardly paused to thank me by a soft note of joy for baiting his line for him, before he went back to his place, and was again watching his cork as it trembled in the ripples of the river.—*St. Nicholas for May.*

Letters and Puzzles.

Hawksville, Ontario,
Apr. 28, '78.

Editor Cynosure:—*Dear Sir:*—I am a little boy thirteen years old who delights in reading the puzzles in your paper. Pa takes your paper and likes it very much. The answer to Charles J. Baldridge's puzzle is "Sunday School." I remain,

Yours truly,
Charles P. Boomer.

Chicago, Ill., April 27, 1878.

Editor Cynosure: I am only six years old. My pa takes the *Cynosure*, and he always reads the children's corner, and I like it very much. I send an enigma:

I am composed of four letters:
My first is in pink but not is rose;
My second's in legs but not in toes;
My third is in apple but not in plum;
My fourth is in brandy but not in rum.
My whole is something we little folks like.

Lillie Burnham.

Editor Cynosure: I am only eight years old; my pa takes the *Cynosure*. I send an enigma:

I am composed of four letters:
My first is in gosling but not in duck;
My second's in fortune but not in luck;
My third is in floor but not in plank;
My fourth is in grade but not in rank.
My whole is something we ought to be.

Earnie Gager.

ANSWERS.

To enigma, Apr. 18: "Sunday School." Answered by H. W. Steele.

April 25: "Jacob Phillips;" "The true love of God in our Hearts." Answers sent by Eva M. Burnham, and Maggie J. Pinkerton.

Home and Farm.

Cure for Diabetes.—In 1863 my husband was taken with the diabetes; he was so bad that I had two doctors. He got worse for three weeks; the doctors then gave him up, and said he could not live. The last night he was so bad that he drank thirty gallons of cold water, and it passed through him cold. His kidneys were swelled so that we could see them very plainly on his back. I will now tell you what I did, and it cured him, and he is a big, hearty man to-day. Take hops and make one quart of strong tea, and give it every time he wants to drink, till it is gone; then make another quart, not so strong, and give it the same way, and every two hours rub the back and kidneys thoroughly with I. L. Strahn's nerve and bone liniment. After the first twenty-four hours use the liniment twice a day, and drink the tea for two weeks, every night, that is, after the person begins to get better. The doctors told me that the above saved my husband's life. We used to live in Tiffin, Ohio; we now live in Newton, Jasper County, Iowa.

Lucinda Elms.

Accidents to Children.—It is a common occurrence for children to get beans, grains of corn, or other foreign substances, up their noses. The following is a simple remedy, and is well worth remembering: Order the child to open its mouth; apply your mouth to it, and blow rather hard. The offending substance will be expelled from the nostril.

It would naturally be supposed that a person who had once witnessed the success of this expedient would never forget it; and yet I know a mother, of excellent memory on general subjects, who, after seeing a bean thus expelled from the nose of her own child, failed to recall the expedient when a similar occasion presented, four or five years afterward. Hence the necessity of republishing the same scrap of valuable information from time to time.

Tube-Rose or Tuber-Ose.—The correct pronunciation is tube rose with the accent on tube. Tu-ber-ose is not properly employed except as an adjective. The botanical name is *Polyanthus tuberosa*. In localities where the growing season is not long enough to permit the plants to develop the flowers and bulbs fully, at the first appearance of spring put single bulbs into four-inch pots, in soil composed of equal parts of loam, sand and rotten manure. Give but little water, and place in some warm part of a room or under the stage of a greenhouse until they form roots, which will usually be in about two weeks. They should then be placed where they will be fully exposed to the light, in a temperature not lower than 55 dgs. or 60 dgs. As soon as the ground is warm and settled they may be transferred to the open ground, care being exercised not to break the ball of earth around their roots.

Remonstrance of the Wheaton College Church.

To the Pastor and Members of the First Church of Christ in Wheaton:

The officers and members of the College Church of Christ desire respectfully and kindly to say, that it is obvious that we who were recently united in one communion are now two churches, each complete in its organization, evangelical in doctrine, and each doing its separate work.

However much we may deplore the causes that led to this separation, we ought at least to accept it as an accomplished fact. No one expects or desires, while present views and feelings exist, that we should be reunited in one body; but we do desire and expect that as sister churches we may each in our appropriate sphere be at work for the Lord.

In order that we may do this it is indispensable that we have harmony of action, and that we labor in parallel lines without crossing each other's pathway. Our common allegiance to Christ demands this, and no justification can be found for continued strife. But in order that there may be such harmony of action there should be no unjust interference with the rights of each other, but we ought rather to study those things that make for peace.

With this conviction we have, after much prayer and careful thought, determined to send you our kind but earnest remonstrance against what we deem to be a wrong to us and to our members. We do this in the hope that you will be led to review and reconsider your action in these respects.

It appears from your records that at a church meeting held February 25th, you adopted a letter which has been sent to the members of this church, in which you assume that we are members of your church, and that in absenting ourselves from your meetings we are "walking disorderly," and of course liable to discipline; and you say, "This being the case, this [your] church affectionately desires that you resume your relations with it." We think this letter unjustifiable and offensive.

First, it assumes to be *true* what all know to be *false*. Whatever the council may have decided on mere technical grounds, you are fully aware that we are a *church de facto* of more than one hundred members, and have been from the first the larger body of the two. You know that we are evangelical in doctrine, that we regularly sustain public worship, and that since our separation we have been blessed with a revival of religion. You have a right to object to the regularity of our organization, if you think us irregular, but you have no right to deny our existence as a church owned of God, and a co-laborer in his vineyard.

Secondly, it asks us to do what you neither expected nor desired.

Whatever the *council* may have been led to believe, *you*, who knew all the facts, neither expected nor desired us to "resume our relations" to your church. You knew that with our present convictions it was impossible. Had we acceded to your request it would have simply renewed the old strife, to end which we separated. It would have again brought you into the relation of a helpless minority, in which you thought you were cruelly wronged. Surely you neither expected nor desired *this*.

Thirdly, it was in *bad faith*. Consider, brethren, that the movement for separation was undertaken in good faith for the settlement of irreconcilable differences, and for the promotion of peace. You felt that Mr. J. M. Chapman had been irregularly excluded from our fellowship and that he was still an actual member. We dissented; but were quite willing you should retain him in your fellowship if you so desired. We only asked to be relieved from all responsibility in the matter. Some of you thought President Blanchard had wronged Professor Webster, and you did not wish to be held responsible for that wrong. The church as a whole did not think so, and so decided; but we were quite willing that you should be released from your special relations to him. You did not approve of elders in the church; as a church we do, but do not wish to force elders upon you unless you desire them. All these objects were accomplished by the separation, and no reproach was laid on any one. We hailed it as the dawn of peace and good feeling.

Consider, too, that the request for separation by dissolution was prepared by the officers of the church, signed by your pastor after mature deliberation, and by eighty-eight members; that it was adopted by a vote of fifty-seven to twenty-three; that the minority never held that it was wrong in principle, and that all agreed that as a means of peace it was *wise* and *desirable;* differing only as to whether some other things should be first attended to.

Consider, too, that by the decision of the chair the church *was dissolved;* that he at once gave up the chair because the body over which he presided had ceased to exist, and when he finally consented to put to vote certain motions he did so for *two* bodies and not for one. Consider that at once we commenced to perfect two separate organizations; that you entered into amicable business relations with us as a separate body; that you received money from us, and a note, which you were especially glad to have signed by President Blanchard, because of you confidence in his financial integrity; and that in your letter calling the council you say, "A large number of brethren and sisters have organized themselves into a body which they call the re-organized church:" thus affirming that we are a large organization of brethren in Christ calling ourselves a church. What more than this would be true of a Presbyterian or an Episcopal church?

Consider, too, that some if not all of the council, while holding that *technically* we are members of your church, yet advised that our names be dropped from the roll, thus virtually conceding our independence.

Consider, brethren, that you, a minority of the original body, while asking the majority to return to your communion, have determined that in case we did so we should *not be allowed a vote in your church meetings*, lest you should be *overwhelmed* by it, and your plans be defeated. Surely there was a *kind* of wisdom in this, but it is the kind spoken of in James 3 : 15, "It descendeth not from above, but is earthly, sensual, devilish." In view of all these facts we ask, Does not *good faith* as well as justice demand that you abstain from further interference with us or our members?

Again, we respectfully but earnestly remonstrate against your action in reference to President Blanchard, a member of this church, who was known, loved and honored before some of you were born. It appears from your records that on February 21, 1878, it was resolved that the clerk of the church be directed to send the following message to President Blanchard as a copy of church action:

"Whereas, the church has adopted the findings of the council in which you are adjudged guilty of slander, of unjustifiable and unscrupulous means in the removal of Professor Webster from his position in the College, and of other un-Christian conduct, therefore an opportunity will be given you until the evening of February 28th to show by public confession and restitution why the fellowship of this church should not be withdrawn from you." And on his failure to appear you excommunicated him on the 7th of March following by the vote of a small minority of your church, only eight votes, as is reported by those present, being cast for it.

We deny your right to do this:

1. Because Pres. Blanchard was and is, a member of another church, and you knew it. The decision of a council could not alter an existing fact.

2. The council on which you so much rely, never recommended such action.

3. For the alleged offences for which you expelled Pres. Blanchard he had been fully and fairly tried by both you and us, in the church to which alone he was amenable. After a long and patient investigation in which the able counsel for the prosecution had developed every fact deemed important, he was honorably acquitted by a vote of 67 to 26. Now on every principle of law and equity, of Congregationalism and Christianity, that decision was final. An acquittal by a competent tribunal always estops further proceedings. No one acquitted in a Circuit Court ever had a new trial or had his case appealed. Such cases are not appealable: for if a person may be tried twice for the same offence, he may be a hundred or a thousand times. This principle is fundamental to all judicial investigations. None knew this better than the lawyers who grossly violated it by seeking the conviction of Pres. Blanchard by a council, after he had once been acquitted by the church. The Constitution of the United States, says, "Nor shall any one be subject for the same offence to be twice put in jeopardy for life or limb." (Amendments, Art. 5.)

You may possibly think that the guilt of Pres. Blanchard is as obvious as that Sullivan killed Hanford. To us it seems far otherwise. You have a right to think that the church erred in the one case as much as some think the jury did in the other, but neither you nor any one else had a right to retry the one case more than the other. In either case the acquittal was final.

Had Prof. Webster been on trial and been convicted as he thought unjustly, he would have had a moral right to appeal to a council; not to retry the case, but to advise him and the church; but as a prosecutor he had no such right, nor had any church or council a right to readjudicate any case which will put any one a second time in jeopardy of the loss of reputation and church standing.

An *ex-parte* council had a civil right either with or without an invitation, to meet in Wheaton and examine the action of any church, and express an opinion. They had the same right that they have to review the doings of a Methodist conference, a Masonic lodge, or a sewing society; and their decision would have just as much authority in the one case as the other; but they had no right of any sort to *try* anybody. No council has judicial authority. They had no moral right to form and publish to the world an opinion involving a denial of Christian reputation on mere *ex-parte* evidence. They were manifestly incapable of knowing all the facts from such evidence, and when that council rendered a judgment on partial and perverted testimony —such testimony only as his enemies produced—they simply traduced their brother.

No court of justice would have done this, and neither Jewish or Roman law would have tolerated it. Nicodemus a ruler of the Jews, saith unto them, "Doth our law judge any man before it *hear* him and know what he doeth?" John 7:50–51. Festus the Roman governor said, "It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face, and have license to answer for himself." Acts 25:16.

Has a council of Congregationalists less respect for law and justice than the Sanhedrim, or the courts of pagan Rome?

But it is said that Pres. Blanchard had an opportunity to appear. True, but had he appeared before that council he would have acknowledged his responsibility to it, its right to readjudicate the case, and would have been virtually bound to consent to the decision of a body which he and we think was organized for his conviction. Suppose that council had summoned before them Mr. E. H. Gary, and asked him to plead to charges once preferred against him in the M. E. church in this place, and on which he was acquitted. Suppose he had been informed that the trial would proceed whether he was present or absent. What would he have answered? Would he not say, "This case has been decided by the only competent authority; I deny your right to reopen it; I repudiate all responsibility to your body; I denounce your conduct as unjust and unchristian; a verdict against me will be ground for a criminal prosecution of every one of you." And he would be right in so saying.

If, then, the council had no right to retry Pres. Blanchard on *ex-parte* evidence or any other, you surely had no right to "adopt its findings" and make them the basis of excommunication. And, lastly, we protest against your action as violating your own law, your covenant obligations, and the law of Christ. Admitting that Pres. Blanchard was a member of your church, he was by your law and by that of every Congregational church entitled to a full and fair trial before the church, according to Matt. 18:15–17. He either has, or has not, had such a trial. If you say he was tried, we reply, he was honorably acquitted. The assertion published by one of your members that we who gave that verdict of acquittal were foresworn is slander. But if you say he was not tried by the church, you stand self-confessed violaters of your covenant obligations and the law of Christ.

And now, dear brethren, if you have been led rashly and hastily to do this wrong, we trust you will have grace to undo it, and that in the future a wide field of usefulness

lies open before us. We trust that when in the years of prosperity we may look back on our time of trouble we may say with Jacob, "With my staff I passed over this Jordan, but now I am become two bands."

[Voted by the church April 11th, and J. D. Nutting, clerk, instructed to forward a copy to the persons addressed.]

[REPLY.]

WHEATON, Apr. 19, '78.

Mr. J. D. Nutting, DEAR SIR:—Your communication to the First Church of Christ was read at our prayer meeting and it was our unanimous opinion that there was no cause for further action in matters discussed in your paper.

E. L. GUILD, *Clk.*

In reference to this whole case the following facts need to be clearly perceived and carefully remembered:

1st. The dissolution and re-organization of the First Church of Christ was not done hastily or unexpectedly or against the protest of any one, except Prof. Webster, nor without voting letters to all members.

2d. By this dissolution and re-organization what had been the First Church of Christ became two bodies. One consisting of some thirty-five to fifty members, holding the old name and the records, worshiping in the Universalist meeting house; the other composed of ninety-two members, known as the College Church, worshiping in the same place where its members had met for years.

3d. The smaller organization, meeting in the Universalist meeting house on the Sabbath and holding its weekly prayer meeting in private houses, met and passed a vote the intent of which was to prevent any member of the College church from voting in its meetings. They then summoned a member of the College church to attend a prayer meeting held in a private house, and make confession and restitution; and when he failed to do so withdrew fellowship from him. That is, the minority known as the First Church of Christ, met at a private house and expelled one who did not belong to that organization.

4th. The letter of the minority to Mr. J. D. Nutting, clerk of the College church, in reply to the remonstrance of the latter organization against the un-Christian conduct of the First church of Christ is in exact keeping with the whole course pursued by that body. A church consisting of nearly one hundred and twenty members, having a prayer meeting attendance of some thirty to fifty, address a remonstrance to a sister church which has received from it about $400 cash, and their clerk receives a reply to "*Your communication*," intentionally ignoring the church.

These facts are respectfully submitted to an intelligent Christian community in the confident hope that those who have been led into so great and so manifest wrong doing will be induced to see their errors and abandon their unscrupulous and unjust course of action.

[There are on hand a limited number of copies of this paper, as well as of the history of the case of Mr. Chapman; the sermon preached by Pres. Blanchard in the College chapel after his excommunication; the paper adopted by the Executive Committee and Faculty of Wheaton college, and a review of the decision of the Council by a non-resident not connected with the college. Persons desiring either or all of these may write, enclosing stamp, to Prof. R. T. Morgan, Wheaton College, Wheaton, Ill.]

Religious Intelligence.

UNITED BRETHREN.—Rev. J. P. Anthony has resigned the editorship of the Highway of Holiness.—Rev. I. L. Buchwalter has taken charge of the U. B. Church at Cedar Rapids, Iowa, for the remainder of this year.—A paper is about to be published in Sacramento City, Cal., in the interest of the U. B. church. Rev. H. J. Becker is to be editor.—The Annual Convention of the Holiness Association of the church, will be held at Big Spring, Cumberland county, Pa., commencing Tuesday evening, May 21st, at 7 P. M., and lasting two days. The opening sermon will be by Rev. B. G. Huber, of Shippensburg, Pa.—A "United Brethren Convention" will be held in Dayton, O., May 21, 22 and 23, 1878. Delegates are to report at the First U. B. Church. Among the speakers are the names of W. McKee, B. F. Booth, A. Rose, Z. Warner, E. S. Chapman, Prof. H. Garst, E. Light, G. W. M. Rigor. Many questions in which the church is interested are to be considered, but especially the law against secretism. The convention is believed to be called to give its influence against the present discipline.

FREE BAPTIST.—Revivals are reported at Auburn, R. I.; Hillsdale, Mich.; Sumpter, Wis., and Milton, Ohio.

Dedications: Grand Ledge, Mich., May 12; Sermon by Eld. R. Dunn. Brunswick, Me., May 16; Sermon by Eld. J Mariner.

Meetings: Iowa Northern Y. M. at Horton, June 7; Michigan Y. M. at Gableville, May 21; Honey Creek Q. M. at Rochester, June 7; Waupun Q. M. at Fairweather, May 31; Union Y. M. at East McDonough, June 16. Let brethren go to these meetings well stocked with Anti-masonic tracts and *Cynosures*, that, in the terse language of the immortal David Marks, we may "guard the sheep from the devouring jaws" of the secret lodge. "In the morning sow thy seed and at evening withhold not thy hand."

—The Free-will Baptists of the United States report in their Register for 1878, 40 yearly meetings, 165 quarterly meetings, 1,343 churches, 1,188 ordained preachers, and 75,826 communicants. The State having the largest number of churches is Maine, with 280; New Hampshire comes next, with 118. The principal Free-will Baptist colleges are Bates, at Lewiston, Maine, and Hillsdale, at Hillsdale, Mich.

WESLEYAN.—Rev. D. S. Kinney, business agent of the denomination is visiting the spring conferences.—At Lockport Conference a liberal collection was taken and suitable resolutions passed in respect to Rev. D. B. Douglass, who is an invalid. Bro. Kinney writes to the *Wesleyan*: "Though several years have elapsed since brother Douglass, our modern Jeremiah, was stricken down with paralysis, in the midst of his evangelistic labors, yet his herculean toils are not forgotten, and the seed he sowed in tears, others are reaping with joy; while he lives in the evergreen affections of his brethren." His memory is yet cherished also outside of his denomination for his earnest zeal in reform.—Rev. C. T. Hawley of Damascville, an able lecturer against the lodge, and who has with great success proclaimed the practice and law of holiness, is yet detained at the bedside of his invalid wife. Her health is improving and there is hope that Bro. H. may soon resume his valuable work among the churches.

GENERAL.—The last report of the Wesleyan Methodist Missionary Society, gives the number of their church members on the west coast of Africa including the Gambia, Sierra Leone, and Gold Coast Districts, as over 13,000, and of attendants on public worship as over 50,000. They have, besides European missionaries, over 300 local preachers. Great work is thus in progress in a region not long since haunted by the slave trader.

—The largest foreign field of the Church Missionary Society is in India, where it has 73 stations, 120 European missionaries, 95 native clergy, 2,400 native teachers, 1,070 schools, 43,000 scholars, 78,000 native Christians. Last year there were no less than 1,230 adult baptisms. The work, which absorbs nearly half of the Society's large income, is carried on in twelve or fourteen different languages,

—The first mission of the Protestant Episcopal Church has just been established in Cuba, after six years of hard labor, by the Rev. Edward Kenny. The movement was first suggested in 1871 to Bishop Whipple, who visited Cuba at that time, and was much impressed with the entire lack of Christian counsels and teachings for the American and English residents. There are about 9,000 Protestants now living in the island.

—Eight hundred persons have joined the Hartford churches as the fruit of the Moody and Sankey meetings. Three hundred conversions have followed the labors of Pentecost and Stebbins in Middletown, Conn. The work at New Haven, though less effective in results, is also encouraging.

—The whole empire of Brazil is rapidly opening to the preaching of the gospel. In nearly every city and village the missionary is respectfully received and finds eager audiences. The additions to the Presbyterian missions for the past year were 120.

News of the Week.

—The city and county are building each one half of a court-house in Chicago, the latter having over a year the start. Mutual jealousies have arisen, and through counter injunctions, and each watching the other some of the frauds usually perpetrated may be prevented.

—The Democrats in Congress seem determined to bring in some of the old trash which they pretend is new evidence in the Presidential election case, with a view of contesting the seat of President Hayes. Their efforts are well understood to be making political capital. If our national affairs were in the hands of a committee of five honest men there would be more hope of the country, than with our present legislators whose chief aim is how to get the party machine ahead.

MINNEAPOLIS, Minn., May 2.—At 7 o'clock this evening the city was shaken, as by an earthquake by a terrific explosion, which was promptly traced to the groups of great flouring mills in what is known as the platform, just above St. Anthony's Falls, where the entire flouring district of the city is concentrated. The explosion came from the great Washburn mill, from which a column of flame was seen to shoot up several hundred feet, followed by a crash, which crushed the immense structure like an egg-shell. Secondary explosions instantly destroyed the Thompson, Hoyt and Humboldt Mills, and flames immediately burst out, communicating to the Galaxy Mills—those of Pettit, Robinson & Co., Cahill, Ankeny & Co., L. Day & Sons, Day & Rollins, Buell, Newton & Co., Gorton, Hayward & Co., the Washburn A. and B. mills, and lesser structures down the bank of the river nearly to the Minneapolis and St. Louis Railroad shops. The destruction from the shock of the explosion extended much further, glass being wrecked for several squares, and buildings shaken throughout the city. At 8:30 the fire was raging within these limits, and the firemen working valiantly to subdue the flames. Scarcely one stone stands upon another as it was laid in the big Washburn Mill, and the chaotic pile of huge limestone rock is interwoven with shivered timbers and shafts and broken machinery, from which pours steam and water. The destruction of the Humboldt and Diamond Mills is even more complete. The fire-seared walls of the Pettit, Smith, and Galaxy Mills stand stark, and burned clean of their contents. The north wall of the Pettit Mill is cracked and seared, and leans out from the plumb. It is liable to fall. The intense heat which prevailed will necessitate the rebuilding of every part of these mills. Besides the six mills enumerated, the destruction extended to the mill company's elevator and Pettit & Robinson's lumber yard, with 1,000,000 of lumber. The loss is nearly $1,000,000. The number of killed was eighteen, but only eight bodies had been found on Sunday. It is the theory of Mr. J. A. Christian, the head of the firm operating the big mill, that the fire originated in the stones from flour dust; that a gas was created that filled the elevators and every part of the mill, and the explosion followed.

The European situation is thus given in an *Inter Ocean* dispatch: Peace or war seem still to be trembling in the balance, with little progress except in the preperations for war. Mercantile interests are suffering a severe chill under the authentic news of Russia's preparations to simply stand on the defensive ashore, while striking her antagonist in her commerce on every sea. Russia, they see, is comparatively inaccessible, while no amount of brave effort can save British commerce from destruction. Except that England takes little counsel of prudent fears when she reaches the present condition of passionate stubbornness, this newly recognized danger might be expected to cause a halt. Bismarck really seems to have retired from his mediating efforts, but his heavy hand continues to restrain Austria, so that England shall have no ally if she persists in war simply to cripple Russia's power to seize upon India. While war, logically, ought not to come out of this situation, it will be wise to reckon its chances when considering the future of your crops and the profits of their export.

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" No. 3	1 06	1 07½
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Hay—Timothy	7 50	10 50
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7½
Lard per cwt		6 90
Mess pork, per brl		8 50
Butter medium to best	14	30
Cheese	4	13
Beans	1 00	1 75
Eggs	7½	8
Seeds—Timothy	1 10	1 29
Clover	4 10	4 25
Flax	1 29	1 35
Broomcorn	3	6½
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Lumber—Clear	29 00	34 00
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"In Secret Have I Said Nothing"—*Jesus Christ.*

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Notices.

—Friends in Iowa will read the letter on the 13th page.

—The New Hampshire Anti-secret Christian Association meets in convention at Center Strafford, May 24th.

—The annual business meeting of the National Christian Association will be held in Carpenter Hall, Chicago, on Thursday. June 20th at 10 A. M., by vote of the Directors.

Topics of the Time.

The "Moffett bell punch" scheme of licensing the sale of liquor is exciting wide discussion. It will be noticed that it is not advocated by any journal which believes in the prohibition of the deadly traffic; on the other hand political papers which favor license in some form catch at the project as something new which gives them an opportunity to prate wisely about temperance, appearing to uphold it, while they really advocate the sale of liquor with a mere check of law, or more correctly with the sanction and favor of law. The *National Temperance Advocate* puts the case in strong light, thus: "A chief and conclusive objection against the liquor bell punch scheme is its essential immorality. The state has no right to sell to-day vicious indulgences for a consideration more than in olden times. The money derived to its treasury from such a source is "blood money." It is money tainted with the blood of degraded and ruined manhood and womanhood, with vice, crime, disease and death. It is by no means creditable to the moral sense of the numerous advocates of the bell-punch scheme, many of whom are neither drinkers nor drunkards makers, that, for a supposed pecuniary gain, they are ready to sanction a statute, and a plan for dealing in drink, which would coin the blood of now uncontaminated boys and girls into public revenue! God exists, and, while he is, it will remain true, as hitherto, that it is righteousness which is alone capable of exalting and promoting the real prosperity of the people. Woe will still attach to the act of putting the bottle to a neighbor's lips, even though done by authority of the state, and the bell-punch be sounded in connection therewith."

Simultaneously with the discoveries in Chicago of secret communistic societies armed and drilling, St. Louis and Cincinnati are found to be infested with the same turbulent spirits, organized for the same purpose, and pushing their warlike preparations with even more boldness and energy. In St. Louis the city council have considered the matter of so grave a nature as to introduce a bill for the prohibition of all parades except those of the fire and police departments, funeral and other processions of a religious character. This is directed against the secret lodges of the communists, but all the secret lodges must suffer with their *sans culotte* brethren—a term belonging to most of them by virtue of a chief feature of initiation. The Knights Templar will slip through the regulation however under the hypocritical pretense of religion. At the East the "Knights of Labor" organization is rescuing the fragments of the Engineer's brotherhood and other "unions" which were shattered by their own blow last summer. Every indication points to an early and terrible struggle with the labor class of our cities which is largely foreign and led by fanatics that public safety should confine where their bad logic and worse philosophy will harm nothing but solid walls.

The remarks of the Episcopal Bishop Stevens to the clergy of his diocese last week, on the Communistic uprising, is exciting wide remark. They are worthy reproduction and study:

"Yet suffer me one word in reference to an approaching evil which, like the cloud which the prophet's servant saw in the west, as he stood on Mount Carmel, though now no larger than a man's hand, may soon, like that, burst in its fury upon us, before we are fully conscious of its approach. I refer to the efforts now being made, ostensibly in behalf of the laboring men, but really by Communistic infidels, to bring about a conflict between labor and capital, the rich and the poor, the workmen and the corporations, which cannot but result in devastation and ruin. We experienced the first fruits of this outcropping evil in the labor strikes and derangement of trade and travel which so startled us last summer. The power which then put itself forth was comparatively harmless, because not well organized and consolideted. That defeat of last year is being remedied by the party leaders this year. We hear, all around us, and especially in the West, of associations and gatherings and drillings, with military manuals and arms, of this dangerous and inflammable element. We see it showing its ghastly face in the efforts to make their views and policy felt in the State and general government, and even the sacred seat of justice is being made to do the work of lawlessness and wrong. This evil, growing up in our midst, may, before we are aware of it, darken our sky and redden our fields. It can be met, not by argument, not by legislative action, but only by physical force, to quell its outbreaks or overawe its movements, or, better still, by moral force, which shall bring to bear more clearly and closely on the hearts of all men that Gospel of love and peace and salvation wrought out for us by the workingman's divine friend, Jesus of Nazareth. The clergy should study this most pregnant question of social science, viz.: How far and by what means the Gospel can reach and leaven the masses."

It is a sign of life as well as a proof of decay to read the frequent remonstrance of religious bodies against the infection of worldly amusements in the church, and the disastrous effects of tampering with sinful measures to fill the bag. Several instances are mentioned in our religious items. The Methodist ministers of Chicago, a short time since, spent most of one meeting on the Sunday paper question, the general voice being in condemnation. The General Council of the Reformed Episcopal church at Newark, N. J., faced the question manfully last week. A committee appointed last year to consider the relation of the church to these questions reported, and a lively debate arose, in which the galleries took part by ungracious applause which ex-governor Woodford, the moderator, had to sternly suppress. The body finally adopted the resolutions attached to the report which declared it to be the sense of the council that it is the duty of parishes to exclude from meetings that have the sanction of the church, and for which it is therefore responsible, all theatrical exhibitions, dancing and gaming, as tending to lower the tone of Christian purity, hinder the growth of personal piety, and weaken the influence of the church in the community; also warning communicants against the theatre, public dancing, and like amusements, and dissuading the parishes of the church from adopting frivolous and worldly modes of raising money for church and charitable purposes, as having a tendency to stifle the Christian duty and privilege of giving for the promotion of the Lord's work from simple love to Him, and paralyzing Christian benevolence.

On the Death of an Old Abolitionist.

They vanish one by one,
The heroes of a strife so well begnn,
Whose victory chimes have sonnded round the world,
And on a thonsand hills the flag unfurled,
Of right and freedom evermore to wave,
And tell the story of the trne and brave.

A master with his pen,
A prophet writing visions out for men
Was Goodell, in the nation's storm and fear,
When clouds o'erhung the troubled atmosphere
Surcharged with thunderbolts and fires of hate
That bnrst in fnry cleaving State from State.

He stood at Lincoln's side
In snch a time, when hope seemed all denied,
And what he said in that tnmultnons hour
Was heard next day as from the watchman's tower,
The shont "Emancipation!" shook the earth,
And gave Colnmbia its second birth.

Like David with his sling,
Went forth the abolitionists to bring
The giant of the age to sore defeat,
And God was with them in the battle heat,
And fame hath written ont npon her scroll
Their deeds, and shows no brighter honor-roll.

'Twas Garrison began
The holy crnsade for the weal of man,
And Tappan came with mastery of speech,'
And Goodell forged immortal thonght to reach
The very citadel of sin, and break
Its ponderons walls, its deep foundations shake.

And Whittier strnng his lyre,
And Gerrit Smith spoke words of storm and fire,
While Sumner hnrled an avalanche of power
That smote at last the heaven-defying tower
Of slavery, and jubilee was rang,
And all the major keys of joy were snng.

A gallant few remain;
The most have joined the slow-departing train
That fills the land immortal with the great,
And brings them to their glorified estate;
Where Christ the Leader holdeth crowns of gold,
And speaketh tales of valor never told.

Worthy to join the host
Is he, our friend, to loving vision lost;
His words are on the page of time for eyes
That love to read, and see the golden prize,
And look to join the heroes gone before,
To hail them where the battle comes no more.

—Rev. Dwight Williams in the Living Issue.

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An Old Presbyterian Warrior Propounds Some Questions.

To Geo. Sovereign, My Dear Sir:—I thank you for noticing my brief article under the caption "Are we a Nation of Cowards?" and I cannot say but you have hit the nail on the head. But I wish to come out from my hiding place and have a more familiar talk with you. And first, are you a minister or a merchant? and do you speak out with that boldness which you recommend to me?

Now, if you will allow me to boast a little, I have had something to do with the "craft." In a district of many counties where such a thing as the revelation of Masonic secrets or opposition to Masonry had never been heard of (at least by the common people) I openly opposed the lodge. I distributed more than $20 worth of Anti-masonic literature; two thirds of it gratuitously. I gave several lectures and also preached several sermons on the subject, and published at least eight letters of considerable length thus doing my utmost to make known the character and workings of the "institution." I also got three men of my neighbors to dare to take the *Cynosure*, and they are taking it now. As to results, the Masons said there was quite a rush to the lodge in consequence of the stir I had made. But I certainly got one man to leave and renounce it. I certainly prevented a considerable number from entering it. And I saved a church from falling under or into the power of the order, which was the main thing that I had in view.

And then I was driven away from a congregation which I had built up myself; where I had labored more than ten years, and had by my own energy, and in the face of serious difficulties, built a church edifice, a parsonage and a school; and where a town had sprung to unprecedented prosperity, it was said, in consequence of my labors and influence there. From such a place and under such circumstances was I driven not by the lodge, but by friends who did not dare to stand shoulder to shoulder with a pastor who had the tremendous, terrible lodge for his enemy.

Nor was this all. When I was set adrift I found pulpits closed to me far and near; and old, tried friends, looked on me as wild, rash and presumptous. Finally, an obscure little church, in an obscure out-of-the-way place, opened their doors to me, and I am doing what I can to build them up in the faith and hope of the Gospel. I love to preach the Gospel. It is far pleasanter to me to preach it in the old-fashioned way, than to assail any error as Luther assailed the papacy. And yet I know the latter work must be done by somebody. I have spoken privately to my principal men on the subject and they all think that a public disclosure of Freemasonry here would be like the bursting of a bombshell in the midst of the congregation, and that it would blow the church to atoms.

Now I wish to be a faithful minister of Jesus Christ, and I have armor for this warfare which most of my brethren have not. But I am an old man and feeble. Like Dr. Blanchard I have not very long to work; I am moreover alone in the work, as I have been. Shall I spend the remnant of my time in making a breach in the enemies' walls, and let that breach be my grave? Or shall I remain in the hospital nursing the sick and wounded as best I can?

When I see how many of our young men are ensnared in this trap of Satan, and how their eyes are blinded to the truth, and how many church members and even churches are made sickly, feeble and inefficient by the poison of the lodge, and how many ministers are hampered in their activities by the terrible bonds that they have consented to wear, I can hardly restrain myself. I wish there were a hundred Bonaynes to show the monstrous folly and wickedness of the order, in the face of the world. But the enemy have their entrenchments all through the land. Their strongholds must be taken one by one. And if one man could never have taken Vicksburg alone, is it wise for one man to thrust himself upon any of the strongholds of Masonry alone, with not one to support him or bind up his wounds? Yet it is not, I believe, the enemies' fire that I am afraid of—I have smelt that—but the question with me is, How can I make the remainder of my life most *effective* in pulling down the strongholds of Satan, and building up the kingdom of the Redeemer?

Have the kindness to write me familiarly and frankly, as I have you. Warren Taylor.

Christ or Baal.

Editor Christian Cynosure:—I think it would be a good thing to have the opposition of Masonry to Christianity proved by testimony from those who are of unquestioned authority as Masonic writers. One of these is Mackey, a copy of whose "Ritualist" is in my possession. I would be glad if some one better able to execute my plans would do so. The idea is this: That you shall publish a short article weekly on one subject only, as held by Christians generally and also professed by Masonry, as illustrated and advocated by this work of Mackey. The claims of the author to the "patronage" of the oath-bound fraternity is made with the utmost confidence, and this book is intended "as a *vade mecum*," "to be carried about by the Mason as a constant companion, ready to be referred to any moment, and as ready to be returned to the pocket." I desire to give your readers its teaching on the great *Christian* truth, *the new birth*, in the *Masonic* sense.

I propose to show that Masonry teaches its brotherhood to believe in—

1. The new birth (by admission into the lodge).
2. Resurrection of the body.
3. Eternal salvation of its worthy members.

All without Christ. Hence it will be clear that Freemasonry is an anti-Christ and teaches "another gospel."

I shall not multiply points of objection at present, such as their prayers and priesthood; their oaths and penalties, and songs of "Masonry divine;" or their claim of superiority and greatest excellence as a universal brotherhood. I shall simply present the fact that on entrance into the lodge the man profane becomes "born again." The candidate is required to declare "upon your honor that you will cheerfully conform to all the ancient usages and established customs of the fraternity," and to answer "I do."

Now for "divine truth" and the "new life!"

...."Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors SEEKING THE NEW BIRTH and asking a withdrawal of the vail which *conceals divine truth* from his uninitiated sight. And here as with Moses at the burning bush the solemn admonition is given, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' And the ceremonial preparations around him, all of a significant character, to indicate to him that *some great change* is about to take place in his moral and intellectual condition .... not simply a *change for the future* but also an *extinction of the past*, for initiation is, as it were *death to the world* and a *resurrection to a new life* .... Masonry stands before the neophyte in all the glory of its form and beauty to be fully revealed to him however, only when the new birth has been completely accomplished .... Shall not all the sons of light who witness this impressive scene .... in grateful joy exclaim, 'O clap your hands all ye people; shout unto God with the voice of triumph.'.... It is the symbol of the agonies of the first death and of the throes of the new birth."

That is enough for this time; enough doubtless for any obedient believer in Christ, to swallow. He would doubtless find it poisonous and injurious and altogether incompatible with the truth as it is in Jesus. "No man can serve two masters." "Neither is there salvation in any other" than in Christ. Yet Masonry offers its votaries all that Christ does. Reader, make your choice. Life is short and uncertain. Will you walk in Christ the way, or burn incense to Baal? T. H.

The prejudices of ignorance are more easily removed than the prejudices of interest; the first are all blindly adopted, the second willfully preferred.—*Bancroft.*

Be not Deceived: Evil Communications Corrupt Good Manners.

A CONFESSION.

Editor Cynosure:—A writer in a recent number of our excellent paper, the *Christian Cynosure*, has asked for a communication setting forth the evil tendencies of the grange, or Patrons of Husbandry. I will try under the above caption to set before your readers some of the evils resulting from a connection with this order. Dr. Clark says, "There is no difficulty in this saying; he who frequents the company of corrupt men, will soon be as they are."

Some twenty years ago I became identified with the St. Joseph Conference, United Brethren church. When the so-called "liberal" element sprung up in the church and began to develop itself in our conference, I drifted with it, until such a course brought forth its legitimate fruit, and I became a rebel and disloyal to the United Brethren church that under God had done so much for me. But O! such a bitter experience as I had; for the reproving spirit of God followed me and not a moment's peace could I have. In this state of mind I continued for a long while until my spiritual life was nearly crushed and smothered by this arch enemy of Christ. O, how I longed again for that freedom I wantonly surrendered! Yet how to break the chains of secrecy and lodge power that held me as a captive and compelled me to worship at heathen altars, was a question not easy for me to solve. But I was brought by Divine grace to see myself as God saw me. In this hour I committed myself to him, promising to be led by his Spirit. I was soon brought to see that by such associations not only had my manners become seriously corrupted, but my dignity as a minister compromised and myself brought in to the snare of the devil. But one course was left, to come out of such unholy alliances and assert my freedom, which I did publicly in my twenty reasons for being opposed to the Patrons of Husbandry.

Now this institution can assume any shape or phase to get men and women into its unholy alliance, for its chief aim is to get money from those who are silly enough to become its dupes; hence the idea is held out to some that by the payment of an initiatory fee of $5.00 they will acquire a more scientific knowledge of soil culture; and to others that their supplies, such as farming implements and groceries, could be purchased much cheaper; while some grangers claim nothing for it but its social qualities. Still there are those yet who contend that its object is to put down monopolies and agents; while others think it a grand institution because a high dignitary in the grange has

recommended a social dance as one of the closing ceremonies. Perhaps the best use any one can find for it is what the wife of a patent pill peddler said in giving her experience on the beauties of the order: "The grange is worth all it costs just for the fun of seeing the men blindfolded and led over the steps and bridge and sticks of stove wood."

Now is to be wondered at that an institution with objects so diversified should prove to be anything but a miserable failure, and its influence degrading to society, with a tendency to estrange its votaries from the church of Christ and bring them into the snare of the devil? A Christian lady of refinement must compromise her dignity very much indeed to remain in the lodge while this silly play is going on of leading the man blindfold over the steps and bridge, straw bed, sticks of wood, etc. But then this is making a scientific farmer. Well, it may be good on science but hard on the man. But then what must be her feelings during her own initiation to find herself 'decked out in the habiliments of an ancient harlot and led around the room to be gazed at by the opposite sex. Christian women of America, what would you think of your daughter, sister or mother who would go out on the streets and declare herself a representative of some heathen goddess, such as Diana of the Ephesians? Would you not blush for your sex? But stop and think for a moment. In every grange in this land some lady, and perhaps she may be a professed follower of the meek and lowly Jesus, will go into this lodge and take upon herself the name of a heathen goddess and personate this idolatrous deity that sunk her worshipers as deep in crime and sin as did the worship of Diana of the Ephesians.

Everywhere in the rural districts of this country, where the grange exists, its blighting curse is falling heavily upon the churches of Christ, and is it any wonder that such silly, heathenish rites and ceremonies should corrupt, not only the manners, but the morals of Christian men and women? I have known very many persons who once loved the Lord Jesus and the church, and who would still be shining lights in the Master's cause were it not for the corrupting influence of this nursling of Satan. But they have now given up the church, declaring by their action that an institution that had a representation of three heathen deities was superior to the church of Christ.

But some one will ask, Did you glide along smoothly after renouncing the grange? Not by any means; for in a short time I was given to understand that if I did not keep my mouth closed the penalty annexed to the obligation of grangers would be carried out in my case. But having opened my mouth and declared my freedom I could not go back. So I gave twenty reasons for being opposed to the order. Their batteries were then opened and their favorite arguments resorted to, of which Dow Grange, No. 161, situated in the county of Cass and State of Indiana, has a very large stock, consisting of slander and personal abuse, which has been scattered in nameless circulars sent out by this corrupt institution in order to ruin me. In 1876 I was appointed to the South Elkhart circuit. To this work I removed my family and entered into the work in the spirit of the Master. God blessed my labor and many precious souls were brought to Christ and into the church. On the 29th day of June, 1877, these nameless circulars were sent to some of the prominent members of the church. They contained my twenty reasons, considerably changed, together with a tirade of slander and abuse. A little investigation soon disclosed the fact that they had emanated from the Master of Dow Grange and another member of the order who was somewhat noted in the community for fighting with his wife. On the cover of these circulars was found the handwriting of a quack doctor, also a member of the grange. As the members on this charge were loyal to the principles of the church it amounted to nothing. In the fall of 1877 conference again placed me back on the same charge. The grange now waits awhile to mature its plans. In the month of December, 1877, I commenced my protracted meeting. There had been copies of these low circulars sent to all the surrounding granges with an understanding to act in concert. An infidel secured their publication in one of the secular papers, and they employed a man in the church who was under charges for visiting saloons and other un-Christian conduct to peddle these papers through the streets of Elkhart: but he got too much lager beer and overdid the matter entirely and left the church under charges of gross immorality. God came to the rescue and the grange slunk back into its secret den, while God's people rejoiced in a glorious revival. Up to this time fifty-two have joined the church this year, making one hundred and thirteen since I came to this charge.

To God belongs my life, my character and my all, and when he permits they can destroy; while I am his I am safe.

N. F. SURFACE.

Elkhart, Ind.

The French won't let the hired Swiss troops sing the airs of their native hills, because it makes them homesick. That's why the devil don't want Christians to sing the songs of Zion when they are out in the world, lest they should get homesick for heaven.—*Moody.*

THE UNITED BRETHREN RULE AGAINST SECRETISM.

VIEWS OF EX-BISHOP KUMLER.

For some time past, yea, even in the General Conference, I have heard the rule on secrecy reproachfully spoken of as though it was an arbitrary and tyrannical rule, fit only for the dark ages, and the products of little minds, and that the early fathers of our church were unfavorable to such a cruel law. Now, the object of this article is to show that those utterances are false.

First. The rule on secrecy has affixed to it a long introduction or preface! And what of all that? Are the reasons given in that introduction little, mean, unworthy or false? No, not a word of all that is pretended; but length is the objection. Why did the objectors not have it shortened? Answer. Because they could not show reason to the General Conference for shortening.

Second. "The rule is arbitrary and tyrannical." Why so? Because it erases their names without a trial. Answer. For our life-time we have not known any other usage than to erase the name of every one who joined another church or society. Surely it is no worse to join another church than to join a secret society, and I think not so wicked.

Third. The rule on secrecy takes away from them the right of appeal. Where there is no right of a trial there is no right of an appeal, our opponents being the judges.

Fourth. The rule on secrecy keeps out of the church so many of Christ's dear children. Our rule on secrecy does not keep out of the church one single child of Christ. Men who are in sympathy with polygamy, will argue just as those do who are in sympathy with oath-bound secrecy. Mr. Brigham Young is equally astonished with those of our brethren, that the country and the churches keep out of their fellowship so many of the tender babes of Christ. Sympathy for anything, makes poor fallen man plead for and justify the greatest inconsistencies among men. Therefore, the Bible alone must decide what is fit for church-fellowship, and what is not. No man who is in sympathy with oath-bound secrecy can be a Christian in fact. There are some who have been inveigled into secrecy, who hate it in heart, who may be partial Christians, if they would only struggle out of the bondage of secrecy, and assert their liberty. But this takes God's power and man's fixed determination. Except a man forsake all and follow Christ alone, he is no Christian in fact. To be a Christian requires that we be wholly Christ's in life, money, time and influence. Those who are Masons are at best but half Christians. Those who are Masons and Odd-fellows, and also church members, can be only one-third Christians, and others are only one-fourth for Christ. The Bible makes still more decisive work. No man can serve two masters. Ye cannot drink of the cup of the Lord and the cup of devils. We are allowed to be yoked, but not with unbelievers. He that would be the friend of the world is the enemy of God. What Bible claims can the sympathizers with secrecy have for those worldly minded orders in the church? Not one. What is the seeking of secrecy? Answer. World and worldly advantages, all of which war against the soul and its good. There is no relation in society that is so damaging as secrecy, because it strikes at the root, it alienates from Christ. This is noticeable by all who have had their attention directed to this trouble. The thing which detracts from Christ most, is the worst evil. This is reasonable, because that which separates us from our life has in it the greatest ruin to the church. This must not be wondered at, for there could be nothing invented by the pit which is more dissimilar to Christ, than secret societies in their pure selfishness. Now, then, to bring this into a church, is madness in the extreme, and our brethren who are favoring this movement, know not what they are doing. Pro rata representation can not make good half the death and ruin caused by this body of sin.

Fifth. The statement made that the fathers were not opposed to secrecy coming into the church, is false to the core. Father Christian Newcomer and my father, for weeks and for hundreds of miles, traveled together in a carriage, while I was the driver, and heard their frequent talks on this topic; and I also was present at different conferences at which the first Masons were expelled. I do know that Bishop Newcomer hated Freemasonry as he hated the devil, and used his best influences and weight of office to have those taken in the trap renounce the craft, or have them expelled; and Newcomer's statement of Otterbein's opposition to secrecy, I can never forget. His opposition to secrecy was out-spoken and very determined, and he thought that those who stooped to become Masons set themselves down very low. Now, for our brethren to draw those fathers into the defence of the craft, is a little in the extreme, as I think.

The cruelty of our secrecy law, as they call it, is largely dwelled on, and yet they say in their own defense, that they do not approve of secrecy, and never intend joining any secret society. In their abuse of the church for opposing by law, and by their profession, they put themselves in a two-sided position. This is one of the characteristics of secrecy, and I know this to be a fact. Honest men everywhere are waking up to this hypocrisy and method of double dealing, by which the world is cursed, and now bleeds at every pore. The clear testimony of the church in her protest against this sneaking evil, is now reproachfully treated, and such means are resorted to as will divide and distract the church which they profess to love. The General Conference rule on secrecy, is in accordance with "come out from among them, and be ye separate," and therefore is right. This is the honest conviction of

HENRY KUMLER.

—*Religious Telescope.*

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is the calmest in storms, whose reliance on truth, on virtue, and on God, is the most unfaltering.

The New York chief of police has declared that three-fourths, at least, of the abandoned young women of that city were first approached through the round dances by the villains who effected their ruin.

Reform News.

Northeastern Pennsylvania.

ANTI SECRET MEETING AT THOMPSON, PENNSYLVANIA.

The notice of the meeting for Tuesday evening the 9th of April, was not given out according to agreement by the sexton of the Free Baptist church and the M. E. church. When I arrived on the ground on the afternoon of the 9th, I found that a notice had been given out for a temperance lecture by a Freemason on that evening at the M. E. church. How this all came we may guess but do not know.

Our faithful brethren, Raynor, Post and Miller, all appeared in good time and seeing the situation concluded to attend the temperance meeting and there give out the notice for the meetings next day and evening. These brethren being efficient men in the temperance work, were in their element in that cause as in the other great reform—opposition to lodge delirium.

Met on Wednesday the 10th at 10½ A. M., and after prayer organized for work, Eld. S. E. Miller presiding. Voted to have an address by Bro. Miller in the afternoon to be followed by a free conference. Voted also to have an address by Eld. A. L. Post followed by addresses from Elds. J. W. Raynor and S. E. Miller, in the evening.

This programme was followed out with excellent effect. A good and appreciative audience being present to greet the well-expressed truths set forth by the speakers.

At the commencement of the speaking, in the evening, some clamor, by stamping of feet, etc. was made, evidently to annoy, but the commanding presence and call to order by the chairman restored quiet and attention.

One incident is worthy of mention. In setting forth the disgusting mummery of Masonry and Odd-fellowship (which was done skillfully by Bro. Raynor) a slight mistake was made by one of the speakers who put in a remark in reference to the Masonic response, "So mote it be," ascribing it to both Masons and Odd-fellows. "That is false," said one in the audience, thus endorsing all else that had been set forth as belonging to their ceremonies and work. Such testimony is better than the "silent tongue" to fix the facts of the orders in memory, and send conviction to the reflecting mind that we know what they do in the "secret chamber."

The Christian Association of N. E. Pennsylvania will hold its next meeting at Montrose, Pa., June 28th, 29th and 30th, commencing on the evening of the 28th. The annual meeting is to be held in Scott Valley Baptist church, commencing on the evening of the 27th of September and lasting over Sabbath.

By order of the Association.
NATHAN CALLENDER, *Cor. Sec.*

Waymarks in Wisconsin.

RICHLAND CENTER, Wis., May 9th, 1878.

DEAR BRO. KELLOGG:—I have given four lectures and one sermon in this county, to full houses, with an attentive hearing. Two of these were at Orion, and three at Pleasant Hill, where Bro. Sherwin, of Wheaton, is preaching to a Presbyterian church, one of the most efficient in the county.

In the villages along the Wisconsin river Congregational churches were planted at an early period, and had for a while a degree of prosperity. For a few years past they have been withering under the blight of Freemasonry. At Avoca and Muscoda are two Congregational churches, under the pastoral care of Rev. A. A. Overton, a tobacco-chewing Freemason. They have but a name to live, while the M E. churches in the same places, under similar teaching, are in much the same state. The reason why Pleasant Hill church has not gone the same way, is that for years it had the pastoral care of Rev. A. Pinkerton, a seceding Mason, who had renounced the hidden things of dishonesty; and it now has the care of Bro. Sherwin, who is not ashamed of the gospel in all its fullness, and under whose labors there has been something of a revival.

A remarkable feature of the country along the north bank of the Wisconsin river is the abundance of ancient embankments, works of art constructed at a remote period with great labor. There are three theories about the origin and object of these elevations: First, that they were burial places; second, that they were military fortifications; and third, that they were objects of religious worship. That the first theory is untenable seems evident from these facts: The large number and wide extent of country where they are found. To suppose they were graves would imply a vast population, of which there are no other indications. Their form is mostly in long, straight lines, and not in mounds, the usual form of Indian graves; and lastly, no human bones are found in them.

The second theory, that they are fortifications, is not tenable. First, because they are not in defensible positions; second, they are not constructed on any system of military defense, are not in parallel lines, nor do they enclose an area; third, they are simply earth works, which might have been adapted to defense against artillery, but would have availed little in Indian warfare.

The remaining theory, that they were objects of worship, is plausible for several reasons. Some of them closely resemble the human form. Some are like animals, a deer or a wolf. Some are in straight lines, with a shorter embankment meeting at a right angle. Similar objects of worship are found elsewhere, and the worship of animals and their images is as old as the pyramids. (See Ezek. viii., 7–10.) It seems not improbable that the migratory tribes of aborigines should have come here to worship, and made their idols. By the kindness of Mr. J. Booher, of Orion, I am brought on my journey. Am stopping with Dr. Brunsner, a tried friend of our cause, and hope to do more work in this vicinity. Yours in the Lord. H. H. HINMAN.

Up and Down in Indiana.

ALBION, Ind., May 7, 1878.

To friends in Indiana who wish to hear from me, I send my best wishes through the *Cynosure*. I am in usual health, and all things considered am doing my best. Some think I should publish more, but I have no taste for sounding my own praise. During the winter I endured many hardships on account of mud, rain and storm, but was often cheered beyond expectation by full houses and attentive listeners. No special incidents of a sensational character occurred beyond some contradictions or questions, which indicated only a disposition to weaken or evade the force of my remarks.

In Wayne county I saw a notice in one of the papers for farmers and business men to keep their barns and places of business well fastened. Said notice was forwarded to Albion, and became a sweet morsel for an old Masonic elder of the Presbyterian church. He keeps it carefully pinned together, and finds time from his business and games to peddle it round and do the reading himself. His temple of Baal worship burned down here recently, and having acted the fool in it so long must have some way of acting it still.

My last trip was through Wabash, Huntington, Grant, Delaware and Jay counties. I was well received and had full houses; found many of our friends still faithful and hopeful, and some of them liberal according to their means. In Delaware county a Dr. Packett replied to me, or thought he did. Verily, his half hour was an affirmative answer to the inspired writer's question, "Can a man fill himself with the east wind?" In this county our German Baptist friends are active and useful. If any of our lecturers pass that way let them call on George Studabaker, north, or Hiram Branson, northwest of Muncie, and they will be handled just right. Our friend Arthur Rector is at work planning a campaign for Muncie. I have promised him our best help.

Thence I went to Jay county, where I found mud, mud, mud, and Dr. Morehouse, whom you will like more each time you see him. On Saturday I attended quarterly conference, and got out appointments. Sabbath evening lectured at Fairfield. After I was through a Dunker minister, apparently of good talent and character, rose without solicitation and confirmed all I had said. He had taken three degrees in Masonry, and warned the people to stay out of it; said it was a wicked fraud. I then gave more of the *secret* work, and he said it was literally correct. May the Lord bless him. Next night spoke at Bellfountain, and being very hoarse and suffering from sore throat I omitted other appointments and took dinner with Wilson Milligan. Sister M. is just recovering from a long sickness. Wilson has a peculiar and pleasant habit of putting his hand in his pocket when he says he believes something. Sister Milligan also shows in a beautiful way her sincerity. Truly,

S. L. COOK.

Rathbun at Charlotte, Mich.

CHARLOTTE, Mich., May 6, 1878.

Thursday, May 2d, D. P. Rathbun, the State Agent and Lecturer of the Anti-secret Association of Michigan, made his appearance at Charlotte and announced his lecture on Masonry at the United Brethren church. Promptly at 7:30 o'clock, Friday evening, he came upon the platform, and, assisted by seven college students from the Michigan Grand Central Business College, of this city, opened the lodge in due form. The officers of the lodge were dressed in uniform, and seemed to understand their business as well as though they had been Masons for years. The degree was worked without a mistake, to as attentive an audience as ever assembled in this city. Mr. Rathbun has all the tools for a complete lodge, and he knows how, when and where to use them. The Masons present said that he was correct.

Saturday evening he worked the third degree to a still larger audience, the church being literally filled, and when he told the Masons that they had violated their oath by sitting in a clandestine lodge, some of them got up and sneaked out. What is the use of shutting the barn-door after the horse is gone?

A meeting will be held at the U. B. church next Saturday evening, May 11, preparatory to the organization of a county association, to be held in June.

Although we are somewhat pushed for means to carry on this noble reform, yet by the help of God we mean to push the battle to the gates. We have the popular churches and the oath-bound preachers to face, who are linked to the powers of darkness, yet we believe God will give us the victory. We would ask the friends of the cause to aid us by their prayers, and also by sending us aid in a material manner. If any of the friends of the

cause wish to send aid, please send to Elder M. H. Sly, Charlotte, Mich.

We will announce our county meeting in the *Cynosure*. We would be glad to see Prof. Blanchard at our meeting, and would try to give him a warm reception.

The college students manifest a great interest in this noble cause. The young men are what we want; the destiny of the cause depends on them. It is a cause worthy of our immediate attention. I, for one, am willing to do all in my power to arrest the mighty monarch as he wraps the iron chains of despotism around the rising generation. Let me say to my fellow students, "Gird on the armor," and prepare to free man from the jurisdiction of the grand lodge—the greatest curse of humanity. W. H. SUTHERLAND.

THE CAMPAIGN IN VAN BUREN COUNTY, MICHIGAN.

LAWRENCH, Mich.

The craft in this county is strong and has always moved on unmolested and anti-secret principles have been ignored by the masses. We felt the time had come that light should illuminate the darkness and so wrote to the Corresponding Secretary of the Michigan Association opposed to secrecy, to see when the lecturer, Rev. D. P. Rathbun, could call this way. In due time I received word that he would lecture at Keeler Center in this county three nights, and then be ready for our place.

Accordingly I got ready and went to Keeler and heard and saw Bro. R. work the third degree of Masonry forming his lodge, taking the part of each officer, having his lodge regalia and his candidate duly and truly prepared. Thus the Rev. Stephen Jones came forth seeking light in the grand mysteries of Masonry. Bro. R. performed his duties well, giving satisfaction to all and assurance to the Masons that he understood his business; at least one Mason there reports it correct. The first lecture was held in an old vacant school house, the only house Mother Baker, the lady who engaged Bro. Rathbun's services, and the only real Anti-mason then of the place, could procure. The M. E. preacher was present at the lecture and offered their church for the remaining lectures. He was perfectly surprised at the revelations, and that their ministry would pass through such performances. The church, quite large and commodious, was well filled the evening I attended, and it was plain to be seen when we left that Keeler could produce more than one Anti-mason.

Lawrence is situated on the Paw Paw river, nine miles west from Paw Paw, the county seat. It is a pleasant little village, claiming a population of 700. There are four church edifices in the place, a large Union school and weekly paper, the *Lawrence Advertiser*. Masonically we stand: Rising Sun Lodge No. 119, F. & A. M.; Lawrence Chapter No. 95, R. A. M.; Lawrence Council, No. 43 of R. & S. M.; Lawrence Grange, No. 32. We arrived at Lawrence in time for Bro. R. to preach for us Sabbath morning. The Lord blessed the speaker and we all felt the services were profitable. The lectures were given out to be in the Free Methodist church, and in the evening Bro. Rathbun lectured on the religion of Masonry; which was highly instructive and delivered in a forcible style, showing conclusively that Masonry claims to be a higher religion than any other; that it rejects Christ; that it fits and prepares men for heaven; that by it the soul of man requires nothing more, etc. The house was crowded to its utmost capacity and others could not get in. The craft turned out and with one exception kept their jewel. We saw we must have more room, especially in working the degrees, and so hired the largest hall in the place, capable of holding 400 or more.

The next evening Bro. R. worked the first degree to a full house, the people coming for miles around. The last evening he worked the third degree to a still larger congregation, and challenged the Masons to reply and offered to be qualified that he had given the degrees correctly; but no reply. The prophecy in the *Advertiser* that the opposition would fall still-born on the public ear was false.

The result is, candid-minded men believe it to be as represented by the lecturer. The people are wonderfully aroused. Men tell me that it ought to be followed up, that other lecturers ought to be brought here, and this by men who had nothing to offer before. The Masons and jacks feel keenly the blow and as they have no arguments to offer they resort to their old plan, viz., slander,—not so much the Masons, but they put their long-eared animals into the arena and have them bray for them.

In conclusion I would say we had hoped when the din and smoke of the battle had passed we could meet on the level and part on the square with all men, but we were doomed to disappointment. Others had fought to win the prize and ours could not be a bloodless victory. Our Worshipful Master, who had the privilege of wearing his hat during the ceremonies, like poor Hiram was beset with ruffians, who perhaps wanted the Master's word that they might travel into foreign countries and procure better wages, upon which our Grand Master giving him the wrong word he reached out and smote our Grand Master on the nose which did profusely bleed.

"Hail Masonry divine,
Glory of ages shine.
So mote it be."

W. H. JAMES.

ALL OUT AGAIN.

LOSTANT, Ill.

Past Master Ronayne gave an exposition of the first three degrees of Freemasonry in Lostant on the evenings of April 29th, 30th and May 1st; and now since the smoke of battle is cleared away it is fitting some one report the result of the contest.

When the *Cynosure* announced a few weeks ago that Mr. Ronayne would visit our little town Masons assumed a defiant air. "Let him come. He will make lots of Masons." Well, he has come. No sooner had he bid the audience "good night," on the last evening, than there went up from the crowded throng in Osgood's hall a chorus of voices shouting that mysterious word, lawful only for Mason's to utter, *Mahabone! Mahabone!!* Next day the sound of mystic words greeted the ear along the streets, and men and boys were to be seen practicing the wonderful gyrations of a Masonic lodge. But somehow the capers of these new-fangled Masons seem to have a depressing effect upon the spirits of the old "noodles" of the lodge. The defiant air has been transformed into a despondent look. The affected grin has degenerated into a very sickly smile. In Lostant to be a free American citizen (for such is an Anti-mason) will henceforth be considered an accomplishment. To be the oath-bound slave of a Masonic lodge will be pronounced a disgrace. It is no freak of the imagination that inspires people to say, "Masonry is about dead in Lostant." A report is abroad that an effort will be made to resuscitate the "old handmaid" by taking a few young men into the lodge just now. It is said they go in from simple curiosity. Are they reckless enough to do this the only effect will be to convince people that Masonry has extended its charity sufficient to take in a hitherto excluded class—madmen and fools.

And now what are the Lostant churches going to do about this matter? Will they run along in the old rut, or will they take a "new departure?" Less than two years ago the minister of the M. E. church unblushingly endorsed Masonry from the pulpit, saying he had taken several degrees, and "could see nothing wrong about it." Common report has it that his successor is also a Mason. If this is not so, a great wrong is being done Mr. Durham. People should not attach such an odium to the name of a minister unless sure he is guilty. Our Baptist friends stand in an unenviable position upon the subject. A breach has existed among them for years on account of Masonry. A renegade minister submitted to the cable-tow while pastor over them. An influential member rebuked him for his sin, refused to support him, and on this account was expelled. Incensed at the wrong done a faithful brother, others left the church. It is to be hoped the present minister, Bro. Williams, will no longer give us an "uncertain sound" from that pulpit. For or against Masonry will hereafter be the only ground for a minister to stand on in Lostant. People have heard Edmond Ronayne, believe he knows what he is talking about, and tells the truth. The curses and slanders heaped upon him by Masons will only recoil upon their own guilty heads. If they were the innocent and pious creatures they pretend to be they would show a different spirit. About all they have to say against Ronayne

[*Continued on page* 13.]

Correspondence.

GIVE UP THE LODGE FOR CHRIST.

PHŒNIXVILLE, Pa.

DEAR CYNOSURE:—I am glad that you are bearing so noble a testimony against secret societies. I look upon them as being a great curse to the church of Christ. They bring with them confusion, strife, jealousy and ruin. Suppose that Odd-fellowship became universal; what better would it be than Mohammedism? It is, like that, an awful Christ-rejecting institution. The same may be said of others; they will destroy men's eternal happiness. I am glad that Mr. Ronayne does his work so effectually; I am afraid for little pay.

How is it there are not more such men doing as he does? Remember you do it for Christ. What a shame that men should fear such wicked inventions; and yet I fear them myself; I do not say what I sometimes ought for fear of losing something. We fear them you see.

I will ask again, are there not more men like Bro. Ronayne to oppose these lodges? O, think of the value of an immortal soul, of heaven, of glory! How many men will be robbed of these enjoyments by such abominable inventions! Thanks be unto God for sending able men into this reform. I had the honor of having the lecturers at my house when they spoke here, Dr. Blanchard and others. O, how the churches are cursed with those orders; they are in a state of war and strife by bringing in these foolish inventions!

If a sufficient number of men could be found willing to publicly work the degrees of the lodge, all men would become disgusted with them, and they would soon be overturned. Life will soon be gone, brother. You must make haste with what you can do. Eternity will soon be here. If you have been a Mason or what else begin at once and show up these things. It is not enough to secede yourself, but you must expose it at once. God requires it at your hand. You have been inside of the lodge; we cowans

have not; it is for the benefit of others that the Lord requires this at your hands. The kind Lord will protect you as he does Mr. Ronayne and Stoddard. We are all praying for your protection. Some of our men have been called to suffer already, and yet the good Book is correct, "I will deliver thee." We have also ladies at work in this reform; it is encouraging to see the strength they give to this work.

WILLIAM BANKS.

FROM KOSCIUSKO COUNTY, IND.

SEVASTOPOL, Ind., Arpil 27, '78.

EDITOR CYNOSURE: Thinking that some one might be anxious to hear from this part of the country, I have taken my pen in order to write a line or two.

I sometimes publicly speak against the lodge; but I have failed thus far to find the man that will meet me in joint discussion. Lodgemen say I have a few books that have been written by perjured men. They forget that while they are talking thus they are acknowledging the expositions correct. I was told by one Mason that the exposition *was* correct, "but Masonry is all the time changing." If this be true, Masonry is not so time-honored after all. Masons were very indignant after Ronayne was here, but all they could say was "perjured villain," and that argument does not go far.

There is a lodge of Odd Fellows at Sevastopol; they have recently built a very substantial hall, but I am informed that they are very much in debt; but it is all among themselves.

The time for holding temperance meetings had to be changed in order to accommodate the lodge, although the temperance meetings were held in the church. I feel certain that some members of the church are also members of the lodge, who, if they were obliged to leave one would leave the church. On the margin of one of my *Cynosures* these words were written in ink: "A pack of infernal lies." I can't say who is responsible. I am sorry to say that our P. M. is—or was a short time ago—an Odd-fellow. I do not charge him with defacing my paper, but he should not allow it to be done.

With well wishes for all the workers in this good work, I close.

FRANK.

BE OF GOOD CHEER.

[The following extract is from a warm-hearted letter written by a gentleman whose experiences in the lodge and in leaving it help him to know its bitter hostility.]

EDITOR CYNOSURE:—The life of a reformer being a constant fight against vice and error, deep-seated prejudice or established interests, he must in return expect heavy blows, and be prepared to meet them as a matter of course. True it is often a painful lesson, but it is also the purifying fire through which God elevates and teaches his servants. I have read with deep interest in the *Cynosure*, the troubles at Wheaton, and the many persecutions you are enduring, and whilst it in no way surprises me, I feel as if I should add my feeble voice to such who have before me, probably, by the expression of their sympathy, encouraged and thanked you for your manly stand against an accursed institution. It does good at the present day, when honor, religion, and, I might add, true patriotism, are everywhere found wanting—to see one man whose sense of duty to country and religion is yet such as to employ and devote his talents in the right path. It is so easy to side with the majority, and so profitable to share in the spoils, that the world owes a debt of gratitude to the noble minds who rebel against vice and corruption. But, alas! it is too often only paid by distant generations, if ever. I shall at least do my duty as a thinking man, and pay my share of it now. I can the better sympathize with and honor you in your manly efforts and struggles, from the fact that I have been through the mill myself for the past twelve years, and can fully appreciate the relentless hatred and machinations of Freemasonry. Do not falter, but cheer up, there is an earnest company, however small, looking on and willing to help. Masonry is a doomed institution; its fall is only a question of time; the ball is silently rolling on, and like the avalanche descending the Alps, it is gathering a destructive force which will in good time, as sure as God is, sweep away the giant humbug.

LODGE PICTURES—No. 5.

This picture is taken from the same neighborhood as was the last. Freemasonry seemed to rule supremely throughout this whole region—Monticello, Piatt county, Ill. As stated in picture No. 4, I lived in Urbanna, Champaign Co., about 25 or 30 miles north of Monticello. One of the merchants of Urbanna, a friend of mine, had a cousin living near Monticello. This cousin was a school-teacher. He was a man of the sort that everybody loves, especially amiable. He had a wife, in character entirely the reverse of this; she was not only bad, but intolerable. He could not live with her. There lived in Monticello a lawyer, a Freemason by the name of Longnecker. He was seventy years old, superanuated, had but little to do. Ater contracted with him to get a divorce for him for ten dollars. He succeeded, and, elated with his success demanded an additional ten dollars. Whenever Ater came to town, which in these times in which Masonic manners ruled, was every Saturday, Longnecker would follow him close and dun him hard for the additional ten dollars. One day when Ater was in town, Longnecker pressed and wearied him. Ater tried to avoid him but he could not get rid of him. He followed him from one public room to another. Longnecker saw that his importunity was useless; that he would not pay him, and he became enraged. He took out his penknife and opened the small blade and made a pass at Ater's throat. Ater caught up a chair, not to strike with, but to hold up for a defence. Longnecker was lithe as a cat, and struggled furiously, and finally succeeded and cut his throat, and he died in seven minutes, in broad daylight in the public store. The people were intensely aroused. He was arrested. The crime was not disputed. He was put under twenty-five hundred dollars bonds. Before the court arose the bonds were reduced to eleven or twelve hundred dollars. Twelve Masons became his bondsmen. He was never imprisoned. He took change of venue, wearied out the prosecution, was never convicted.

Such an institution as this claims to be moral, benevolent, a handmaid to religion; its members half-brothers to Christians. It is taken into the church; ministers are members and defenders of it, and who can wonder that society is rotten from top to bottom.

A FRIEND OF THE TRUTH.

OUR MAIL.

R. G. Wood, Brattleboro, Vt., writes:

"I think the *Cynosure* the best paper I am taking. It is doing an untold amount of good. It is the very thing the Masons ought to read. Are they constitutionally timid, not having moral courage to avow their conversion? they can but be convicted, They remain silent, letting pass the opportunity for influencing others against error. God grant they may retract, and Moody-like stand boldly for the truth."

Mrs. Adelia I. Salisbury, Pasway, R. I., sends for the *Cynosure*, book and tracts, and writes:

"My husband and myself are the only ones openly at work in this place."

M. Veenboer, Grand Rapids, Mich., writes:

"One of our local ministers of the Episcopal church expressed the opinion in a Masonic lecture, 'that many people would not have found the church had it not been for the lodge;' but another one—a man of God—gives his name as a subscriber to your paper, which shows that the lodge has not hoodwinked every minister in this place."

Mrs. M. A. Gamble, Ypsilanti, Mich., sends a dollar for the Publishing House and writes:

"I wish to have some part in a work that is designed for so much good. I rejoice in the success that has attended the efforts made to raise this fund, and ever feeling that this cause of truth and righteousness will prevail over darkness and heathenism, and that the kingdom of Christ will be built upon the very ruins of this anti-Christ. I have taken the *Cynosure* ever since the first copy was issued and I admire its out-spoken manner in behalf of truth wherever assailed. I think there are many Masons here. The Methodist minister is a high Mason I believe. The Baptist minister is an Odd-fellow, but the Presbyterian and Episcopal ministers are opposed to these works of darkness. I send out the *Cynosure* through the city and into the country."

R. S. Ball, Huron, O., writes:

"I was told by a brother minister a few days ago, with at the same time a significant nod of the head, 'that we could not succeed because the lodge and its friends were too formidable.' I said in reply, 'My dear brother, you and I have been and are still laboring to put down the curse of intemperance, and although today, it is bold and defiant, we are not discouraged, neither do we hesitate to labor on, knowing that our cause is right. Then why do we hesitate to work against the evil of secretism, which to any rational mind has at least the 'appearance of evil,' which we are commanded to shun.' The minister above referred to like myself, has 'received some light in Masonry,' and the 'light' that we have received, I hope may be so illuminated by the light of God shining upon it, that we may see it in the true light, and act as children of the light."

Rev. George H. Brown, Sycamore, Ill., writes:

"Mr. Ronayne gave us a good lecture last evening. The largest hall in town was literally packed. The audience listened to the speaker until near eleven o'clock with but little signs of weariness."

M. M. Stevens, Oneida, Ill., sends for some Anti-masonic books, and writes:

"I am deeply interested in the cause in which you are engaged, and would gladly aid in the glorious work when opportunity offers. I wish the publications sent for friends who are Masons and Odd-fellows, hoping that their hearts may be reached, and they led to renounce their unholy connection with the lodge."

George S. Sovereign, Kishwankee, Ill., writes:

"All men have their troubles. The publishers of a paper have their especial trials. But those who publish a paper that has little or no charms for wicked men, have the greatest difficulty of all. May that Being who helps his people in all emergencies, help you through most triumphantly, gloriously."

Rev. E. B. Bell, Columbia City, Ind., writes:

"Success to the *Cynosure* and to the cause it advocates. I suffer a great deal of persecution on account of my principles and have no real sympathy in my own neighborhood. 'But none of these things move me: neither count I my life dear unto myself.'"

P. P. Perry, Ft. Scott, Kan., writes:

"Much is said about a division in the M. E. church. I think it is high time we should have a division in the Presbyterian church. Anti-secretism is the topic of conversation here, and I say, keep it before the people. We are organized on a good sound platform, and hope to see the day when every school district in the United States will be organised against secretism. Organize! Organize!"

We learn with sorrow of the death of our good friend Thos. Moore, (Rocky Fork) Milnersville, O.

The Sabbath School.

LESSON XXI.—May 26, 1878—THE FIERY FURNACE.

SCRIPTURE.—Dan. 3: 21-27.

21. Then these men were bound in their coats, their hosen and their hats and their other garments, and were cast into the midst of the burning fiery furnace.

23. Therefore because the king's commandment was urgent and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach and Abednego.

23. And these three men, Shadrach, Meshach and Abednego, fell down bound into the midst of the burning fiery furnace.

24. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26. Then Nebuchadnezzar came near the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach and Abednego, ye servants of the most high God, come forth and come hither. Then Shadrach, Meshach and Abednego, came forth of the midst of the fire.

27. And the princes, governors and captains and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither

were their coats changed, nor the smell of fire had passed on them.

GOLDEN TEXT.—"Our God whom we serve is able to deliver us from the burning fiery furnace." Dan. 3: 17.

From the Sunday-School Journal.

HOME READINGS.

M. The lesson. Dan. 3: 21-27.
T. The golden image. Dan. 2: 1-7.
W. The faithful youths. Dan. 3: 8-20.
Th. Israel's protector. Ex. 14: 13-22.
F. Elisha's body-guard. 2 Ki. 6: 8-20.
S. Paul's comforter. Acts 27: 18-26.
S. The fiery trial. 1 Pet. 4: 12-19.

NOTES.—Coats — Outer mantles, with girdle. Hosen—Loose, wide trowsers, such as are now worn in the Orient. Hats—Turbans. Fire slew those men that took up—The fiery column rushed out as soon as an opening was given. Astonished—Probably this was after the violence of the fire had subsided, and cinders were remaining. The Son of God—He meant one sprung from, and sent by, the gods. Come forth—They waited until the royal summons. Saw these men—Their divine companion had now disappeared from sight.

ANALYTICAL AND BIBLICAL OUTLINE.

The Deliverance.

I. The Three.
1. Bound in their coats. v. 21.
"Being persecuted, we suffer it." 1 Cor. 4: 12.
2. Cast into the midst of....furnace. v. 21.
"Ready not to be bound only, but also to die." Acts 21: 13.
3. Loose, walking in the....fire. v. 24.
"Think it not strange concerning the fiery trial." 1 Pet. 4: 12.
4. They have no hurt. v. 25.
"Out of them all the Lord delivered me." 2 Tim. 3: 11.

II. The Fourth.
1. Lo, I see four men. v. 25.
"Persecuted, but not forsaken." 2 Cor. 4: 9.
2. Like the Son of God. v. 24.
"I am with you alway." Matt. 28: 19.

III. The Witnesses.
1. Nebuchadnezzar the king. v. 24.
"We wrestle....against the rulers." Eph 6: 12.
2. His counselors. v. 24.
"The wicked plotteth against the just." Ps. 37: 12.
3. Princes, governors and captains. v. 27.
"They glorified God in me." Gal. 1: 24.

PRACTICAL LESSONS.

1. "Sin turned Eden into a furnace—holiness turned Babylon's furnace into an Eden."

2. See how God honors and rewards those who live according to principle.

3. At some times God's cause has needed miracles; at others, martyrs; at all times it needs manliness.

4. Under any and all circumstances it is possible, and profitable, to serve God.

5. Compare the sacrifices we must make in serving God with theirs, and how slight they seem

SCRIPTURE COMMENTARY.

Verse 21. "These men." Acts 4: 17-19: But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"Bound." John 18: 12: Then the band, and the captain, and officers of the Jews took Jesus and bound him. John 19: 1, 2: Then Pilate therefore took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head. John 19: 10, 11: Pilate saith unto him.... knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above.

22. "Slew." Lev. 10: 2: And there went out fire from the Lord, and devoured them, and they died before the Lord. Num. 16: 35: And there came out a fire from the Lord, and consumed the two hundred and fifty men. Psa. 106: 18: And a fire was kindled in their company; the flame burned up the wicked. 2 Kings 1: 12: And the fire of God came down from heaven, and consumed him and his fifty. Rev. 11: 5: If any man will hurt them, he must in this manner be killed.

23, 24. "Fire." 1 Pet. 4: 12: Think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

25. "Walking." Psa. 91: 15: I will be with him in trouble. Isa. 43: 2: When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.

"No hurt." Psa. 91: 3, 4: Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. 1 Pet. 3: 13: And who is he that will harm you, if ye be followers of that which is good? Ps. 124: 2, 3: If it had not been the Lord.... when men rose up against us: then they had swallowed us up quick.

26. "Ye servants." Deut. 3: 17: Our God whom we serve is able to deliver us from the burning fiery furnace. Rom. 6: 16: Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are.

27. "Princes." 1 Sam. 17: 47: And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's. Ps. 83: 18: That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth. Acts 2: 12: And they were all amazed, and were in doubt, saying one to another, What meaneth this?

"Nor was a hair....singed." Matt. 10: 30: The very hairs of your head are all numbered. Luke 21: 17, 18: And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. Ps. 121: 4, 7: Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord shall preserve thee from all evil.

From Am. S. S. Union Lessons.

CENTRAL TRUTH.—He who fears God should know no other fear.

BIBLE READINGS.—(1) Dan. 3: 21-27; (2) Is. 43: 2 14; (3) Ps. 34: 7-22; (4) Luke 1: 30-37; (5) Heb. 11: 32-40; (6) Rom. 11; 26 36; (7) Ps. 91.

POINTS FOR SPECIAL STUDY.—1. The religion and religious customs of the Babylonians.

2. The construction and worship of the golden image.

3. Examples of punishment by burning. (Compare Gen 38. 24; Jer. 29: 22; also illustrated by the burning of martyrs.)

4. Other miraculous deliverances of God's children.

5. The several acknowledgments of Jehovah as the "most high God" in this book of Daniel.

6. Reasons why these acknowledgements did not produce a more permanent effect.

7. God's promises of deliverance to his people in fiery trials.

INTRODUCTORY.—One is surprised to find the king after Dan. 3: 46, 47, acting as in Dan. 3. But two things have to be borne in mind. (1) Probably 23 years intervened between the events, giving plenty of time to forget. (2) No reliance can be placed on the feelings or impulses of men not changed by the Holy Ghost. Hence the "unwisdom" of the church allying herself with any other than spiritual men.

OUTLINE.—I. The occasion of this confession. The construction of the image; the gathering of officials and nobles; the religious significance to be given to the homage; refusal to join in such rites open rebellion.

II. The Deliverance. The "fire god" of Babylon had no power against the Jehovah of the Jews. Here was a witness for the living God adapted to the time, place, people.

III. The acknowledgement called forth. The king owns the "most high God" as most powerful, although not necessarily renouncing the gods of Babylon. The three young men were honored as servants of the most high God.

PRACTICAL TEACHINGS.—1. How momentous one act may be in the eyes of a good man! He will not do it even to save his life. A moment's suffering is little compared with everlasting loss.

2. An angel, or the Redeemer of men, may be counted upon to give us aid when we are endangered from doing our duty.

3. When the glory of God is our one aim, we receive a strength of which the world knows nothing. (See Elijah's prayer, 1 Kings 18: 36.)

4. For the king put the world, society, a tempting employer, anything that would draw us from loyalty to God, and it were better to be cast into a burning fiery furnace than to comply.

5. And God's enemies are still the same ready to heat the furnace whenever opportunity offers; "the friendship of the world is enmity with God."

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 16, 1878.

Excluded.

May, 7th inst., the Elgin Congregational Association voted, fifteen to nine, to " withdraw the privileges of the Association " till such time as my relations are restored with "The First Church of Christ in Wheaton."

"The First Church of Christ in Wheaton" stood, on their record, 234 members. Prof. Webster prosecuted me before that church for improperly inducing the College Board to remove him from his professorship. The church cleared me, 67 to 26. A minority of the church, Jan. 3d last, on motion of H. W. Cobb, voted to leave the College chapel, where the church had always met, and the majority still meet. On his motion they withdrew and have since met elsewhere.

A minority of that minority, meeting in a private house, voted to excommunicate me on the charges on which I had before been cleared by the whole church. The delegate of the minority church, at Elgin Association, said he thought as many as sixteen voted for my expulsion. Another member of the same church said he counted them and there were about eight voting.

The Elgin Association, on the strength of that illegal and absurd expulsion, with the above facts all before their committee, have dropped me from their roll. The rule respecting membership in the State Association is as follows:

" Any minister, belonging to any local association in this State, of the sound evangelical character of which the General Association shall be satisfied, shall be entitled to a seat in this body."

The General Congregational Association meets at Galesburg, in my old church, May 27, inst. My exclusion drops me out of that body unless a majority vote to continue my membership, and order my expulsion by the minority and my exclusion by the Elgin Association to be examined by a committee, to report next year. Leaving the future to God, with whom it belongs, I proceed to answer some practical questions.

1. Why have you not, before now, quit these associations, where, every time you have communed with them, you have communed with Masons? I answer: 1. Because I dreaded the sin of schism. Paul condemns those who " cause divisions," and I dreaded that condemnation. 2. Because the tares of the lodge, viz.: idolatry, blasphemy and treason to both God and man, were sown in good churches " while men slept," and I thought Christ forbade me to tear up tares and wheat together. 3. In the local churches to which I have belonged, Masons were excluded, and I had no power to turn out sinning members of other churches. 4. Our State Association at Farmington, Ill., when only one year old, meeting in a schoolhouse, a body too small and poor to print our minutes even, *voted* "that an organization requiring an oath or pledge of secrecy of its members is thereby different from and opposed to a church of Christ and a republican State." It has never rescinded, bnt again and again reaffirmed that testimony, and advised disfellowshiping Masons. I have lived in hope our practice would conform to our principles.

5. If I quit the Congregational associations I knew not where to go to escape the leprosy of secret societies. The peace and purity of the Wesleyans, United Brethren and United Presbyterians are to-day threatened and tarnished by these religious pests. I have therefore waited in the denomination where I was born, and toiled and prayed to this hour.

If now the State Association drops my name I am out of the Congregational connection, as Luther left the church which baptized him; *not by my own act*, but by that of others. And; in that case, I shall obey the word of God to his prophet (Jer. 15:19) "If thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee but return not thou unto them." If I am dropped by the State Association, I shall never re-enter into a body which deliberately tolerates in its fellowship an order which girdles this globe nightly with idolatry, blasphemy, and the theory and practice of despotism. If, on the contrary, the State Association, with which I have walked so long that all the ministers are dead or gone whom I first met there, shall postpone my case, till the Elgin Association reconsiders its illegal and un-Christian action in excluding me, I shall infer that God wills I shall still longer live and labor with brethren whom I have so long loved; and that Satan is not to be permitted to rend the Congregational churches of Illinois; but that Masonry and its brood will be cast out of them. God's will be done.

WHAT IS THE STATE OF THE COLLEGE CHURCH ?

It is now an independent church of Christ, Congregational in government, and evangelical in doctrine; excluding secret societies; bearing its testimony against promiscuous dancing, tobacco and intoxicating drinks; and living in great peace and prosperity; having received thirty members since those who dissented from us left us. We are, *de facto*, "The First Church of Christ in Wheaton," holding fast to all its precious principles and testimonies, while those who left us dissented from the eldership, warred on our testimonies, and held a dancing school in the midst of a revival meeting, in the very room where we met to pray and call sinners to Christ. But they claimed, and we conceded to them, the name and records of our church, to avoid disgracing religion by a quarrel over them, and to avoid lawsuits which they threatened.

To keep the unity of the spirit, and considering the State and local associations committed against the lodge by oft repeated testimonies, the College church applied for recognition in Elgin Association, but withdrew the application after they had cast me out. Following is the paper presented:

To the Elgin Congregational Association, meeting at Sycamore, Ill., May 6, 1878.

RESPECTED BRETHREN IN CHRIST: We beg leave, in behalf of the College church at Wheaton, Ill., to submit the following

STATEMENT AND REQUEST.

January 3, 1878, the First Church of Christ in Wheaton, Ill., was divided and became two churches. The division was made at the request of 88 members, being a large majority of the resident members, led by the pastor, L. Taylor, and seven elders and deacons. The separation was amicable. We voted to commune together the following Sabbath, and to meet separately the next day. We conceded the name and records of the original church to our brethren of the minority; settled all money claims with them, and have paid them some $400 in cash. We adopted the original church covenant and confession, and since the separation, have received 30 new members. Our whole membership is now 120 and our Sabbath school averages about 110. We worship in the chapel where we have worshiped from the first, and keep up the regular benevolent contributions.

By unanimous vote of our church we request that our present name, The College Church of Christ, be inserted in your roll, and that we may be represented in association as before the separation; leaving to time, the Holy Spirit, and harmonious labor, to heal past differences at Wheaton. Or, if it is thought best to review the causes of our separation, since it is impossible to do it here and now without neglecting the regular business of the body, we request you to hold a special meeting of the association at Wheaton, the last week in June to consider both the *causes* and *manner* of our separation, under Article 12th of your constitution, which clothes you with power to "*Give advice touching disputes and difficulties in churches.*" All which is respectfully submitted.

By order of the church,
C. A. BLANCHARD,
A. H. HIATT,
E. B. THOMPSON, } Com.

After thus refusing the request of the Church for a mutual council, and practicing the ordinary arts of partisanship, in a church where there are sixteen Masons, ten in the church proper, and six in the society, the Elgin Association performed an act fraught with bitter consequences to themselves and their churches. One delegate expressed the opinion that he was the last delegate who would ever be sent to that body by his church. Another declared that he was in favor of having his church leave at once.

Indeed those misguided brethren who turned me out and took in a preacher who is a reputed Mason, were at the same time profuse in their profession of love and veneration for myself, and one who had been the most active against me, when I bade them farewell, grasped my hand and said before the whole body, "President, I can't let you leave without taking your hand." The two who were strongest in professions of brotherly love and respect for me, had voted in an *ex-parte* council for findings which charged me with crimes and misdemeanors. Such are the frailties and sins of good men led by "the god of this world."

The following protest was read to the Association, and by vote, the following certified copy sent to me:

PROTEST.

To the Elgin Congregational Association. DEAR BRETHREN:—I desire to enter my protest against your action in respect to my standing in your body, on the following grounds. By this action you withdraw from me the privileges of your body until such time as I shall become reconciled to the First Church of Christ in Wheaton.

1st. I protest against this action because I was not a member of the organization withdrawing fellowship from me. I was a member of another church, Congregational in polity, evangelical in doctrine, and in numbers inferior to only four churches of your association. I claimed that you should investigate the difficulty as your Constitution, Art. 12th, binds you to do. This you entirely refused to do.

2d. This action was also diametrically opposed to your action in a case lately before you, which was similar to this in nothing except the pretended fact of my expulsion. A brother who was unquestionably expelled by his whole church, comes to your body, and you refer to, or recommend a council, allowing him his rights as a member of your body, until that council has met; some six months intervening between your notice of his expulsion and your action suspending him from membership in Elgin Association.

3d. A little company of from *eight to sixteen* (according to the statement of their own delegate) meet in a private house and vote to withdraw fellowship from me, assuming to act for a church reported on your roll at *two hundred and thirty-four members*, after I had been acquitted by a vote of 67 to 26.

Now although you knew that this little company was a small minority of the minority of what was the First Church of Christ in Wheaton, you voted to suspend me from association until I become reconciled to the present First Church of Christ in Wheaton, a body that meets in the Universalist meeting house on Sabbath, holds its prayer meeting in private houses, and to which I never belonged. This action it seems to me is, on its face, un-Christian and contrary, not only to your own precedent but to all precedent, and to the reason of all men.

4th. I protest against this action also because those who advocated it persistently misrepresented its character. They said,—Bro. Dickinson and others,—that it "Cast no slur, put no brand upon me, but simply

recognized a fact." This statement is so manifestly and so entirely untrue, that it is difficult to see how any sane man could make it without knowing it to be so. It suspended me without trial, when I asked you to try me (as you were bound to do by your own Constitution), until I became reconciled to the minority of the church to which I formerly belonged, which is now a new First Church of Christ to which I never belonged. This, the mover of the resolution and all who voted for it knew meant expulsion; expulsion without trial and in defiance of Christian courtesy, the custom of deliberative bodies, your own rules, and the common sense of mankind.

5th. Of the fifteen votes by which I was excluded from your body, four were cast by persons who were members of the small minority, and who in any justly constituted tribunal would have been debarred from voting. For brethren Cobb, Webster, Barnes and Taylor to vote on that question, was the same as allowing a justice of the peace to preside in circuit court on an appeal from his own decision. That is, it is manifestly unfair, and cannot commend itself to the judgment of men who are either intelligent or Christian. If it be answered that without their votes it would still have been eleven to nine against me; I answer, that does not alter the fact that votes were received by this association, that would not have been allowed in a Democratic caucus. This is, as it seems to me, entirely indefeusible. For the above reasons I respectfully protest against your action. Respectfully yours,

J. BLANCHARD.

I certify that this is a true copy of the protest presented by President J. Blanchard to Elgin Association, May 8, 1878.

J. W. BRADSHAW, *Registrar.*
May 9, 1878.

COLLEGE COMMENCEMENTS.

GENEVA COLLEGE, Ohio, closes the last of this month; examinations, May 24 and 27; Baccalaureate sermon, 26th; Class day, 27th; Literary contest, 28th; Commencement, 29th.

WHEATON, Commencement, Wednesday, June 19.

MONMOUTH, Commencement, Thursday, June 20.

WESTERN, of Iowa, Commencement, Wednesday, June 26.

— Letters elsewhere contain the latest from Revs. H. H. Hinman, in Wisconsin; D. P. Rathbun, in Michigan, and Dr. Cook, in Indiana. These heralds of reform are active and faithful.

Past Master Ronayne was at the West Pennsylvania Convention at Newcastle last week. Reports from the meeting have not yet reached us. It is enough, however, to know the character of the brethren undertaking the meeting, that its success was assured.

— One drawback, however, was experienced, and that such an one as will be felt through all the ranks of our reform from East to West. On the Monday preceding the convention, only the day before it opened, Aaron Floyd, of Pittsburgh, was stricken down in death. Mr. Floyd has been so long and well known as among the noblest supporters of the reform, that all will feel the loss. A man of firm convictions and ample means, he was recognized as a leading adviser in the city where the first National Convention was held, and which can boast a noble band of men whose ability and courage in maintaining the truth are superior in every contest with its enemies. The obituary notice of Mr. Floyd's death, from the Pittsburgh *Gazette*, appears elsewhere.

— Rev. J. P. Stoddard spoke in Sycamore, Ill., on Friday and Saturday evenings, and preached twice on the Sabbath. He represents the community thoroughly aroused on the lodge issue. The expositions of Mr. Ronayne, followed by the Congregational Association meeting, have kept the subject in the forefront. The real issue before the latter body, in respect to the editor of the *Cynosure*, was well understood to be whether the lodge should control or no. The result makes every Freemason jubilant thereabout. The Sycamore daily shows from its correspondence the excited state of public feeling. The Ministerial Association is accused of hypocrisy by both Masons and Anti-masons; the former basing their charges on the fact that a strong testimony denouncing the lodge was passed, and at the same sitting, a new member, an adhering Mason, was voted in. When Prof. E. P. Bailey, as member of the Association, questioned the applicant on his lodge relation, he was hissed. The Masons think they have a clear case. It is noticeable that the pastor of the Congregational church made a convenient exchange of pulpits, to escape the effect of Bro. Stoddard's meetings, or to avoid the necessity of refusing his house for a lecture.

— In connection with the action of the Congregational ministers above noted, the article on the 12th page will be found of great interest. Ever since the struggle between the world's religion and Christ's, those who have striven for a separation between them have been brought to trial by the representative Pharisaism of the age. But forever

> The world rolls Freedom's radiant way,
> And ripens with her sorrow;
> And 'tis the martyrdom to-day
> Brings victory to-morrow.

—It is hardly necessary to call attention to the able, straight-forward letter of ex-Bishop Kumler, in another column, upon the excluding rule of his church. We have other important matter bearing on this subject, which is of the first importance to a large and influential body of churches. An interesting statement of the case of Rev. J. M. Bishop, of Chambersburg, Pa., an honest and fearless defender of the principles of the United Brethren, will appear next week.

OBITUARY.

AARON FLOYD, an old and honored citizen, and a man widely known and universally respected in the community, died yesterday at his residence on Third avenue, near Ross street, aged 74 years. His disease was rheumatism of the heart. Mr. Floyd was born in Chester county, Pa., and when quite young was taken with his father's family to Belmont county, O., where he learned the trade of carpenter. He came to Pittsburg in 1828, so that he has resided here half a century. He worked as a journeyman for a few years, and then established himself in business as a builder, receiving contracts for the erection of a number of school and other buildings. He was married in 1831, and his wife and two sons survive him. Mr. Floyd was a man of large stature and dignified bearing, and being agreeable in his manner and affable in his intercourse made many lifelong friends. He was a man of positive opinions, and when he became settled in his convictions he seldom changed his views. He was a bitter opponent of slavery, and an old-time abolitionist — preaching the doctrine of freedom to all men, black and white, at times when it required the greatest moral courage to do so. He was in at the birth of the republican party, and was a faithful worker in the ranks. He was not an office-seeker, but was honored with a place in the city councils for several years, and was county treasurer in 1862-'63. He was also member of the South District school board. Of late years he had been an active member of the National Anti-secret society, being convinced that secret oath-bound societies were working incalculable mischief in politics, in legislation, in the administration of justice, and in various other ways. He was noted for his benevolence, and by many of the poor and unfortunate he will be remembered for his quiet and timely charities. He had long been an active and consistent church member, and for several years previous to his death had been connected with the Third United Presbyterian congregation, Diamond street. —*Pittsburg Commercial Gazette.*

FRONT VIEW OF THE CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

Tired Mothers.

A little elbow leans upon your knee—
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight,
You do not prize the blessing overmuch—
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are all so dull and thankless, and too slow
To catch the sunshine till it slip away.
And now it seems surpassing strange to me
That while I wore the badge of motherhood
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss the elbow on your tired knee—
This restless curly head from off your breast,
This lisping tongue that chatters constantly,
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again,
If the white feet into the grave had tripped,
I could not blame you for your heartache then.

I wonder that some mothers ever fret
At their little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor,
If I could kiss a rosy, restless foot,
And hear it patter in my house once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I!
But ah! the dainty pillow next my own
Is never rumpled by a shining head!
My singing birdling from its nest has flown,
The little boy I used to kiss is dead.

—Selected.

Daniel Webster.

Mr. Webster thought often and profoundly on religious subjects. He had the most devout reverence for the Holy Scriptures, and was long in the habit of reading them every day. He often spoke of the delight their perusal gave him, especially the Gospels. He searched himself; and while he had doubts and fears in regard to his own spiritual state, his conviction of the truth of the leading Christian doctrines was full and unquestioning. Throughout his life this seems to have been his condition of mind on religious subjects. The early lessons of piety taught him by his revered mother were never forgotten to the end of his days.

The year before Mr. Webster died, in the autumn of 1851, I was spending a few weeks with him at his place in Franklin. One pleasant morning he said to me:

"I am going to take a drive up to Andover, and I want you to go with me."

Andover was about ten miles from his place in Franklin. He added:

"We can start after breakfast, and it will take an hour and a half or two hours to go. We shall only want to stay there an hour or so, and we will return in time for dinner. When we get into the wagon I will tell you who I am going to see."

The horse was harnessed, and we started off. As we rode along, Mr. Webster had a great many reminiscences called to mind by different objects that we passed. Such a man used to live here, he would say, and such a man lived in such a house, and there I remember such a man lived in such a house; and here he used himself to live when a boy, and there he used to pitch quoits, and in another place he used to play with John Holden's boys.

After Mr. Webster had recounted various pleasing reminiscences of this kind, he said.

"Now I will tell you the object of this trip to day. I am going to see a man by the name of Colby. John Colby is a brother-in-law of mine. He married my oldest half-sister, and was, of course, a good many years older than myself,—as she was. I have not seen him for forty-five years, as nearly as I can recollect. My sister, his wife, has been dead many, many years; and any interest I may have had in John Colby has all died out; but I have learned some particulars about his recent life that interest me very much, and I am going to see him. I will tell you something about him. When I was a lad at home, on the farm, John Colby was a smart, driving, trading, swearing yeoman, money-loving and money-getting. In that rather rude period, when there were not many distinctions in society, when one man was about as good as another, and when there were very few educated persons, he was considered a very smart, active man. I remember him, however, with a sort of terror and shudder. He would pick me up when I was a little fellow, throw me astride of a horse bare-back, and send the horse to the brook. The horse would gallop, and I had to hold on to his mane to keep from being pitched into the brook. Colby was a reckless, wild, harum-scarum, dare-devil sort of fellow. Well, John Colby married my oldest half-sister. She was a religious, good woman; but beaux were not plenty, and John Colby was a fine looking man. His personal habits were good enough, laying aside his recklessness; he was not a drinking man, and he was, as the world goes, a thrifty man. Any of the girls in town would have married John Colby. After he married my sister, I went away to college, and lost sight of him. Finally, he went up to Andover and bought a farm; and the only recollection I have about him after that is, that he was called, I think, the wickedest man in the neighborhood, as far as swearing and impiety went. I used to wonder how my sister could marry so profane a man as John Colby. I think she herself was very much shocked, and I know her father was, who was a religious man. And still Colby was considered 'a good catch.' I came home from college, during vacation, and used to hear from him occasionally; but after a few years—perhaps five or six years—my sister died, and then, of course, all the interest that any of us had in John Colby pretty much ceased. I believe she left a child—I think a daughter—who grew up and was married, and also left a child.

"Now I will give you the reason why I am to-day going up to see this John Colby. I have been told by persons who know, that, within a few years, he has become a convert to the Christian religion, and has met with that mysterious change which we call a change of heart; in other words, he has become a constant, praying Christian. This has given me a very strong desire to have a personal interview with him, and to hear with my own ears, his account of this change. For humanly speaking, I should have said that his was about as hopeless a case for conversion as I could well conceive. He won't know me, and I shall know him; and I don't intend to make myself known at first."

We drove on, reached the village,—a little, quiet place, one street running through it, a few houses scattered along here and there, with a country store, a tavern, and a post-office. As we drove into this quiet, peaceable little hamlet, at mid-day, with hardly a sign of life noticeable, Mr. Webster accosted a lad in the street, and asked where John Colby lived.

"That is John Colby's house," said he, pointing to a very comfortable, two-story house, with a green lawn running down to the road. We drove along towards it, and a little before we reached it, making our horse secure, we left the wagon and proceeded to the house on foot. Instead of steps leading to it, there were little flagstones laid in front of the door; and you could pass right into the house without having to step up. The door was open. There was no occasion to knock, because, as we approached the door, the inmates of the room could see us. Sitting in the middle of that room was a striking figure, who proved to be John Colby. He sat facing the door, in a very comfortably furnished farm-house room, with a little table, or what would perhaps be called a light stand, before him. Upon it was a large, old-fashioned Scott's Family Bible, in very large print, and of course a very heavy volume. It lay open, and he had evidently been reading it attentively. As we entered, he took off his spectacles and laid them on the page of the book, and looked up at us as we approached, Mr. Webster in front. He was a man, I should think, over six feet in height, and he retained, in a wonderful degree, his erect and manly form, although he was eighty-five or six years old. His frame was that of a once powerful, athletic man. His head was covered with very heavy, thick, bushy hair, and it was white as wool, which added very much to the picturesqueness of his appearance. As I looked in at the door, I thought I never saw a more striking figure. He straightened himself up, but said nothing until just as we appeared at the door, when he greeted us with,

"Walk in, gentlemen."

He then spoke to his grandchild to give us some chairs. The meeting was, I saw, a little awkward, and he looked very sharply at us, as much as to say, "You are here, but for what I don't know: make known your business." Mr. Webster's first salutation was:

"This is Mr. Colby, Mr. John Colby, is it not?"

"That is my name, sir," was the reply.

"I suppose you don't know me," said Mr. Webster.

"No, sir, I don't know you; and I should like to know how you know me."

"I have seen you before, Mr. Colby," replied Mr. Webster.

"Seen me before!" said he; "pray, when and where?"

"Have you no recollection of me?" asked Mr. Webster.

"No, sir, not the slightest;" and he looked by Mr. Webster toward me, as if trying to remember if he had seen me. Mr. Webster remarked,

"I think you never saw this gentleman before; but you have seen me."

Colby put the question again, when and where?

"You married my oldest sister," replied Mr. Webster, calling her by name. (I think it was Susannah.)

"I married your oldest sister!" exclaimed Colby; "who are you?"

"I am 'little Dan,'" was the reply.

It certainly would be impossible to describe the expression of wonder, astonishment, and half-incredulity that came over Colby's face.

"*You* Daniel Webster!" said he; and he started to rise from his chair. As he did so, he stammered out some words of surprise. "Is it possible that this is the little black lad that used to ride the horse to water? Well, I cannot realize it."

Mr. Webster approached him. They embraced each other; and both wept.

"Is it possible," said Mr. Colby, when the embarrassment of the first shock of recognition was past, "that you have come up here to see me? Is this Daniel? Why, why," said he, "I cannot believe my senses. Now, sit down. I am glad, oh, I am so glad to see you, Daniel! I never expected to see you again. I don't know what to say. I am so glad," he went on, "that my life has been spared that I might see you. Why, Daniel, I read about you, and hear about you in all ways; sometimes some members of the family come and tell us about you; and the newspapers tell us a great deal about you, too. Your name seems to be constantly in the newspapers. They say that you are a great man; that you are a famous man; and you can't tell how delighted I am when I hear such things. But, Daniel, the time is short,—you won't stay

here long,—I want to ask you one important question. You may be a *great* man, are you a *good* man? Are you a Christian man? Do you love the Lord Jesus Christ? That is the only question that is worth asking or answering. Are you a Christian? You know, Daniel, what I have been. I have been one of the wickedest of men. Your poor sister, who is now in heaven, knows that. But the Spirit of Christ and of Almighty God has come down and plucked me as a brand from the everlasting burning. I am here now, a monument to his grace. Oh, Daniel, I would not give what is contained within the covers of this Book for all the honors that have been conferred upon men from the creation of the world until now. For what good would it do? It is all nothing, and less than nothing, if you are not a Christian, if you are not repentant. If you do not love the Lord Jesus Christ, in sincerity and truth, all your worldly honors will sink to utter nothingness. Are you a Christian? Do you love Christ? You have not answered me."

All this was said in the most earnest and even vehement manner.

"John Colby," replied Mr. Webster, "you have asked me a very important question, and one which should not be answered lightly. I intend to give you an answer, and one that is truthful, or I won't give you any. I hope that I am a Christian. I profess to be a Christian. But, while I say that, I wish to add —I say it with shame and confusion of face—that I am not such a Christian as I wish I were. I have lived in the world, surrounded by its honors and its temptations; and I am afraid, John Colby, that I am not so good a Christian as I ought to be. I am afraid I have not your faith and your hopes; but still, I hope and trust that I am a Christian, and that the same grace which has converted you, and made you an heir of salvation, will do the same for me. I trust it; and I also trust, John Colby—and it won't be long before our summons will come—that we shall meet in a better world, and meet those who have gone before us, whom we knew, and who trusted in that same divine, free grace. It won't be long. You cannot tell, John Colby, how much delight it gave me to hear of your conversion. The hearing of that is what has led me here to-day. I came here to see with my own eyes, and hear with my own ears the story from a man that I know and remember well. What a wicked man you used to be!"

"O Daniel!" exclaimed John Colby, "you don't remember how wicked I was; how ungrateful I was; how unthankful I was! I never thought of God; I never cared for God; I was worse than the heathen. Living in a Christian land, with the light shining all around me, and the blessings of Sabbath teachings everywhere about me, I was worse than a heathen until I was arrested by the grace of Christ, and made to see my sinfulness, and to hear the voice of my Saviour. Now I am only waiting to go home to him, and to meet your sainted sister, my poor wife. And I wish, Daniel, that you might be a prayerful Christian, and I trust you are. Daniel," he added, with deep earnestness of voice, "*will* you pray with me?"

We knelt down, and Mr. Webster offered a most touching and eloquent prayer. As soon as he had pronounced the "Amen," Mr. Colby followed in a most pathetic, stirring appeal to God. He prayed for the family, for me, and for everybody. Then we rose; and he seemed to feel a serene happiness in having thus joined his spirit with that of Mr. Webster in prayer.

"Now," said he, "what can we give you? I don't think we have anything that we can give you."

"Yes, you have," replied Mr. Webster, "you have something that is just what we want to eat."

"What is that?" asked Colby.

"It is some bread and milk," said Mr. Webster. "I want a bowl of bread and milk for myself and friend."

Very soon the table was set, and a white cloth spread over it; some nice bread was set upon it and some milk brought, and we sat down to the table and ate. Mr. Webster exclaimed afterward:

"Didn't it taste good? Didn't it taste like old times?"

The brothers-in-law took an affectionate leave of each other and we left. Mr. Webster could hardly restrain his tears. When we got into the wagon he began to moralize.

"I should like," said he, "to know what the enemies of religion would say to John Colby's conversion. There was a man as unlikely, humanly speaking, to become a Christian as any man I ever saw. He was reckless, heedless, impious; never attended church, never experienced the good influence of associating with religious people. And here he has been living on in that reckless way until he has got to be an old man; until a period of life when you naturally would not expect his habits to change; and yet he has been brought into the condition in which we have seen him to-day—a penitent, trusting, humble believer. Whatever people may say, nothing," added Mr. Webster, "can convince me that anything short of the grace of Almighty God could make such a change as I, with my own eyes, have witnessed in the life of John Colby."

When we got back to Franklin, in the evening, we met John Taylor at the door. Mr. Webster called out to him:

"Well, John Taylor, miracles happen in these later days as well as in the days of old."

"What now, squire?" asked John Taylor.

"Why, John Colby has become a Christian. If that is not a miracle, what is?"—*Reminiscences of Daniel Webster, by Peter Harvey.*

Children's Corner

Two Pictures.

An old farm-house, with meadows wide,
And sweet with clover on each side;
A bright-eyed boy who looks from out
The door the woodbine wreathed about,
And wishes this one thought all day:
"O! if I could but fly away
From this dull spot the world to see,
How happy, happy, happy,
How happy I would be."

Amid the city's constant din,
A man who round the world has been
Is thinking, thinking all day long;
"O! if I could only trace once more
The field-path to the farm-house door,
The old green meadows could I see,
How happy, happy, happy,
How happy I would be!"

—Selected.

Vulgar Words.

A distinguished author says: "I resolved when a child never to use a word which I could not pronounce before my mother without offending her." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. The utmost care on the part of parents will scarcely prevent it. Of course we cannot think of girls being so much exposed to the peril. We cannot imagine a decent girl using words she would not give utterance to before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet, "not so wicked." But it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity, and your "tongue from evil," for "out of the abundance of the heart the mouth speaketh."

Girls' Attitude to Young Men.

There is a thing of which I want to speak, and that is of the behavior of young girls toward young men who are not lovers, but simply friends. Let me tell you plainly that our sex were not meant to be wooers. The custom prevalent among a certain class of young ladies of asking, directly or indirectly, the attentions of young gentlemen, is not an admirable custom. "My son," said a lady to me not long since, "is much prejudiced against a young girl, whom I admire, because she is constantly sending him notes inviting him to be her escort here and there, and planning to have him with her." A modest and dignified reserve, which is neither prudery nor affectation, should distinguish your manner to gentlemen. Too great familiarity and too evident pleasure in the society of young men are errors into which no delicate and pure-minded girl should fall.—*Ex.*

You will not be sorry for hearing before judging;
For thinking before speaking;
For holding an angry tongue;
For stopping the ear to a tale bearer;
For disbelieving most of the floating scandal;
For refusing to kick a fallen man;
For being kind to the distressed;
For being patient toward everybody;
For doing good to all men;
For walking uprightly before God;
For lending to the Lord;
For laying up treasure in heaven;
For asking pardon for all wrongs;
For speaking evil of no one;
For being courteous to all.

The Obliging Elephant.

Sir Emerson Tennent tells of an adventure he had in Ceylon while riding on a narrow road through the forest. He heard a rumbling sound approaching, and directly there came to meet him an elephant bearing on his tusks a large log of wood which he had been directed to carry to the place where it was most needed. Tennent's horse, unused to these monsters, was frightened and refused to go forward. The elephant seeing this, evidently decided that he must himself get out of the way. But to do this he was obliged to take the log from his tusks with his trunk and lay it on the ground, which he did, and then backed out of the road between the trees till only his head was visible. But the horse was still too timid to go by, when the thoughtful elephant pushed himself farther back, till all his body except the end of his trunk had disappeared. Then Sir Emerson succeeded in getting his horse by, but stopped to witness the result. The elephant came out, took the log up again, laid it across his tusks and went on his way. This story shows not only reasoning, but faithfulness to his task, and a spirit of courtesy to a fellow-traveler not always shown by man.—*Selected.*

Letters and Puzzles.

I am composed of eight letters.
My first is in pattern but not in dress;
My second is in great but not in less;
My third is in what but not in which;
My fourth is in lie but not in lay;
My fifth is in eagle but not in jay;
My sixth is in many but not in more;
My seventh is in scenes but not in sight;
My eighth is in live but not in night;
My whole is something we all should have.

MAGGIE J. PINKERTON.
Clarinda, Iowa.

I am composed of nine letters.
My first is in cedar but not in ash;
My second is in dollar but not in cash;
My third is in medium but not in small;
My fourth is in castle but not in hall;
My fifth is in quality but not in kind;
My sixth is in pleasant but not in fine;
My seventh is in window but not in pane;
My eighth is in proud but not in vain;
My ninth is in money but not in wealth;
My whole is something we ought all to strive hard to get.

Yours respectfully,
EVA M. BURNHAM.
Chicago, Ill.

Home and Farm.

Dressing Children in Summer.

I wish to say a few words regarding the dressing of children in summer, as I think it a subject which merits more attention than it receives; convinced as I am that it is the cause, direct or indirect, of a

large proportion of the fatality among children during the summer months. In the first place, many children are dressed wholly in cotton, which is not a sufficient protection against the effects of sudden variations in the temperature. Chills result, and produce fevers, and tend to develop any seeds of disease which may be lurking in the system. Others are swathed in several folds of thick flannel, where they seethe and swelter, and if disease comes, have not vitality sufficient to resist it. In many instances where poverty presses, there is an insufficient supply of clothing, and either baby goes too unclean for health or, as is oftener the case, the mother is obliged to work every day washing and ironing to keep her children passable. The work and the worry unfits her for her duties as nurse, and baby suffers. In other families the proud mother delights in an elaborate toilet for her darling, but is obliged to do the work herself, and spends hours at the ironing board which she needs for rest. Baby suffers here.

Following the advice of a friend who had given much attention to the subject in her own family, I did not discard the flannel swathe across the bowels till after two summers had passed. This can be made with shoulder-straps, and, if preferred, can be cotton across the back. I also provided a shirt and undershirt of summer flannel. At night every article worn during the day was removed, and a long, loose night-dress of summer flannel put on. This sometimes seemed too warm at night, but never in the morning. No injury resulted from throwing the bedclothes off during the night, and the summer complaint and troubles incident to teething were unknown.

Of course many other precautions are requisite to secure good health. Damp feet and extreme heat and excitement of any kind should be avoided. Pure air, pure water, simple food well cooked and fed at regular hours are the chief essentials. If fed artificially, too much care cannot be given to the articles containing the food, to keep them sweet; and, in any case, be sure that the child has enough to eat. Nature can relieve an overburdened stomach —though that extreme should be guarded against—but has no appeal from an empty one, and too little food with a child is seed for future disease, being like a weak spot in the foundation of a building.

A WATER-PROOF COATING FOR WALLS.—The following coating has proved very effective in preventing the penetration of moisture on the weather side of walls: Pitch, fifty pounds; rosin, thirty pounds; red ocher, six pounds; fine brick-dust, twelve pounds; all boiled together, with constant stirring, and then sufficient oil of turpentine—about one quarter of the above—added to cause it to spread readily. It is to be laid on as thin as possible with a bristle brush.

Tea and coffee dietary for children is as bad in its effects as its use is universal. Dr. Ferguson found that children so fed only grew four pounds per annum between the ages of 13 and 16; while those who got milk night and morning grew fifteen pounds each year. This needs no commentary. The deteriorated physique of tea and coffee-fed children, as seen in their lessened power to resist disease, is notorious amidst the medical men of factory districts.

SACRAMENTAL QUALIFICATION.

Had the Lord or his apostles invited Pilate and the Pharisees, with their soldiers and followers, to the last supper, it would have been indecent, immoral, confounding all distinctions. From the very nature of things no such character as Pilate, or Herod, or Caiaphas, or any one of their satellites could have possibly been of the number at the Lord's supper, any more than vice could be virtue, or falsehood could be truth, or joking could be piety. On the contrary, one of the chosen number left the table of his own accord; and instead of being urged to stay, the Lord told him to go.

There was at that time no political advantage to be derived from communion at the Lord's table; but right the reverse, there was disparagement, opposition from the world, and disgrace. If one desired the approval of the world, pecuniary advantage, and court favor leading to political advancement, he must leave the table, as Judas did, and make friends with the enemies of Christ.

When at length, however, the Christian religion became popular, then the outer aspect presented to the wicked by the Lord's supper became entirely changed; it was then desirable to be one of the number at the supper as a means of social position and political preferment; and hence unworthy men, instead of leaving it of their own free will, would naturally throng to it. It is generally admitted that when the church became allied with the state under Constantine the Great, who was indebted to his Christian subjects for the empire, a wide door was opened for the corruption of religion. And indeed, it is an established principle of American governments, that the church and state must be kept separate; for the alliance corrupts religion, and a corrupted religion destroys the state.

In the early days of the church in New England, access to the Lord's table was rendered as open and easy as it was in the days of the apostles; since it seemed manifest that the man who had given such a test of piety, and religious sincerity as to abandon all the pleasures and conveniences of the old world, to cross a stormy ocean, and encounter the hardships of a wilderness for religion's sake, was a suitable candidate for admission to the sacramental covenant if any body was; and besides this, the Lord's supper was regarded as a means for the growth in grace. As bodily strength and growth are maintained by ordinary food; so moral strength and growth were considered as receiving nurture at the Lord's supper.

But, unfortunately, as church membership was the most valued and therefore the most desirable position in life, one that alone entitled a man to a life of happiness hereafter, it was very natural that it should become a qualification for political office; for it seems revolting that worldly-minded men, defiant sinners, disbelievers in the Bible should be the rulers of men with whom the Bible was everything. This would be tyranny of the most odious kind. On the other hand, if church membership is made a qualification for holding political office, as political office is often the gift of an ungodly people, there are strong inducements for the church member, in his eagerness for office, to forget God and serve only a wicked people. Hypocrisy, time-serving, duplicity, indirection, and a whole train of similar vices creep in, to the utter destruction, not only of all religious character, but of all manly character whatever.

By the time that the distinguished Jonathan Edwards came upon the stage as a preacher, the leaven of New England Puritanism had been at work more than a hundred years, and had begun to disclose some of its practical defects. Among others was this virtual connection of church and state, which arose from making church membership a qualification for holding political office. It was working out evil results in direct opposition to Puritanical principles, and was thus gradually imbuing the Puritan character with a detestable duplicity. In the words of the biographer of Mr. Edwards, "The moment a profession of religion becomes, in any way, either by direct civil enactment, or by the force of public sentiment, a qualification for civil office, a door is opened for imparting to the church a worldly bias, and subjecting it to worldly influences."

Mr. Edwards, clearly seeing this evil tendency of Puritan habits, undertook, while pastor of the church in Northampton, Massachusetts, to begin the work of reform, with the view of removing a great source of corruption from religion. But instead of being sustained in this movement, as he should have been, a council was called which ejected him from his parish. So nearly had he touched the worldly interests of church members, that his former hearers would neither listen to his sermons nor read his books. He was forced to leave Northampton, and, in fact, we may say New England; although in Great Britain and in the middle and southern colonies he was held in the highest esteem. He declined an invitation to take charge of a parish in Virginia, only because of having accepted a previous one to become the President of Princeton College, New Jersey.

More than another hundred years have now passed since the days of Jonathan Edwards, and church membership is no longer regarded, in New England, as qualification for holding political office. But on the contrary, in the minds of many men, the last man of all to be trusted, in any way, is the member of a church. Nothing is more common than to hear this sentiment expressed among the people. It is true, church members, and even pretended preachers of the Gospel, are still elected to office; but it is because of the political equality of men, rather than from any appreciation of moral character, or value attached to church membership. It is no longer necessary to be either a church member or even a man of good character to hold political office in New England.

Another qualification for office, however, has become virtually established in New England, which is fraught with infinitely more danger to society than the old qualification of church membership. This new qualification is the membership of the Masonic lodge, than which a worse one could not possibly be imagined; for Freemasonry is one of the most odious impositions that was ever practiced on mankind. The Spiritualistic medium that exhibits at twenty-five cents a sight, could not possibly be a less fit person for holding an office than the Freemason. This Freemason, by becoming a church member, has brought disrepute upon the church, and is now at work disintegrating the state. While words of holiness and patriotism play upon his lips, the Freemasonry which he practices is nothing but organized hypocrisy and selfishness. It is a pious fraud, a Jesuitical trick, a ghastly joke, an infidel imposture. It forestalls ridicule by accepting the ridiculous with a stupidly serious face, and dishonors humanity for which Christ bled by making disgrace "ancient and honorable." No man who has suffered himself to be willingly stripped half naked, blindfolded and led around a lodge room with the halter around his neck, the scoff and laughing stock of his fellow men, is fit to hold an office. He would not know how to respect humanity. Yet this is the very man who now stands foremost for political office, not only in New England, but throughout the United States.

We are forced, however, to confess, that in spite of church membership once having been made a qualification for political office in New England, and though after four wars, and an accumulation of debt that ranks third on the list of national indebtedness, the country still stands. We are still a country, though it is becoming a qualification for personal safety among us to carry Colt's revolvers. We are still a free country; but how long we can remain so, with such an infamous qualification for office-holding as Freemasonry, is a question that it behooves every true patriot to consider.

New England then, beginning with the position that no one is worthy of political office except the

church member, has arrived at the position, virtually, that no man is fit for office except the Freemason, who, as such, is totally unfit for church membership; for Freemasonry is a studied mockery of the Christian religion. The Mohammedan, the Jew, the Buddhist, the Thug, is just as fit for admission to the Holy Sacrament as Freemason. The repentant murderer, thief, adulterer, even the worst bankrupt, may be properly admitted there; but the member of a Masonic lodge, "in good standing," takes there not only his personal failings, but also those of an organized villainy, than which the wicked men of the world have never invented a superior. It is a religion for which Iago alone, the prince of villains, would be a suitable high priest.

AMERICAN.

REFORM NEWS.

Continued from 5th page.

here is that he was expelled from the lodge in Chicago, and has perjured himself. That is, he has been a Mason, and is revealing the secrets. Below is an extract from a letter received from a somewhat distinguished Mason, who left the lodge years ago. From the tone of the letter it is concluded he will not complain about its being published. The intimations contained in it go far toward confirming the revelations made by Mr. Ronayne.

S. J. WHITE.

April 15, 1878.

....I am in full sympathy with you in your opposition to Masonry. Nothing preventing will go and hear Mr. Ronayne's lectures..... I am always free to express and maintain my views on the subject when occasion requires, but cannot afford at my time of life to participate in a public attack upon what I consider a dangerous organization. I do not fear personal injury, yet I know there is a spirit of persecution in the order, and their secrecy enables them to do great harm. They have incorporated in their organizations a very bad element. No doubt outsiders greatly wonder that so many good men belong to them, after so many exposures of their foolish secrets and disgusting oaths and ceremonies. But let me tell you, it is the fear of persecution that keeps them in the order. Then selfish motives induce many to stay who never consider they are being benefited at the expense of others. I was conversing on the subject a few days since with a minister. He told me he had always opposed Masonry until he went into the army. When there he found a sick man fared much better for being a Mason; that a rebel's property was protected if he belonged to the order; and that while our soldiers lay suffering for something to eat, most of our officers being Masons, rebel Masons' property was not allowed to be used for their relief. For these reasons this minister had become a Mason. They have a great desire to get into their order as many preachers as they can; generally take them in free of charge, to give character to their order I suppose.....The very arguments generally offered by Masons in its favor condemn it in my mind. There is nothing in Masonry to recommend it to an honest man; no crime it has not led to, perjury and murder not excepted. In one short letter I can give but a faint idea of my disgust for Masonry. .....

IOWA.

IMPORTANT SUGGESTIONS AND NOTICE.

MARSHALLTOWN, Iowa, May 11 1878.

Bro. KELLOGG:—I wish through the *Cynosure* to say a few things to the friends of reform in Iowa.

As you are aware, Rev. E. Mathews visited our state and lectured and preached a month; reports from some of the friends you already have. Others have written to me and almost all reports agree with what has been published. My own opinion is that Bro. Mathews has proven his fitness for the lecture work and should at once engage in it. But, dear friends, I think one thing has been fully demonstrated and that is, that we must have money to pay a lecturer before we put him in the field. It will not do to depend on collections taken up at the lectures, for two reasons. One is, it embarrasses the whole work by leaving the impression that the lecturer is after money. Another is, it keeps a lecturer often from going where he could do the most good because he must go where he can get enough at least to pay expenses.

Now, friends, is there no way we can raise the money to put and keep a lecturer in the field. Rev. D. P. Rathbun proposes to visit our State and lecture a month on *very reasonable terms.* A ministerial brother, on a meagre salary, writes me he will give five dollars and send him to some point to deliver a lecture. Now it does seem to me there ought to be 100 men, friends of the reform, in better circumstances, that would go and do likewise, and then there ought to be five hundred more that would give from one to five dollars each, and that with what he could collect as he passed round would, I think, be sufficient to employ a lecturer for a year. Can we not do it, friends? Shall we make the effort?

Bro. Rathbun proposes to work the degrees when desired. Now can he not get nineteen more places that he can get five dollars for a lecture or working a degree? If so, that will satisfy him for a month's work. He will come the latter part of this month if arrangements can be made. Raise your five dollars and write me soon, at

Marshalltown, Iowa.

J. MCCLEERY.

—The Allen Line steamship Sardinian, Capt. Dulton, from Liverpool, May 9th, for Quebec, took fire at the entrance of Lough Foyle, the harbor of Londonderry. It is reported that an explosion of generated gas occurred on board, and that every effort to save the vessel proved ineffectual. There were about 460 passengers on board of whom a large number were killed or wounded.

Religious Intelligence.

FREE BAPTIST.—Revival interest is reported at Parishville, N. Y.—Eld. L. Dexter goes from Georgiaville, R. I., to Providence. Eld. C. H. Pinkham goes to Franconia, N. H.; and Eld. L. G. Clark to South Wheelock, Vt. Eld. David Boyd has been excluded from the R. I. Ministers' Conference for misconduct.

Meetings: Maine Western Y. M. at Harrison, June 18; N. Y. Central Y. M. at North Scriba, June 28; Holland Purchase Y. M. at Hamlet, June 20; Adams and Waushara Q M. at Strong's Prairie, June 7; Rochester Q. M. at Lincoln, June 7; York Co. Q. M. at Wells Branch, June 5; Rockingham Q. M. at Danville, May 15; New Durham Q M. at Barrington, May 21.

New Hampshire Anti-secret Christian Association at Center Strafford, May 24.

GENERAL.—We learn from the Tusculum, Tenn., *Record* that Prof. Paul S. Teemster has left that place with his family for a permanent home in Kansas, where he has entered upon religious work in connection with the church. At what point he has settled is not stated.

—The College Church at Wheaton elected Prof. C. A. Blanchard by a practically unanimous vote to supply their pulpit. He preached in Streator last Sabbath as usual in the Independent church, which is now seeking a supply. This church lately adopted a strong testimony against the lodge and printed it in its manual.

—A revival at Amherst College has added twenty-seven to the church. One of the number was a native Japanese. Only twice before in the history of the College have an equal number confessed their faith at any one time.

—The Glasgow U. P. Presbytery has agreed to recommend to congregations within its bounds to discontinue the practice of having raffles or lotteries at bazaars, the Presbytery regarding them as tending to foster a spirit of gambling.

—The Maine Methodist Conference passed resolutions endorsing the Administration of Pres. Hayes and denouncing the new silver dollar as "dishonest" currency—a wide range of topics surely for a religious body. If it does not turn into a nominating convention and so lose its influence, we would be glad to have a deliverance on the lodge question which is bigger than any silver dollar ever coined.

—Moody and Sankey were much encouraged during their last week in New Haven. It is believed that the results of the week's work will more than balance those of the previous five weeks. In the young men's meeting new converts have been very active. During one meeting more than fifty took part. Special prayer meetings for business men, mechanics, railroad men, women, etc., have been largely attended, and in several instances with immediate good results. A farewell meeting was held in the Tabernacle, Friday evening, May 10th. During the next week Mr. Moody met new converts and inquirers in the afternoons, and attended the College prayer-meetings in the evenings. After his departure Messrs. Pentecost and Stebbins carry on the work.

—It is encouraging to read the action of the Presbytery of Cincinnati in a series of resolutions deploring the growing disposition among Christian people "to fall into worldly habits in regard to recreations and amusements, and some questionable customs of social life." It deprecates "attendance upon theatres and operas; the visiting of the ball-room; the use of the card-table in the social circle, and other practices allied to these;" and having noticed with surprise "that in some benevolent enterprises, professedly under Christian auspices, resort has been had to theatrical exhibitions, charity balls and other reprehensible expedients for the purpose of raising funds," it counsels its people "to avoid complicity in such proceedings, or responsibility for them."

News of the Week.

—Ason H. Taylor, the oldest surviving settler of Chicago died last Thursday: He settled on the site of this city in 1829.

—The National Temperance society is holding its anniversary meetings in Farwell Hall in this city this week.

—The Fenians of St. Louis are threatening another raid on Canada in the event of war between England and Russia.

—Snow five inches in depth fell in north-western Iowa last Saturday, and on the same night a heavy frost in Michigan destroyed a large proportion of the fruit crop in large sections.

—Bishop McCoskey has addressed a letter to Bishop Smith, of Kentucky, withdrawing his resignation of March 11th, and announcing his purpose to abandon his intended trip to Europe that he may hold himself in readiness to meet all definite charges against him preferred by responsible parties. He reiterates his emphatic denial of all the scandalous allegations against him, and announces that his resignation is withdrawn simply to give him an opportunity for the vindication of his character.

FOREIGN.

BERLIN, May 11.—At 3:30 this afternoon, as Emperor William was returning from a drive with the Grand Duchess of Baden, several shots from a revolver were fired at him in the avenue Unter den Linden. Nobody was hurt. The person who fired the shots was arrested. Two shots were fired into the Emperor's carriage from the sidewalk without effect. The assassin ran into Middle avenue, followed by a crowd. On an attempt being made to capture him he fired three more shots and threw his revolver away. He was then secured. The Emperor's carriage was stopped and the footman sprang from the box and assisted at the capture. The man is a tinsmith named Emil Henrich Max Hoedel, said to be from Leipzig.

—Count Schouvaloff's return to London from St. Petersburg is generally expected to settle the question of peace or war between England and Russia. The secret of his scheme for settlement has been remarkably well kept. The best opinion is that it simply presents what Schouvaloff is satisfied is the least modification of the San Stefano treaty that England would accept from any European conference. It is thought that a peaceful settlement depends upon whether the Czar can be made to see the wisdom of postponing the realization of Russia's desire, for easy access to the Dardanelles, until Russia has recuperated her treasury and her naval power shall be better able to cope with that of England. Meantime the partial evacuation of Schumla breaks Turkey's five centuries of possession of that now dominating power in Bulgaria. This event and General Todleben's selection of Adrianople as the center of his proposed line of defense are considered to make Russia's position in the conquered territory quite impregnable against British assault, while Russia will push devastating war against British commerce on the sea if peace fails. No secret is made of the fact that agents have gone to America to select for purchase such vessels as are suitable, with a view of getting them out of neutral ports before war is actually declared, but the intent to violate neutrality is freely disavowed.

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" No. 3		1 04
" Rejected		88
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Corn—No. 2	40	40¾
Rejected		37
Oats—No. 2	28	31½
Rejected		26¾
Rye—No. 2		58½
Bran per ton		11 75
Flour—Winter	5 00	6 75
Spring	2 50	5 75
Hay—Timothy	7 50	10 50
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7½
Lard per cwt		6 90
Mess pork, per brl		8 50
Butter medium to best	14	20
Cheese	4	13
Beans	1 00	1 75
Eggs	7½	8
Seeds—Timothy	1 10	1 29
Clover	4 10	4 25
Flax	1 29	1 35
Broomcorn	3	6½
Hides green to dry flint	6½	15
Lumber—Clear	29 00	34 00
Common	11 00	13 00
Shingles	1 50	3 90
WOOL—Washed	35	43
Unwashed	23	27
LIVESTOCK Cattle Choice	4 90	5 50
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Wheat—Spring	1 10½	1 29½
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Corn	50	52
Oats	34	39
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CHICAGO, THURSDAY, MAY 23, 1878.

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Notices.

The annual meeting of the New Hampshire Anti-secret Christian Association will be held at Center Strafford, commencing Friday P. M., May 24, 1878.

J. F. BROWNE, Pres.
S. C. KIMBALL, Sec'y.

Mr. Ronayne will be in Stevens Point, Wisconsin, during the month of June. Friends in that region of the State desiring the Masonic degrees worked would do well to write to him at once, and so arrange that he may visit them with but little expense while at the Point. Address until June 1st.,

Edmond Ronayne, 104 Bremer street.

In July he will be ready to go to Iowa, and in August he can visit New Concord and vicinity in southern Ohio.

NATIONAL CHRISTIAN ASSOCIATION.

The annual business meeting of the National Christian Association (corporate body) will be held in Carpenter Hall, 221 West Madison street, Chicago, at 10 A. M., Thursday, June 20th, 1878. The business of the meeting, comprising the annual reports of agents and of funds, and the permanant establishment of the Publishing House enterprise, makes it of great importance that every member attend. All friends of the reform are cordially invited to be present and aid in the deliberations of the Association.

JAMES B. WALKER, Pres.
THOS. HODGE, Rec. Sec.

Topics of the Time.

The *American Protestant* is responsible for the following: "A formidable secret society was organized in August last at Jordan Alum Springs, Virginia. The society, although but nine months old, already embraces a membership of 1,200. All of the lodges are south of Mason and Dixon's line, with headquarters at New Orleans. Quite a large number of Southern politicians are active members, including two members of Congress from Louisiana and Georgia. It is believed they will wield great strength in the future administration of Southern interests." This adds another spoke to the lodge wheel, whose hub is really the national capital. Toombs of Georgia and Pike of Arkansas, failing in their murderous attempt at the life of the nation, settled after the war in Washington, the latter as "head-center" of the highest degree in America, the thirty-third, while Toombs was an enthusiastic member of the same body. How much these gentlemen and others like them have affected the administration of Southern interests is an open question. Odd-fellowship, the grange, Knights Templar—all have thrown themselves into the chasm made by slavery and war and proclaimed the sacrifice sufficient and the gulf closed, but their prognostications are no better than those of their four hundred yelling ancestors whom Elijah mocked. The transactions in Congress of the last week cause a suspicion that having established national unity on a lodge basis, they are now giving particular attention to the guardianship of "Southern interests." We cannot see how our country can long exist a free nation while its whole foundation and superstructure are worm-eaten by the secret lodges.

If the present age flatters itself that it has outgrown the meanness of its predecessors, and never allows the sacrifices of its benefactors to go unrewarded, such a paragraph as this should banish the self-deception: "Jonathan Walker, known as the 'Man with the Branded Hand,' having been the subject of John G. Whittier's poem thus designated, died on Wednesday, May 1st, at Muskegon, Mich. Mr. Walker was through life a strong Abolitionist, and from the year 1845 to 1850 delivered many lectures throughout the country on slavery. For attempting to free some slaves he was captured in Florida in 1844, imprisoned one year, put in the pillory and branded with a hot iron on the right hand with the letters 'S. S.,' meaning 'slave-stealer.' He died in poverty. An attempt was made some months ago to raise funds for the old man, but it resulted in nothing."

Cincinnati has two sensations. Last week she dedicated a vast and splendid music hall which is fitted out with one of the largest organs in the country. A three days' convention, where music by the best artists and performers was the only language, was barely enough to satisfy the city and thousands of visitors. The week before lightning struck the distilleries with very much the effect it had upon the Chicago whisky ring two years ago. Collector Weitzel who has for years occupied the place is removed and the courts will soon begin to squeeze out the million and a quarter dollars claimed by the government to have been stolen by false measurement. This whisky raid is only a result of the war begun by Secretary Bristow. He failed to reach Cincinnati because Weitzel had too strong a friend in President Grant. The Cincinnati ring will not easily escape now, and the record made up against its members under the former administration will not easily be evaded. Of what material the United States officials of Southern Ohio are made we know not; but can only hope that the judges will have learned wisdom from the Chicago cases, and prevent Masonic attorneys from turning the trials into a farce to be laughed at most behind lodge doors.

The *Christian* of London had not long ago an article condemning the war spirit in England in honest and forcible terms. It claims that if war ensues it will be a righteous judgment upon British pride. The following extract reprinted in this country shows a faithful spirit, fearless for God in rebuking sin as an Ezekiel: "Do not the pestilent laws, which doom her daughters to pass through worse than Moloch fires, to feed the far more hungry, more greedy, more cruel lust-fires of men, witness against her? England blasphemes the God who made us by declaring that the sin against their own bodies (1 Cor. 6:18) is a natural necessity for her soldiers and sailors, demanding the daily human sacrifice of thousands of women whom the Creator designed to be helpmates for men; and shall she escape the judgment for which the polluted bodies and lost souls of these degraded sisters cry, with a louder cry than Abel's blood, to God? Shall our men go forth reeking from the government's licensed brothels, and the government's registered harlots, and shall God be expected to bless the banners under which they fight? For twenty years since the Crimean war what has England as a nation done to reform Turkey, or to deliver the subject nations from her oppressive yoke? What, during all the years she has possessed India, has she done to honor Christ? What form of false religion has she not petted there? What religion has she discouraged but that of the Lord whom she professes to serve? Is it the Lord's battle she is going to fight? And if not, will the Lord fight her battle?"

We live in the days "of wars and rumors of wars," yet. The Eastern question nears the end, but our own country as well as Europe is wondering what will be the end of communism. Nihilists in Russia, Socialists in Germany, Communists in France, trade unions in England, and a combination of the whole into a hot broth in the United States—are they to continue their periodical uprisings? Are they a necessary check to accumulation and the oppression of the rich, and destined to nothing further? The cotton manufacturers of England want to know, for mobs of strikers all last week were burning mills, wrecking private residences and stoning their owners. The German government has put new restrictions on the press and public parades since the attempted assassination of the Emperor. Russia is arresting hundreds of secret society conspirators. With us orders are piled on orders, sworn and haltered to the reckless despotism of secretism. The Knights of Labor, described in another column, are but one of a dozen orders of similar object. Pittsburgh has one in which the question is asked, "Have you a gun?" and an oath is taken to get a knapsack and cartridge box. These turbulent orders are daily gaining members, confidence and impudence. No law is sacred, but that of the strongest. What will the end be? Germany is making an effort for common action by the governments named against the communistic symptoms. Must there be a social war?

Congress last week took a step toward just such a terrible result, if indeed not to a worse. After a week's fight, the Democrats, under the lead of Clarkson A. Potter of New York, passed a resolution in the House ordering an investigation of the part taken by two or three Republicans, now officially connected with the administration, in the last general election. The whole purport is well known to keep up a perpetual and wearying political strife and make party capital. The immediate effect will be to unsettle business, postpone pressing financial questions and throw the country back into the terrible disquiet experienced before March, 1877. Other considerations threaten. The confidence of all classes in the settlement of those questions which cost us one war is shaken, and such passions are being excited as will lead to another strife. There is little satisfaction in reviewing these trials of our country's institutions; but above there is hope, and in the Divine mind all these disturbing elements are known and weighed and their power limited. The kingdom of Christ shall yet be over all.

New England not Dead.

BY PROF. S. C. KIMBALL.

I was very glad to read an article in the *Cynosure* against Masonry from the pen of a Congregational minister. I wish he had signed his name as emphatically as John Hancock did to the Declaration and then I should know the address of one more co-laborer in the anti-lodge work. I may be too hopeful, but I ground my sanguine hopes on the promises of God and the tokens of good that I have discovered to exist, although somewhat latent to the common observer.

I remember how the doubting prophet of Israel deemed that he stood alone true to God, yet the Lord told him there were seven thousand men that had not bowed the knee to Baal. So in New England there are millions who are free from Masonic corruption. For the last ten years I have taken special pains to converse with all classes on the subject of Masonry. The Adventists, who are quite numerous, are almost unanimous in opposition to all secret societies. The Freewill Baptists are constitutionally Anti-masonic, and probably not more than one minister in ten is an adhering Mason, and a less proportion of the laity. I have met only two Congregational pastors who are adhering Masons. I wrote to Dr. Blake inviting him to attend an Anti-masonic convention. He replied that he was opposed to Masonry, but saw no occasion for Anti-masonic special work as he did not know a single Congregational pastor in his Association who belonged to the Masonic order. I have known only one or two Masonic Calvinistic Baptist pastors.

The usual ground taken by ministers is, that Masonry is a great evil, but the best way to fight it is to get men soundly converted to Christ and the lodge will disappear. I deal with that class of men more gently than formerly. It jars a man and sometimes mads him to wake him up too suddenly. We must give men time to wake up and not kick an innocent sleeper too hard for the purpose of waking him up. Though yet a young man I passed through the anti-slavery reform from the annexation of Texas to emancipation. It was aggravating to see Christians so sensitive to the price of suger, rice and cotton and yet so indifferent to the cries of 4,000,000 of enslaved human beings. For all that, the ultra abolitionists erred in throwing away the Bible and reviling the church of Christ because it took time for Christians to wake up to their duty toward the slave.

The body of the Christians are now opposed to Masonry as they were then opposed to slavery. Then rarely a bold minister of eminence like Dr. Nehemiah Adams or Dr. N. Lord would come out in defence of slavery. So now occasionally, very rarely, a minister of the Gospel, like Dr. Quint, will screw up his courage to say that he is not ashamed to own that he is a Freemason. The voice of the Christian church, like the sound of many waters, replies that he ought to be ashamed of it. Where is the second eminent clergyman in New England who dares defend the Masonic lodge? I mournfully admit that "New England is in arrears," but she is not dead. She only sleeps, and when the Christian church awakes to see the real character of the Masonic lodge, the present apathy will appear like a dream. Much praying and much hard work is yet to be done. Anti-masons must pray and testify. We cannot doubt that many of our brethren who do not now see the evils of the lodge are just as pious, just as sincere and perhaps just as valiant for truth as we, and when they see the real nature of Masonry they will oppose it as we do. How slowly have we all come into the light. Let us then have patience with others, and hopefully wait for them. I recently met another intelligent Mason who candidly admitted that Masonic secrets are exposed to the world.

Austin Academy, N. H.

Spiritualism and the Lodge in Prophecy.

Editor Cynosure: — Your remarks in the *Cynosure*, of April 11th on "Spirit Possession" cause me to write. That subject has been and still is as a fire shut up in my bones. It seems to me that in order to have a correct understanding of what is going on in the world and the church, we should have a correct understanding of what God has revealed concerning these times, and instead of looking for a millennium we should understand what is meant by the binding of Satan and the first resurrection, and that both are in the past and that Satan is now released from confinement. I herewith send you the closing part of an article on the binding of Satan in which I endeavored to show that Satanic influence would never be wholly withdrawn from men in this world, and that the binding consisted in sealing up the power by which Satan deceived the nations, that is the power to work miracles, showing from Scripture and history that that power ceased, during and soon after the ministrations of Christ and the apostles. Then comes in the following:

The revelator says, "When the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations;" that is, the same means, or power by which he deceived the nations of old, shall be again employed. And as the fifth vial terminated the lease of Satan's power to the pope, so after the sixth vial, the revelator saw an alliance of Satan with the beast and his image, saw the three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, for they are the spirits of devils working miracles, which go forth to the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty.

It is the opinion of late commentators (Barnes and others) that the sixth vial was poured out about A. D. 1821. So now is the time for the appearance of the unclean spirits, and we understand these spirits are in fact Satan liberated from his prison and going out to deceive the nations, with reorganized and allied forces, all working with an energy and success that should rouse every lover of Jesus to put on the whole armor.

The spirit that came out of the mouth of the dragon is Spiritualism. Surely this is a spirit right from the mouth of the devil, and it is working the same kind of miracles that have so long been sealed up, the same kind of sorcery used by the ancient magicians and those that had familiar spirits and the priestesses or mediums of the various oracles; and Spiritualism is the same demonology that it was in the days of Moses and of Christ, and they are making their converts by the million, by the miracles which they "work;" and their malice and spite against God and the Bible could come from no other source than the devil.

The second spirit, from the mouth of the beast, is popery. Any one can see its effects upon all Protestant churches, which are falling into the practices of the Romish church, that is displacing the simplicity of the Gospel with splendid rituals, gaudy displays, holy days, celebrating Christmas, and worshiping Santa Claus; with festivals, sociables, entertainments, fairs, lotteries, instrumental music and musical entertainments, in fact any thing to have fun and frolic, or a good time in a worldly sense, and to get money to support the church. There is much that resembles Romish indulgences, that is, doing and saying things of questionable morality. There is in many of these church gatherings a sale of women or girls, or a partner for the evening, or a license for some other impropriety, and the principle is precisely the same for which the Romish church granted her indulgences—to get money. Another effect of this spirit, or "frog," is to lower the standard of religion to the level of the world; preach no hell; no wrath of God; no future punishment; nothing but love and a superabundance of goodishness. All that is essential to salvation is a profession of faith in Christ. Join the church and you may retain all your sinful practices. Enjoy the world as other sinners do; serve the devil and all will be well at last; because God is love, and too merciful to keep his promise or execute his law. No matter what you do if only you do it religiously, as in the Masonic ritual "not an irreligious libertine," (but a religious libertine is all right).

The third spirit, from the mouth of the false prophet, is secretism in general and Masonry in particular. The teaching of the Bible is that all worship, not offered to the Father through Jesus Christ, is devil worship, and Masonic authorities furnish conclusive evidence that Masonry is an embodiment of the same ancient mysteries, and worships the same pagan gods, by the same names which the Bible so strongly condemns. Satan has of late revised and improved it, and now claims it as the only religion that can give purity and holiness, superior to Christianity, because, after Christ has done all that he can to make the Christian minister pure and holy, Masonry says of such a candidate, (see Mackey's Manual of the Lodge, page 20) "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors [of Christianity] and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." If this be true Christianity has accomplished absolutely nothing for the most advanced of its votaries.

It must be apparent to every observing mind, that these spirits are combining all the powers of earth and hell against the "camp of the saints." "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty." And this warfare is not to cease till Christ comes and casts the devil, the beast and the false prophet into the lake of fire and brimstone. Just here is where those who are looking for a millennium before the judgment greatly err, not knowing the Scriptures, for the statements run all through the Bible that men will grow worse and worse, as in the days of Noah and Sodom, and when Christ comes will he find faith on the earth?

The tendency now is to accord Christian fellowship to all kinds of liberalism, Beecherism, universalism, spiritism and all kinds of devilism. And by understanding this class of Scriptures as applying to these times, we have the cause of the present overflowing wickedness and some knowledge of the signs of the times.

Amboy, Ill.

The great principle of practical sanctification is this: To desire nothing but what we now have, sin only excepted. God is in everything but

sin, and is therefore to be accepted in everything, because sin is none of his; and when we thus have God, by accepting him in all his manifestations and doings, we necessarily have everything. He, therefore, who is in that high state of submission and faith that he has no desire, no inclination, no wish for anything but what he now has, both inwardly and outwardly, and who, in being thus, possesses God himself because he is perfectly in God's will, is of all men the most happy. — *Madame Guyon.*

The Knights of Labor!!

OBJECT, OATH, SIGNS, GRIPS AND PASSWORDS OF THE NEW ORGANIZATION—THE ENTIRE SOCIAL SYSTEM TO BE OVERTHROWN.

[From the New York World.]

The new secret league called the Knights of Labor, whose formation was reported three weeks ago, has completed its organization and is in working order throughout the country. It is an oath-bound brotherhood, with signs and passwords that are bonds of fraternity among some 500,000 members. Their by-laws set forth that "the purpose of the association is the elevation of labor by means of electing members of Congress and State Legislatures." Acknowledging no party fealty, they support any nominee who is pledged to their objects. But certain facts go to show that the association is also an ally of the Socialist organizations, whose doings have attracted considerable attention in the West; that it is the parent organizer of many of the minor labor leagues and that it is, above all, the chief instigator and supporter of labor strikes all over the country.

The Knights of Labor grew out of the recent virtual disbandment of the Brotherhood of Locomotive Engineers. The latter body suffered many severe pecuniary and other reverses last year by reason of the unsuccessful strike on the Boston and Maine Railroad and by the action of the Philadelphia and Reading Road in ordering all their employes to resign from the Brotherhood under penalty of discharge. The protracted strikes last summer also proved a hard strain on the exchequer of the Brotherhood, and it was accordingly deemed advisable to establish a new organization. This was begun in Pennsylvania, the nucleus being the Journeymen Tailors' Union, whose scheme was generally adopted, slightly revised. The originators were mainly Pennsylvanians, men of all trades (only lawyers, physicians and ministers being excluded). W. D. Brashear, W. H. Stevens and Uriah O. Stevens, of Philadelphia, and George Blair, of New York, are on the roll, with a large number of the Pennsylvania Mollie Maguires, several hundred grangers and a very large proportion of the members of the old Brotherhood of Locomotive Engineers, the Trainmen's League and the Journeymen Tailors' Protective Union.

The membership in Pennsylvania is estimated at from 40,000 to 90,000. The State Secretary of Pennsylvania is Fred Turner, of Philadelphia, whose office is 711 Dudley street. In New York the membership is estimated at 50,000, the leaders being George Blair and Ralph Beaumont, of New York City, and Mr. Moffatt, of Corning. The State headquarters in this city is said to be at the office of George Blair, 318 Broadway. In Ohio the knights are strong, claiming to have a large representation in every town of the State. They say that all the city officers of Youngstown, Ohio, including the mayor and the members of the local militia regiment belong to the order. Branches, or "assemblies," as they are called, have been established in Newark, N. J., Chicago, St. Louis, San Francisco, Louisville, Memphis, Detroit, Milwaukee, Cleveland and other important cities. Each assembly or branch is affirmed by a Master Workman, a Master Foreman, a Venerable Sage (dispenser of signs, grips and passwords), an Unknown Knight (director of secret expeditions and transactions), an Assistant Unknown Knight, an Outer Esquire, an Inner Esquire, a Financial Secretary, a Recording Secretary, a Statistician, an Almoner, a Treasurer and a Worthy Inspector. The National Master Workman is Uriah O. Stevens, of Philadelphia, who directed the strikes last summer.

Every man joining the order is required to subscribe to the following oath:

"I do solemnly swear, the Lord God helping me, to do and abide by the laws and constitution of this assembly; and that I will never, by word, act or implication, reveal anything done within the assembly or by any member of the order;

That I will never disclose the name of any one who is a member of this noble and holy order;

That I will never reveal anything heard, seen or done by any member of this order either in or out of the assembly;

That I will sustain and defend the order in all its dignity;

That I will contribute all I can, in case of peril, to sustain any branch of this order in demanding our rights from the oppressor;

That I will assist any member, employer or employed, should he be in need, to the best of my ability, and

I do solemnly swear never to reveal or even to give to a member of this order, without permission of the Master Workman, any sign, password or grip disclosed to me.

Should I, in any way, violate the solemn obligation I have just taken, I will accept the consequences due me for willful perjury with whatever judgment this assembly shall pass upon me.

So help me God!"

This oath is administered to every member upon a Bible, and it is given out that the punishment for its violation is nothing less than death.

The order changes its passwords, signs and grips every three months to secure safety. At present these are as follows:

The recognition sign is given by putting the thumb of the left hand under and the two forefingers of the same hand over the left lapel of the coat and rubbing downwards three times. The answer is given by the same motion with the right hand.

In hand-shaking the thumb of the right hand is held close to the fingers and advanced until it touches the thumb of the offered hand, when palms are clasped in the usual way.

The danger-signal is given by stroking the chin softly with the forefinger of the right hand twice, and the member receiving the signal acknowledges it by gently brushing back his hair with the left hand.

On entering the outer door of a meeting-room the member says "Ana" whereupon he is admitted, and by pronouncing the word "Equality" he is permitted to pass into the inner room.

These words and signals are imparted to each member separately, and members are forbidden to speak of them even to each other. The National Master Workman changes them as often as he thinks necessary, and communicates the new formulas by special messengers to the master workmen of the various local assemblies. This is done in order to avoid the danger of circulating printed documents, which are almost entirely eschewed by the order.

It is claimed that the Knights of Labor include nearly all the members of the *Socialistische Arbeiter Partei*, or Socialistic Workingmen's Party. The objects of that association were given on the authority of Alexander Jonas, the editor of the *Volkszeitung* and *Arbeiter Stimme*, its organs in this city, and of Justus Schwab, of Tomkins square notoriety, who is a member of both organizations. The leaders of the *Socialistische Arbeiter Partei* were: Louis Huck, Frank Consal, the head of the Bohemian Section; F. Leib, Dr. Wallater, of St. Louis, who fled from Saxony to escape imprisonment for revolutionary acts; Paul Grottkan, who was sentenced to imprisonment in Berlin for being concerned in the Socialist movement there; Gastav Lyser, of Chicago, who was imprisoned in Berlin for the same cause, and Henry Ende, a Socialist in Frankfort, a Communist in Paris and now the editor of a Socialist organ in Ohio. These men are in sympathy and several of them are in active co-operation with the Knights of Labor, and their aims may be taken as not opposite to the objects of the Knights of Labor, which are kept no secret. According to Jonas and Schwab those aims are:

The entire overthrow of the present social system; the abolition of all personal property in land and other means of production and their cession to the state; the introduction of the co-operative plan in labor so that every laborer may be a partner in every factory and workshop; the compulsory limitation of the hours of labor to eight hours a day or less, according to the requirements of unemployed workmen; the regulation of the prices of labor by arbitration between employer and the employed until the co-operative system is introduced; compulsory education and the opening of all colleges and universities free to all classes; the abolition of savings banks; the abolition of direct taxation and the institution of a scaled income tax; and the taxation of all church property.

The Worship of Baal.

The Baal of the Phenicians was the Apollo of the Greeks; that is, the sun personified as a man. Baal was worshiped by other nations, as the Carthagenians, Babylonians and Assyrians. He is supposed to be the same as Moloch, to whom the Ammonites made their children pass through the fire. He was also called Bel, or Belus, and the images of Baal in different places were called Baalim.

The worship of Baal is believed to have prevailed throughout Scandinavia, and among the old Gauls and Celts. Traces of it are found in customs which, until very recently, lingered in Ireland, Wales, and among the Celtic population of the north of Scotland. Two days in the year are especially marked by fire solemnities—the first of May and the thirty-first of October. In some countries there are corresponding ceremonies on nearly the same days, that is, about the middle of the year, and toward its close. The record is preserved of a custom which, so late as the beginning of this century, was common in the highlands of Scotland. On the first of May, which was called Beltane day, or the day of the fire of Baal, the boys of a town assembled on a moor, and, by digging a trench, formed a round table of the green sod. A fire was kindled near, where a custard was prepared of eggs and milk, and also a cake of oatmeal, which was toasted on a stone. After eating the custard, the cake was divided into equal portions, according to the number of persons present. One of the pieces was daubed with charcoal until perfectly black. All of them were then put into a bonnet, from which every person present, blindfolded, drew a piece, the last falling to him who held the bonnet. Whoever drew the black bit was the one marked out to be sacrificed to Baal, in order that he might be propitious, and multiply the fruits of the earth, that there might be enough for man and beast.

The writer who records this custom says: "There is little doubt of these inhuman sacrifices having been once offered in this country, as well as in the East, although they now omit the act of sacrificing, and only compel the devoted person to leap three times through the flames; with which the ceremonies of the festival are closed. Beltane signifies the fire of Baal; Baal, or Ball, is the only word in Gaelic for a globe. The festival was probably in honor of the sun; whose return in his apparent annual course they celebrated on account of his having such a visible influence, by his genial warmth, on the products of the earth."

The minister of Logierait, in the county of Perth, in the end of the last century, gives an account of the same custom. He says: "On the first of May, O. S., a festival called Beltane is annually held here. It is chiefly celebrated by the cow herds, who assemble by scores in the fields to dress a dinner for themselves of boiled milk and eggs. These dishes they eat with a sort of cakes baked for this occasion, and having small lumps in the form of nipples raised all over the surface. The cake might, perhaps, be an offering to some deity in the days of Druidism." The ancient records of the kirk session of the town of Perth speak of severe censures and penalties which were inflicted upon those who practiced May day superstitions. It appears from the books that, in Popish times, great crowds of people used to assemble in what is called "The Dragon's Hole," a large cave, of difficult and dangerous access, in Kinnoull Hill, a steep rock about two miles from the town.

In the "Gentleman's Magazine" for February, 1795, a writer says: "The Irish have ever been worshipers of fire and of Baal, and are so to this day. This is owing to the Roman Catholics, who have artfully yielded to the superstitions of the natives in order to gain and keep up an establishment, grafting Christianity upon pagan rites. The chief festival in honor of the sun and of fire is on the 21st of June, when the sun arrives at the summer solstice, and begins its retrograde motions. I was so fortunate, in the summer of

1782, as to have my curiosity gratified by the sight of this ceremony to a very great extent of country. At the house where I was entertained, it was told to me that we should see at midnight the most singular sight in Ireland, which was the lighting fires in honor of the sun. Accordingly, exactly at midnight, the fires began to appear, and taking the advantage of going up to the leads of the house, which had a widely extended view, I saw, in a radius of thirty miles all around, the fires burning on every eminence which the country afforded. I had a further satisfaction in learning, from undoubted authority, that the people danced around the fires, and at the close went through these fires, and made their sons and daughters, together with their cattle, pass through the fire, and the whole conducted with religious solemnity.—*Day of Rest.*

Rev. J. M. Bishop's Case.

[From the Chambersburg, Pa., Valley Spirit, April 3, 1878.]

There have been some unhappy disagreements among ministers and members of the United Brethren church in this section for some time past, and it appears that the end has not yet been reached. Last week we stated what the action of the Conference in York had been in Rev. J. M. Bishop's case, and we give below a communication from Mr. Bishop himself:

Mr. Editor: The following is a copy of a letter sent by me to the last United Brethren Annual Conference, held at York, Pa.:

To Bishop J. J. Glossbrenner, and the lawfully constituted members of the Pennsylvania Annual Conference of the United Brethren in Christ, convened at York, Pa.:

I have been a member of this conference 35 years, and have labored hard to build up the church. The past year I have preached about 50 times, including funerals, and as I have been a member of this church 40 years, and a minister in the same for 35 years, and not until last session, at Baltimore, was my character called in question, by a set of men whom I strongly suspect of having conspired to slander me, and in my defense against said slander, together with other defenses made by me in self-defense against a set of men formerly calling themselves modificationists, but now nullificationists, declaring that they disregard the law of the church, and even teach others to do the same, these men have preferred charges against me. The charges that have any truth connected with them I am prepared to establish; others I hereby declare are trumped up and false; and, strange to say, these men, who have thus conspired to injure my character, want to be judge and prosecutors.

I now hereby inform you, as presiding officer of this conference (as I have already informed you), and demand of you a hearing before loyal men. I now repeat once more that I not only ask but demand a hearing before loyal men. And, further, I hereby inform you that if these nullificationists are to rule and ruin the conference without a recantation of their rebellious and nullification conduct [see Discipline, page 58, Bishop's duty], and no censure, reprimand or reproof from the chair, then I want it understood that I consider my connection *severed* from said body, and will endeavor to seek a more congenial United Brethren atmosphere to move, work and breathe in.

The last Quarterly Conference of Rocky Spring charge passed the following:

Resolved, That we protest against preachers who have willingly violated discipline to bring charges against a loyal minister.

In conclusion, I again repeat that I challenge every nullificationist, together with their sympathizers (as the right of challenge exists), believing, with ex-Bishop Davis [see his letter to Salem Convention], that the spirit of nullification comes through Satan and the lodge.

Now, while the sun shines in heaven, will I not consent to be tried by such a set of men, neither will I consent to be tried in a garret or cellar, as a certain doctor of divinity recommended, he being a little entangled in this matter. I want an open and a public trial. I remain, dear brethren, yours for the building up of the church and the execution of her laws, and no quarter to nullificationism.

I take an appeal to the next general conference. J. M. Bishop.

The following is an extract from the *United Brethren Observer* (the avowed nullification sheet), of March 19, 1878, by an advisory member (the editor, we presume), who wrote out his opinion while the trial of J. M. Bishop was pending:

"Our enemies themselves being judges."

"The Logic of the Law.—There is no sphere of existence or action in which there is not a constant and consistent operation of law. No matter how occult the connection, each cause works its own results with unerring exactness and unbroken constancy, according to the law by which its inherent energy is governed.

"We are reminded of this fact very forcibly by the peculiar potency for evil which the trial of Rev. J. M. Bishop, of the Pennsylvania Conference, is likely to bring to light, as existing in the law of our church and secrecy. If the constitution be recognized, the law is a fundamental, a constitutional one. As such, it must be directive, determinative and co-ordinative. Legislative and judicial proceedings must adjust themselves to it. Any departure from it is abnormal and exotic to the church, and the court of final appeal must declare it such. In this case, the court of appeal, we doubt not, will overrule the proceedings of the conference against J. M. Bishop, on the ground of incompetency. The conference being felonious in its relation to the fundamental law of the church, it cannot exercise valid judicial powers. A felon cannot be either judge or juror. Hence the conference is challenged by the constitution itself, and being without jurisdiction in the case, the court will set aside the proceedings against J. M. Bishop, consequently, if the conference find him guilty, judgment will be reversed on an appeal, and he will stand acquitted. If, on the other hand, conference acquit him, judgment will be reversed, and, by implication, he must be guilty. So, if conference condemns, it acquits; if conference acquits, it condemns. The logic of the law, remember, has turned us topsy turvy."

True, Bro. Ezekiel. Nullificationism will turn men's heads down, and vice versa. This is, however, more than we expected, when we take into consideration that some years ago, at Greencastle, the editor failed in persuading us to take one thousand or more dollars' worth of stock in the old *Tribune*, stating that it would give us a sufficient number of votes to change the tone of the paper to suit ourselves. This offer was made just a short time before the old *Tribune* tilted up, or went down. But, as a clock with face and hands properly adjusted, although destitute of works, will still come right once in twenty-four hours, so the *Observer* hits the right string once in a while; as in the above case. Thank you, Bro. Ezekiel. J. M. B.

President McCosh on Hazing and College Secretism.

[From the North American Review.]

It is certain that there are old college customs still lingering in our country which people generally are now anxious to be rid of. Some of them are offsets af the abominable practices of old English schools, and have come down from colonial days, through successive generations. Thus American hazing is a modification of English fagging. It seems that there are still some who defend or palliate the crime, for such it is. They say that it stirs up courage and promotes manliness. But I should like to know what courage there is in a crowd, in masks, at the dead of night, attacking a single youth, who is gagged and is defenceless! It is not a fair and open fight, in which both parties expose themselves to danger. The deed, so far from being courageous, is about the lowest form of cowardice. The preparations made and the deeds done are in all cases mean and dastardly, and in some, horrid. I have seen the apparatus. There are masks for concealment, and gags to stop the mouth and ears; there is a razor, and there are scissors; there are ropes to bind, and, in some cases, whips or boards to inflict blows; there are commonly filthy applications ready, and, in all cases, unmanly insults, more difficult to be borne by a youth of spirit than any beating. The practice, so far from being humanizing, is simply brutalizing in its influence on all engaged in it. It does not form the brave man, but the bully. The youth exposed to the indignity this year is prepared to revenge it on another next year. A gentleman who knows American colleges well tells me that in those in which hazing is common in the younger classes, the very look of the students is rowdyish. It is astonishing that the American people, firm enough when they are roused, should have allowed this barbarity to linger in our colleges, great and small, down to the last quarter of the 19th century of the religion of purity and love. I am so glad that public sentiment is now turned toward it, and so far against it! It is of vast importance that it be rightly directed. The opportunity should not be allowed to pass away without improving it so as to be rid of the evil forever. It is well known to all knowing ones that in certain colleges the practice is very common; nearly every freshman is exposed to an indignity, it may be very small, of some kind. But parents are kept in ignorance of it. The college is in a quiet locality, and the most wide-awake reporter does not hear of the deed. There are other places in which the noise is heard. But the college cries: "Hush! hush! It will lessen our students; it will stop the flow of our funds." * * * Much of what I have said about hazing applies to secret societies. I admit that some of these societies set before them a good end. But they promote it by unbecoming means when worthy means are available and might be far more effective. They foster, in youth, when character is forming, a habit of underhand action and underground procedure which are apt to go through life. It should be one of the aims of our higher educational institutions, not only to make scholars, but to rear open and manly character. There will always be a temptation and a tendency on the part of these secret organizations to meddle with college management, to thwart certain of the plans of the college authorities, and to influence the election to college honors. It is difficult to get proof where men are bound to secrecy, but we have the published testimony of eminent men that the social meetings held by these societies often tempt young men to drinking. Nearly every professor I meet with acknowledges that these societies have an influence for evil. But they are afraid to meet them—are more afraid of these earth-hidden mudworks than they would be of castles of stone above ground. This evil will not be stopped till the public demand its removal.

The public is at present inclined to condemn the evil practices. But there is a risk that the efforts to cast out the virus will be sporadic, one college making a weak attempt at one time, and another at another, no one assisting his neighbor, some rather profiting by their neighbors' difficulties, and "fishing in troubled waters." The remedy lies with the public, which can stop the mischief as soon as it is in earnest, and says so.

Reform News.

Anti-Secretism in the State of New York.

The Late Christian Convention.

Editor Christian Cynosure:—From the best accounts I can get, the New York State Convention at Albion, New York, held the last week in March, had a marked effect upon the secret fraternities. It is true that few of our friends from abroad attended, either by person, letter, or funds. Of course this was discouraging to beginners, and to every one who has not, in the smoke of this battle, lost sight of everything but flag and Captain—truth and Christ.

Reasons for Good Cheer.

But the few who were present were cheered by the precious presence of the Rock which followed Israel through the desert, and the Hebrew captives into the king's furnace. Such prayer meetings we seldom ever attended.

Past Master Ronayne.

We were also edified and encouraged by the presence and the labors of Mr. E. Ronayne, of Chicago. Many times have we heard Mr. Ronayne deliver his lectures, and witnessed him "work" and explain the first three degrees of Freemasonry. But the presence of such a crowd

of people as thronged the hall, and the manifest dislike of members of the lodge and their sympathizers, awakened just enough of holy enthusiasm in Mr. Ronayne as to make his addresses, especially the one on the last evening, perfectly resistless. There have been times in the history of reforms in other ages, when a man has caught the seeming inspiration of an angel of God,

"And the sword that seemed fit for arch-angel to wield,
Grew light in his terrible hand."

So it seemed to us stood Mr. Ronayne on that last terrible night. There was the hissing multitude, foaming like a troubled sea, shrieking and whistling, jeering and jibing, and breaking around the foot of the rostrum, and falling back only by the inconvenience of proceeding farther, and which at times it seemed would not much longer restrain them. And though we "sighed for Blucher," the few of us present who were friends of the cause, would as willingly have died at that time and place as any other.

But the speaker's fair statements of the multiplied facts of history, and the present occular proofs of the barbarisms of secretism, were presented in such a clear and pungent manner, as to sweep everything from his path as a steamship cuts a sea of foam.

THE AUDIENCES.

The audiences were spell-bound. Hundreds of ladies and gentlemen sat for three hours, or more, wrapt in wonder and awe, that a free and intelligent people could be made at once such dupes and despots. Clubs and revolvers were present and at times in sight. On the second evening, when leaving the hall, I stepped around to the other side of Mr. Ronayne so as to be between him and a huge bludgeon which I saw we were approaching. And I cared not if it came down upon me as I passed. But it did not.

EGGS—A MOB.

On the last evening as I stepped out upon the street, the eggs whistled over my head and around me, from the crowd which waited on the walk and in the street. They struck the building and window at my side and ran down. I turned about to wait the coming of Mr. Ronayne, and a group of friends who were yet on the stairs inside. While I stood there, a well-dressed young man, not observing me, sounded a call-whistle and said in a low but impressive tone, "Down this way, boys, down this way!" I locked my arm into his at once, and said, "Yes, boys, down this way!" He looked up and seeing who I was, seemed very much astonished and perplexed. Mr. Ronayne was smirched with the eggs as he came out, as also was Mr. Wilson, the gentlemanly candidate. Three of us, the president of the convention, lecturer and candidate seem to have been the peculiar objects of their foul symbolism. Nor would any of your readers wonder that the generous woman who cleaned our clothes vomited because of the sickening odor—there was so much of it. But then we are comforted by the fact that we now know the *strongest* arguments of the Freemasons at Albion. Of course, it was natural that they should give us the ablest, most fitting and characteristic reply they could, so that the dignity of their institution should not be scandalized and traduced.

The Albion papers, since that time have not ventured a reply, or any remarks upon the subject. One of them, however, has copied that little shallow story of the Chicago *Democrat*, against Mr. Ronayne, in which the editor calls Mr. Ronayne a "liar and a thief"—the chaste language, chosen by one of the fraternity in which to address Mr. Ronayne, while he was speaking at convention, who also added, "I have it direct from Chicago." The *Democrat* says, in substance, that Mr. Ronayne is a liar because he agreed to keep the secrets of Freemasonry, and now is telling them; and a thief, because he has stolen that which belongs to the lodge and is giving it to the world. We say, "Thank you, Mr. *Democrat*, for adding your testimony to that of thousands of others, as to the correctness of these expositions of Freemasonry."

A COFFIN.

Since my return home, I have received another of those tokens of remembrance with which the lodge has favored me a number of times during the past ten years. This time it is a coffin, some five inches in length, made of wood, and containing a small wooden image. But whether this image represents a human skeleton or an Egyptian mummy, it would take an astrologer to tell. This coffin was wrapped in a winding sheet, embellished with a Masonic square and compasses, a death's head, skull and cross-bones. The package was filled with dust and ashes, evidently meaning "Dust to dust, ashes to ashes, earth to earth." The coffin was labelled with "Egotism ended," "Praise God!" and "Prepare to meet your God." Whether this latter was addressed to me or to the mummy, I cannot determine. If to me, it is unnecessary; for I am trying all these years to make that preparation; and if to the mummy, it is mocking him, since he must so soon separate from his maker, and come on his journey to me.

FUTURE PLANS.

A plan is on foot for more active measures in this great reform. The growing opposition to Trade Unions, Mollie Maguires and Communism is in our favor. And some of us who have lectured and prayed, payed and toiled in this conflict for the past ten years, have as yet no backward steps to take. We should not speak hastily or passionately, and make no statements which we do not prove. We should not labor for the purpose of defeating those who are opposed to us, however gratifying to weak human nature that might be, but we must do all for the sake of saving men and honoring God. With great respect I am your fellow-worker in the cause of reform. L. N. STRATTON.

Syracuse, N. Y., May 15, 1878.

WAYMARKS IN WISCONSIN.

RICHLAND CENTER, Wis., May 15, 1878.

DEAR BRO. K.:—Unable to get a hearing in this lodge-ridden town, I went north nine miles to Fancy Creek where there is a Presbyterian and a United Brethren church, each including some excellent people and each moderately prosperous.

On the 10th I lectured in a school-house to about 80 persons and had the sympathy and approval of most of the congregation. Two Masons, who are members of the U. B. church, one an Entered Apprentice and one a Royal Arch, were very angry and behaved in a most unchristian manner. Two Odd-fellows who are members of the Presbyterian church manifested an equally malignant spirit. I had said nothing which gave them just occasion to be angry, and was much surprised at their unusual rage.

At the close of the meeting I gave notice that having been invited, I would preach in the Presbyterian church on the following Sabbath. At once the Presbyterian Odd-fellows protested, and said I should not go into that house; while the Masonic brethren of the U. B. church declared that such a man as I was not fit to preach in any church. A prominent member of the Presbyterian church rose and said he had invited me to preach, and that if I was shut out, *he* too should be, forever. He also severely rebuked those who had made the disturbance and denounced their secret combinations as immoral and profane. The result was that I preached in the Presbyterian church on the Sabbath in the forenoon and at four P. M. in the U. B. church to full congregations and with excellent attention.

On Monday evening I lectured in the U. B. church to a crowded house. Quite a number of Masons and Odd-fellows were present, but were perfectly respectful. I think they had found that they could not afford to be abusive.

Last night I spoke at a school-house on Buck Creek eight miles north of here to a full and appreciative audience.

In this neighborhood lives Rev. Wm. Rymon, a seceding Mason who was once a member of the lodge in this place. He is now a Wesleyan minister and bears faithful testimony against the lodge.

It must not be inferred from what I have said that the United Brethren here are not sound on the secrecy question. I know of no others who belong to any secret order, except the two Masons referred to. They professed to abandon Masonry when they were admitted, but doubtless think the covenant of the lodge is the more binding of the two. May the Lord give them repentance, or help the church to get rid of them.

I have one more appointment at the Mount Pleasant U. B. church and then turn homeward.

Yours in the Lord,
H. H. HINMAN.

OBITUARY.

ALEXANDER N. BEATTY died April 12th ult. near Greenfield, Ohio, in his 82d year.

The following notice is sent from a local journal, but as is too often the case, a bare allusion is made to the part he bore in Christian reforms, which may in the near future be that for which his memory shall be most cherished:

Father Beatty was born in Northumberland county, Pennsylvania, March 22, 1797. In the year 1809 he moved with his father to Fairfield county, Ohio, where he remained till about twenty-seven years of age. In 1823 he was married to Margaret C. Ewing who died January 17, 1856. In April, 1824, he moved to his late residence where he spent the remainder of his life.

On November 4, 1858, he was married to Mary J. Lyle. The tender, watchful care he enjoyed at her hands during his declining years was to him a great comfort; and will be kindly remembered, both by relatives and friends.

Father Beatty's religious life dates back more than half a century. As early as August 28, 1825, he made a public profession of his faith and love in the Lord Jesus Christ, uniting with the First Presbyterian church of this place. This profession he made good in a consistent godly life. His faith and works went hand in hand. Few men leave who loved the church of God more dearly or contributed more liberally of their means to her support.

Father Beatty was also among the first in every work of reform. He was a warm friend of the colored man, and labored faithfully for his emancipation when his friends, even in free States, were few and far between.

The death of Father Beatty was happy and triumphant. Never was his faith stronger or his hope brighter than when he realized that the end was drawing near. His life work done, he longed to depart and be with Christ, that he might enjoy the rest provided for those who love and serve him. To him was verified the precious promise, "In the evening time it shall be light." "Blessed are the dead who die in the Lord."

JAMES W. STETSON died March 29th at his home in Ceres, Cal., after a brief illness. Mr. Stetson went to California in 1852 and lived to see the State develop to a wonderful degree of prosperity. He himself was owner of large ranches in the San Joaquin valley, and had this year 2600 acres of wheat in a single field. He was a quiet but earnest supporter of the efforts for the purification of our land from the lodge curse, meeting and thwarting the grange in his own neighborhood. He was of unobtrusive character, but for years kept up a Sabbath school and largely supported preaching at Atlanta. He was greatly beloved by his family and respected in his neighborhood. Mr. Stetson left a wife and three children, but his death is not mourned alone by them.

Correspondence.

Can We Prophecy?

The early Christians could easily prophecy; because, from the standpoint of truth which they occupied, they could clearly see the ends to which the absurd acts of the pagans must lead.

But we are inclined to think that the Boston *Congregationalist* cannot prophecy; for it does not seem to discover any bad tendency in Freemasonry, which is the absurdest kind of paganism that we know of.

In its issue of May 8, the *Congregationalist* has three notices of secret societies, viz.: The Psi Upsilon fraternity, the Commune, and the Ancient and Honorable Order of Hibernians, or Orangemen. It speaks in glowing terms of the excellencies of the first, and mildly disapproves of the two others, but it never points out how the first, with its swelling pretensions to learned membership, stands as an example and encouragement for the two others; for certainly the ignorant and vicious have the same right to secret associations that learned collegians have. It is not more respectable to get drunk on wine than it is on whisky or rum.

The *Congregationalist* removes suspicion from Freemasonry as far as possible by not calling Communists and Orangemen secret societies; and to this extent it maintains and defends Freemasonry, one of the vilest institutions that was ever conceived by wicked men. It is our opinion that no true Christian could ever have fully come to know what Massachusetts Freemasonry is without being able to prophecy the late Fall River swindles, which happened among subscribers to the *Congregationalist*, I should say, from what I have seen of it. A religious newspaper that sees no evil in Freemasonry, or, seeing it, conceals it, encourages its readers to a course of deception and fraud that must ultimately culminate in disaster to the parties concerned, and in distrust and aversion for religion.

The *Congregationalist* is not frank and honest. It conceals facts which it ought to reveal. It has a moral strabismus which it communicates to its readers, and makes men ready to believe the story of the Congregational deacon, that, before prayers on Sunday morning, he always watered the tobacco of his store and sanded the sugar, for Monday morning's sale.

The greater the array of reverend correspondents the *Congregationalist* has, the more pernicious does its failure to ventilate Freemasonry become. Not all the clergymen in the world can make Freemasonry respectable, nor can they serve the cause of religion by silence on the subject; for it is such a positive crime against the glory of Christ that one must be either for it or against it. The minister of religion cannot evade his responsibility by shutting his eyes to it.

New Englander.

Reaping.

Fairfield, Wis.

Editor Cynosure:—We read in the good book that a shepherd lad took up a smooth stone from a brook and smote a giant with it, so gaining a great victory. The case may not be a parallel one, but with your permission I would like to throw into the camp of the enemy a few small shot with the many larger ones that are being hurled by such men as Ronayne, Stoddard, Hinman and many others.

I attended the State Convention at Baraboo last fall, and such an excitement I never saw there before. Little squads of wounded ones were to be seen on every corner talking over their miserable condition. Poor creatures! I pitied them, for they had been handled roughly. I don't know how many were slain outright but I hope a good many. I heard one poor Odd-fellow tell another soon after the convention that they would have to drop about a dozen. Whether they all died from wounds received there I do not know, but notwithstanding all, the Odd-fellows are to build a temple the coming season. One of the leading Masons said that every lecture of Ronayne added five to their lodge. Another the inconvenience of proceeding who had taken only one degree said that Ronayne was a regular "Jacknip." What kind of an animal that is I know not. Now time enough has elapsed since to form something of an idea of the good or bad results of the effort put forth at the convention. Doubtless with good honest men who have a sincere desire for truth, good was done, but with many they see in the exposure of the lodge, while they believe in the truth of the exposure, a chance for their own selfish purposes to be accomplished. A man told me he would join the Masons if he was going into the army again, for he knew they got favors that others could not. A great deal of sympathy is manifested by others outside of the lodge for the institution. Such remarks as "old Hinman" are often heard from them; but he is well known here and loved by the good. We have many here who are valiant for the truth, but alas! too many who are weak in the back. One of this kind said the other day he did not believe in secrecy, but he did not intend to make a fuss about it. Now that is what is the matter. We have got to make a fuss or we shall never accomplish anything. Our warfare must be an aggressive one; but teach them kindly, show the better way and ask them to live in the light as Christ lived and taught in the light.

W. Porter.

The Kingdom Established.

Warren, Ill.

God, of his own independent, royal will, without consulting man, has established an everlasting kingdom, whose king and ruler is God himself. His right is that of creation. (Dan. 2:44.) The subjects are brought in through Christ Jesus, by redemption through the blood of Jesus, and a new birth through the Spirit. Nothing unclean enters there. Nothing that man can do will gain him admittance there, only praying to Jesus, who is the door, the way, the truth, and the life of that kingdom, and of and to each subject in particular. All the world lieth in darkness, yet striving to build towers of Babel to reach up out of destruction and into life. But God frustrates all such works. His royal will is to be accomplished; no salvation out of Christ; no eternal kingdom but the one he has established; none saved but in God's way, as was Noah.

God needs and calls for men to go out in the kingdom of darkness everywhere, and cry out to the inhabitants thereof: O men! behold, God has established his kingdom, it shall stand when earth and all its works pass away; your works and labors are all in vain. O men! destruction shall come upon all, as in the days of old. Flee to Jesus, as God commands; and, as in the days of old, God saved all that went into the ark, so now he saves all who come to Christ. When you have gone to Christ he will pour out of the spirit upon you, give you power to become the "sons of God," and to enter the kingdom, and, on the way thither, as you learn to love and obey him, you will receive power to bring forth much fruit to the honor and glory of God and your own benefit. Jesus Christ is "the way" for all who reach God's kingdom. "Look unto Me, all ye ends of the earth, and be ye saved."

T. B. Blake.

Where Shall We Go to Church?

Hudson, Mich., April 28, 1878.

In looking over the answer to Mrs. Perkins' request, asking advice as to where she should go to meeting, it seems not to be pointed enough. I look upon this question as of great importance just at this time. How can we go to the love feast, and from there to the sacrament, with Freemasons, and not be a partaker of their sins? Masonic books teach us that if a member live up to his obligation he is free from sin. Christ said, Repent and be converted, that your sins may be blotted out. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." Now the question is, How long will it take to purge our land of this ungodly anti-Christ of the lodge if we fellowship them in the church? "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temples of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them and be ye separate, saith the Lord, and I will receive you." (2 Cor. 6:14–17.) I take this to be a positive command to come out from among them. There are a great many who stand in this position, and it should be made plain to them what this coming out means. This seems to be very inconsistent for those who pretend to believe that it is an ungodly institution and then stay in the church that is in harmony with Masonry.

I belong to the Wesleyan Methodist church, but some go and join with the M. E. church and Baptist. But it seems to me to be partaking of their evil deeds. David said, "He that hath clean hands and a pure heart, who hath not lifted up his soul to vanity, nor sworn deceitfully," shall receive the blessing of the Lord, and their righteousness from the God of our salvation. Masons have sworn deceitfully and used blasphemy; how, then, can Christians walk in harmony with such churches? God speed the day when there will be a separation — the church purified from all infidelity of every kind.

Joseph Pixley.

Our Mail.

E. L. Dilley, Spencerville, Ind., writes: "Like Bro. Barlow I am neither dead nor a backslider. I am as firm in the faith as ever. I am still battling against the iniquity of the lodge and expect to do so as long as I live."

A friend at Farmington, Fulton county, Ill., writes:

"I do not think that august council was able quite to kill President Blanchard but they did not leave one stone unturned. Bro. Pierce broke up one church and I think would like to destroy another."

J. A. Bingham, Mallet Creek, Ohio, writes:

"The organ of our reform must be sustained, or all our efforts are vain. Why do not Anti-masons see this? We have in this very township no less than fifty who call themselves decidedly opposed to the abominations of secretism (especially of Freemasonry) and yet there are but three or four copies of the *Cynosure* taken. Go into their houses and look at their papers. You find every kind of secret society advertised in the columns of the papers lying on their tables. The young men of their families and their visitors have no opportunity for reading such truths as are useful to inculcate right principles, if they desire it ever so much. Yet men who thus refuse to patronize our own papers, but patronize those who openly oppose our reform claim to be as good Anti-masons as anybody. Indeed they would be offended if their assertion was called in question, Brethren, we must turn over a new leaf. Patronize the friends of righteousness and not its enemies."

George Nolin, Monroe, Jasper county, Iowa, writes:

"I feel very much interested in the anti-secret reform and would like to do more than I am able to do. I have spent considerable, both of time and money, to satisfy myself in regard to the fact that Masonry has been revealed. I am now satisfied on that point and am also able to satisfy any reasonable person, as I now have the ritual of the three first degrees in cipher, a late work which is now in every grand jurisdiction in the United States and is pronounced correct by hundreds of Master Masons. I have orders for the rituals in cipher of the higher degrees. The one for the next four degrees costs two dollars and the next three dollars. If any one would like to have them and will furnish the money I think I can get them. A key accompanies each book which can be learned in a short time and afterward should be destroyed, they say, so that no one can read the book."

John Andrus, Lenox, Ashtabula county, Ohio, writes:

"We are still saying and doing what we can to scatter light with regard to the workings of the dark orders. I believe the day is approaching when they will be seen in their true colors. We very much need a good lecture here."

G. W. Clark, Dansville, N. Y., writes:

"I often wish I was able to do ten times more to aid the good and great work to which the *Cynosure* is devoted."

George Anderson, Ellington, N. Y., writes:

"I begin to learn how to sympathize with those who are trying to get subscribers for the *Cynosure*. There is such a terribly cool indifference to its worthy claims. I pray God to give us more men like Bro. Nessel."

G. H. Hesselink, Westfield, N. Y., writes:

"I loved the *Cynosure* from the very first and I am sure I shall till the last if it speaks to us as it has done."

J. Warner, Oregon, Dane county, Wis., writes:

"We have had a great revival here."

J. M. Stevenson, Washington, Washington county, Iowa, writes:

"We are greatly pleased with the success Bro. Ronayne is having against those dark dens of secretism. We have long wanted him here and intend to have him."

S. S. Le Fevre, Soudersburg, Lancaster county, Pa., writes:

"We are deeply interested in the *Cynosure* and its object. May the Lord prosper you and enable you to overcome these great evils and hindrances to the cause of true Christianity in this and other lands."

Sylvester Cowles, Brunswick, Medina county, Ohio, writes:

"I am an old man. Have seen eighty-two winters. By way of personal effort and by way of prayer we may be mighty through God even to the pulling down of strongholds of Masonry. Our God is a mighty host and the Dagon of Masonry must and will fall. I know by past experience that when our God, the great and mighty God, undertakes it for us it will be done. Where is slavery!"

L. B. Lathrop, Hollister, Sanbenito county, Cal., writes:

"I am very much pleased that Bro. Stoddard has commenced working the degrees, but am quite as rejoiced at Bro. Ronayne's move in Chicago to bring out the mark of the beast in open court."

Mr. Lathrop sends two dollars to help open the lawsuit.

Wells Springer, Rochester, N. Y., writes:

"Knowing what I do of the tendencies and practical workings of the order for over half a century, it would be moral cowardice in me not to express it on suitable occasions, according to my ability. The convictions of my conscience will not allow me to keep entirely mum while living—what then of a death-bed? This is a question of moment to me. To smother these convictions in my bosom and keep mum through fear or favor, or for any pecuniary consideration, is more than I can afford, with 'one foot in the grave' as it were. But in justice to my feelings I pity as well as condemn all worthy men in dependent circumstances who are wearing the gag of this mammoth monopoly of Freemasonry, (to the extent of a caution) not to give offense to this hidden, stealthy and vindictive power. Such have my sympathy. A great share of the blame should attach to the clergy, the professed ambassadors of Christ Jesus.

The amalgamation of the Christian religion with a mammoth, oath-bound secretism has lessened my confidence in my fellowmen for self-government.

* * Secretism does its work like a thief in the night. From its dark and hidden recesses the gallant and valorous Sir Knights emerge well drilled in the Christian virtue of a 'silent tongue.'

But a more perverted counterfeit could hardly be devised by mortal man. This is a specimen of Freemasons' cunning and strategy to avoid being drawn into a controversy, to meet damaging charges.

* * Hence this patent and deceptive subterfuge is their only safety. A 'jewel' to Masons truly, while nestled in the church. But this 'jewel' that they so much prize gives shelter to some base disguise.

If a jewel to Freemasonry,
A curse to others it will be,
A gangrene on their liberty.

* * The dastardly or evasive denials of Masons should condemn them. The default to meet the charges preferred against the order, reiterated from year to year, is prima facia evidence that they dare not."

D. J. Wilson, Johnson county, Iowa, writes:

"I once fought slavery, not knowing at that time, that oppression was held and kept by secret combination. Just as it is with many now who think the use of intoxicating liquor is the chief sin of the nation. I am of the opinion that if secrecy was destroyed, intemperance would fall by half the effort now used. Secrecy destroys the great blessings God has given man. The state, church and family relation. It makes a mockery of the Bible, denies the Lord Jesus Christ, robs God of the honor due to him and charges him with sending down heathen religion to Moses. It sets apart its own Masters to worship, and has a heaven for every member of the lodge. If he is the chief of sinners he goes to the great lodge above when he dies."

S. E. Orvis, writes from Copenhage N. Y.:

"I am doing what I can to turn the people with whom I am mingling from desire for and complicity with the wickedness of Masonry and similar orders. * * I have spoken and read in one school-house occasionally this spring, plainly and fearlessly. I am hated and calumniated for so doing * * but so long as I can turn any from lodge love or allegiance and point them to Christ it is all right."

Rev. E. Adkins, Alta, Peoria county, Ill., writes:

"I am more than pleased with the *Cynosure* and with the manner in which it is conducted, and the cause it advocates has my earnest concurrence. It is no new or recently espoused cause with me. I lived at the time and near the place of the abduction and murder of Capt. Wm. Morgan, and I know something of the developments of those times made by such men as Southwick, Stearns, Bernard and other good men who had the courage and the honesty to expose the hidden things of darkness of which they had become cognizant in the lodge. Masonry could not endure the light shed upon its abominations by the exposures of that period. Its true character was revealed and it became an object of deserved abhorrence. But that principle in fallen humanity which loves darkness rather than light and is ever prone to deeds of evil was not eradicated, though checked in one of its worst tendencies. As evidence of this we have seen the monster of organized secretism revived again. It reappears a hydra-headed monster now, invading every department of religion, morality and social order, and obstructing the most hopeful reform. For instance, the cause of temperance has been rendered utterly impotent by the intrusion of the secret orders, for many years past. Whether the red ribbon movement shall retain its vantage ground will depend essentially on its being kept free from all association and entanglement with the secret associations.

All that is wanting now to break up these secret cabals, and bring the whole system of secretism into disrepute, and divest it of its power, as formerly, is to expose its true character and reveal its profanations and plottings against the order and well being of society. And this I trust, the effort with which the *Cynosure* is identified is accomplishing. God speed the day of triumph."

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 23, 1878.

The Carpenter Building Deeded!

The *Cynosure* has intimated in late issues that the effort for raising the Publishing House fund would soon be completed in all probability, and the deed given. Last week Mr. Carpenter in view of the fact that the cash and note-contributions had reached above $20,000, and donations of real property to a large amount had been made, placed the deed of his building in the hands of the General Agent and it is now being put on the county records. This is a consummation devoutly wished for by every friend of the reform, and by none more than he who has turned over this noble gift, an offering to pure religion and a monument to the truth. Now that this grand result has been reached, the National Association must march on to other victories. The importance of the annual business meeting, June 20th, will be understood by all, and no urgent invitation should be needed to call out every member and the friends at large to pray and consult for the future. Special exercises appropriate to so important an occasion will be prepared and enjoyed by all who are present.

Charged with Calumny.

The *Advance* (9th inst.) thus refers to a brief article by the office editor of this paper:

"The *Christian Cynosure*, in a late number, reiterates its old calumny, in these words: 'A few years ago, Rev. W. W. Patton, through the *Advance*, of which he was then editor, advocated the experiment of licensing prostitution, on the French system, just adopted by St. Louis.' This is grossly untrue. * * * All that the *Advance* then, or at any other time, ever said to give the least color to the slanderous charge referred to, was to demand that, *if* the St. Louis authorities decided to try the experiment, a fair opportunity should be offered them to present the evidence of its actual workings. We hope it is not in vain to warn the *Christian Cynosure* against the unchristian habit of persevering in 'unhistorical' statements."

We are sorry the *Advance*, whose tone on many subjects we have of late highly approved, should speak thus of us.

It is true that Dr. Patton argued, in the article referred to, against the prostitution license, but not on the ground that the thing licensed is forbidden of God; and then he used nearly these words, the *Advance* can tell from its files how nearly they are correct: "Let the experiment [of license] proceed, under the careful supervision of those who believe in it, till we shall see the best it has to offer." This was never, to our knowledge, qualified or taken back. To charge us with "calumny" in the face of that paragraph is a violation of another of the commandments of God.

Not very far from the same time, Dr. Patton's doctrines on the Sabbath and on worldly amusements for Christians, and the modification of Congregational worship by features borrowed from Episcopacy, the Bible in the public schools, etc., etc., were almost equally objectionable. We are willing to draw a vail over these errors if they are disavowed. But as Dr. Patton is now teaching Christianity in Howard University, he should surely know that his former teachings, specified above, grieve many good people. The explanation of the *Advance*, above quoted, so nearly reiterates the sentiment which was the basis of our "slanderous charge," that it is hardly necessary to refer to the past at all.

The Resolution of Withdrawal.

Following is the resolution concerning the editor of this paper as given in the *Advance*, terminating my relation with Elgin Association:

"While we do not express any opinion, as to the justice or injustice of the action of the First Church of Christ in Wheaton, in disfellowshiping President J. Blanchard, we are compelled to accept this action as a fact. Therefore,

Resolved, That the privileges of this Association be withheld from President J. Blanchard, until his standing in the First Church of Christ in Wheaton is regularly restored."

Our readers will please notice:

1. The Association impute to me no moral wrong of any kind, while their Constitution (Art. 12th) says: "This Association shall * * * try, censure and depose their ministers as duty may require." They either beleived me guiltless or grossly violated their printed Constitution.

2. The sixteen Masons in the church where the Elgin Association was sitting hailed their withdrawal from me with joy, because it delivered them from the man who insisted on their leaving the lodge or the church. So Dr. Cox once hailed a General Assembly resolution suppressing abolitionism, saying, "We've capped Vesuvius for another year!" But the volcano threw off the cap. It will throw off this. Good ministers of Christ, like Aaron and Peter, are weakest, blindest of all men while led by the carnal policy of "the god of this world." Shame and confusion of face awaits these brethren, as poor Aaron when his sons polluted the sacrifices, and Peter when he was guilty of falsehood, equivocation and double-dealing.

Why was Paul Forsaken.—"This thou knowest that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." (2 Tim. 1:15.) Nothing is known of those two disciples but that they forsook their friend in his trouble and persecution incurred by opposing the will-worships of the Jews. Again, he says: "At my first answer, no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge." 2 Tim. 4:16.

"They of Asia" were those of proconsular Asia, of which Ephesus was the capital. In Acts 19:26 we learn from the speech of the Ephesian coppersmith exactly what made Paul so unpopular that his brethren were "turned away" from him:

"Ye see and hear that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying they be no gods which are made with men's hands."

The craft is in danger by turning the minds of Congregationalists away from churches tolerating the lodge worships which are the avowed successors of these Ephesian idolatries.

Is It Righteous Smiting?

Mr. J. H. H. Woodward, of Cincinnati, is not, we believe, a member of any church of Christ; but, like the good Roman centurion and others named in the New Testament, he is devout, worthy, capable and sincere. He sharply condemns the "Christian *Associations*," because, as he thinks, we devote our reform efforts to the churches, and leave Masonry to rule and corrupt our courts.

Our respected friend forgets the monster petition which the Christian Associations got up, at great expense of time and toil, and sent to Washington, asking that adhering Masons should be so far disfranchised as to be excluded from juries!

The only practical suggestion made by Mr. Woodward, in his somewhat severe strictures, is that we—

"Appoint an agent at every county seat in the United States, where they have the ability to do so, and give it to him in charge to examine the court dockets for all suits brought in his locality, from time to time, as the business of such courts progresses, and where he finds a Mason and non-Mason about to engage in litigation, to warn the non-Mason of the danger to be apprehended from the use of Masonic craft, to the rightful and honest adjudication of his cause."

It pleases us to notice the unbounded confidence which our friend has in the powers and resources of the Christian Associations. It would require from three to five thousand local agents to perform the duties which he suggests to us. But the suggestion is valuable, and something may be attempted in that way. And as soon as the means will afford it there should be an editor of the *Cynosure* devoted exclusively to our civil administration. The *oath* is the profoundest worship. This gone, the nation is heathen and polytheistic. ...

The Next National Convention.

Where shall it be held? A decision must be made ere long; probably at the annual business meeting, June 20. Meantime we should hear from all parts of the country, and have the advantages of the most available places so set forth that there may be no mistake in fixing upon the very best one for the present season. Washington and Oskaloosa, Iowa; Cleveland, O.; Philadelphia, Pa.; and Rochester, N. Y., are points that have been suggested. The president of the New Hampshire Association asks that it may be further east. Read his letter:

Strafford Bow Lake,
Strafford Co., N.H., May 10, '78.

My Dear Bro. Stoddard: There is a good deal of Anti-masonic strength in New England, but we lack organization and co-operation Much might be done in Massachusetts, with God's blessing, if the forces of truth there were organized. It seems to me that if the next Annual Convention of the National Association could be held in New England, we and the cause of truth at large would be greatly helped. At such a meeting, I think a Massachusetts State Association might be formed, and the several societies in New England might secure means of co-operation. Would it not be well to hold the next National Convention at Worcester? New Hampshire would contribute toward the expenses. If it should not be thought best to hold the next session so far east, then perhaps you might help us to call a New England Anti-masonic Convention, if that should be thought desirable. Anti-masons in New England must have some better means of working together if possible.

Yours for the truth as it is in Jesus. J. F. Brown.

A New Helper.—A neat monthly, *The Christian Ensign*, "opposed to organized secretism;" and "devoted to reform in church and state," is just started at Bedford, Indiana, by J. T. Hobson. Price $1 a year in advance. We have not a personal acquaintance with the proprietors of this new monthly, but we see that the Indiana lecturer, Dr. Cook, is with it, which insures its orthodoxy for the reform. We therefore hail it as a helper, and give it our God speed.

—The *Advent Christian Times* of this city has been consolidated with the *Bible Banner* of Philadelphia, and the Western friends of both hope to remove the office of publication to this city. These papers under the editorial care respectively of Rev. Frank Burr and Rev. A. A. Phelps, have given no uncertain sound respecting the evils of the age, and their highest embodiment, the lodge. We hope the removal to Chicago may be effected.

—Past Master Ronayne returned from Newcastle, Pa., last week Tuesday. The meeting was not a set convention of the West Pennsylvania Association, as we supposed. It was well attended, however, and successful. Mr. Ronayne will soon be in Wisconsin for a few weeks.

—Rev. H. H. Hinman, after a month's labor in Wisconsin, return home for a brief space last week. He has visited several points where the lodge discussion was before unknown.

—Rev. D. P. Rathbun, of Michigan, will probably visit Iowa this month. It seems not unlikely that his territory will be enlarged if he is not fully employed in Michigan.

—Ever since Bro. Hinman lectured in April, 1877, in Birmingham, Iowa, the energetic friends of the truth there have been able to carry the local elections against the lodge; which they propose to continue indefinitely, God willing.

—Dr. D. A. Wallace, whose admirable address was one of the best features of the National Convention, has not been able since to undertake the task of writing out that address for publication, as requested by vote of the Convention. His removal from Monmouth to Wooster and beginning pastoral labors has also interfered. He hopes, however, to attend to this matter ere long. As soon as the manuscript is prepared it will be published. Friends who are inquiring please note.

—In the *Christian Standard*, Cincinnati, 11th inst., we find a letter from an "Anti-mason" showing the absurdity of "a Mason" in same paper a month before, accusing Mr. Ronayne of perjury for his graphic exposures of Masonry. Anti-mason very aptly says, "Let it no longer be said that the secrets of Freemasonry have never been disclosed. Lay not all the blame on Mr. Ronayne and S. W. Brown, for the author of the above-named article has tacitly given his consent to the truth of the exposure." We may say that *perjury* is defined by Webster a "making a false oath when lawfully administered." Now there is not one of the oaths of Masonry lawfully administered. All therefore are simply profane and should be repented of.

—The work in California assumes a more cheerful phase again. Bro. Beck, whose patience and pluck seem exhaustless, writes that there is hope of obtaining the services of an able lecturer already on the ground—Rev. B. A. Hill, a Presbyterian minister of ability and experience, for he publicly renounced Freemasonry last year, and has preached freely on the subject in his church during the past six months. Mr. Hill favors public expositions as the most effective means of breaking the power of the lodge. This opening for the reform in California is surely of the Lord. We trust that by united efforts of the friends on the ground, and by the co-operation and prayers of all sincere Christians this side the mountains, a work may be begun this year on the Pacific slope that shall result in its redemption from the thrall of Jesuitical secretism.

—If our brother editor of the *Wesleyan* has waited long before grappling the mal-odorous subject of the New York State Convention at Albion last March and giving it to the press, he is justified by the facts of the case. Frequent recollection of them is unwholesome, and if he uses strong language, even after the lapse of time has taken the edge from the experience, the Masons themselves must overlook the grievance. The result of all these trials is sure; they will bear fruit in their season. Let some Sampson then propound a riddle, how from stench and decay came forth the sweetness of established truth and the living glory of right principles put in practice. Having passed through this Masonic initiation courageously, the brethren who were at Albion will never be ashamed to have the record take its place in history.

—Among the "personals" in the New Bedford, Mass., *Daily Mercury*, of May 8th, is this: "Rev. Alonzo H. Quint has been elected Chaplain of the Massachusetts Commandery of the Loyal Legion." Besides this distinguished honor the above Doctor of Divinity holds the yet more exalted position of Grand Chaplain of the Grand Lodge of Freemasons of the State. By means also of another, but subordinate position of secretary of the National Council of Congregationalists he is enabled to keep on good terms with Christian churches. The latter honor will, however, not be long needed if he continues to gain distinction with the lodges. The denomination must pay more salary or more dignity unless they wish to lose so valuable an adjunct.

—Our religious columns and an article on the third page give some facts respecting a tried and true brother of the United Brethren church, Rev. J. M. Bishop of Chambersburgh. The trials he has endured from those whom Paul would call "false brethren," are we hope now ended, and he seems to be settled happily in a new church sustained by a strong organization faithful to the Gospel and their church covenant.

—A member of the Upper Wabash United Brethren Conference writes that Mr. Ronayne's expositions in Remington, Indiana, aroused the attention of the people more than any other topic since the establishment of the town. The two reports of those meetings already published prove the estimate correct.

College Commencements.

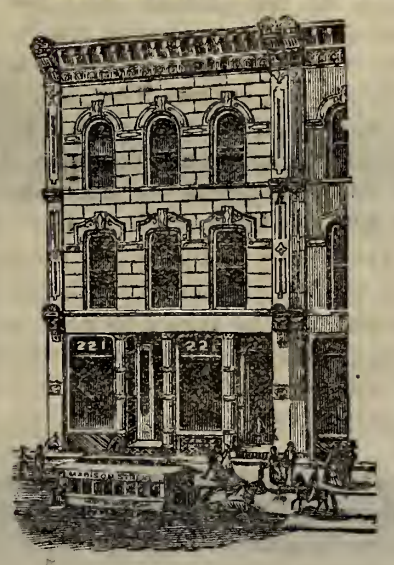
Otterbein University.—Sabbath, May 26th, baccalaureate address by President H. A. Thompson; at 7:30 P. M., college sermon by Rev. George Ormond, D. D., of Mansfield, Pa. Monday evening, anniversaries of the four literary societies. Tuesday evening, at 7:30, annual address to literary societies by Hon. D. H. Chamberlain, ex-governor of South Carolina. Wednesday evening, alumni address. Thursday, graduating exercises of the senior class, musical concert and president's reception in the evening.

Wheaton College, June 16th to 19th.

Monmouth College, June 16th to 20th.

Western College, June 23d to 26th.

Geneva College, May 22d to 29th.



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FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

If we had but a Day.

We should fill the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do.

We should guide our wayward or wearied will
By the clearest light:
We should keep our eyes on the heavenly hills
If they lay in sight;
We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent
With a trust complete.

We should waste no moments in weak regret
If the day were but one,
If what we remember and what we forget
Went out out with the sun;
We should be from our clamorous selves set free
To work or to pray,
And to be what the Father would have us be,
If we had but a day.

—Mary Lowe Dickinson.

The Satanic Element in Spiritualism.

As regards the supernatural element in sorcery, witchcraft and Spiritualism, it is useless to deny its existence. No medical, religious, or philosophical reasoning can successfully controvert the supernatural character of spirit-manifestations. Medicine and religion will serve to strengthen our physical and mental humanity, and brace it up to resist the influences of evil spirits, but the evil influences will continue to exist, although their power over the nervous systems of men is checked. Even in this age of the world, amid all the materialism and "philosophy" that encompass us, the supernatural does still hold its sway over the minds and bodies of men.

What is the supernatural? It is that which produces a natural event, or effect, during the apparent suspension or reversion of natural laws, or which causes a surprising result by the introduction of an unknown influence. The supernatural must originate with one of the two great forces at work in the world—good and evil—and its effects must partake of the nature of one or the other of these forces. For instance, the miracles performed by Jannes and Jambres in the Egyptian palace were in opposition to those performed by Moses and Aaron. The latter were influenced by the Spirit of God; the former were opposed to God, being in the interest of paganism and oppression. The miracles of Jesus and his disciples were all performed in the interest of benevolence, and for good purposes; those of the soothsayers and magicians (as in the case of Sceva's seven sons, in Acts 19:13–16, and Simon, in Acts 8:5–23.) were evidently actuated by a love of money or personal popularity.

In the Scriptures, the devil, or that evil force that is arrayed against God and all his goodness, is spoken of as "the prince of this world," or "the prince of the power of the air," showing us how very intimately his influence is brought to bear upon things earthly, and particularly upon things human. This influence began to be felt in the garden of Eden, where it wrought the fall of man, and that influence has always been felt, with tremendous force, in the propagation of temptations and crime ever since.

If I am asked why God permits such a wicked spirit to influence men in this way, instead of destroying it at one blow, as he might, I shall reply that I do not know; nor is it my business to search for the reason, or encourage others to do so. It is sufficient for me to know that God can and does destroy the evil spirit in any and all persons who repent of their natural wickedness, and henceforth wholly devote themselves and all they have to his service, trusting in his Son Jesus Christ as their only salvation, and living up to all the spiritual light that they possess, as set forth in the Bible. Whoever does this, and seeks earnestly and sincerely for purity of life and heart, will find himself delivered from all further dominion of the devil, so long as he maintains his faith and obedience to God.

The history of the world shows that the fascinations of the supernatural, without regard to good or evil, have led men into the worship of many strange gods. While most nations worship beings of superior excellence (real or fancied), whose love or favor they desire, the Chinese worship the devil, seeking to secure his good will, so that he will do them no harm.

The great God of heaven has best revealed himself to us through the Bible. Men may puzzle their brains with the dogmas of all the "philosophers," from the old and wise serpent in Adam's paradise, down to Tyndall and Huxley, and then know less of God than a poor, ignorant servant who reads her Bible and converses often with her Creator in the privacy of her closet.

But when men cast away the Bible and its teachings, as things of little worth, the devil steps in with some device to excite their curiosity, mislead them into error, and confirm them in false, delusive and ruinous doctrines. This was the way in which he commenced with Eve, and he has been doing business in this manner ever since, with similar results. When certain men began to scout the truths of the Bible and cry out for other doctrines that would better suit them (by allowing them to indulge their carnal propensities without restraint), the devil introduced modern Spiritualism, in this century, just as he inveigled King Saul into a similar sorcery with the woman of Endor. It was the death of Saul, and Spiritualism has destroyed thousands of its followers, and sent them to perdition, by its delusive and unholy opposition to the only means which God has provided to secure everlasting peace and blessedness.

Let us now examine the manner in which the devil, and the evil spirits whom he controls, be they unearthly demons or the departed spirits of wicked men and women, contrive to influence living people and turn them into pliable instruments, to deceive others by spirit mediumship.

There is a science called "biology," or "animal magnetism"—sometimes incorrectly styled "psychology,"—which, twenty-five years ago, was rather extensively practiced in private and public, in this country, creating much wonder and amusement by its remarkable manifestations or phenomena. By it one person, possessing more "magnetism," or "will power," growing out of certain physical conditions, (which I think have never been satisfactorily explained), can by particular manipulations, attain perfect control of the body, members and mind of another person, causing the latter individual to say and do things silently or verbally suggested by the "operator," in the most complete and involuntary manner. In this condition the "subject" loses his entire will, and has no power to resist that of the "operator," whose influence is felt not only near by, but, in some cases, when a considerable distance separates them. The body is not only in subjection to the "operator," but the imagination and the mental faculties are all controlled by him, sometimes to a degree that destroys the power of the "subject" to identify himself. In his infatuation, he sees, smells, tastes, hears and moves as the "operator" directs, however wisely or ridiculously. The same glass of water may be made to taste like coffee, beer, ardent spirits, etc., to the "subject," as the "operator" shall dictate. It is a dangerous science to trifle with, as it puts the "subject" so completely under the direction of another person and so destroys the "subject's" own volition that he or she is in danger of being helplessly drawn into evil and hurtful practices. There is one advantage which most persons possess in pursuing this science of "animal magnetism"—their own consent to become the "subject," or victim, is required before the "charmer" can overcome them. Resistance is safety.

In a similar manner, it has been conceived, evil spirits, unseen, but pressing about the unregenerate, are permitted to magnetize the bodies and spirits of living persons who seek to communicate with them, and whose physical organizations are fitted to become spirit-mediums. Happily, all persons are not. Certain conditions of the nervous system, temperament and mental organization are requisite for mediumship, as well as necessary in a "good subject" for the success of "animal magnetism." In the days of Jesus upon earth, it was said, that the evil spirits entered into the man, and it may be that the modern spirit-medium is similarly demonized. I am not prepared to state by which of the two processes named the spirits control the mediums, but incline to the belief that both methods are possibly used, for the devil leaves no stone unturned to ruin the souls of men. But, as in "animal magnetism," resistance to spirit influence is a strong safeguard, especially if the Divine help is prayerfully sought. This latter fact is a significant indication that modern Spiritualism, in its nature and tendencies, is not in harmony with the interests of God's kingdom.—*From Spirit Possession, by H. M. Hugunin.*

Chloral Drinking.

The drug called chloral hydrate, discovered by the eminent German chemist, Lieberich, some years ago, and which soon obtained a reputation as a substitute for opium in many cases, especially in delirium tremens, is rapidly becoming dangerous among victims of excitants and stimulants as alcohol itself. One person who became a "chloral drinker," as it is called, writes his experience to a medical journal as follows:

"I am a man of sixty-four years of age, and now sobered down and respectable; but I have tried at one time and another all the narcotics and stimulants known except hashheeh, which I have ever been able to obtain. In June, 1875, I thought chloral hydrate might be somethin nice. I took thirty grains of it in a tumblerful of water, which had a pleasing effect. I then took thirty grains more, which seemed to take away my memory. I followed it up for two days, every little while taking thirty grains largely diluted with water. During those days I swallowed three-fourths of an ounce of chloral hydrate. At last I could not hold anything in my hands, which were partially paralyzed. I had to be assisted home, and I went to bed and slept most of the time for one day and two nights. I then went about my business, but of all the sufferings I have ever endured I think this was the worst. I was not free from pain a moment for thirty days. The pain was greater in my legs and knees. I would go to bed at night, get in an easy position, and lie perfectly still, and not stir in the least, and finally would go to sleep. The first thing on awakening were those dreadful pains. The sufferings resembled those of the opium eater when deprived of the drug. With one or two exceptions, I cannot recall anything that happened during those two days. I think that I had a narrow escape from death. I shall not take any more chloral hydrate."

What a blessing to a household is a merry, cheerful woman—one whose spirits are not affected by wet

days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a little piece of sunshiny weather. The magnetism of her smiles and electrical brightness of her looks and movements infect every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people annoy and worry him all day, far off her presence shines, and he whispers to himself, "At home I shall find rest." So day by day she literally renews his strength and energy, and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.—*Ex.*

Children's Corner.

Buy the Truth.

Go thou in life's fair morning,
Go in thy bloom of youth,
And buy for thine adorning
The precious boon of truth.
Secure this heavenly treasure,
And bind it on thy heart,
And let no worldly pleasure,
E'er cause it to depart.

Go, while the day-star shineth,
Go, while thy heart is light,
Go, e'er thy strength declineth,
While every sense is bright.
Sell all thou hast and buy it,
'Tis worth all earthly things;
Rubies, and gold, and diamonds,
Scepters, and crowns of kings.

Go, e'er the cloud of sorrow,
Steal o'er the bloom of youth;
Defer not till to-morrow—
Go now, and buy the truth.
Go, seek thy great Creator,
Learn early to be wise;
Go, place upon the altar
A morning sacrifice.

—Friendship's Jewels.

The King's Weavers.

There was once a great king who had the most splendid palace imaginable. The greatest writers and poets had tried in vain to describe it, though they used words like apples of gold set in pictures of silver. Indeed, they seemed to become almost bewildered in the attempt; their description was a confusion of sapphires, and emeralds, and rubies, and rainbows, and in the end they had to leave it to every one's imagination, and he who imagined most could never come near the reality. Now there were some subjects of the king, who lived in a distant province, and knew and cared very little about their master, although in all his splendor he had never forgotten them, and was daily sending them proofs of his interest and care for them. The principal business of this people was weaving. Night and day they were busy at a wonderful web. They began it when they were babies, and they never stopped till the king sent a messenger to take the shuttles from their hands and order them to bring their work home. Now the king wished three tapestries for the adornment of his palace, and he had ordered that they should be woven after a pattern he had shown in a mount. But as these weavers were very short-sighted and had such stiff necks that they could not look up long enough to see anything clearly, he still had patience with them, and sent his son, who, living with the lowliest of them, wove right by their side a web so wonderful and glorious that the king called it perfect, and gave orders that any web showing traces of that pattern should be immediately accepted, and that the happy weaver should have a most wonderful reward. The king himself provided a great many of the materials for this weaving, and this had often made a great deal of dissatisfaction; for, without any apparent reason, to some he would give golden threads, to others silver or purple and scarlet, and again it might be only fine-trimmed linen. Then many of the weavers would say, "This is unjust. If I had the golden threads, my web should be clear as the sun, and should hang in the throne-room of the king's palace." And another would say, "If I even had the silver threads, my web should be as fair as the moon, and should be draped in the king's audience chamber, but, as I have only the linen threads, the web is so poor and gray I shall not try at all." But whether they would or no, they could not stop weaving. Consciously or unconsciously, the work always went on, and every day they added a length to their web. Now, although at first sight it would seem as though the king were a little unjust, as these discontented subjects would have it appear, if the weavers had only looked more closely and studied the different webs, they would have been wiser and happier. They would have seen that the king's threads were not the only ones used in the weaving. There was an enemy always watching these busy looms, and cunningly contriving to slip in a shuttle of his own, which never failed to disfigure the fairest woof. And they would have seen that, while neglecting none, of all the webs he loved the golden ones best, and visited them oftenest; and if even the weaver grew tired and careless, he was sure to throw in his ugliest thread, a thread of most fearful strength, a thread which, once caught in the weaving, it was impossible to break, for it was spun from a cord which had once been strong enough to drag a mighty angel down from Paradise! And the worst of it was that this thread having been drawn in, the enemy found it easier to slip in other baser shuttles, till, at last, the unhappy weaver awoke to find his beautiful pattern hopelessly distorted and the work fitted for nothing but the enemy's banners. Some of the wisest weavers found this out after a while, and then trembled a little and were better contented with their lot. If their threads were very quiet and grey they could follow the beautiful pattern just as well, and their eyes not being dazzled with the gold and purple and scarlet, they were able more quickly to see, and break off the false threads of the enemy. Besides, in one thing, the king had not shown the slightest partiality. Three threads he had given without distinction, to all the weavers alike, and if they were willing to use them, especially the one which was greatest of the three, the web became beautiful in spite of all the enemy could do. It was strange that those weavers, knowing of this virtue, should ever have neglected these threads. But so it was. They seemed too find the shuttles too heavy; they lifted them with the greatest effort, and sometimes let them lie idle for days together. The king would turn away his head for the webs were not fit to be seen. But even yet the case was not hopeless. If the weavers would yet take the day's work to the door of the palace, and would petition the king to dip it in a wonderful fountain in his court, the gold would be pure and dazzling as if it burned in a furnace and the linen webs exceeding white as snow, so as no fuller on earth can white them. Still the unhappy weavers did not like to do this thing. They were very proud, and one of their number who had been often to the palace had told them—"The door into the king's presence-chamber is very low; one must go in on his knees." And they said to one another, "It is very hard to stoop." Alas! alas! for the king's blind weavers! Alas! for the ruined webs which are now the enemy's banners, which will never float in the golden light of the king's palace!—*Chicago Post.*

Letters and Puzzles.

Otterville. May 13, 1878.

Editor Cynosure: Dear Sir—Pa takes the *Cynosure.* I always read the "Children's Corner," and like it very much. I am twelve years old. The answer to Lillie Burham's puzzle is "Play," and the one to Earnie Gager's is "Good."

I remain yours truly,

Alena Parson.

I am composed of six letters.
My first is in early but not in late;
My second is in arm but not in hand;
My third is in sister but not in brother;
My fourth is in tree but not in brush;
My fifth is in eye but not in face;
My sixth is in river but not in sea;
My whole is something the Jews all like to see.

Yours truly,

Sam'l L. Myers.

Answers to puzzles, May 2.

"Wood."

"Head—brain—elbow — hand—finger—arm—heart—stomach—eyes mouth—teeth—feet."

Answered by Phœbe Thurston.

Home and Farm.

Good Tools.

"Good tools are half the battle in farming," some one has said, and I am inclined to think there is more truth than poetry in it. I know it is a great deal easier to work with good tools than with poor ones. I have tried both, and am decidedly in favor of the former. Good tools are far cheaper in the end than poor ones. It is true, poor ones usually cost less to begin with, but the purchaser cannot do so much work with them as with good ones, and then, again, there are many more repairs to be made on them, so that, in the end, they are the most expensive. For instance, a farmer wants a wagon; his neighbor has two which he must sell, therefore he offers them cheap. One is nearly as good as new, while the other has been run many years, and is weak in many parts. He doesn't know which to buy, but finally concludes to take the old one, as it is a few dollars cheaper, and he thinks it will do for his business as well as the other. So he takes it home and goes to work. It does very well for a few days, but finally he gets on too heavy a load, drives over a little stone, and whoa! his wagon has broken down. Now he is in a sad fix; his team must lie still a day or two, his work must be neglected (perhaps it is planting time, or he has a lot of hay out), and he must go right off, in the rush of work, and get his wagon repaired, costing him more than it would to have got the best one which his neighbor offered him. Now, wouldn't he have been better off if he had got a good wagon in the first place? So it is in regard to plows, mowing machines, horse rakes, and, indeed, all other tools which a farmer uses. It is my opinion, and that of many other farmers, that "the best is the cheapest." Therefore, when you want any tools, first find where you can "get the best," and then buy them.

Walk in the Sun.—Complete exposure of the person to sunlight invigorates and increases the activity of the cerebro-spinal nervous system, and makes a person feel strong, active, lively, cheerful, elastic, buoyant. In all diseases, therefore, where the mental faculties are involved, as in insanity, melancholy, despondency, dullness, confusion of ideas, etc., it is a powerful auxiliary, and in many cases a necessary concomitant to a cure.

Ladies who cultivate flowers in the house will find it a great benefit to the plants to spread moss over the earth in flower pots. This keeps the water from evaporating and the temperature more uniform. Tea grounds are often used for the same purpose. Where a flower pot sets in a saucer, with a hole in the bottom of the pot, put a little sand in the saucer and cover it with moss, and you have a simple and admirable arrangement.

Cure for Scrofula.—An exchange recommends the following as a sure cure for scrofula, even in its worst stages. Of course, therefore, it must be an excellent blood purifier: 1 lb. Honduras sarsaparilla, 1 lb. mezereum, 1 lb. guiac shavings, 1 lb. laurel leaves. Put these in an *iron* kettle with ten gallons of water; boil down to one and one-half gallons. Strain and add 10 lbs. Orleans sugar, and simmer down to one-half gallon. Dose, one teaspoonful three times a day before meals.

Cure for Incipient Consumption.—Live temperately, avoid liquor, take a daily sponge bath, wear flannel next the skin, and take, every morning, one-half pint of fresh milk from the cow, mixed with a wine glass of the expressed juice of green hoarhound. A person who has tried this remedy says that four weeks' use of the hoarhound and milk relieved the pains of my breast, and gave me the ability to breathe deep, long, and free, strengthened and harmonized my voice, and restored me to a better state of health than I had enjoyed for years The remedy, to be effective, must be continued for some time.

A Cheap Fumigator.—The following will be found a cheap and pleasant fumigator for sick rooms, diffusing a healthful, agreeable and highly penetrating disinfectant odor in close apartments, or wherever the air is deteriorated. Pour common vinegar on powdered chalk until effervescence ceases, leave the whole to settle, and pour off the liquid. Dry the sediment and place it in a shallow earthern or glass dish, and pour upon it sulphuric acid until white fumes commence arising. This vapor quickly spreads, is very agreeably pungent, and acts as a powerful purifier of vitiated air.—*Selected.*

The Sabbath School.

LESSON XXII.—June 2, 1878—THE HANDWRITING ON THE WALL.

SCRIPTURE.—Dan. 5: 22-31.

22. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this:

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24. Then was the part of the hand sent from him; and this writing was written.

25. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom and finished it.

27. TEKEL; Thou art weighed in the balances, and art found wanting.

28. PERES; Thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30. In that night was Belshazzar the king of the Chaldeans slain.

31. And Darius the Median took the kingdom, being about threescore and two years old.

GOLDEN TEXT.—"Thou art weighed in the balances, and art found wanting."—Dan. 5: 27.

HOME READINGS.

M.—Dan. 5: 22-31 Pride and its overthrow.
T.—Dan. 5: 1 9. Feasting and fear.
W.—Dan. 5: 10-21. The faithful rebuke.
T.—Dan. 4: 1-18. Nebuchadnezzar's dream.
F.—Dan. 4: 19-27. The dream interpreted.
S.—Dan. 4: 28-37. Pride and punishment.
S.—Isa. 2: 10-22. The fear of the Lord.

LESSON NOTES.

22. Though thou knewest: So his sin was presumptuous. See James 4:17. All this: Nebuchadnezzar's hard lessons in learning that God ruled.

23. Lifted up thyself: As a knowing scorner or adversary: a worse sin than Nebuchadnezzar's, who humbled himself when he knew God. The vessels.... drunk wine in them: A sign of presumption. In itself, less sacrilege in Belshszzar than in a Jew. Heathen sacred vessels were used differently from Jehovah's holy things. Not glorified: But dishonored.

24. Part: Extremity. In v. 5, "fingers." This writing was written: This writing was figured, or marked out, or denoted. Same expression in v. 25. The cuneiform writing was then in regular use; perhaps this was in unknown symbols.

25. Mene: Numbered. Tekel: Weighed. Upharsin: And dividers. Perhaps a word play, as if, "And the Persians." U is Chaldee for "and."

26. Numbered: Counted or reckoned up.

28. Peres: Divided. [U]pharsin is from the same verb.

29. Scarlet: Or, purple: the royal color. Chain of gold about his neck: A mark of honor and royal favor frequent in Egypt and the East from earliest times. Medes and Persians: The taking of Babylon by Cyrus is related by secular historians, strikingly fulfilling the prophecy of Isaiah. Its taking by the Medes and Persians was repeatedly prophesied by Daniel; as well as the manner of its taking by the other prophets, all which it is worth while to look up with the help of a concordance.

NOTES AND COMMENTS.

Nebuchadnezzar, after a reign of forty-four years, died B. C. 561. He was succeeded by his son Evil-Merodach, who, at the end of two years, was slain by Nerigissar, or Nergalsar-uzar, who had married a daughter of Nebuchadnezzar. His reign, also, was but a short one, lasting but four years. He died in B. C. 556, and left the kingdom to his son Laborosoarchod, then a mere boy. After he had been upon the throne only nine motnhs, he was put to death by a conspiracy of nobles, who placed one of their number, Nabonnedus, or Nabu-nahid, in control of the kingdom. He, then, either married the widow of Neriglissar, or already had espoused another daughter of Nebuchadnezzar, whose name was Nitocris. She appears to have had great influence in the management of public affairs. Their reign covered the years 555-538 B. C.

In B. C. 540, Nabonnedus associated his son Belshazzar upon the throne with himself. Upon the supposition that Nabonnedus had married the widow of Neriglissar, Belshazzar, at the time that this honor was conferred upon him, could not have been more than about fourteen years old. Soon after Nabonnedus became king he allied himself with Croesus, the king of Lydia, for the purpose of stemming the career of conquest upon which Cyrus, the king of Persia, had entered. There was no answer to this challenge for some fourteen years. The Babylonians during that time were allowed to strengthen their defences as they pleased. But, at the end of it, Cyrus, having conquered his allies, came to punish him. In B. C. 539, a great battle was fought before the walls in which Nabonnedus was totally defeated, and was obliged to fly for refuge to Borsippa, a city lying just south-west of Babylon. Belshazzar was thus left alone in the city, and the place was immediately invested by the victor.

It was under these circumstances that Belshazzar made his great feast.

The literal meaning of Mene, Mene, Tekel, Upharsin is: "Numbered, numbered, weighed and dividers." If the wise men had been able to puzzle out the writing, it is evident that their trouble would not have been over. They then would have had to apply and make sense out of these enigmatical words. But out of these sententious words Daniel unhesitatingly picks out the true meaning Mene. The word is repeated for emphasis. The act to which it refers was complete. "God hath numbered thy kingdom and finished it." That applied to the kingdom. Tekel. The interpretation is: "Thou art weighed in the balances, and art found wanting." That applied to himself. His moral personality had been put into God's scale, all unknown to himself, and that true indicator had declared his utter worthlessness.—*Nat'l S. S. Teacher.*

SECEDERS' LIST (Continued).

Rev. F. M. Smith, Bristol, Ill.
Franklin Hyde (9) Pontiac, Mich.
James Stevenson (3) Napoleon, Mich.
Jos. Manley (3) Napoleon, Mich.
Joseph Gunn, Jackson, No. 17, Mich.
Wm. Richardson, Parma, Mich.
Delos Gates, Addison, Mich.
Wm. Graham, (3) Auburn, Mich.
Wm. Robinson, (7) Hadley Circuit, Mich.
—— Robinson, New Castle, Pa.
Rev. Wm. Rymon, Fancy Creek, Wis.
Rev. S. W. Brown, (1) Bedford, O.
Rev. Isaac Hyatt, (3) Starksboro, Vt.
Rev. B. A. Hill, Eldorado, Cal.
Geo. E. Jackson, Peekskill, N. Y.

The whole number now reported is 222; this might be doubled in a month if the proper effort was made. Many names might be reported, but through neglect are lost. Let us add half a score weekly to this Roll of Honor, and pray too for those who have had help to come out for God, that they may overcome by the word of their testimony.

[From the Associate Presbyterian.]

A PUBLIC MARRIAGE BETWEEN A PRESBYTERIAN CHURCH AND FREEMASONRY.

The following paragraph is cut from the Philadelphia *Public Ledger* of April 22d:

"THE KNIGHTS TEMPLAR COMMANDERIES ATTEND CHURCH.—A short time since, the Rev. Matthew Newkirk, Prelate of St. Alban's Commandery, No. 47, Masonic Knights Templar, and pastor of Bethlehem Presbyterian church, situated at the corner of Broad and Diamond streets, extended an invitation to the various Knights Templar Commanderies of this city, to participate in the religious services held at the church last evening. The invitation was accepted, and the following Commanderies took part in the exercises: Philadelphia Commandery, No. 2, Philip Crawford, E. C.; St. John's Commandery, No. 4, Wm. Penn Cooper, E. C.; Kadosh Commandery, No. 29, W. T. Reynolds, E. C.; Mary Commandery, No. 36, Daniel Sutter, E. C.; St. Alban's Commandery, No. 47, H. Johns, E. C.; and Kensington Commandery, No. 54, John Roberts, E. C.

The above named Commanderies (with the exception of Kensington Commandery) assembled at the Masonic Temple, Broad and Filbert streets, at seven o'clock, last evening, in full Knight Templar uniform, and, preceded by McClurg's Cornet Band, marched in a body up Broad street to the church, making quite an imposing display. Kensington Commandery left their asylum, on Richmond street, and, headed by a full band of music, proceeded up Girard avenue to Broad street, and up Broad to the church, arriving there a short time in advance of the other Commanderies.

The large circular audience chamber of the church was completely filled by the Sir Knights; and the spacious Sunday school room, directly to the east of the audience chamber and separated from it by a glass partition, was crowded with members of the congregation, and the wives and daughters of the Sir Knights. *The pulpit was canopied with Knights Templar devices*, and the entire scene was very attractive.

The exercises were opened by the singing of an anthem by the choir, followed by responsive readings, singing, reading of the Scriptures, the recital of the Apostles' creed in concert, etc.; after which Rev. Matthew Newkirk delivered a sermon to the Sir Knights, taking for his text Matthew 1:23: "They shall call his name Emmanuel, which being interpreted, is, God with us." The sermon was listened to attentively, and the services were closed with a benediction, after which the Commanderies marched to their respective quarters."

REMARKS.

1. It is well known that the Presbyterian church, in our country, receives into its fellowship freely and without censure, Freemasons, Odd-fellows, and other such, and holds that membership in these secret societies is consistent with Christian character. This position, deliberately assumed by that large and respectable church, is certainly open to very grave objection. Accordingly, it is not surprising to find other Presbyterian churches among us, who show some becoming degree of zeal to preserve the purity of the church of Christ, so constructing their rules of discipline as expressly to exclude from their fellowship such as are members of Freemasonic and other secret societies.

Loose and unscriptural as we consider the general practice in that respect of the Presbyterian and many other of the evangelical churches, yet we are not aware that any Presbyterian church has hitherto thus publicly and unblushingly identified itself with Freemasonry as an institution. In view of this public affront given to the religious sense of the Christian community, would it not be becoming and highly praiseworthy, that those churches which frame their discipline so as to condemn the unscriptural principles of Freemasonry and kindred institutions, should "lift up their voice like a trumpet" in a godly protest against such a shameful public exhibition? When Presbyterian delegates interchange courtesies in May with those of the United Presbyterian and Covenanter Assembly or Synods, as they are wont annually to do, would not a faithful remonstrance in such terms as the following be in order, and be well applied? "What communion hath [Presbyterian] light with [Masonic] darkness? or what concord hath Christ [the founder of Christianity] with Belial [the father of Freemasonry?] or what fellowship hath one that believeth with an infidel?" And, if such a faithful rebuke should be resented, would it not next be in order, as the necessary and proper result, according to Bible rules, to suspend such sweet and sugary relations as usually obtain between these bodies and the Presbyterian body till the latter shall respond to such faithful dealing by a more evangelical practice, and a more Scriptural discipline? And, that their own hands may be clean, and in order that some of these churches who hold fraternal relations with the Presbyterian church may not have thrown in their teeth the retort—"First pull out the beam out of thine own eye, and then thou shalt see clearly to pull out the mote that is in thy brother's eye,"—had they not better in the meantime purge out the Freemasons and other such out of their own congregations and fellowship? for it is notorious, that these are but too rife in a number of their churches. We except expressly the Reformed Presbyterian church, old school, who we are assured and believe, to their praise, are pure from this sin. "Thou shalt in any wise rebuke thy neighbor; and not suffer sin upon him—Be not partaker of other men's sins; keep thyself pure."

2. It will be observed that Rev. Mr. Newkirk, the gentleman who figures so prominently in the above programme, unites in his own person the two characters, hitherto among Presbyterians supposed to be totally incompatible, of *pastor* and *prelate*. Shade of Calderwood, thou venerable ancient historian of the Scottish Kirk! who wrote a book titled "The Pastor and Prelate," and therein so well exhibited the antipodal characteristics of the pastor and the prelate; what would'st thou have thought of a Philadelphia Presbyterian pastor being at the same time a prelate? And not even a prelate of a church of Christ, but of a Masonic church!—of a church whose ritual mingles paganism with Christianity; which mimics

and blasphemes the most sacred things; and which holds forth salvation by *good* (Masonic) *works*, in opposition to the Christian way of salvation by the free mercy of God in Christ! Truly, this pastor and prelate stands on slippery places. When Satan comes for the Masonic prelate, what will become of the Presbyterian pastor? Tell it not in Gath; publish it not in the streets of Ashkelon, lest the daughters of Episcopacy mock at our modern Presbyterianism; and lest the sons of Freemasonry triumph over her shame and fall!

"Is there no help for the widow's son?"

A PRESBYTERIAN REFORMER.

Religious Intelligence.

UNITED BRETHREN.—Pres. E. B. Kephart is expected to address an educational meeting connected with the Rock River Ministerial Association June 5.—The *Telescope* notices that the names of several prominent members of the denomination have been fraudulently used and published as delegates to the convention meeting at Dayton next week in the interests of the opposition to the church rule against secretism. It says: "The convention is a useless, uncalled for, and hurtful gathering, and can only result in injury to the church. Brethren who are conservative and love the church more than party should stand aloof from it." Pres. Kephart, of Western College, whose name was placed on the programme, says, in the *Telescope:* "My name is on that programme without my knowledge and consent. My sympathies are with no element that must bring ruin to the church of my choice." Rev. W. J. Pruner, president of Hartsville University, also writes: "I see that my name is used in connection with a convention to be held in Dayton shortly. Allow me to say that I have not been notified of my appointment, nor have I consented to the use of my name as a delegate."—The *People's Register*, of Chambersburg, Pa., of May 10, speaks very cheeringly of the good work for God and the truth being done by Rev. J. M. Bishop, of that place:—The "Loyal United Brethren" congregation in this place have now got fairly under headway. We dropped down to their new place of worship last Sunday to witness the initiatory services there. The building in which they now worship is situated on the northeast corner of Second and King streets. It was built by the Second M. E. congregation, at a cost of about $9,000, and is, of course, a fine, large, commodious, well-built brick structure, of the Gothic style, and is two stories. Externally the house presents a fine appearance. The lower story is now finished, and is the one used at present by the congregation, though it is their intention to finish the second story in a short time. On Sunday morning last communion service was observed, and the officiating clergyman was Rev. James M. Bishop, a gentleman long connected with the society and well and favorably known throughout this county and elsewhere. He has not only been long connected with the society, but has filled its most responsible positions, having been for a number of years a presiding elder therein and a delegate to the General Conference. The theme of his discourse last Sunday, consonant to the occasion, was the "Sufferings of the Saviour." He handled the subject with unusual eloquence and pathos, and he was, of course, listened to with profound attention by the large and intelligent audience present. About 100 persons participated in the communion services, and there seems to be not the slightest doubt that, under the care of the indefatigable and zealous spiritual worker above named, this young congregation will be one of the largest and most influential bodies in our town. This would seem to be the more certain, as a number of our most worthy and upright citizens are connected with the organization. The evening discourse was by the same speaker, and the subject treated was the "Amplitude of the Gospel Provisions." The attention of the large audience was riveted to the speaker from the beginning to the close of the discourse. On every hand this new congregation is to be congratulated. They have a fine house of worship, a good prospect for numerous accessions, and, for a pastor, they have a man in whom are united the traits that make at once the preacher, the gentleman and worthy citizen.

FREE BAPTIST.—Revival interest is reported at Foster, R. I., and Lowell, Mass.

Elder John George has removed from London, N. H., to Littleton. Elder W. H. Cutting, of West Campton, N. H., has resigned. Elder C. C. Foster has removed from Strafford Corner, N. H., to Nottingham. Bro. F. is one of the few faithful watchmen who warn their people of the danger and evil of secret lodges. May the Lord sustain him.

UNITED PRESBYTERIAN.—The Twentieth General Assembly of the United Presbyterian church of North America meets at Cambridge, Ohio, May 22, 1878, at 2:30 o'clock P. M. The opening sermon will be preached by Rev. R. B. Ewing, D.D., the retiring Moderator. Arrangements have been made with the *Inter-Ocean* of this city, to print full daily telegraphic reports of General Assembly for the benefit of the members living West.—Rev. W. P. McNary, pastor of the United Presbyterian church, Bloomington, Indiana, and President of the State Christian Association, intends sailing on the 1st of June for a somewhat extended trip in Europe. His intention is to visit Scotland, England, France, Italy, Switzerland and Holland.—The church in Elmira, Illinois, took up a hat collection of $62 and forwarded it to the famine sufferers in China.—Rev. Donald C. McLaren, D. D., of Geneva, New York, has just published a metrical versification of the Psalms which is represented to be of great interest.

FREE METHODIST.—The Genesee Conference held last month at Perry, N. Y., recommended that Sabbath schools use the catechism in connection with the course of instruction from the Bible.—Rev. S. F. Baker, editor of the *Free Methodist*, is in Texas for a short time.—The Burlington, Iowa, papers report a revival of much interest and power in connection with the Free Methodist class of that city.

GENERAL.—A few faithful Christians of Morrison, who cannot walk with churches that put their Lord to an open shame by fraternizing with the idolatry of the lodge, met at a private house last Sabbath, where they could pray together and have the Lord's supper administered without fellowshiping Masonry. This praying band remembers the struggle at Wheaton and prays that grace may be given God's people there.

—The General Assembly of the Presbyterian church began its annual session in the Third Presbyterian church of Pittsburgh last week, of which L. W. Bacon, son of old Dr. Bacon, is pastor. Prof. F. L. Patton of Chicago, the prosecutor of Prof. Swing, was elected Moderator on the first ballot.

—The editor of the *Bible Banner*, Philadelphia, thus speaks from a personal acquaintance with the revival work of Rev. E. P. Hammond:

We are pained and disgusted at the looseness of this professional revivalist's course. He lowers the standard, makes too easy tests, fails to prove the conscience, employs too much machinery and counts converts altogether too fast. It is the clearest case of "daubing with untempered mortar" that we know of in the present age. We honestly believe his labors, on the whole, are a greater curse than blessing. He may be a Christian, but he needs some Aquilla or Priscilla to "teach him the way of the Lord more perfectly." A soaking baptism of the Holy Ghost would be the best legacy that could befall him. We have been in his meetings, and have privately reminded him of his superficiality, but he does not seem at all inclined to improve. The age needs sub-soiling—not soft-soaping.

News of the Week.

—The Permanent International Exhibition of Philadelphia was formally opened on May 10th by the President of the Exhibition Company, in the presence of several thousand spectators, the greater number of whom were ladies. Senators Blaine, Bayard, Wallace, Governor Hartranft and many other distinguished personages took part in the exercises.

—Every licensed liquor-seller in Alabama has taken this oath: "I do solemnly swear that I will not knowingly sell or give away any vinous or spirituous liquor to any minor or person of unsound mind without the permission of his or her parent or guardian," and a violation of this oath is by express statute declared to be perjury.

—The Junior class of Williams College, it is reported, have been guilty of "extreme disorder and rowdyism." Two of them have been suspended, and others are likely to be. The trouble originated from the refusal of a junior who acted as janitor of the chapel to obey an order of the President relating to the time for lighting the lamps. He was promptly suspended. His class escorted him to the depot, where they made inflammatory speeches and abused the President.

FOREIGN.

—Nearly 150 persons have been arrested at Warsaw as accomplices of the Nihilist secret "National Russian Government," which was recently discovered.

—Count Schouvaloff left for London by way of Berlin on Saturday at one o'clock, after a brief farewell interview with the Emperor and Prince Gortschakoff. He went straight from the palace to the railway station. The Czar and Count Schouvaloff are in complete accord, notwithstanding all rumors to the contrary. The result of the Count's visit will remain a secret, as announced a few days ago, till after the Russian Ambassador's interview with the Queen. Nevertheless the feeling of relief and confidence are too plainly evinced at the palace and among the visitors to the court to be mistaken or to pass unnoticed. At the imperial castle the gayety of ante-bellum days has been resumed. There was an imperial banquet given Saturday, at which one hundred guests sat down. It is the first dinner of the kind since the declaration of war, and would seem to be a fair indication of a belief of a peaceful solution.

In proportion as the news from St. Petersburg is more pacific, that from Constantinople is more warlike. The Russians insist that the movements of their troops are not intended as hostile, but the Turks are, notwithstanding, hard at work strengthening their lines and bringing up guns. This is not easy, as the Turkish line of defense from the Sea of Marmora to the Black Sea is so long, and while the Turkish force about the citadel is superior to the Russian it is hardly sufficient to man such a length of line. The Turks will be soon reinforced, however, by forty battalions.

HAVANA, May 14.—An earthquake at Cua, Venezuela, killed 600 persons. Heavy shocks were felt at Curacas.

CALCUTTA, May 19.—During a performance at the theatre at Ahmedneugger the building caught fire and forty persons burned to death.

MARKET REPORTS.

CHICAGO, May 20, 1878.

GRAIN—Wheat—No. 2	1 07¼	1 08
" No. 3	96	98
" Rejected		85
" Minnesota		1 12
Corn—No. 2	38¼	39
Rejected		36¼
Oats—No. 2		25¾
Rejected		23
Rye—No. 2		57
Bran per ton	9 25	9 50
Flour—Winter	5 00	6 50
Spring	2 25	5 75
Hay—Timothy	9 00	10 75
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7¼
Lard per cwt		6 52
Mess pork, per brl		7 70
Butter medium to best	10	19
Cheese	4	10
Beans		1 55
Eggs	7¼	10¼
Seeds—Timothy	1 15	1 25
Clover	3 50	4 35
Flax		1 30
Broom corn	3	6¼
Hides green to dry flint	6½	15
Lumber—Clear	29 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	34	37
Unwashed	14	25
LIVESTOCK Cattle Choice	5 20	5 60
Good	4 40	4 75
Medium	4 00	4 25
Hogs	3 05	3 45
Sheep	3 50	5 50

New York Market.

Flour	$2 75	8 75
Wheat—Spring	1 19	1 23
Winter	1 21	1 30
Corn	49	52¾
Oats	33	39
Rye		69
Lard		6¾
Mess pork		9 15
Butter	10	22
Cheese	6	13
Eggs	10	12½
Wool	10	48

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CHICAGO, THURSDAY, MAY 30, 1878.

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Notices.

NATIONAL CHRISTIAN ASSOCIATION.

The annual business meeting of the National Christian Association (corporate body) will be held in Carpenter Hall, 221 West Madison street, Chicago, at 10 A. M., Thursday, June 20th, 1878. The business of the meeting, comprising the annual reports of agents and of funds, and the permanant establishment of the Publishing House enterprise, makes it of great importance that every member attend. All friends of the reform are cordially invited to be present and aid in the deliberations of the Association.

JAMES B. WALKER, Pres.
THOS. HODGE, Rec. Sec.

COUNTY CONVENTION—MICHIGAN.

The Anti-masons of Eaton county, Michigan, are requested to meet in convention, at Charlotte, Eaton county, Michigan, on June the 14th and 15th, for the purpose of organizing a county association and appointing a delegate to attend the State Convention to meet at Battle Creek and attend to other business in the interest of the cause. Friends elsewhere are cordially invited to come and lend us their counsel. Bro. Rathbun and other speakers will be present. Come brethren and let us make this the crowning meeting of the year. We will find homes for all. Those who see this notice will please invite others, that we may have a good attendance. M. H. SLY.

WINDHAM COUNTY ANTI-MASONIC SOCIETY.

The meeting of the Windham County Anti-masonic Society of Vermont, takes place at the court-house in Fayetteville, on the last Tuesday, the 25th of June, 1878. Let the old Whig spirit of the State show itself. The false gods of Freemasonry brought in by the Republican party, are ruining the manhood and the liberty of the State, and threatening the life of the Republic. The American ticket is the only one for Americans.

Mr. Ronayne will be in Stevens Point, Wisconsin, during the month of June. Friends in that region of the State desiring the Masonic degrees worked would do well to write to him at once, and so arrange that he may visit them with but little expense while at the Point. Address until June 1st.,

Edmond Ronayne, 104 Bremer street.

In July he will be ready to go to Iowa, and in August he can visit New Concord and vicinity in southern Ohio.

Topics of the Time.

Professor Henry, of the Smithsonian Institute, whose recent death has stricken one of the brightest names from the roll of eminent scientists, was, unlike some of his English contemporaries, a sincere believer in Christianity, and a humble member of a Presbyterian church. The last letter he wrote, except a few business notes, contains the following paragraph, which, as the testimony of America's ablest scientist, is worthy of preservation:

"In accordance with this scientific view, on what evidence does the existence of a Creator rest? First, it is one of the truths best established by experience in my own mind that I have a thinking, willing principle within me, capable of intellectual activity and of moral feeling. Second, it is equally clear to me that you have a similar spiritual principle within yourself, since when I ask you an intelligent question you give me an intellectual answer. Third, when I examine operations of nature I find everywhere through them evidences of intellectual arrangements, of contrivances to reach definite ends precisely as I find in the operations of man; and hence I infer that these two classes of operations are results of similar intelligence. Again, in my own mind I find ideas of right and wrong, of good and evil. These ideas then exist in the universe, and therefore form a basis of our ideas of a moral universe. Furthermore, the conceptions of good which are found among our ideas associated with evil, can be attributed only to a being of infinite perfections like that which we denominate 'God.' On the other hand, we are conscious of having such evil thoughts and tendencies that we cannot associate ourselves with a divine being, who is the director and governor of all, or even call upon him for mercy without the intercession of one who may affiliate himself with us."

Two years beforehand the Knights Templar are getting ready for their great feast in this city in 1880. Verily the following from the *Interocean* of Saturday is enough—"whose God is their belly." An organization that can get up $60,000 banquets has, in this country at least, something in it to be dreaded. But this display of victuals may have some other meaning. *Timeo Danaos.* What does this great "army" want to come here to eat for. They can learn better economy from the pig-pen—which is not an extravagance compared with Solomon's advice to the sluggard. What do these pseudo-knights propose to do? Will the people compel an answer? It is their right and duty to do so; and the presence of ten thousand armed and drilled strangers who can spend $6 each on a single meal deserves investigation.

"The triennial meeting of the Knights Templar of America, to be held in this city in August, 1880, is already exciting considerable discussion, and it well may, for if anticipations are realized an army of no less than 10,000 men will be present to join in a grand banquet that for elegance and display will exceed any feast ever spread in this country. The preparations will, of course, be on a gigantic scale, and, as a natural result, so will the expenses. Not less than $60,000, it is thought, will be expended for the banquet, which, when the number of waiters, of whom it will require a regiment, and the amount of solid food and delicacies that 10,000 healthy men are capable of putting beneath their waistcoats is considered, does not seem unreasonable."

The Freemasons of France are consistent in their atheistic principles if in no other. They have confidently voted God out of existence and are now organizing a centennial celebration of Voltaire, the prince of infidels and atheists. The celebration is timed well to fall in with the Paris Exposition now going on, and is not inconsistent with the morals of that great display, which is more gay and noisy if possible on the Sabbath day than on any other, and which gives up part of its space to the harlots of that lewd capital. The Voltaire centenary was arranged some time ago by senators, deputies and journalists of the Republican party, and a commission appointed to issue a cheap volume of a thousand pages, comprising the pith of Voltaire's writings, to be spread broadcast through the nation. Public interest is now being turned to the proposed centenary. The committee to direct the fete is composed of Victor Hugo and four other senators, four deputies, two municipal councilors, two members of the institute, (Legoauve and Renan) and several artists, journalists, and men of letters. Dufaure, President of Council and Minister of Justice, has said publicly in the Senate that the celebration was a private affair, and the government had no right to interfere. It reprobated the publication of some of the passages, but could not prosecute writings which had been published a million times, and been many years in general circulation. The Catholic hierarchy are opposing the scheme, but they are in a hopeless minority, and have beside forfeited the confidence of their opponents, who may be classed generally as Freemasons. Between the Jesuitical priesthood and the atheist lodge the outlook for a better condition of morals and manners in France is truly unfavorable.

OUR OBLIGATIONS TO FREEMASONRY.

BY D. B. TURNEY.

The orators and authors who claim a membership in the Masonic fraternity are taking such unusual pains to assure us that we are under great obligations to Freemasonry, that it becomes a duty to reply to the unsupported statement. I do not admit that Freemasonry is a benevolent order. I do not acknowledge that our greatest men have endorsed Freemasonry. I do not believe that a single feature of Freemasonry, when rightly understood, is worthy the countenance of an honest, enlightened, Christian man. My reasons for withholding my support from this secret oath-bound clan, are numerous.

1. That Freemasonry is founded in falsehood, is a fact made plain in history. It is not necessary for me to fix the date of the order as it now exists, to refute the Masonic falsehoods in circulation concerning the age, origin, aims and patrons of the system. I know, historically, that the order is thousands of years younger than it professes to be, and that it never originated when and where it claims to have begun. The first bull against Freemasonry is dated September 23d, 1738. In that bull, the Freemasons were condemned by the Pope. Can it be believed, by any sane man, that Freemasonry and Romanism run parallel for centuries, without so much as a word of disagreement before the eighteenth century of the Christian era? but that, since then, these two powers have been having a constant conflict? The papacy denounced the lodge in 1738, on the 23d day of September; and the opposition has never since ceased. I am merely stating undeniable fact. The Romish canons require of every good Catholic full and free confession to the priests; but the oaths of the order require of every good Freemason absolute concealment of the events that occur in the lodge. Here is immediate ground of antagonism between these rival institutions; and it is safe to say that the Pope's bull is not dated more than twenty-one years after the period when Freemasonry really had its beginning. To any historical scholar, this fact is conclusive. It shows the utter falsehood of much that is found in the "Masonic Book of Constitutions" and other authorized publications of that order.

A Masonic forgery, palmed off as the work of King Henry VI., preserved in manuscript form in the Bodleian library, is flauntingly published in Preston's "Illustrations of Masonry," Hutchinson's "Spirit of Masonry," and various other Masonic works, with annotations by the learned Mr. Locke, to carry the idea of the wonderful antiquity of the order. The reign of Henry VI. began August 31st, 1422, and ended in 1460, during the month of March, more than two hundred and fifty-seven years before Freemasonry had any existence whatever. And yet Oliver, in the preface to his "Antiquities of Freemasonry," mentions this palpable forgery as "an ancient manuscript, in the handwriting of King Henry the Sixth," and proceeds to make some quotations from this document, as if sure of its authenticity and genuineness; but nevertheless, this manuscript itself contains no proof that the "*Maconnes*" named in it were an oath-bound order of men, unless by an undue inference from the word "*secrettes*." We see how hard pressed Freemasons are, in their efforts to sustain the great antiquity of their fraternity. This "Hen. VI., Bod. MS." is used to prove that the "Maconnes" have always "communycated to mankynde soche of her secrettes as generallyche myghte be usefulle." The same manuscript defines Masonry to be, the "true manere of faconnynge al thynges for mannes use," and "al odher thynges that make gudde to manne." Do you suppose that any rational man would define Freemasonry as "the true manner of fashioning all things for man's use," etc.? According to this "old" manuscript, all things "that make good to man" are due to Masonry. What yast humbug! The fact is, our obligations to ancient paganism are more numerous and extensive than our obligations to Freemasonry.

I mean very distinctly to say, and I invite attention to the remark, that we are under greater obligations to paganism than to Freemasonry. Dr. Willet says, "the heathen were the first inventors of almost all human arts; as, Socrates, Plato, Aristotle, of Philosophy; Euclid, Archimedes, Ptolmæus, of the Mathematics; Isocrates, Demosthenes, Cicero, of Rhetoric; Homer, Pindarus, Virgil, of Poetry; Herodotus, Thucydides, Livius, of History. Now none of these professions are to be found among the pagans and infidels, but they flourish only among Christians. The learned books and writings of Justin Martyr, Tertullian, Clemens Alexandrinus, Origen, Arnobius, Lactantius, Cyprian, Hierom, Augustine, with the rest, do evidently show how the spoils of Egypt are now only possessed by the people of God."—Hexapla in Exod., 1854, p. 165. Dr. Willet is correct. That single paragraph forever sweeps away the boasted claim that philosophy, mathematics, rhetoric, poetry and history are due to Freemasonry. It makes our obligations to Freemasonry look very small. Freemasonry deserves no credit whatever for any of our scientific attainments. And the same fact is true in regard to our religious faith. I have no doubt that Masonic ministers can be found who still argue that we are "indebted to Freemasonry for our very belief of the soul's existence in a future state. "But an opinion of this kind can find no encouragement except with the most ignorant of the dupes of that fraternity. Herodotus states that the Egyptians maintained the immortality of the human spirit. Tully asserts that the wisest heathen philosophers believed and taught the same doctrine; and Homer took it for granted that the existence of the spirit after death, in a state of either misery or happiness, according to the deeds done in this life, was a doctrine firmly received in all parts of the world. Homer was born a thousand and two-score years prior to the incarnation of Christ. The statement then, that we are at all indebted to Freemasonry for any of our views or knowledge of the future state, contains an unmitigated falsehood. I use the words after due reflection, and without any excitement. I would not use them, if the statement in question was made only by Masonic greenhorns.

But the things already noticed are not the only lies that may be found in Freemasonry. Oliver, in his "Antiquities of Freemasonry," relates a clumsy and foolish falsehood, to the effect that Enoch built a nine-arched temple under the ground, in which he deposited the Masonic secrets, and then erected two pillars, (one brass, the other marble,) the one to withstand fire and the other water, on which he engraved the Masonic directions that enabled the "craft" to find his underground temple after the flood. The Masonic stories about Solomon and Hiram Abiff are equally fictitious; and I shall merely leave these notorious falsehoods, together with the other lies that grow out of them, to their fate. If outrageous lying be a crime, the leading champions of Freemasonry are steeped in criminality. In the "Universal Masonic Library," vol. 4, preface, p. xiii., begins this note: "The following chronological list of Grand Masters and Patrons, from the time of the Anglo-Saxons, will be a decisive testimony that the order contains nothing repugnant to civil or religious liberty,—" and then follows a list of names, which I shall not repeat, beginning "A. D. 597, Austin the Monk," eleven hundred and twenty years before Freemasonry had a beginning at all. In the list, King Alfred was Grand Master in A. D. 872. History reveals that Alfred was born at Wantage in Berkshire, A. D. 849; crowned king at Winchester in 872, in the 22d or 23d year of his age, and obliged to take the field against the Danes immediately after his coronation, etc.; but the same historians record that he died Oct. 28th, A. D. 901, which was nearly eight hundred and sixteen years prior to the first organization of Freemasonry. Our modern Freemasons, presuming upon the ignorance of the people, have merely seized on the date of Alfred's succession to the sovereignty, to palm off the falsehood that he was Grand Master in their fraternity from A. D. 872 to A. D. 901. And so on, of all the other statements in the "chronological list" till after 1717. I have counted fifty-one falsehoods in it, before reaching that date. By their own showing, as given by Prescott, Dermott, Lawrie, and other Masonic historians, the first Grand Lodge in England was formed A. D. 1717. And yet, these same Masonic standards speak of Sir Christopher Wren as Deputy Grand Master of their order, at the time when he was in office as Deputy Surveyor of the king's buildings; and they also mention him as Grand Master, at the time when he was really Surveyor General of the Public Works, by appointment of William III. Wren received this appointment in 1698, and the Freemasons tell us, in their standard literature, that he was Grand Master in 1698. As the same authors state that the first Grand Lodge of Freemasons in England was organized and formed in 1717, it might be well to require them to acknowledge that they have simply lied about Wren. How could Wren be Grand Master nineteen years before the first Grand Lodge was formed in England? I shall not wait for an answer to the question; for none will be given. A system of lies must shift around a great deal, to keep itself in any sort of countenance. And whenever any great man dies, the Freemasons are very ready to claim him. They have even called Sir Isaac Newton "a truly Masonic genius," "whose modesty declined the laurels which his merits entitled him to wear."—Oliver, Antiq. of Freemasonry, p. 47. A system that is founded upon lies, fictions and false pretenses, and yet professes to be all that is good, is too evidently the offspring of Satan to merit the sanction and respect of a truthful man.

(*To be continued.*)

CARLYLE ON THE LORD'S PRAYER.—"Our Father which art in heaven, hallowed be Thy name, Thy will be done;" what else can we say? The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind, with altogether new emphasis; as if written and shining for me in mild, pure splendor on the black bosom of night there; when I, as it were, read them word by word—with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected. Not for thirty or forty years had I once formally repeated that prayer; nay, I never felt before how intensely the voice of man's soul it is; the inmost aspiration of all that is high and pious in poor human nature; right worthy to be recommended with an "After this manner pray ye."

THE JUDGMENT DAY.

BY M. LUTHER VORHEIS.

"And I saw the dead, small and great, stand before God.—Rev. 20:12.

Eternal God, must I be brought
Before thy judgment throne,
And answer for each idle thought,
And all that I have done?

O how shall sinful mortals stand
In that tremendous hour,
When all the world at thy command
Appears before thy bar.

My soul with sacred awe inspired
Surveys that countless host,
In robes of spotless white attired,
Or numbered with the lost.

And am I, Lord, prepared to hear
Thy welcome words, "well done?"
Or should I with tormenting fear
Appear before thy throne?

Thou awful searcher of my heart,
Thy quickening power bestow,
And life immortal now impart,
That I thy grace may know.

To Jesus, God's incarnate Son,
My longing soul would flee,
Whose blood doth freely now atone,
And cleanseth even me.

And when in glorious garments white,
I stand before his face,
My soul, exulting at the sight,
Shall praise the God of grace.

Burlington, Ia.

THE GREAT MASONIC TEMPLE AT PHILADELPHIA.

BY MRS. EZRA A. COOK.

"The Masonic College Building and five acres of ground in San Saba, Texas, was sold last month at sheriff's sale."—*Masonic Jewel for Feb.* 1878.

The above item of news recalled the feelings which I had while visiting the Masonic Temple in Philadelphia, a year ago last October.

The Temple is of noble and graceful proportions, finely located on the corner of Broad and Filbert streets.

On the occasion of my visit to the Temple, after receiving a card of admission, with my friends, I was first ushered into the library, a large, well-finished room abounding with capacious spittoons. (Tobacco poisons the body and Freemasonry poisons the soul. Vices are gregarious.) Its striking ornaments were six large statues; one representing Wisdom, another Faith, another Beauty; the next one was that of Hope; the next a mother caressing her children, and lastly a statue of Strength. The book cases were supplied with Masonic reports, and other publications.

We were then conducted up a flight of stairs into the temple proper. To those familiar with Christ's words, "I ever spake openly to th

world, in the synagogues and in the streets, and in secret have I said nothing," the contrast between the theory of Masonic worship and that of those who follow the example of Christ, was forcibly presented by the figure, in bronze, of a woman at the head of the stairs. She was holding in one hand a dimly-burning lamp, leaning forward toward persons ascending the stairs, with her other hand raised warningly, her fore-finger covering her lips, as much as to say:

"Do not communicate to the profane the wonderful privileges and ceremonies which you enjoy in these halls of worship."

We were then admitted to a large hall, which from the tint of the walls, the upholstering of the long seats (of which there were three rows on each side of the room, each row on a platform a little higher than the one in front of it), and of the chairs, in all of which articles the prevailing tint was blue; and also from the shades of the fine Brussels carpet upon the floor, I inferred that we were in the blue lodge room. A heavy damask cloth, fastened through brass eyelets, with nicely-finished small iron rods, protected that part of the carpet over which visitors walked. Near the center of the room stood three large candlesticks, and the altar at which the poor blind candidate worships he knows not what (unless he is familiar with the 10th chapter of 1st Cor.), at which he sells his manhood, his freedom of conscience, and so far as his influence extends, the Christian institutions of his country; at which he voluntarily recognizes a system of caste utterly at variance with the American theory of social equality, and joins the lowest grade of this aristocratic system.

We then passed through the gothic hall, whose dimensions were 80x40 feet; then through the council chamber, 40x25 feet. Each hall had its ante-room, with the brazen knocker; closets, and hooks for hats and coats; and each succeeding hall was furnished more expensively than the one before it.

We then passed through a beautiful banqueting hall, with a well-polished floor, 75x35 feet. Then into the Corinthian hall, 105 feet long by 50 feet wide.

We then passed to a large and elegant stained-glass window, representing in brilliant colors, Temperance with her pure water, beside a massive pillar; Prudence, scanning herself in a looking-glass; and Justice with her scales.

We were then ushered into Renaissance hall, 90 feet long and 50 feet wide, and 25 feet high, divided by four pairs of curtains in five different rooms. Each curtain was 49 feet wide, and contained 200 yards of fine French goods. The outer one was blue, the next purple, the third crimson, and the inner one was white.

We chanced to be the last ones in the line of visitors, and passed the attendants who were quietly removing the damask over which we walked, while a turnkey followed us locking the principal doors.

As we left this costly monument to the growth of those principles which strike with a fatal blow Christianity, as represented by a pure Christian family, a just, impartial government, and a church in which God through Christ is sincerely and humbly worshipped, I felt sad. And yet I did not endeavor to repress an accompanying feeling of quiet exultation in the thought that God will yet make this princely monument of the worship of man to praise Him.

Is Our National Sin Extinct?

BY THOS. HODGE.

A remnant of the worst spirit of the days when slavery reigned over the land, has cropped out in one of the most unlikely assemblies in which the prejudices of color could have been supposed to manifest themselves. Of all places under the sun we would have expected that the Inter-national Sunday-school Convention would have been utterly beyond the possibility of using the dagger of prejudice against colored citizens, and far less against the colored Christians of this country, who are their co-laborers in the vineyard of their common Redeemer. But the melancholy fact is one of record, and it is almost equally melancholy to record that the infamous act seems to have been passed over without a word of remonstrance or reproof. We can only say that the effect of such a course upon the Christian sentiment of the nation, and of the world, must necessarily be to deprive their deliverances of half their weight, and awaken suspicious regarding their whole character. We make the following extracts from *Harper's Weekly* of May 18th:

"*The Great Sunday School Convention* was characterized by unusual interest and enthusiasm, one incident only having occurred that might in any way cast a shadow upon the general harmony of the occasion. This was the exclusion of the colored brother whose portrait accompanies the present article, the Rev. B. Warnett of Ohio, regularly commissioned by the Sunday School Union of that State to attend Atlanta as a delegate. Objection was made to his presence, it having been decided by the officers of the Convention that the time was not yet arrived when such action might be taken without detriment to the cause of religion in the South."

We certainly concur with the *Weekly's* remark that "a religious body should be the last to insist upon distinctions of race that are not recognized by the State," and that "the act cannot fail to impress the African Methodists (and the whole colored people of the country he might have said) with a sense of injury received at the hands of their white brethren."

The decision of the officers should have been followed by the decision of the Convention in the shape of a protest against the outrage, and an apology to the colored race.

How can our much vaunted Protestantism expect to retain the regard of the people whom they so treat? Was it the wisdom from above, was it charity that dictated the pharasaical course of the Convention? Could the great Sunday-school Convention have better served the cause of their keen competitors, the Roman Catholics? or better justified the sneer of the sceptic at such Christianity?

Oh no! I Never Mention Him.

How is it that when a man proves a defaulter or swindler, the papers seldom mention the important fact of his connection with the Masonic lodge? Why is a man's Masonry always kept in the back ground, when it is probably the real mainspring of his dishonorable actions? We hear that such and such a swindler is a member of the Congregational church, for instance, "in good and regular standing," but we seldom learn what is probably the secret of the whole mischief, viz., that he is a member, "in good and regular standing" of some Masonic lodge. We hear a great deal of Washington's Masonry, but very little of that of Benedict Arnold.

How a man can spend his life in sustaining such a mass of frauds and falsehoods as make up the Masonic lodge, or, what is worse, how he can reconcile such frauds and falsehoods with the Congregational religion, and not prove recreant to his trusts, is more than I can understand. If he practices Masonic arts, why should he not get up a private ring to speculate on the monies entrusted to his keeping? How can a man believe and practice dishonest tricks in the name of "sacredness" and religion, and still prove honest and trustworthy? It seems to me the most foolish thing that a wise people ever did is to bestow offices of honor and trust upon men who connive at keeping up the imposition of Freemasonry.

I suggest, Mr. Editor, that during this period of shrinkage in the short garments of the devil, and when he is so busy in trying to pull them down over his ugly hoof, the known facts with regard to the connection of swindlers with the Masonic lodge should be reported by the correspondents of the *Cynosure*. The facts as to whether the swindlers and defaulters who are so numerous, are Masons, or Anti-masons, would prove very valuable in our reform work.

I would also suggest that if Anti-masons should happen to become members of legislatures, it would be well for them to move that the fact of connection of members with the Masonic lodge shall be published, for the information of the people, in the same newspapers that publish the laws. To be seen seeking the source of foul air in churches while it lies hidden in the Masonic lodge, would make the devil chuckle like a Master Mason.

RECORDER.

A Mule Initiated.

BY REV. W. M. DILLON.

Last winter, while holding a series of meetings at Pontiac, Shelby county, Ohio, a scene occurred which I am about to furnish your readers.

I walked into the house of a grain dealer, and found that they were making some changes. The old horse that had long served up in the third story, was about to be relieved by a mule taking his place. The object of a beast up there so high and dry was, by some process, to draw up the grain. The owner of the house was a good man, of gentle nature and staid Christian habits. He wanted to get the mule up before he brought the horse down. The scene began—the owner gently led the mule to the starting point of the elevation—cletes were nailed on the boards to give either men or animals a foothold. He held the rein, gently urging the mule forward; but it made a dead halt when the elevation began, and with all the positiveness that a mule can exercise, refused to proceed a single step further. What should be done? Well, what could be done? They brought some oats, and the mule liked oats to be sure, but when they were pulled up further than the mule could reach without stepping, his antipathy for going forward overcame his love for the oats. They took hold of his foot and set it up on the first clete, but he as promptly put it down. All efforts failed. It was manifest that some expedient must be tried. Happily for the horse above, the right man with the right measure was in the crowd. He stepped forward and proposed and helped execute his plan. He took a bag, in the absence of a hoodwink, and tucked in under the halter at both sides, completely covering the mule's eyes. Then the assistant was ready to start upward and onward. "Hold," said the former of the new device, "He knows where he is as well as when his eyes are uncovered; let me have him." He took charge of the mule and led him two or three times around the room, then brought him to the elevation confused and hoodwinked, and up he went a piece, then hesitated, but men pushed behind and one pulled in front, and the mule in the middle had so lost his dignity that he went right up; when he came to the second elevation he ran right up the whole way without checking. The old horse was backed down and the initiation was complete.

From this occurrence my reflection has led me to the following conclusions:

1. Even an animal will go when hoodwinked when he would not venture with uncovered eyes. Is it any wonder that when manhood is to be degraded that it is thought most successful to blindfold the victim, who seeks light by being deprived of it, so it can be restored to him? We should walk as children of light and of the day. We ought to walk in the light, as He is the

light, and avoid all works of darkness.

2. Progress in secret sins, accustoms us to them so that we indulge in such iniquity more freely. The mule went with quickened pace up the second flight of steps after all his hesitation at the first. So men get wheedled and befooled with secret orders until they run after them with greediness, who at first hesitated while conscience warned against such extreme folly.

3. The mule would never have gone up but for the crafty measures played upon him. So many a man would never have gone up the flight of steps into a lodge uninfluenced by others who craftily deceive him or hold out to him some wrong motive that his bad heart accepts, or that circumvents his good disposition. Their profession that they never persuaded any body into their webbed parlor, is disproved by hundreds of witnesses who can testify to the very reverse. It is their mode of recruiting their diminished members.

3. I entertain more respect for the mother than the father of this hybrid animal; and in the same degree I dis-esteem jack-masons; and indeed jack-any-kind-of-secretists. Those who apologize for it, and excuse it and pat them on the back and fondle them and say, "well, after all may be they are not so bad." They say they do not exactly like secrecy, but think we ought not to be so much alarmed, nor agonize so much about it. Poor souls! They are like the man that attempted to ride two horses at once, who succeeded well until they parted at a mud hole, when he said he thought he heard something drop, which, morally, will be their fate.

Let us oppose this work of darkness—patronize every effort to put it down, and discourage every way for building it up.—*Christian Ensign.*

Shall they Overcome by the Word of their Testimony?

The following from the *Wesleyan* was written by a young Wesleyan pastor preaching at Westerville, O., the seat of Otterbein University of the United Brethren church. It is suggestive of serious reflections to all the testifying churches:

The other day, while riding from an appointment, I overtook a man who claimed to be a Methodist Episcopal church-man. He questioned me in regard to the Wesleyan Connection, and the grounds of our standing out as a separate body from that great, and powerful organization. I remarked that we differed from them in governmental matters, and that we did not allow our ministers or members to join, or hold fellowship in secret societies. "Oh yes! I understand now." He then went on to say that he attended a United Brethren Quarterly Conference a few days previous, and that, during the session, a charge was preferred against a brother for belonging to the Odd-fellows. It was soon found that the pastor, and three other members of the Conference belonged to the same fraternity, and the brother, against whom the charge was made, went on his way rejoicing, none daring to molest, or make afraid. The Methodist Episcopal brother, I presume, was no stranger to the fraternity, for he was in full sympathy with those violators of the law of the United Brethren church. He seemed to be jubilant over the boastings of that unruly preacher, and his recreant members, who said that at the next General Conference they would put the rule against secrecy out of the Discipline.

Not long ago I was standing in the postoffice at W——, where I received an introduction to the pastor of the United Brethren church in the place. I congratulated him on the success of the late General Conference in devising an effective plan to rid the church of secret society men, either by reclamation, or expulsion. I said, "What are you going to do with the rule." He replied: "Pay no attention to it." This brother is not a member of any secret society, but he is what is called, in their own language, a "conservative." Now, I take no delight in chronicling the troubles of my brethren of other connections but only do so with the hope of, in some degree, keeping trouble from our own door. It is a well-known fact that the connection referred to above has been organically sound on the subject of secrecy a great while; but that there has been great laxity in the administration of discipline upon that point is also very apparent. The reflex action of this course of procedure has very gravely affected them as a people in two respects. These features of evil which have crept in upon them are exhibited in the two incidents given above. Such a course of administration is productive of conservatism, and this, in its turn, apologizes for the evil, and sooner or later, meekly bends the suppliant knee at the altar of Baal in fellowship, and often in actual relationship with his worshipers.

I feel grateful that we, as a people, have had the moral courage to stand in vindication of our rule to the extent that we have, but, with all the heroism of the past, there are victories to be achieved or lost that are yet in the future. There is entirely too much of this apologetic feeling already manifesting itself in our borders, and I prophesy that if there is not a change for the better that the coming years will bring to us what the bygone has for others. Internal forces, are shaking to pieces the superstructure erected by the unflagging energies, and the prayers and tears of noble sons of God of other days. I know not how to account for this, only on the ground of an unwise policy upon the part of the ministry. While Rome says "Act but don't agitate," it should be ours to agitate this subject so extensively and thoroughly that our people, who are the acting power among us, may be informed to such an extent as to be ready for action at all times. We have a very good law, and one that is fairly on the way toward a reconfirmation; but it is only a source of weakness to us, as an organic body, unless backed by a clear vindication, and a persistent enforcement. What would God's law amount to without either of these items accompanying it? It would be but a trifling composition of words to no end. Let us wage the war, then, with unflinching hands, and conquering zeal, until our Captain shall crown us victors in the Paradise of God.

Fortified by Romish Rites.

The *Catholic Universe* understands the Romish religious system so well that we suppose it finds no difficulty in making ends of theory and practice meet anywhere. We have again found a case that troubles us considerably; and we must submit it to the judicial *Universe* for settlement. The N. Y. *Tablet*—which is good Catholic authority—in paying its tribute of respect to the late ex-pugilist, gambler and Congressman, John Morrissey, says: "He died in the bosom of the Catholic church, of which he was always a member, fortified by all rites of our holy religion." The particular thing that bothers us here is this: If a man can be an acknowledged member of the Roman Catholic church, and at the same time be a prize-fighter, a liquor-seller, and a gambler, consorting with base, brutal, vicious men, and ministering to the worst elements of society, we can see no line of distinction or separation between Catholic saint and non-Catholic sinner. If a man can be "fortified by all rites" of the Catholic religion, through a life of persistent sin, and at last die "in the bosom of the church," it seems to us that the Romish system licenses and encourages wickedness, with the understanding that her "rites"—well paid for!—will "fortify" the sinner against the consequences of his sins, and secure to him a blessed immortality. But, perhaps we do not understand these Romish mysteries. Can the *Universe* help us out?—*Ed. Messenger.*

OBITUARY.

Mr. J. C. Graham died May 1, 1878, at his home in Mercer county, Illinois, after an illness of several weeks. He was born in White county, Illinois, April 17, 1824. He was at the time of his death and had been for a number of years a member of the Wesleyan Methodist church and a most active and consistent Christian. In the fall of 1850 he joined the Freemasons, but after taking the third degree, February, 1851, he never again entered the lodge. His demit says: "James C. Graham was regularly initiated, passed and raised in Cambridge Lodge, No. 49." His eyes were opened to see the real nature of the institution, its immoral and anti-Christian character and with true moral heroism he left it, when it was even less popular to do so than now. He was an active and influential friend of the Anti-masonic cause; ever ready when opportunity offered, with tongue, pen and money, and it was most apparent that this earnest and telling opposition was against *Masonry* and not *Masons.* Bro. Graham was a man of strong convictions and never ashamed to maintain what he believed to be true, and while he was ready to give a reason for the hope that was in him it was always with meekness. His illness was of such a nature that he felt almost assured for weeks that it would prove fatal. It was a happy privilege to visit him during those weeks and be impressed with his sweet, childlike faith in his God. The pity felt for the suffering one when we entered his room was changed to an earnest desire to possess like faith and peace. When the writer once spoke to him of the importance of making our peace with God while in health, he replied that he had attended to that long ago, and he felt now how poorly it could have been done had he left it to his dying bed. His wife has lost a most devoted husband, his three children a most loving father, his church a most faithful member, the friends of truth a most efficient coworker; but to us all he has left a most precious example and fragrant memory. W. S. McClanahan.

Reform News.

A Vein of Masonic Blood Tapped in Michigan.

Delta, Mich, May 18, 1878.

Editor Christian Cynosure:—Having become a subscriber for your paper, and requested to become a correspondent by Rev. D. P. Rathbun, I will endeavor to give you some description of his recent labors here.

There are in the village three organized church societies—Congregationalist, Methodist Episcopal (whose minister is a Mason) and Free Methodist, who induced Mr. Rathbun to come. The Free Methodist chapel being quite small the school house was secured and the lodge opened for labor Saturday, May 11th; and notwithstanding the crowd the candidate was put through the first degree in such a way as to convince the audience that the speaker was no amateur. Several of the craft being present an opportunity was given for any one to take exceptions to aught which had been said or done, and $10 was offered to any Freemason who would go before a magistrate and be qualified that the degree had not been given correctly or the authority quoted was not genuine Masonic authority.

Mr. Geo. N. Lee, a Mason, arose and said, "Ladies and gentlemen, this man has pretended to give the first degree in Masonry. I don't know whether it's true or not, but if it is I'm agoin' the first chance I git and join the Masons. I don't like the looks of that man. I warn you against that man. I tell you he is a dangerous man. He is not to be believed; he is a perjured wretch and villain. I am afraid to meet that man in the dark. Beware of him!"

The next evening Mr. Rathbun preached an able sermon on the religion of Masonry to a crowded house despite the efforts of Masons to divert people to the reform club which was in session at the same hour, they having a sudden temperance spasm. Some of them came in during the sermon and disturbed by whispering and going out and in doors. After sermon one of them says to me, "What's all this about? I didn't know there was a Mason in this township." Another went up to the desk and asked Mr. Rathbun if he was a Mason, and upon being tried by him says, "O, I know nothing about the order and couldn't think of discussing with you, but a man who has joined a society and then exposes it is not to be believed."

Monday evening the school house was packed to overflowing and many could not gain admittance. The Masons rallied far and near and collected near the platform. The third degree was given and the same challenge repeated by the speaker, and

an offer of $25 to any Rev. Mason who would qualify to the same effect; and an invitation given for the opposite side, who had requested an opportunity to speak in answer. Mr. Rathbun then gave way, saying they might have opportunity to raise any point in regard to Masonry but not to defame or discuss his personal character.

Whereupon Mr. Ezra B. Nichols came forward and said, "May I ask you a few questions?"

Rathbun.—I will answer as many questions as you will.

Nichols.—All right. Have you been a Mason?

R.—I have.

N.—Did you take those oaths?

R.—I did.

N.—Are you a minister of the Gospel?

R.—I am.

N.—Are you a Christian?

R.—I am.

Then turning to the audience Nichols said, "Fellow citizens, ladies and gentlemen, people of intelligence, people of worth, people of candor, as I look over this audience I see but few people I know. If I may be permitted to speak on this subject of Freemasonry, for I am proud to say I am a Freemason, and although when I am done you may say it's nobody but Ez., you all know me and I tell you as honestly and sincerely as I ever was in my life that what this man has said is as false as hell itself. He has given you what is called book Masonry which is as different from Masonry as light is from dark. I am a Master Mason, and I tell you he has never been in a Masonic lodge."

Mr. Rathbun.—I can bring a citizen of this place, a respectable man, I believe, to vouch for me.

Masons.—Sit down; shut up, etc.

Nichols.—I denounce him as a perjured villain.

Mr. Rathbun arises and attempts to speak, but Masons through the room cried, "Shut up! Sit down." "I have possession of this house," cried Lee.

Nichols.—You all know what great good Masonry did during the war. (A voice, It freed Jeff. Davis.)

Masons.—Order, order.

Nichols.—I pronounce this man a vagabond, an impostor, a wretch. (Rathbun arises.)

Nichols, shaking his fist.—Sit down! You get up again and you'll hear from me. (Rathbun arises and steps in front of him.)

Masons.—Sit down! Sit down!

Ezra Vanderwalk, director of the district.—Sit down, damn you, or I'll have you arrested.

At this juncture Nichols turned to Rathbun and heaped upon him damnations and anathemas, saying, "He is damned beyond repentance. He will have this to answer for at the judgment bar of God." (A voice, So will you.)

Mrs. Yerdan.—It is God, not you, that judgeth this man. (Cheers.)

Geo. Lee was called for but Mr. Rathbun arose and called upon Mr. Marline, who came forward and said he knew Mr. Rathbun during the earlier part of his life and he was a man of good reputation and bore the reputation of a Mason. Mr. Nixon also, a member of the Free Methodist church, came forward and said he was made a Mason in Grand Ledge, Michigan, and Bro. Rathbun had given the degrees just as he took them. The Masons charged them with lying, and were asked if they would come before the magistrate before nine o'clock in the morning and make affidavit to the effect that the degrees had not been given correctly. Geo. N. Lee, Ezra B. Nichols, and Chas. Heyward agreed to come, but did not come at the appointed time, though Messrs. Rathbun and Nixon were there and left a copy of their affidavit. Mr. Rathbun will speak here again next Thursday evening, when I will write again. ARTHUR INGERSOLL.

MASONS OF JACKSON COUNTY, IND., CHALLENGED.

[From the Jackson Co. Bee, May 10th.]

LEESVILLE, Lawrence Co., Ind., April 30, 1878.

DEAR SIR.—In your last issue appeared an item from an unknown correspondent of Owen township, which refers to my recent lectures at Clear Spring. By your permission I wish to offer a few comments over my own true name. As we live in a free government, I hold that all matters relating to our moral, social, religious and political interests are open for discussion. If the subject of secret societies is an exception to the rule, I have never been able to find out the reason for it. Men may denounce the Bible, curse preachers and advocate any false theory, but all these things do not create such an agitation and commotion as to call in question the propriety of oath-bound secret organizations in a republican form of government.

Your correspondent accuses me of saying that *all* Masons are liars, horse-thieves, murderers, etc. I deny making any such statement. While I backed up my arguments by authority that cannot be disputed, your correspondent says I was cheered by "hisses and groans." That was true. Clear Spring can boast of being a moral and civil place, and having a Masonic and an Odd-fellows' lodge, two churches and a high school, yet all these influences could not check the desire to hiss and groan in a public meeting. I have lectured in many different places, but at Clear Spring I found the most insulting audience I ever addressed. Mr. Editor, I do not wish to place the people of Clear Spring in a false light, but to tell the truth. Let us have the truth if the heavens fall. I am creditably informed that the Masonic jack—the M. E. preacher who was seated in the back part of the room—also acted very imprudently, and encouraged the hisses and groans. Whenever you attack a den of serpents, to be sure the inmates will hiss. Whenever you hear groans, it indicates that somebody is in pain. The rotten carcass of Masonry was laid open and exposed to the public, and the stinking Hiram was past endurance; hence the hisses and groans.

It is true, I invited any one present to try to refute my arguments, backed up with the proof, but this was not done on that occasion. Your correspondent says that the people of Clear Spring and vicinity are very thankful to Parker Edwards for his appropriate remarks on the subject. Rather *inappropriate* remarks *off* the subject. Listen to the ex-worshipful master's words: "You infamous scoundrel!" "You dirty scoundrel, you are too mean to live." "Don't you know you have got a rotten heart?" "If you wasn't a cripple a part of your head would have come off before this time," etc., etc.

However inappropriate my remarks may have been, do the *good* people of Clear Spring endorse these appropriate (?) remarks? What a disadvantage it is to be a cripple! But then it would have been a pity to have robbed the old hens, for every egg thrown at me would have hatched out an Anti-mason.

Your correspondent thinks that I will not visit Clear Spring on that business very soon again. Let me say that if a house or shop of any kind can be furnished, and good order guaranteed, I will go there soon and show up Masonry in a manner not done before, backed up by proof that cannot be disputed, for when I was there I did not have a fair chance on account of the "groans and hisses." But I suppose that some of the people of that village would rather see the devil coming in person than to see me coming again to attack Masonry.

I hereby challenge any Mason or Masonic jack in Jackson county to discuss the following proposition with me:

Resolved, That Freemasonry is an anti-Christian institution, and its principles are in opposition to a free government. I will take the affirmative. Time and place to be agreed upon.

Respectfully,
J. T. HOBSON.

Correspondence.

FROM MISSISSIPPI—TRACT DISTRIBUTION BLESSED.

COLUMBUS, Miss., May, 1878.

EDITOR CYNOSURE:—In pursuance of my occasional custom, I set out to distribute tracts opposed to secretism on the 8th of May. A public dinner was given at one of the hotels and I found it a good place for distribution. I had with me Ronayne's tract, and "Should Freemasons be admitted to Christian Fellowship?" D. L. Moody's and others. The interest which the name of Moody excited was quite observable. I made a special effort to arouse a spirit of investigation upon the subject of secretism among the ladies, and to induce them to throw their influence upon the right side. If I can only get the Christian women to know that the influence of secret orders is against the religion of Jesus Christ many precious youths who shall hereafter rule in church and state will be kept out of their cruel grasp. I hope also that the many boys who receive the tracts politely and with manifestations of pleasure will never be seen inside of a lodge.

After I had finished my distribution among the white people, I went to the fair grounds where a vast concourse of colored people had assembled to celebrate the day of their emancipation from slavery. Here I had an opportunity to address them and to warn them against the slavery of strong drink, secret orders and sin. Afterward I distributed tracts among them and was surprised to find now many of them were Masons. They were very eager to get the tracts and kept on coming to me for them after I had disposed of all. They gathered around and discussed Masonry with great interest, some agreeing and some disagreeing. One, wishing his institution set forth in a favorable manner went and hunted up his Royal Arch brother and brought him to me. He informed us that Morgan's exposition which I had just sold was false as was also Bernard's "Light," and said Masonry never could be revealed. With many it seemed to be a matter of inquiry, and the belief was expressed among them that those who led them into Masonry only wanted their money. I learned that not long since some one had been in Columbus and had initiated a great many of them.

Heretofore my great theme among the colored people has been salvation through Christ, and still will be; but when I see them defrauded of their money and entrapped by secret orders I am moved with compassion and I feel that effort should be made to preserve them from these evils. A short time since my husband addressed a large congregation upon this subject and when he was through they exclaimed "Away with secret orders," and gathered eagerly around him for tracts, and many were much disappointed when his supply was exhausted. I pray God to give courage, wisdom and success to all those who are laboring in this cause. Let us go out against this giant secretism, not in our own strength, but "In the name of the Lord of hosts" and he will stand by our side.

Will the readers of the *Christian Cynosure* remember us in their prayers that in all our labors we may have the special aid and guidance of the Holy Spirit "For a great door and effectual is opened, and there are many adversaries."

MRS. ELI TAPLEY.

THE INEVITABLE MRS. DEGEER.

REPORTED ON THE SPOT.

LYNNVILLE, Iowa, May 16, '78.

In the opening of her address at this place, not long since, she stated that Freemasonry was "a study of *the facts* of divine truth!" Of course we must infer from that that the blessed Bible does not give us ample room for the study of divine truth. Masonry, she says, is a school for the study of geometry, astronomy, &c., and that it has wonderfully aided revelation, and the Mason's God in every clime is the true God. This contradicts Webb, where he says in his Monitor, page 285: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Jew, the Moham-

medan and the Christian, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work, with the Buddhist, the Parsee, the Confucian, and the worship of Deity under every form." "Under every form" certainly implies idolatry as well as Christianity. She says, "Masonry is a temple; if not, why its altars, prayers, signs, and symbols? And it is the veneration and devotion of heaven." She then spoke of the "Antis" of different denominations; said the Quakers were a set of fogies and bigots, and that an old Quaker at LeGrand, Iowa, paid Ronaye $25 to come there and lecture; but would not pay a cent on a petition presented to the people toward defraying the expenses, etc., of the widow of an Odd-fellow. None of the "Antis" would give a cent, and they always tear down, while Masonry always builds up. Ronayne, she says, is a regular Judas, and is a Jesuit, and is lecturing for the interests of that order, and that at the time of the Chicago fire, he (Ronayne) was one of the committee to distribute the relief money of the Masons, and that he kept enough of it to build him a house. And Philo Carpenter gives $1,000 per year to support a miserable sheet called the *Christian Cynosure*, and that she saw him refuse to give a poor woman five cents on the cars one day. She made the assertion that some time ago Pres. Blanchard broke up a Good Templar's lodge here in Iowa, and a woman told her her husband belonged to it, and was doing well, but when it broke up her husband died with drunkenness.

She says the Masons never retaliate. Then spoke of the debate between her and Pres. Blanchard, stating that Masonry and Odd-fellowship came from Christ and the Bible, and we never find one of them in the poor house. No wonder, when the very ones that need aid and relief are forbidden to enter the sanctum sanctorum of the lodge. She affirmed that the temple was all built by Masons; yet there was little progress in Masonry until 500 years after, when it revived again, and now, wherever you find Masonry you find the Bible. [She should have said the Bible, the Koran, or some other sacred writing.]

One among her unreasonable assertions was that all the old prophets and apostles were Masons. She spoke of the love of David and Jonathan, and the lad going and getting the arrow was the sign of approaching danger. In making further assertions as to its antiquity she said Freemasonry began from, or soon after the fall of man. So we must infer that the devil was the first Worshipful Master, when he persuaded Eve to partake of the forbidden fruit, and Adam did eat thereof; and the first lodge met when they hid themselves in the garden. The Lord, when he came, did not know the pass-word, consequently called out, "Adam, where art thou?" Naaman, she says, was an artificer; Cain a worker in iron, and Euclid taught the first Masonic school. She asserted, we can never do without Masonry and Odd-fellowship, and tried to prove secrecy right by bringing up family secrets, etc.; said every honest man and woman have their secrets. As to the murder of Morgan, she knew all about it. She heard her father tell a man that he went to Holy Land, took the fever in Asia, and was cared for by the Masons, but finally died there. I had no idea the Masons were such fools that 45,000 of them would leave the lodge just because a man went to Asia and died with the fever. Consequently, she said, no funds of Masonry were ever taken to kill Morgan. She said no good, true man, will denounce Masonry, and proposed that secrecy would do everything for a man, lauded it very highly, but said not a word in commendation of the church. More anon. T. K. Bufkin.

British Influence through the Lodge.

York, Pa., May 17, 1878.

Editor Cynosure:—Every country in the world has been cursed for ages with secret societies. Those who are familiar with history, sacred and profane, are well aware of this fact. It seems, however, that the British have developed secretism to a greater degree of perfection than any other nation.

At the time of our Revolutionary war the London craftsmen were veterans, with sixty years of Masonic experience. And of course British secretism was quite mature, as Masonry was simply a new temple built with old materials. Those who read our rovolutionary history carefully will see that the British often resorted to Masonic tactics and morals to accomplish their designs. When their government found that they would be compelled to withdraw their troops from the United States, they, like true Masonic craftsmen, secretly offered to buy up American Congressmen and other leaders of the people, offering as much as $50,000 for some of them. This sum was the cash value of Benedict Arnold. But Americans in those times were not generally for sale, even at high prices, and so the British had to try some other plan.

Next we find them slyly and cunningly covering the young republic with a network of Masonic lodges. And these were doubtless managed by tories, who, by the aid of mutual friends, managed to hoodwink the eyes and seal the lips of many American patriots, including even Washington himself.

Washington, however, has given us sufficient proof of the important fact that he believed in freedom and in free government, and not in Freemasonry; for he did not attend the lodge, and virtually seceded from Masonry by giving his countrymen, for all time, the following advice, which I copy from his excellent farewell address:

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. * * * * * * *

"However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards, the very engines which had lifted them to unjust dominion."

As Washington had a knowledge of Masonry from actual experience; and, as he had read, in the world's history, of the conspiracies of secret society leaders in many countries, he doubtless intended, in the above paragraphs, to warn us against Masonry, Jesuitism, Tweed rings, secret associations, and perhaps even demagogues, who pretend to be Republicans or Democrats, in order to steal the public money and subvert our free institutions.

In conclusion, I desire to suggest, that as London is the headquarters of Masonry; and, as the Prince of Wales is known to be the highest Masonic officer in England, it may be possible, too, that he is now *secretly* the highest official of the United States, or colonies, as he may be pleased to term them.

Yours respectfully,

E. J. Chalfant.

Our Mail.

Woodruff Post, Little Marsh, Tioga county, Pa., writes:

"Many secretists here and I pass through the fire. But the Lord is with and protects me. Glory be to his holy name. There are some sick grangers here."

W. G. Holmes, Baldwin, Randolph county, Ill., writes:

"On the 9th of May the Odd-fellows had a picnic at Marissa, Ill. They advertised very extensively and expected to have a large crowd. But the crowd was not there and the picnic was considered a failure by most of those who were there. They had considerable speaking but failed to interest only a very few. Most of the speeches were in praise of the institution of Odd-fellowship and did not amount to much. The anti-secret friends think that Mr. Stoddard's lectures here last winter kept many at home who would otherwise have been there."

J. C. Bartholomew, Ely, Linn county, Iowa, writes:

"There was a strayed horse taken up in this neighborhood this spring and advertised. Now it happened that the owner was a Freemason. He found his horse and shook hands with the man who had it in custody. He, giving the owner of said horse the grip, was supposed by him to be a Mason. They went before the justice to make out the requisite papers. They found him also a Mason, but the owner having no witness, as the law requires, proposes, as he supposed they were all Masons, that they give out the papers without the witness, as they three were all brothers in the lodge. But said the man having the horse in custody, 'I am no Mason.'

'Yes, you belong to the lodge,' said the owner of the horse.

'No sir, I am an Anti-mason.'

'Where did you learn those grips and signs then?'

He answered by saying, 'Call at my house and I will show you more Masonry than you know.'

The Mason remarked during the interview that Freemasonry was a good enough religion for him."

Mr. Bartholomew also writes:

"Brother E. Mathews' lecture at Western was acknowledged by an Odd-fellow and 'jack' Mason and preacher, as the best they had ever heard. We want Bro. Mathews back again. I firmly believe he is one of many who can give satisfaction to every Mason and Odd-fellow. May the Lord bless all means for the pulling down of the strongholds of spiritual wickedness in high places, civil, political and religious is my prayer."

J. S. Perham, Brookfield, Orange county, Vermont, writes:

"I like the *Cynosure* very much and think I should stop all my other papers rather than the *Cynosure*. What do we want or need in these times of all kinds of sin, of a paper that will not touch the dens of iniquity and pour the truths of God's holy word in upon them until they shall be compelled to unconditional surrender, or what would be far better, until from love of principle, humanity and truth, they leave their works of sin and death, (spiritual and physical). * * * I earnestly ask all Christian Anti-masons in this State to pray that God may raise up faithful laborers among us and put them into his harvest field. God loves to hear the prayers of his faithful little ones who trust in him and banish every fear. I will go to my closet now. May God help us all, Christian sisters and brothers, to pray in faith. May our Father in heaven help us all to work for him and his feeble ones. Work, pray and also believe. "He that reapeth receiveth wages and gathereth fruit unto life eternal." "

George McElheny, Darlington, Beaver county, Pa., writes:

"The fact that the *Cynosure* is still abroad in the land in this trial hour of reforms and reformers is cause of thanksgiving to him 'who maketh the wrath of man praise him, and restrains the remainder of his wrath.' The bitter, fierce persecution of the editor is, doubtless, a striking proof that oath-bound secretism feels the damaging effect of heavy ordnance. Let us all remember that many grew more confident on hearing that the great apostle was in bonds."

John Rodgers, South Lyon, Mich., writes:

"You may count me among the Free-will Baptist ministers who oppose, heartily and sincerely, the lodge in every shape. The Free Baptist church at Green Oak, Mich., makes connection with secret orders a test of fellowship."

Nathaniel C. Moore, Worcester, Mass., sends us a good letter and suggests that if Samuel A. Pratt, Jr., will try to arrange an Anti-masonic gathering in Worcester before the 24th of June, he will do his part towards assisting in the work. He writes:

"On that date we may expect great doings from eminent commanders of the secret orders assisted by the clergymen who occupy some of the pulpits of Worcester on the Sabbath."

He writes that "Mr. Asa Walker, who had been a member of the Calvinists church in Worcester for nearly fifty years, was buried from that church last spring with Masonic ceremonies. After the funeral the Masons took possession of the coffin containing Mr. Walker's remains, surrounded it, drew their swords and thrust and parried for some time without shedding any blood. Then they opened their books, and read and offered prayers, and did some other things which I cannot describe and do not wish to. Then they formed a procession with music and banners and accompanied the body to the tomb."

A. Showalter, Vermillion, Ill., writes:

"I am not able to leave my home. Have been confined to the house for over two years but expect to read the *Cynosure* as long as I can sit up, for I do love it as a bold religious paper and an advocate of truth. May the blessing of God be with it to the destruction of all popular sins."

L. Chamberlin, Granger, Alleghany county, N. Y. writes:

"Consider me a subscriber for life. I am now seventy-eight years old and have always been opposed to secret societies since the murder of Captain Wm. Morgan the circumstances of which I was well

acquainted with, living near by at the time."

William Brownell, Oelwein, Fayette county, Iowa, writes:

"The monster, Masonry, is going forth seeking whom it may devour. In my opinion Masonry has much to do in our courts at present, and wants more power in future."

Prof. Lewis Bookwalter, Western College, Linn county, Iowa, writes:

"With myself as with many others, money is far from plenty, but I do not in such case, begin retrenchment by withdrawing support given to the church of Christ and its various reforms. Indeed it is evident to me that during these close times the true friends of truth must be if possible, firmer and more active than ever. And allow me to say here that I prize the *Cynosure* and am deeply interested in the overthrow of the evils it is combatting and in the success of the reforms it advocates. I scarcely need say that our institution feels, and at times heavily feels, the opposing pressure of secretism—for, as you are well aware, it does not require much time for secretists to discover those opposed to them, and to plan for their injury. We were pleased with Bro. Mathews' lecture delivered in the College chapel some weeks since. He should be kept steadily in the field. Pres. Kephart is now in Ohio, having gone to Dayton to be present at the session of the Board of Education, of which he is a member."

The Sabbath School.

LESSON XXIII.—June 9, 1878—DANIEL IN THE LION'S DEN.

SCRIPTURE.—Dan. 6: 14-23.

14. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.

15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree or statute which the king establisheth may be changed.

16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel: O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king, live forever.

22. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

GOLDEN TEXT.—"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6: 22.

HOME READINGS.

M.—Dan. 6: 14-23. Help to the believer.
T.—Dan. 6: 1-13. The wicked decree.
W.—Dan. 6: 24-28. The righteous decree.
Th.—Psa. 22: 1-21. The cry of distress.
F.—Psa. 22: 22-31. The song of deliverance.
S.—Prov. 11: 1-11. The righteous and the wicked.
S.—Heb. 11: 32-40. Triumphs of faith.

LESSON NOTES.

14. These words: Of the presidents and princes, vs. 12, 13. Sore displeased with himself: Or, was in great trouble, or sorrow. Labored: Strove or endeavored greatly.

15. These men: See vs. 4, 5. Law: Fixed rule. Decree: Or, prohibition. Statute: Command.

16. The king commanded: As Herod with John the Baptist, Pilate with Jesus. He could hardly have expected a miracle. Den: A large place for keeping the lions: not necessarily below ground or covered. He will deliver thee: Or, may he deliver thee.

17. A stone: Chaldee, "one stone." Mouth: Door: not probably at the top. Sealed: Like the stone door of Christ's tomb. Signet of his lords: Each lord his own signet. The reason of sealing appears in the next clause. The king could not secretly rescue Daniel without their knowledge, nor the lords harm Daniel without breaking the king's seal. Purpose: Matter, or business.

18. Instruments of music: Or, table or meals; or, concubines to dance.

20. The living God: He uses this title now—perhaps from knowledge, perhaps in hope.

21. Live forever: Like the English: "Long live the king!"

22. Sent his angel: As to Peter, Acts 12. Forasmuch as: Just because. Before thee: According to thy judgment, under thy law or to thy business.

23. Because he believed: The occasion of all great displays of God's saving power. See Hebrews 11.—*Scholar's Quarterly.*

LESSONS.

1. Laws which will not bear the test of God's word need alteration.

2. Hiding behind a human law that is contrary to justice and righteousness, because it is a law, will not shield us in God's eyes.

3. Those who frame laws and issue decrees should consider well the need and condition of those who will be most affected, and especially the righteousness of the law or decree.

4. When an unrighteous law has been enacted thoughtlessly, the only way that is manly and consistent with right is to alter it immediately on the discovery of its unrighteousness.

5. Regret and displeasure with ourselves are not enough when we have done a wrong which can be righted. Undo it, and then regret that the thing went as far as it did.

6. Who shall describe the sin of those who, by craft and misrepresentation, have a law passed, that they may gratify their own evil desires at the expense of others?

7. Courage at the right time, used in God's name, is the only preventive of much mental trouble and troubled wakefulness.

8. When men persecute a Christian, let them have no reason in the sight of God.

9. "When ye do well, and suffer for it, take it patiently."

10. If God preserve us in time of trouble, let it be expected on our part, because we believe in him as our God.—*Evangelical Repository.*

NOTE.—Teachers will note the snare into which Darius fell. He did well to be displeased with himself for being led by the secret plotters about the throne into a promise which constrained him in the fulfillment to act against the best interests of his government and the safety of the best man in the kingdom. His promise was wrong in itself, for as do all those who take a secret oath, as in the lodges, he placed his conscience at the disposal of others. Such an obligation is not morally binding but sinful in its inception (Lev. 5: 4), and should be repented of. But Darius like Herod and Jepthah was held by worldly policy.

The laws of the Medes and Persians were like the pretended attributes of Freemasonry and Romanism. To arrogate unchangability is blasphemy against God who only is immutable. No men or set of men can frame laws that may not need change.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 30, 1878.

The June Meeting in Carpenter Hall.

In connection with the annual business meeting of the National Christian Association, June 20, 1878, at 10 o'clock A. M., in the Carpenter building, there will be special services in recognition of God's favor shown to us and our reform work during the past year. At the same time the deed to the premises at 221 now on record, will be formally presented, and Hon. J. B. Walker, D.D., will deliver an address suitable to the occasion. Other brief addresses will be given and an opportunity for all to participate as they are moved by the Spirit extended. It seems a fitting occasion for our friends to gather in a good old-fashioned love-feast and to renew their covenant with the Master and with each other.

There will be a heavy calendar of business including reports of work done, election of officers for the coming year and plans to be submitted and discussed for future movements. The cause needs the wisdom of all our friends and none who can consistently reach this meeting can afford to be absent. Every possible precaution should be used to avoid any misunderstanding among those who have this cause really at heart, and I think all will readily see that the efficiency of our Association for years to come depends largely upon that intelligent union of feeling and mutual confidence which is only possible as the result of a careful investigation of the merits and methods of the work done. It would not be strange if among some of our brethren there exists a desire to know more of the details and methods of our work, and I would urge any and all such to attend this meeting, and in the spirit of the Master, and the love of truth use the utmost freedom. We do not claim infallibility or assume that others might not have been wiser and done many things better, but in the providence of God we have been called to do the best we could, and this we have endeavored to do. I am sure I express not only my own but the wish of all my associates in urging you to come and assist in detecting and correcting the errors of the past and providing for a wiser and more successful future.

One day may not be sufficient for all the work, but as we shall gather in a building that God has provided for his cause we can prolong the time of our meeting as shall be necessary without expense for rents. Remember, brethren and sisters, that in this annual gathering the foundations to some extent are to be laid for a movement which will continue on and on through the ages to come, and if possible be present, but if not you can "help together with prayer." J. P. Stoddard.

P. S. When and where shall the next meeting of the National Convention be held, is a question upon which we should like to hear from many who are interested before June 20th. J. P. S.

"*Masonry had Nothing to do with it.*"

Those who excluded me from the Elgin Congregational Association insist that they are good Anti-masons and that Masonry had nothing to do with my virtual expulsion from that body. Let such read and ponder the following from the chairman of the excluding committee, Rev. C. E. Dickinson, of Elgin, Illinois. It is clipped from the Sycamore *True Republican*, May 22, 1878, whose editor, a Knight Templar, says:

"A Mason connected with the Congregational church of Sycamore, wrote, last week, to Rev. C. E. Dickinson, of Elgin, who introduced into the late Elgin Association that sharp resolution in denunciation of secret societies, expressing his surprise that such action should come from him. His reply contains some points of explanation that may be of interest to those who desire to know the position of the church with reference to it:

"'You ought to know Congregational usage well enough to know that the passage of such a resolution has no binding force on the churches, but only expresses the sentiment of those present at the meeting. The resolution was presented after consultation with several brethren for two reasons.

'First, we believe that it is better for Christian men not to belong to secret societies. (For which he proceeds to give his reasons at length.) Another cause for passing the resolution at this time was this: We had a long tussel with President Blanchard. He accuses us of being in league with Masons in fighting him. After we had disposed of him so that it would be evident that there was no bulldozing we thought it wise to pass a resolution, which should show the falsehood of the assertion that the action against him was merely for his Anti-masonry. In your accusations against the association you take no account of the fact that a man was received to membership in the association who was said to have been a Mason, and that General Dustin, who is an eminent Mason, was appointed a member of our standing committee. If a church passes a rule that no Mason shall be received to membership that is law for the church; but a resolution passed by an association is not law; its only value is in the moral weight of those who pass it.'"

Eleven days before Rev. Mr. Dickinson wrote the above to Mr. Boyce, a Knight Templar, who, he doubtless supposed, would keep it secret, instead of printing it in the *True Republican*, I received a letter from Mr. Dickinson running thus:

Elgin, May 11, 1878.

Dear Brother Blanchard:—I was not made for war, and the action at Sycamore [excluding me] hurts me as well as you, especially because, as chairman of the committee, I was regarded as holding the knife, and more especially because you seemed so grieved at me personally, etc., etc., etc.

[Signed.] C. E. Dickinson.

From an editorial in the Christian Cynosure, May 30th.

OUR READERS WILL NOTICE:

1st. Elgin Association excluded me and, at the same sitting, took in a Freemason, and put a Knight Templar (Gen. Dustin) on their standing committee.

2nd. Mr. Dickinson cites those two acts to a Mason as what ought to satisfy Masons with the action of the Association. Especially considering they had a "*long tussel with*" and "*had disposed of*" President Blanchard.

3rd. The fearful double dealing of this unhappy brother; his betrayal of me "with a kiss," which Rev. Mr. Grassie of Sycamore carried even further than he, must be fatal to those brethren with all reflecting, sincere Christians until they repent as Peter did. But:

4th. The proof afforded by the above that the brethren of Elgin Association who were confederate against me, were confederate with the Masons, is so plain that he who runs may read. They acted as Mr. Dickinson says by preconcert. They "disposed of" me; they took in a Mason as member, and appointed Gen. Dustin, Knight Templar, on their standing committee; and Mr. Dickinson gives these facts and the fact that their Anti-masonic resolution (passed to prove they were Anti-masons) was not binding on their churches, as what ought to satisfy Masons with Elgin Association.

Prospective Disruption of the Church of the United Brethren in Christ.

A nullification convention consisting of above seventy-five members from fourteen conferences of the United Brethren, is fully reported by the Masonic press of Dayton, which scarcely and grudgingly noticed our National Christian Association meeting at the same place last fall. The Dayton *Journal*, May 24, 1878, gives the proceedings in full, which contain the following action.

Resolved, 1st. That this convention regards our secrecy law as unconstitutional.

Then follows a list of reasons, vague, trivial and cavilling, why they regard the law "unconstitutional.

Resolved, 5th. That for these and other reasons, this convention expresses its profound conviction that said law stands opposed to the Gospel of Christ, fosters strife in the church, hinders our success in winning souls, and retards the progress of the church; and therefore its enforcement is wrong.

This bungling, tautological resolution is simple, bald nullification. They do not say, "Therefore it should be repealed," but, "its enforcement is wrong." This by a relatively small minority of that large and excellent church! Its cool impudence reminds us of the haughty language of the slave-power, and that of Satan when God asked him whence he came from. (Job 1:7). The spirit of the lodge, which run slavery while it stood, is "the god of this world," and he claims exclusive jurisdiction and right to "walk up and down" and "to and fro" in this globe of ours. No man or church, black or white, has any rights which he is bound to respect.

The Convention appointed an "executive committee" to revolutionize the church, and recommend the removal of their nullification organ from Harrisburgh to Dayton. This certainly is bold playing. I called at the office of their organ in Harrisburgh and satisfied myself that Masonic money had started it. The publisher told me the reason why it started, was the needed Eastern paper! Now they will remove it to Dayton!! This nullifying minority then resolve in favor of uniting the Brethren church with the Evangelical Association or Albrights, as though decency was not outraged by their claiming to dispose of their church.

The good and sainted Edwards said to me concerning this prospective agitation, nullification, and disruption, "Our Lord says yet once more, I shake not earth only but also heaven." "Let it come," said the holy man, "That the things which cannot be shaken may remain." *Amen, we say.*

—The Secretary and Agent returned from Wisconsin last Wednesday. He lectured and preached several times during the few days absence in the neighborhood of Fond du Lac.

—Brethren Hinman and Ronayne were at home last week. The latter started for Wisconsin on Monday, to be gone for a month visiting, resting or speaking, as the way is opened.

—Rev. D. S. Kinney, agent for the Wesleyan churches, writes from the Champlain conference to the *Wesleyan* of Rev. D. P. Rathbun, Michigan State lecturer, who is connected ecclesiastically with that conference. He says that measures were taken at the meeting which give a reasonable expectation that Bro. K's valuable services would be given to New York the coming year.

—Rev. E. I. Grinnell, of Blairsburg, Hamilton county, Iowa, writes to the *Wesleyan* an experience in lecturing last March. He says: "By request of the brethren, I spoke on the 'Religion of Masonry,' showing it to be all that was bad, using as proof standard Masonic works. Two Masons were present, one a Presbyterian, the other a Methodist class-leader. They were invited to reply, but wisely kept their jewels. The Methodist preacher, Rev. Mr. Ray, a short time previous, had attempted to defend the vile system in a sermon from the words, 'Ye shall know them by their fruits,' so I was informed by the brethren. 'When the blind lead the blind, both shall fall into the ditch.'"

—Friend T. K. Bufkin of Lynnville, Iowa, has a scheme in hand for the furtherance of the truth in which he desires the aid of all ministers of the Gospel who are favorable to the reform. He requests them to send their names on a postal card.

—The *Free Methodist* and *American Wesleyan* had each an able editorial review last week of the action of the Elgin Association toward the editor of the *Cynosure*. The latter says of the result: "All that the secret combinations could do to overthrow President Blanchard and his work, no doubt has been done. They will rejoice with unbounded delight in every lodge-room between the oceans." The first named thinks "the whole matter is a sad comment on Congregational church polity," but is "not surprised at the action nor the method of consummation." The editorial closes: "But who has demanded and urged on this action? We reply, secretists and their subtle tools. Hereafter let it be known that Masonry and kindred orders have swallowed the Congregational churches of Illinois. Their pulpits are muzzled, and whoever dares to speak against the modern Baal will be in danger of losing his ecclesiastical head. While devils and their earthly allies laugh in hilarious glee over the victory won, angels look on with astonishment, and the Son of God is unsheathing his sword."

—The Grand Lodge of Indiana met last week at the State Capital with 600 representatives, from 518 lodges and 25,146 members. Permission was given by this body for members to contribute to the erection of an asylum for "sick and feeble" persons at Jacksonville. (No State mentioned, but probably Illinois). It should be mentioned that the "sick and feeble" must be Odd-fellows!

—Our thanks are due the *Primitive Christian*, the sterling representative of the Brethren church, or Dunkers, for the following commendation; and besides do most sincerely hope the efforts of the *Christian*, seconded by many able and pious men of that church, will be the means of separating the evil of secretism from this body of Christ.

"The *Christian Cynosure* for May is before us and as usual is strong in its opposition to secret societies. It is a paper that ought to be widely circulated and that too, among our own people, as we understand that in some localities secretism is making its inroads among us. Let us guard against this evil. In a short time we expect to devote more space in our paper to its opposition and reputation."

—Week after week we have had the sad duty of noticing the death of some old and tried friend. The death of Bro. J. C. Graham is truly a loss to his neighborhood, his church, and to the reform for which he toiled, wrote and prayed,—yea, he was willing to sacrifice all to the truth which it represents. Among the first to give his name as a seceder, he years ago went to Cambridge, Ill., where he was made a Mason, and publicly lectured against the system, revealing its falseness and laying bare its pretended secrets.

—Rev. N. F. Ravlin, prelate, etc., of the Knights Templar, independent Baptist, preached in Grow's Opera Hall on Sabbath last on Freemasonry and Christianity—the shabby garb of the latter being shaken out before a small audience that the royal robe of the "handmaid" might look well in comparison. The prelate gave us some good testimony for Wheaton, remarking that if the professors there had all been Freemasons no trouble would have existed. The Blanchards and Ronaynes were always in trouble; the meek and dutiful Freemasons only knew the joys of peace and contentment. The *Cynosure* had a reporter on the spot and will reproduce this rich harangue next week.

Book Notices.

The Sanitarian for June discusses The Hygiene of the Individual as related to the Nation, The Enemy in the Air, The Powers of Sanitation, Brooklyn Board of Health, Relation of Law and Medicine. A. N. Bell, Publisher, New York.

The Christian Union extra No. 8, on *The Future State* comprises articles from Revs. H. W. Beecher, S. C. Bartlett, Andrew Jukes, J. H. Pettengill, and Lyman Abbott. Price, 15 cents.

The Book of Psalms verified and annotated by Rev. D. C. McLaren, D.D., of Geneva, New York. This neat little volume is the result of several years' loving labor by an aged minister of the United Presbyterian church. The result is a plain version of that grand poetry of the Christian life, in which the blandishments of poesy are allowed to detract nothing from the simplicity of the Scripture thought and language. The version seems more severely plain than even our common version, and in this would be objectionable to some. The effort has been to use Scriptural language as well as idea. Nearly one-third of the book is filled with useful explanatory notes.

—A petrified crocodile forty feet long was found at Como, on the Union Pacific railroad lately. The finders received $2,200 for it.

—The St. Petersburg *Gazette* celebrated its 152d anniversary, when it produced a copy of its initial number. Its language, a mixture of Russian and Sclavic, was found difficult of apprehension by modern readers.

—One of the marvels of this age of emigration and enterprise is the rapid settlement of the Yellowstone Valley. At the point on Tongue River where General Miles was encamped in 1876 there is now a town with a population of nearly one thousand. The battle-fields of Custer and his men are occupied by farmers, and the country from which Sitting Bull was driven is in peaceful possession of the pioneers of a civilization against which such tremendous tragedies as the Custer massacre count as nothing.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association

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The Home Circle.

SOMETIME.

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, amid life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And what most seemed reproof, was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me—
How, when we called, he heeded not our cry,
Because his wisdom to the end could see;
And e'en as prudent parents disallow
Too much of sweet to crying babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend
And that sometimes the sable pall of death
Conceals the fairest boon his love can send;
If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery find there a key.

But not to-day. Then be content, poor heart,
God's plans, like lilies, pure and white unfold;
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold;
And if, through patient toil, we reach the land
Where tired feet and sandals loosed may rest
Where we shall clearly know and understand,
I think that we shall say, God knew the best.

—Selected.

AMUSEMENTS OF THE PRIMITIVE CHRISTIANS.

Every man has certain customary means of enjoyment in those little intervals of leisure which occur in the busiest life. Every community offers some method of recreation and entertainment, according to the prevailing tastes and habits of their society; and these amusements of men and society indicate, no less than their serious occupations, their character.

The primitive Christians, when occupied neither with labors nor with the duties of religion, had, no doubt, like other men, their amusements. But neither their principles nor their social habits would allow them to join in many of the fashionable amusements of their day. Primitive Christianity was, indeed, exempt from that "sullenness against nature" and nature's God which characterized the stoical philosophy of antiquity, and which subsequently led to the follies of monkery. But its principles inculcate great strictness in regard to the pleasure of the world; and these disciples of Christianity, contrasted with the degeneracy of the age, threw over its profession the air of great seriousness.

As a persecuted and despised people, they sought retirement and seclusion. Conscious that bonds, imprisonment and death awaited them, sorrowing for those who were languishing in prison or had died a martyr's death, the vanities of the world and gayeties of convivial life had for them no charms.

Most of the amusements of the age were in some way connected with idolatrous ideas and ceremonies, or else were tainted with impurities and immoralities inconsistent with their religion. We, who live at a period when the tone of public sentiment is all in favor of the principles and practices of Christianity, cannot readily enter into the feelings of those who moved in a state of society where every element of nature was consecrated to the service of paganism, and the simplest and most innocent amusements could not be enjoyed without offence to all that is pure and holy.

These circumstances should be taken into account along with the religious seriousness and conscientiousness of Christians, in an estimate of their apparent austerity.

Minucius Felix, a Roman lawyer, a convert to Christianity, who died A. D. 208, makes Cæcilius, sustaining the heathen part of his dialogue, give the following graphic portraiture of the manners and life of Christians: "Fearfu and anxious, you abstain from pleasures in which there is nothing indecorous; you visit no shows; you attend no pageants; you are seen at no public banquets; the sacred games, and food and drink used in sacrifices, you abhor; you thus fear the gods whom you deny; you bind not your brows with garlands; you use no perfumes of the body; your aromatics you reserve for burials; you refuse even crowns of flowers to the sepulchres; pallid, trembling, you are fit objects of commiseration to our gods." In another place, he calls them "a people who fled the light, who hid themselves in darkness, mute in public, garrulous in corners."

The amusements of the theatre, the circus, pantomimic shows, tragedies, comedies, chariot and foot races, scenic exhibitions of every kind were discountenanced by these Christians, because much occurred there which violated the moral feelings of Christians and the decencies of Christian life. Moreover an unholy spirit breathed in them—the frivolities that reigned there, "the hour-long pursuit of idle and vain objects," and the tumult and uproar which prevailed there, were viewed as incompatible with the seriousness of the Christian character. Then, again, these scenes were connected with idolatrous ideas and worship, and weaker Christians might be led back to heathenism. Even if otherwise innocent, they would refrain from everything that might make their brother offend. On this principle, all trades and occupations which encouraged public vices, immoralities or impieties, were disowned. Tertullian would not allow merchants to furnish commodities for adorning the temples, nor to sell spices of incense.

Dice and games of hazard of every kind, together with sedentary plays, were also condemned, as inconsistent with a Christian profession, and tending to form habits of idleness and profligacy.

It is hardly necessary to add, that all excessive ornament and costly apparel were likewise condemned, together with everything that should gratify a vain ambition, excite sensual desires, or gratify a voluptuous disposition. "Tell me," says Apollonius, A. D. 180, "does a prophet dye his hair? Does he paint his eyelids? Does he delight in ornament? Does he play at dice? Does he take usury? Speak and say, are these things justifiable?" "What reason can you have," says Tertullian, "for going about in gay apparel, when you are removed from all with whom this is required? You do not go to temples; you ask for no public shows; you have nothing to do with public festivals."

Clement of Alexandria, of the same age, in his Pedagogue, personates Christ as discoursing on the rules of living pertaining to meats, to drink, to ornaments and dress, to expensive articles of luxury, in which he descends to great minuteness of detail, but allows only a decent consistency. He would not have Christians "wear a severe and morose countenance," but condemns all buffoonery, unseemly merriment and noisy mirth, and comments with great severity upon "immodest speech." He enters minutely into the description of a lady's toilet. The "fine gentleman" of the day—the fop of Alexandria—and idlers "who lounge at the shops to gaze at the females as they pass," especially move his virtuous indignation. Some of the details to which he descends are curious enough; but the picture which he draws of the morals of the day, is really appalling. But in the midst of this extreme degeneracy and corruption, he exhibits himself the champion of a pure and inflexible morality, based on a deep and earnest piety.

Let us not, however, imagine that the primitive Christians were sad and melancholy. All their history shows them to have been cheerful and happy. Free from cankering, corroding cares, and guilty passions, they enjoyed peace of conscience and rejoiced in hope of the glory of God.—*Coleman's Ancient Christianity Exemplified.*

INDIAN RETRIBUTION.

A CHAPTER FROM HISTORY.

In the year 1791, Col. Crawford, of the United States Army, at the head of a formidable force of troops, surprised a village of Delaware Indians, living peaceably upon the banks of the Muskingum river, in southeastern Ohio. This band of Delawares were Christians, having been converted by a Moravian missionary. The surprise occurred on Sabbath morning, just as the good missionary and his trusting converts were on their way to the little wooden church, where they were wont to worship the one Great Father of all. Being at peace with the white man, these people could not account for the sudden appearance of the soldiers, and on inquiry, Col. Crawford said to them that he had no hostile intentions toward *them*, but that he was in search of a band of savages who had attacked the frontier settlers.

To quiet their suspicions and prove his sincerity, he entered the church, and pretended to join the Indians in their worship. A few of the Indians, however, knowing his character, suspected treachery, and kept at a distance. These were all who survived, for in the midst of the service, Col. Crawford gave a signal to his soldiers, and rushing from the house, the doors were closed and the church fired, while bayonets bristled at the windows, through which the betrayed victims essayed to escape. These demons, in the shape of American soldiers, commanded by this incarnate fiend, witnessed with exultation the burning to death of this church full of Christian men, women and children, and then marched off, (inflated by the glory of another "Indian victory,") intent on other deeds of cruelty.

The only justification ever offered for this astounding outrage was the charge that these peaceable Indians had sold corn and other provisions to hostile warriors, who had some time previously passed through the village.

The Indians who did not enter the church escaped by flight, and crossing over into Canada, were provided for by the British government, a home being assigned them on the banks of the Thames. Here they built a village which is still known by the name of "Moravian Town."

So Sitting Bull is not the first American Indian who has been driven by the fire and sword of the invaders of his country to seek protection beneath the British flag.

Some ten years after the occurrence of this terrible tragedy, Col. Crawford was defeated by a party of Indians whom he had attacked, and fell into their hands as a prisoner. This occurred on the Upper Sandusky. The chief of the band was a Canadian Delaware, who had escaped from the massacre on the Muskingum, and returned to join his fortunes with his people, and, doubtless, with the purpose of avenging the burning of his brethren and friends.

Crawford was tried for his crimes against the Indians and condemned to the stake. He begged for his life in the most abject manner. He offered a thousand dollars if they would spare him, and, tempted, doubtless, by his cupidity, the renowned renegade, Simon Girty, interceded for him. The Delaware chief, however, addressed the council, telling the Indians anew the story of the burning of the church full of worshiping Indians. He recounted in burning words how, with forked tongue, Crawford arrested suspicion, and with hard-

ened heart turned a deaf ear to the piteous cries of women and children for mercy. "And shall we spare him?" "Ton coo" (no) was the unanimous response. The renowned "Indian fighter" (Indian murderer) was then tied to a stake and burned to death. And the country rang again with the mad cry for vengeance upon the savage Indians who had tortured an *officer of the army* in so cruel a manner. The moral is obvious.—*Christian Statesman.*

Children's Corner.

Ough.

Those who may not appreciate the difficulty a foreigner has to get the hang of the pronunciation of the English language may form an idea of it from the following:

While passing by an old horse trough
I heard a hollow, hacking cough,
And, turning, met my neighbor Gough.

The wind was blowing raw and rough,
Said I, "Old fellow, rather tough?"
"Ah, yes," wheezed he, "'tis tough enough!"

He limped along perhaps a block,
Then said: "Sharp pains afflict my hough;
Would I were by some sunny lough;

"Or managing the well-yoked plough,
Or resting 'neath the rustling bough,
Lulled by the gently murmuring sough.

"But vain are all these wishes, though,"
Quoth he in accents sad and low;
"Alas, I fear my cake is dough!"

With pain I heard my old friend through,
And when at last we bade adieu
I felt his fears would soon prove true.

The Stolen God.

The other day I saw the policeman coming out of a saloon with an axe in one hand and a four-gallon jug in the other, and there were a lot of men standing around, mourning because they had lost their god. He was in the four-gallon jug. They had kept him very precious, and the policeman had to cut away the door to get him. How much pains they had taken to worship him. They would get up at five o'clock in the morning and stand around the door where their god was kept, in cold and storm; and after they had worshiped their god, I noticed it had a strange effect upon them. They would stagger and fall down, and when they got home some of them would throw wife and children out doors, and smash up their furniture; and they would go ragged and dirty, and take the money their children needed, to worship their god.

Now children, do you take as much pains to worship the true God of heaven as these poor beings do to worship the god that brings such ruin here and hereafter? God has said that no drunkard shall inherit his kingdom. Will you try and prevent all you can from worshiping such a god, and be thankful that your parents do not worship such a god?

A girl told me one day, her father worshiped the god in the jug, and he got into a fight with a man and the man stabbed him to the heart and killed him; and she said her brother was worshiping the same god.

A noble and beautiful girl was weeping one day and I asked her what was the trouble. She said her mother had been telling her how her father often worshiped the god in the jug, beat her and threw the furniture out of the window. And another time she was weeping, and said her brother James was worshiping the same god; and in a little while people told me she was worshiping the same god.—*Selected.*

Seven Short Rules for Young Christians.

1. Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayers. (Heb. 11:6).

2. Never neglect daily private Bible reading; and when you read remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. (John 5:39).

3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him for Christ's sake to forgive you for what you are, and to make you what you ought to be. (John 4:24).

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and ask yourself, "What have I done for him to-day?" (Matt. 5:13-16).

5. If ever you are in doubt as to a thing being right or wrong, go to your room, kneel down and ask God's blessing upon it. (Col. 3:17). If you cannot do this, it is wrong. (Rom. 14:23).

6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. (Cor. 9:12). You ask to yourself, "How would Christ act in my place?" and strive to follow him. (John 10:27).

7. Never believe what you feel if it contradicts God's word. Ask yourself—"Can what I feel be true?" and if *both* cannot be true, believe God and make your own heart the liar. (Rom. 3:4; 1 John 5:10-11).
—*Brownlow North, B. A.*

Peculiarities of Some Animals.

Cats are affectionate; they love young chickens, sweet cream, and the best place in front of the fireplace.

Dogs are very faithful; they will stick to a bone when everybody else has deserted it.

The donkey is an emblem of patience but if you study him closer, you will find that laziness is what is the matter with him.

The eagle is the monarch of the skies, but the little king-bird will chase him to his hiding-place.

Monkeys are imitative, but if they can't imitate some deviltry they are not happy.

Hens know when it is going to rain and shelter themselves, but they will try to hatch out a glass egg just as honestly as they will one of their own.

The cuckoo is the greatest economist among the birds; she lays her eggs in other bird's nests, and lets the birds hatch them at their leisure.

The horse always gets up from the ground on his forelegs first, and the cow on her hind ones, and then turns around three times before she lies down.

The elephant has the least, and the rabbit the most, eyes for its size, and a rat's tail is just the length of its body.

The roof of the thoroughbred dog's mouth is always black. So is the bottom of a cat's foot who is a good mouser.

The spider is the only creature that catches its food in a trap, and a sheep will live longer without water than any domestic animal.

The fox is the hardest to catch in a trap, and a muskrat the easiest, and the meadow lark is the shyest of all the birds in the air.

The crow flies six miles, and the wild pigeon sixty an hour, but the humming bird beats all things on the wing.

The horse will eat ten hours out of twelve; and the hog never knows what it is to be hungry.

The wild turkey can run faster than he can fly, and any man who is a good walker can tire a deer out in twenty-four hours.—*Selected.*

Letters and Puzzles.

Bennington, Ohio.

Editor Cynosure:—We all appreciate the weekly visit of your paper. Some of our neighbors like to read your paper, but think they cannot afford to take it under the present circumstances, but pa thinks he cannot afford to do without it.

I am composed of thirteen letters.
My first is in vine but not in bush;
My second is in bird but not in thrush;
My third is in rain but not in snow;
My fourth is in valley but not in low;
My fifth is in lake but not in sea;
My sixth is in thou but not in me;
My seventh is in John but not in Jake;
My eighth is in bunn but not in cake;
My ninth is in run but not in walk;
My tenth is in sing but not in talk;
My eleventh is in bucket but not in pail;
My twelfth is in woe but not in wail;
My thirteenth is in nine and ten;
My whole is a subscriber to the *Cynosure.*

Phebe Thurston.

I am composed of seven letters.
My first is in summit but not in top;
My second is in gentleman but not in fop;
My third is in profess but not in believe;
My fourth is in disappoint but not in deceive;
My fifth is in sentence but not in doom;
My sixth is in sorrow but not in gloom;
My seventh is in early but not in late;
My whole is an evil of modern date.

Jennie R Neill.

Clarinda, Iowa.

I am composed of eight letters.
My first is in alcohol;
My second is in strong drink;
My third is in ale;
My fourth is in rum;
My fifth is in whisky;
My sixth is in brandy;
My seventh is in liquor;
My eighth is in wine;
My whole is opposite from these drinks.

Lydia Wilthall.

Quaker Hill, Ind.

Answers to puzzles, May 9th: "Play," "Good."

Answered by Alena Parsons, Lydia Wilthall and Eva Burnham.

Answers to May 2nd: "Wood," "Austria."

Answered by Lydia Wilthall.

Home and Farm.

Soot as a Manure.—The value of soot, like that of ashes, depends a good deal upon the material that made it. That produced from a wood fire is the best; but there is so little of it that it is hardly worth while to consider it. The burning of coal, however, produces a great deal of soot, and its value is such that it would pay to save and apply all that is produced. Coal soot contains a fair percentage of ammonia, besides some phosphates, potash, soda, magnesia, sulphates, carbonates, and chloride of lime. Sulphate of ammonia and sulphate of lime are the ingredients of most value, particularly the former. It is used on all kinds of crops, and the testimony, though variable, is strongly in its favor. The amount that would be useful depends upon circumstances, but one can scarcely apply too much. From ten to twenty bushels per acre is enough, perhaps. In England soot has long been a favorite fertilizer for wheat and as a top-dressing for grass lands. Mixed with salt, the effect is said to be greatly increased. In one experiment recorded the soil without any manure produces 157 bushels of potatoes; with thirty bushels of soot the yield was increased to 192 bushels; and with thirty bushels of soot mixed with eight bushels of salt 240 bushels were produced. Grass and wheat top-dressed with soot have a beautiful green color, due principally to the sulphate of ammonia present. For garden purposes nothing is better than soot dissolved in water—half a peck to a barrel of water—the plants and beds being sprinkled with it. Moisture increases its value, and, hence, its best effects are seen on moist soils or in moist seasons.—*Journal of Chemistry.*

Setting Hens.—Put a tablespoonful of sulphur in the nest as soon as hens or turkeys are set. The heat of the fowls causes the fumes of the sulphur to penetrate every part of their bodies, every louse is killed, and as all nits are hatched within ten days, when the mother leaves the nest with her brood she is perfectly free from nits or lice. It is convenient to have two hens hatching at the same time, since, if accidents happen, the two broods may be united. Again, on the hatching day it frequently occurs that to prevent the newly-born chicks being crushed by eggs that are behind time, it is desirable to give all that are hatched to one hen, while the other takes charge of the eggs alone. Not only does this give security to the chicks, who run some hazard of being crushed, if they are kept for any prolonged time under the mother; but the unhatched eggs also stand a far better chance. For, when a hen finds chickens under her she sits higher from the eggs, and less warmth is afforded them at the time they require most.

A Happy Home.—"Six things," says Hamilton, "are requisite to create a home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection and lighted with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the blessing of God."

Preserving Meat in Warm Weather.—Veal, mutton, pork, etc., will keep perfectly fresh and good for weeks, without salt or ice, in warm weather, by keeping it submerged in sour milk, changing the milk when mold appears. Rinse in cold water when wanted for use. Keeps any length of time and retains flavor.

Glue.—A teaspoonful of saltpeter added to a large pottul of glue will effectually prevent it from smelling bad; besides, it causes it to dry faster and harder than it would without it.

The Ass in the Lion's Skin.

A writer over the signature "Anti-mason" took occasion to attack the promoters and principles of Anti-masonry in the Birmingham, Iowa, *Enterprise* of May 9th. His false covering is stripped off completely in the following reply:

Right, sir, let's prove your doctrine true, and since you've given us so good a start, we'll have but little to do—barring the labor of correcting a few fundamental errors into which you have inadvertantly no doubt snffered yourself to slide. You say that when "slavery existed it made a terrible excitement if anything was said against it; that it was a national curse and had to be banished from the United States; and that secret societies are the great national curse of the present time," etc. Now we agree with you in this most fully, for the reason that any one with half an eye may see that Masonry with kindred secret oath-bound fraternities is doing today for our nation, in many respects, precisely what its great prototype—American slavery did. Look about you for only a moment and you cannot fail to see that Masonry has just as effectually muzzled the pulpit, the press and the mouths of politicians as slavery in its palmiest days ever did. There are, we cheerfully admit, a few pulpits in the land—all honor to them—that neither slavery nor secretism have yet been able to silence.

Yes, sir, you are right; when anything was said against slavery it made a terrible excitement and when it had no better arguments to use, it used the rotten egg argument, as Masonry has lately done against Ronayne at Albion, New York. So also when anything is said against Masonry, Masons are hot, revengeful, vituperative and malignant. Did you ever witness the disturbing of a hornet's nest? Then you may have a faint conception of a thoroughly disturbed Masonic nest.

"Anti-mason" says, "We expect to have an anti-secret ticket this fall; we expect to carry Van Buren county; and we expect to elect the next President on the anti-ticket." Now we are at a loss to know just where this sapient "Anti" obtained his information, but presume it was communicated to him in the "Sanctuary of the Illuminated" and among the "Sons of Light;" for we have yet to hear the first expression of any such expectation by any of the "profane," however much such a consummation is to be desired.

"Anti" says also that "We expect to attend all the Republican conventions and profess allegiance to the Republican party." Why not, Mr. Anti? We think there is far greater propriety in Anti-masonic Republicans shaping the course of the party and through it the destiny of the nation than for them to surrender both to the minions of secret societies, which are foreign, British, despotic, Jesuitical and un-American! Did not Masons professing allegiance to the Republican party last fall defeat B. R. Vale (a Republican, and the nominee of the party for Representative, who is not a Mason nor a jack,) by voting for and electing Scott, a Masonic Democrat? In our child-like simplicity we have but lately learned that to be a good Republican—aye or a good citizen even—a man must be the servile devotee of Masonry, or jack-like, bend the supple knee to that worse than pagan idolatry.

Yes, sir, we are happy and proud to have such men as Edmond Ronayne, Rev. H. H. Hinman, and their co-laborers, for our leaders in this greatest of reforms, and as "the laborer is worthy of his hire," we consider it a privilege as well as a duty to contribute if it be but the widow's mite, to their support. Do you, Mr. "Anti," pay people that work for you, or do you craven-like slink out when pay-day comes?

"Anti" goes on to say the *Cynosure* says, "The more a good thing is agitated the more it prospers; but the more a heathen, wicked, thieving, murdering institution like Masonry is agitated in an enlightened Christian community, the quicker it will go down." Now you can see at a glance what "Anti-mason" is trying to get at. He evidently wants to condemn and stifle if possible, all agitation and discussion in reference to the principles, rites and ceremonies, obligations, oaths, and penalties, and the religion of Freemasonry. No wonder he deprecates agitation and discussion. And why? Because he knows discussion will bring the hidden things of darkness in Masonry to the light, and that is just what Masonry shrinks from; just what its votaries have sworn to keep covered up; to "ever conceal and never reveal." Now we hold that nothing in the world in politics or religion, or even in Freemasonry, is too sacred to be discussed. We believe that discussion and agitation are just as necessary to the purity of the moral and political atmosphere as rain, hailstorms and lightning and thunder are to the purity of the natural atmosphere, and when from supineness or indifference this agitation and discussion cease, then corruption and putridity in morals, politics, religion and in all nature will come in like a flood.

"Anti" charges the *Cynosure* with saying that "Masonry must have got its oaths in hell." Now we have pondered this grave charge carefully, candidly and seriously in the light of the Bible; we have searched in vain in standard forms to find anything in all the oaths and penalties therein recorded for a parallel in savageness and heathen barbarity, that anywhere nearly approaches the sacrilegious, extra-judicial, and therefore abominably wicked oaths and penalties of Masonry. It is therefore safe to conclude with the *Cynosure*, that they never came down from heaven; are not to be found among the ceremonies of the laws of the land, or anywhere else, "neither in the heavens above, nor in the earth beneath, nor in the waters under the earth;" that they were either concocted in a secret conclave of midnight assassins or they must have been imported from that *other place.*

You are right again, Mr. "Anti," when you say "We Antis think that our religion and our politics run together." Just so. The Christian who does not carry his religion with him at all times, in all places, and under all circumstances—in business, aye, and in politics, is no more worthy the name of Christian than is he who is required by the ancient landmarks of Masonry, when he is about to enter the sacred precincts of the lodge, to leave his Christianity behind him, while he engages in the idolatrous worship of Masonry. Yes, my dear "Anti," the *Cynosure*, and Ronayne, and everybody else who know anything about Masonry, and who want to tell the truth, say that Masonry has no Christ in any of its prayers. Every candidate itching for the mysteries must "promise a cheerful conformity to the ancient usages and established customs of the order." (See Sickels' Monitor, p. 20). Now, friend "Anti," if you will take the time and pains to look through all the authorized works on Blue Lodge Masonry, Webb, Mackey, Sickels, etc. etc., we assert without the fear of successful contradiction, that the name of the only mediator between God and man cannot be found in a single one of the set forms of prayer and invocations and songs prescribed by Masonry—of which Sickels' Monitor alone contains between twenty-four and thirty in all. Now I leave you to judge whether the rejection or omission of that name was a thing of mere accident, or was it done by design. Masons, in their books and public orations claim that their institution is as old as the everlasting hills almost, and that it contains all the brains of the world. Now if a tythe of this be true why does not Masonry revise its prayers and songs and invocations so that this objectionable feature may be corrected—if, indeed, it be objectionable to Masonry. But Masons know full well that the religion of Masonry in this respect is just what its authors designed it should be, a pure theism. A Master Mason pray in the name of Christ! Why should he? or in any other name for that matter, for in the symbolism of this degree we find the following language: "We now find man complete in morality and intelligence with the stay of Religion added, to insure him of the protection of the Deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires." (Sickels' Monitor, p. 189).

Nor can it be conceived that any thing can be suggested more which the soul of man requires! Happy, happy, thrice happy is the man who is not a woman, nor a child, nor old, nor crippled, nor diseased, nor hump-backed, nor maimed, nor blind, nor poor, but is young, hale and strong, and has money enough to attain to the master's degree. "And nothing can be suggested more which his soul requires." "This degree is a type of the communion of man with God." (Sickel's Monitor, page 188).

"Anti" charges that the *Cynosure* says that Freemasonry is an irresponsible despotism. In this as in most of its utterances we think the *Cynosure* is quite correct and tells an unvarnished truth. Test its correctness by your own standard authorities, and we much doubt if you can find in all the English language a better definition of the word "despotism" than is Grand Lodge Masonry. The Grand Lodge is composed of men who have been inured by practice to the exercise of simple, unquestioned, absolute power. The government of Grand Lodges is, therefore, completely despotic. When a local lodge master is inaugurated he is required to give assent to the following: "You promise to pay homage to the Grand Master for the time being and to his officers duly installed and strictly to conform to every edict of the Grand Lodge. (Mackey's Lexicon, page 183; also Sickel's Monitor, page 243 uses nearly the same words.) It is therefore, foolish, vain and wicked to deny the utter despotism of so-called *Free*masonry, and every grade therein is a new grade of slavery. In the installation of a Master of a Grand Lodge, the installing officer addresses him in the following pompous and somewhat inflated style: "Most Worshipful Brother (for from henceforth you are entitled thus to be hailed): In inducting you to your chair of office as a symbol of the commencement of your government over the craft, I am performing a most solemn duty. By immemorial usage and the irrevocable landmarks of Masonry you are invested as Grand Master of Masons with powers and prerogatives which are well nigh absolute." (Sickle's Monitor, page 266.)

Well nigh absolute! That is "unlimited by extraneous power or control, as an absolute government, or prince." (Webster.) So we are bound to conclude the *Cynosure* is correct in characterizing Freemasonry as an "irresponsible despotism." What think you?

No, Mr. G., we never knew of Masonry denying the authenticity of the New Testament nor of the Old either in words, but in practice we hold and think we can prove that Masonry denies the authenticity of both the Old and New. We have good authority for believing and saying that pure, unsophisticated Masonry in its religion is downright deism and nothing else; and if Masons are not all deists it is not because their Masonic precepts are not deistical, and that intensely so. Chase in his Digest of Masonic Law, page 206 says:

"According to what is generally received as Ancient Masonry a candidate must be a man of honor and honesty and before his initiation must acknowledge his trust in God; any further religious test is not necessary and to require that a candidate express a belief in the divine authenticity of the Bible or a state of future rewards and punishments is a serious innovation in the very body of Masonry." "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else." (Chase's Digest pp. 207, 208.) We find, however, that the Bible is ranked with the "furniture" of the lodge—with the compasses, the square, and other Masonic trumpery. (Sickel's Monitor, page 80.)

Yes, Mr. G. In all history there is not a fact more patent than that Capt. Wm. Morgan, after having been abducted from his home and confined in the arsenal of Fort Niagara, was taken from thence by three Freemasons; after having had heavy weights fastened to his body and having been ordered to stand up was pushed from a skiff by Henry L. Valance, one of the three upon whom the *high* duty fell by lot of thus murdering a fellow citizen in defiance of the laws of God and man, and for no other crime than that of exposing the absurd secrets of an irresponsible midnight cabal. Mr. G., did Mr. Ronayne and every other Mason only "pledge his word and honor," as you intimate he did? Didn't he go a little further and swallow from the lips of the Worshipful Master, sentence by sentence that huge pile of conscience-defying oaths to "ever conceal and never reveal." Mr. G. asks, "Who knows when such a man tells the truth." We answer, Masons know when he has told the truth, for they declare him a perjured villain, which accusation can be true on no other hypothesis than that he has truthfully revealed the secrets of Masonry. But Masonic oaths are extra-judicial and therefore of no binding force before the laws of God or man, and no honest, intelligent Christian man will be bound by them.

"'Tis sin to swear unto a sin,
But greater sin to keep a sinful oath."

Mr. "Anti" in his new *role* has met with about the same success as did the long-eared animal in the fable who took a splurge in the skin of a lion, and if he will look closely he may possibly be able to discover a clue to the paternity of Mr. G's. mule, concerning whose origin he manifests so much anxiety. And as to that "calf that Aaron made," let me say that if "Anti" will take the trouble to take a peep into a good mirror he may discover that some one else besides Aaron has been in the calf-making business and that the incipient bovine, like a silly thing has wandered too far from the old cow and got itself into deep water.

Mr. Editor, pardon us when we confess to a consciousness of a sensation welling up in our bosom near akin to pity or commiseration for the author of an article so fraught with incoherences, silly innuendos and covert falsehoods. A man cannot help feeling somewhat besmirched in attempting a reply.

J. N. Norris.

Religious Intelligence.

Free Baptist.—Revivals are reported at Kennebunkport, Me.; Tamworth and Portsmouth, N. H.; and Ortonville, Mich.

Resignations: Eld. E. M. Baxter, North Plato, Ill.; Eld J. A. Sutton, Maineville, O.; Eld. L. W. Gowen goes from North Parsonsfield to Poland, Me.; Eld. B. F. Zell from the Harmony Q. M. to the Marion Q. M. in Ohio; Eld. J. H. Baldwin from Salem and Bear Creek churches to the York and Union churches in Ohio; Eld. A. M. Simonton from Blanchester to Pleasant Plain, O. A church organized May 1st by Revs. L. S. Parmelee, L. A. Maines and H. S. Limbocker of eighteen members with quite a number more ready to come in as soon as they can be baptized. H. S. Limbocker has accepted a call to the pastorate of N. Reading church, Hillsdale, Mich.

Notices: Maine Western Y. M. Harrison, June 18; Susquehanna Y. M., Warren, June 21; New Hampshire Y. M., Dover, June 11.

Wesleyan.—Rev. E. Barnetson, author of a pamphlet on Sabbath Observance has lately begun the pastoral charge of the church at Blodgett's Mills.—A new church was dedicated at Boxley, Ind., last Sabbath. Rev. N. Wardner, general evangelist, assisted in the services.—The association of Illinois ministers for mutual improvement meets June 4th at Brush Point church near Sycamore. The exercises are continued over a week till the evening of the 13th.—Rev. J. M. Snyder, of Norton, Ill., who is acting as agent of Wasioja Seminary, Minn., has returned from the eastern conferences where he had a hopeful measure of success.—Rev. A. F. Dempsey, late of Lockport conference has taken charge of the church at Lisbon near Ogdensburg, N. Y.—Rev. Joel Grinnell of College Springs, Iowa, makes an earnest appeal in behalf of the church at Mason City, which is at an important center but financially embarrassed through individual failures.

United Presbyterian—Dr. D. A. Wallace was installed over the large and important congregation of Wooster, Ohio, April 17th. Dr. Wallace has taken hold of his new work with characteristic zeal and energy.—Rev. J. M. Adair, pastor of the Stone Valley congregation. McAlevy's Fort, Pa., received lately a gift of $50 from the young people of his congregation.—The General Assembly met at Cambridge, O., May 22nd at 2 o'clock. The Rev. R. B. Earny, D.D., of Pittsburgh, the retiring moderator, preached the opening sermon. His text was, "Buy the truth, and sell it not." The committee on credentials reported 221 delegates, representing fifty-eight presbyteries and eight synods. The Rev. S. G. Irvine, D.D., of Albany, Oregon, was unanimously elected moderator. Dr. Irvine has been laboring in Albany, Oregon, for twenty-seven years. The special committee on Sabbath schools, of which the Rev. E. B. Ewing is chairman, reported in full. Number of schools in the whole church, 480; number of scholars, 48,000; average attendance, 33,000; increase, 3,000; scholars attending church, 30,000; contributions $19,800, about half to school expenses and the other half to the different boards of the church. The report recommends that a committee be appointed to prepare new music-books, suitable for psalms and for Sabbath-school use. The special committee on the propriety of publishing a Sabbath-school paper reported in favor of such an enterprise, and nominated the Rev. W. L. Wallace, of Newville, Pa., to be editor; and recommended that he negotiate for the purchase of the *Youth's Evangelist* of Philadelphia, and *Little Preacher* of Iowa.

Free Methodist.—Notices are given for twenty-nine camp meetings to be held from May 25th to August 21st in all the different sections where there are sufficient number of members.—The General Conference will (D. V.) hold its next session at Spring Arbor, Jackson county, Mich., commencing on Wednesday, the 9th day of October next, at 2 o'clock P. M.—Rev. W. Gould of 133 Tenth street, Brooklyn, holds himself in readiness as a missionary to attend all calls for special labors at points where the denomination has not now a foothold.

—The College Church in Wheaton has set apart Wednesday, June 5th, for special services in connection with the ordination of Prof. C. A. Blanchard to the pastoral work. The church at the same time expects to set apart to the work of Gospel ministry, Prof. H. A. Fischer, who is engaged in German evangelization, and Mr. Daniel Bailey who has been preaching for two years at Big Woods Congregational church. All these brethren are members of the College Church, which has invited several churches holding like convictions in respect to a purified Christianity, but of different denominations, to be present to take part in the exercises.—Rev. H. Avery, of the Congregational church in Tonica, Ill., has resigned, his pastorate to cease in July. The Tonica church is one of the very few in the denomination which has taken decided ground against lodge fellowship, and under the pastorate of Bro. Avery the convictions of the church have been strengthened; not, however, sufficiently to ride through a trial storm without loss. A Freemason lately applied for admission with the purpose to break down the rule or divide the church. He succeeded in neither, nor since he held to the lodge did the church receive him. The discussion, however, so shook the confidence of a portion of the church, that Bro. Avery concluded for the sake of peace in the church to resign his pastorate.

General.—Gov. Colquitt of Georgia and Hon. Will Cumback of Indiana, who made some trouble last year with the Odd-fellows Grand Lodge of his State, of which he is an officer, addressed the General Conference of the M. E. Church, South at its late session.—The General Assembly of the Presbyterian church in the United States met in the Third Presbyterian church, Pittsburgh, on Thursday, the 16th inst. —The General Assembly of the Presbyterian church (South) met on the same day at Knoxville, Tenn. —The General Synod of the Reformed Presbyterian church met in New York, on Wednesday, the 15th inst. This is the smaller section of the Covenanter church who have rejected the long held belief of the church in respect to voting.—The General Synod of the (German) Reformed church met on the same evening in Lancaster, Pa.—In the Pittsburgh Assembly a decision unfavorable to female preaching was decided on Friday. The Rev. J. M. Lee, of the Newark Presbytery, was censured by that presbytery because he allowed a woman to preach in his pulpit. He appealed the matter to the General Assembly, and, after a spirited discussion, the Assembly voted to sustain the synod.—If the resolutions offered in the Presbyterian General Assembly South are correctly reported there is some anxiety to reaffirm the old slaveholding principles of the church, and to interpret all moves looking to reconciliation as virtual approval of the church on the slaveholding question. The resolutions were postponed for further consideration.

—An old colored woman kidnapped in Cincinnati twenty-five years ago, carried into Kentucky and sold into slavery, recently obtained a verdict in the United States Court for $2,500 against Zeb. Ward, who was at that time sheriff of Campbell county, Kentucky.

News of the Week.

—The pleasure steamer, Empress of India, with a party of about eighteen persons on board, became unmanagable and capsized over a dam on Grand River, at Galt, Ont., May 22d. All the passengers plunged into the river below, and none were reported saved.

—The Western Union Telegraph Company now own over 200 000 miles of wire, whereas, when the late William Orton became President it owned but 85,291 miles. They had then 2,250 offices; now over 8 000. This year the number of messages forwarded will exceed 30,000 000. while then they were but 5,879.282 The profits have increased over half a million dollars per annum. The average cost of transmission per message then was sixty-three cents, whereas it is now but twenty-nine cents.

—Last Thursday afternoon a terrible storm swept across Wisconsin beginning near the south-western corner of the State and driving toward Madison and Milwaukee. This cyclone is probably the most destructive of any in the United States through its whole course from Mineral Point to Milwaukee, which was from a quarter to half a mile wide in width. At least fifty lives have been lost, and from 200 to 250 seriously injured, while scores of people are left homeless, many of them unable to know where their next meal is coming from. The whole loss of property will be several millions. The course of the storm across the entire State was through a section where there were no railroads or telegraph lines, except at a few points, and it is probable that the worst of it has not yet been made public. The velocity of the wind in the limit of the cyclone is supposed to have been as high as seventy or eighty miles an hour, and was accompanied by fierce electricity and the heaviest kind of thunder throughout its entire course.

—The prospects of peace in Europe are generally accepted as improving. The air is full of the conviction that, even if Schouvaloff has not brought Russia's concession of what the British Ministry required, as the alternative of war, he has submitted something which at once materially abates the pretext for a conflict, and gives England an opportunity to recede with honor from her demand for unconditional submission of the San Stefano treaty to an European congress. That such congress will meet next month is now confidently predicted; also that Russia will participate in its deliberations. Meantime Russia continues vigorously her preparations for war. Evidently the Czar is not over confident, but in any event his present game is procrastination. This is evidenced by the fact that he is contracting for war ships in America which cannot be ready for sea much before midsummer, and which he knows cannot be permitted to depart after war is declared. All the inferences point still to the fact that Russia will yield non-essentials, and concede much of her demands for indemnity or for her conquered territory, but will try by arbitrament of arms with England herself rather than accept humiliation, or assent to the rehabilitation of Turkish power as an ally of Britain and the enemy of the Czar.

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" Rejected		79
" Minnesota		1 07½
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Rejected		34½
Oats—No. 2		23½
Rejected		22
Rye—No. 2		54
Bran per ton	9 25	9 50
Flour—Winter	5 00	6 50
Spring	2 25	5 75
Hay—Timothy	9 00	10 75
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7½
Lard per cwt		6 47½
Mess pork, per brl		8 00
Butter medium to best	9	18
Cheese	5	8½
Beans		1 55
Eggs		9½
Seeds—Timothy	1 10	1 20
Clover	3 50	4 35
Flax		1 28
Broomcorn	3	6
Hides green to dry flint	6½	15
Lumber—Clear	29 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	34	37
Unwashed	14	25
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Wheat—Spring	1 16	1 17
Winter	1 21	1 30
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Notices.

NATIONAL CHRISTIAN ASSOCIATION.

The annual business meeting of the National Christian Association (corporate body) will be held in Carpenter Hall, 221 West Madison street, Chicago, at 10 A. M., Thursday, June 20th, 1878. The business of the meeting, comprising the annual reports of agents and of funds, and the permanant establishment of the Publishing House enterprise, makes it of great importance that every member attend. All friends of the reform are cordially invited to be present and aid in the deliberations of the Association.

JAMES B. WALKER, Pres.
THOS. HODGE, Rec. Sec.

COUNTY CONVENTION—MICHIGAN.

The Anti-masons of Eaton county, Michigan, are requested to meet in convention, at Charlotte, Eaton county, Michigan, on June the 14th and 15th, for the purpose of organizing a county association and appointing a delegate to attend the State Convention to meet at Battle Creek and attend to other business in the interest of the cause. Friends elsewhere are cordially invited to come and lend us their counsel. Bro. Rathbun and other speakers will be present. Come brethren and let us make this the crowning meeting of the year. We will find homes for all. Those who see this notice will please invite others, that we may have a good attendance.

M. H. SLY.

WINDHAM COUNTY ANTI-MASONIC SOCIETY.

The meeting of the Windham County Anti-masonic Society of Vermont, takes place at the court-house in Fayetteville, on the last Tuesday, the 25th of June, 1878. Let the old Whig spirit of the State show itself. The false gods of Freemasonry brought in by the Republican party, are ruining the manhood and the liberty of the State, and threatening the life of the Republic. The American ticket is the only one for Americans.

Mr. Ronayne will be in Stevens Point, Wisconsin, during the month of June. Friends in that region of the State desiring the Masonic degrees worked would do well to write to him at once, and so arrange that he may visit them with but little expense while at the Point. Address him at that point until July 1st.

In July he will be ready to go to Iowa, and in August he can visit New Concord and vicinity in southern Ohio.

Topics of the Time.

If the "Ancient Order of Hibernians" carry out their programme adopted last week, it will be a remarkable exception to their usual practice or that of the Lodge generally. The Pennsylvania State Convention of the Order met in Pittsburg, adopted the following unanimously: "The Ancient Order of Hibernians of Pennsylvania in convention assembled, unanimously declare that we are true and firm members of Holy Mother Church, and we do resolve that we condemn any member of the Ancient Order of Hibernians who takes part in any organization the objects of which can antagonize the peace and good order of this glorious commonwealth. As loyal citizens of the United States we propose to put down our feet upon any semblance of communism. We absolutely repudiate all connection with organizations which have been the instrument in the hands of designing men to cast infamy upon the Ancient Order of Hibernians, and we further avow our firm determination to indignantly spurn every and all attempts which shall be made to cast disgrace upon our order." We cannot forget that the once dreaded Mollie Maguires were simply lodges of this order. The State officials would deprecate the action of their Mollie subjects and pass resolutions against violence and disorder, yet money was raised throughout the Order to defend the murderers, when at length the detectives got on their track. The Hibernian Order is under the protection of the Catholic priests, who denounced the Mollies from their pulpit but drank their health in their parlors. The above reads too much like the devil's proclamation against sin.

Hardly has the German nation become quiet over the attempted assassination of their aged Emperor, before the red-handed commune strikes again at his life. Last Saturday, while taking his accustomed drive along the most celebrated avenue of Berlin, a desperado fires from a window, lodging thirty small slugs in his arms and face. The result may prove serious, but the dispatches are hopeful. The assassin attempted to take his own life, but gained only a severe wound. He is reported to have been acting as editor of a radical socialistic journal. He confessed that he had nursed the murderous intent for some days, and was connected with socialistic meetings. Nothing more will be needed to set the terrible machinery of the German government in motion to crush out the lawless and murderous commune, although it has become a power in politics and has representatives in the German Parliament. However this party may have encouraged itself with past successes, it cannot, even in despotic governments, hold long the power it may attain through revolution. Communism or socialism is anarchy—the basis of the French Revolution of 1793. Nations have always more to fear from the desperadoes leading such a movement than from established government. The institutions of our own country are providentially a better protection against these fanatics than the centralized governments of Europe, and their movements are at the same time less concealed.

It must be confessed that the Communists seem to be outdone in their revolutionary tendencies by the leading party in Congress. The Democratic leaders have received a severe rebuke from Alexander H. Stephens, of Georgia, and a letter from Postmaster General Key has also shaken the confidence of their backers. Their committee has begun its work, however, and seems inclined to prosecute it to the bitter end. Perhaps the most serious aspect of the case is the decline of respect and confidence of the people in Congress and State Legislatures. We are already too far on the way to a centralized government; and such an order as the Knights Templar is going through part of the motions before our eyes. The *Christian Statesman* says wisely:

The unwise legislation of Congress, and the uncertainty what worse might follow, has been justly regarded as a principal hindrance to the revival of business and the return to general prosperity. It is very plain that the spirit of wisdom is not given to our legislators. Perhaps the people do not pray for it, or not with much confidence that their prayers shall be heard. But what encouragement have we to pray for divine guidance for a body of men so few of whom, evidently, pray for themselves.

—The receipts of corn last week in Chicago were the largest on record—3,468,151 bushels.

MASONRY CONDEMNED BY GRAND LODGE REPORTS.

BY H. W. MARSH, M.D.

Three years ago when Mr. Ronayne commenced his operation of publicly exposing Freemasonry, the fraternity perseveringly reiterated the assertion that such pretended expositions amounted to nothing. Now I propose to show, from their own admissions and statements, that Masonry, instead of being in a flourishing condition as pretended by the fraternity, is in fact on the decline. May she continue to decline in the future as she has in the past two years! The head-lights of the concern profess to account for the falling off in other ways, but I choose to believe that the *Cynosure*, and Mr. Ronayne, under God, are chiefly to be commended for the aforesaid decline.

The Grand Master of Illinois in his report for 1877, says: "The amount of work [*i. e.* making Masons,] done by the lodges during the past year will prove to have been below the average of former years; and I judge from my own observation—as well as from the evidence, negative and otherwise, of the reports of the district deputies—that the report of the proper committee will show the aggregate to be relatively smaller, notwithstanding some exceptional instances of local activity than ever before."

Mr. W. H. Eastman, district deputy of this district, in his report to the Grand Master uses the following words: "I do not think the lodges are doing as much work as they have in the past; the cause—they are getting more particular in the material they use." The sublime impudence of these remarks of Mr. Eastman can be fully appreciated (probably) by those Masons who, I am informed, have heard him boast of his exploits in smuggling his friends into the lodge in spite of objections.

An examination of the Grand Lodge reports will show, I think, that the reason assigned by Mr. Eastman for the falling off of "work" in 1877 is erroneous, and that in fact, there was a less amount of *rejected* material in proportion to the *accepted* in 1877, than in any former year. Thus in 1872, in the palmy days of Masonry, there were 2,887 initiations and 1,141 rejections. Then in 1876 when Masonry began to exhibit symptoms of being on

the decline, there were 2,458 initiations, and 804 rejections. Any person acquainted with the single rule of three can see that there were less rejections in 1876 in proportion to the initiations than in 1872. Then in 1877 there were only 1,769 initiations, and 535 rejections. Showing a great decline in the number of initiations and a still greater decline in the percentage of rejections. The net increase in 1872 was 805, and in 1876 only 380; while in 1877 the net *decrease* was 674, according to the report of the Grand Lodge committee on chartered lodges. Thus showing that there was an actual falling off in 1877, from the average yearly growth of the order of nearly 1,500.

I now propose to show from the Grand Lodge report of 1877 a still greater want of zeal for the institution than is indicated even by the figures I have already presented. The Grand Secretary says in his report: "I find that one hundred and fifty-six lodges have not paid dues: of this number thirty-nine have not made returns."

If this statement does not show a fearful moral obliquity in the fraternity then I am unable to comprehend the matter. Here nearly one-fourth of the lodges in the State fail to comply with one of the most explicit of their by-laws, and every member sworn on his admission as a Master Mason, "to maintain and support the constitution, laws and edicts of the Grand Lodge," under the penalty of having the "body severed in twain, the bowels taken from thence and burned to ashes," etc., etc. (These last quotations are not taken from the Grand Lodge report!) Of course if lodges, as such, violate their obligations they cannot be punished in any such way. The most that can be done in such a case is to suspend the charter and thereby leave the individual members in good standing but unaffiliated, or, in other words, dormant.

Possibly the members of many of these 156 lodges neglect paying their dues for this very purpose, for on further examination of the report I find that among the lodges that did make a report there are some who suspended one-third of their members; most likely for non-payment of dues, as this is a very common Masonic misdemeanor for which suspension is the usual punishment.

Perhaps I have given enough of statistics for this time, but there are some other things in the Grand Lodge report that I want to notice in the near future.

Of the Ancient and Accepted Scottish Rite, Bro. Albert Pike says: "IT IS A RELIGION; for it teaches the great truths that are the foundation on which the superstructure of the great religions of the world are builded. With twenty-three Supreme Councils in the different countries of the world, it is everywhere the antagonist of arbitrary power and religious intolerance; the advocate and apostle of free thought, free conscience, and free speech; of liberty regulated by law; of equality, with sacred regard of right and justice; of fraternity, with subordination and obedience to lawful authority."—*The Advocate.*

THE UNIFYING PRINCIPLE.

Human beings are so made that only truth will unite them. The Christian religion is the only constitution to which all decent, truthful men can subscribe.

But Freemasonry, one of the grossest falsehoods ever invented, is ambitious to offer its own cunning arts and deceptions to take the place of this constitution. Masonic impostors are always busy at work trying to make it appear that Masonry is the unifying principle among men instead of Christianity. That is, according to Masonic notions men are brought together, like a band of thieves, by lying devices invented by drunken rogues, instead of by the precepts of the Christian religion. The principle of love, charity, brotherhood, peace among men, is a crafty organization, a secret collusion, which enables knaves to live at the expense of honest men and simpletons. The Christian religion might, indeed, serve as one of the minor bricks in the temple of Freemasonry; but Freemasonry itself is the only temple broad enough, high enough, and moral enough to include all mankind. This ambitious pretension of the Masonic lodge is ably set forth in the following newspaper paragraph:

"Freemasonry, in its essential nature, is not confined to Christendom, or to dwellers in Christian lands. Its aim is as universal as its principles are broad and beneficent. The aim of Freemasonry is to unite, not the dwellers in Christendom only, but the inhabitants of all the earth, in the blessed bonds of brotherly love and peace. Jew and Gentile, Christian and non-Christian, Greek and barbarian, it would unite as one.

This characteristic of Masonry, in following up Christianity and pretending that what the Christian religion does is done by the Masonic lodge, and that Christianity is merely one of Masonry's meaner servants, is precisely like the claim of John Falstaff on the field of battle, where he stabbed the dead Hotspur in the thigh, and was ready to swear that he had done it. Prince Hal, telling Falstaff that if the lie would do him any good he was welcome to it, was more liberal than the defenders of the truth can be; for only Masons can be liberal toward lies.

If Freemasonry were to become personified, it would be exactly like John Falstaff. It would rollick, sport, drink, chamber and rob with lewd princes and foul-lived rogues; it would defraud the state by enlisting worthless men in its service; it would seek to corrupt honest men's wives, but would be utterly despised by the Chief Justice, and threatened with the galleys by an honest king It would sign itself Sir John Falstaff, and while herding with the vilest, holding up a cheerful, leering countenance among the great, the good, and the wise.

John Falstaff finally defeated justice by dying; but alas! Freemasonry never dies. It is only the frowns of men worthy to be chief justices and honest kings who can suppress it; and in America this work of suppression must be done by votes, American votes; as constantly cast as bullets are upon the enemy, while the battle rages. For one, I shall always fire upon Masonry until its flag is down. The Sir Johns of the lodge mean to unify men by sticking dead Hirams in the thigh with their swords.

IT WON'T DO.

THERE MUST BE SUFFERING.

This caption is suggested by the article of that veteran friend Warren Taylor, as seen in the *Cynosure* of May 16th. The disciples of old "suffered the loss of all things" for the truth's sake. The late prince in Israel, C. G. Finney, "read and known of all men" as a holy man of God, abundant in good works, wrote: "God help you my brother, * * * suffer long and severely, if need be; faint not and in due time you shall prevail. There is but one way open to us, or to any honest man who knows what Freemasonry is, and that way is to bear a most decided and persistent testimony against it, cost what it may."

But how few, like Finney and Taylor, are honest in this matter who know the great evil of Masonry! Many hide away and let their neighbor fall into the pit. Query, Will not his "blood be required at their hands?" Besides some honest seceding Masons living who give the warning, there is occasionally one like Rev. Dr. Hall of New York, free enough from guile to lift his voice on high against sworn secret societies. Hear him:

"The danger to our nation is discovered to be in the fact that the communists are a sworn secret organization, like those which aroused and developed the French Revolution. These communists find it easy work in an open tolerant government like ours * * * with its timbers eaten through by rings which Odd-fellows, Masons, Knights of Pythias, Ancient Order of Red Men, Sovereigns of Industry, Molly Maguires, and various brotherhoods have inaugurated. * * * Why, in most of these, is there a murderous death-penalty which would startle a cannibal, if the organization does not mean business?" (See *Wesleyan* of late date.)

Why will churches sustain such corrupt clans and support, by reticence at least, these terrible and dangerous enemies to our government and to the happiness of our beautiful land? How mysterious!

But our theme is, suffering for truth's sake, which may be illustrated by experience. I know a member of a conference who, for showing the evils of Freemasonry and seeking to secure the passage of resolutions in conference and inaugurate measures calculated to elicit discussion to remove the evil from the churches, was maltreated in the most un-Christian manner, and the persecution carried on for years. A persistent effort has been made by slanders, falsehoods and other other Satanic devices to ruin him, which has only made Masonry more odious to all pure minded persons, who have been conversant with the affair. An inebriate Mason has been kept on a charge against protest, while one against whom no crime has been alleged, nor can be shown, and whose usefulness has ever been acknowledged, has been pursued until financially ruined. With a lie on the lips of pursuers, thus: "There is no place for him; the people do not want him:" when at different times large petitions have been presented to the Bishop asking for him.

If these persecutors had said, "Masons don't want him," they would have spoken the truth. These "friends" are now after a long time compelled to state the truth, because it is evident that not want of fitness for his calling but opposition to that which is only a disgrace to the M. E. church and ruinous everywhere, which blights our churches and lets in a flood of ungodliness until bishops are compelled to say, "We are powerless to exercise discipline," is the reason of the wicked course pursued. If nothing else will break these bands asunder we pray that it may become a disgrace for a person to join any church that lifts not up a standard against corrupting secret societies, declared so by multitudes of noted men, such as Millard Fillmore, Daniel Webster, Charles Sumner and many of the most devoted Christians of the day.

Often ministers are objected to and a committee is sent to conference for some other man. Even such men as Dr. Hibbard, Dr. Huntington, and Dr. Dennis, and hosts of others come into the category and societies are divided thereby; but do these men expect to be "dropt" therefore? And does the Bishop say to either of them, "Have no place for you," or "The people don't want you?" Never! But the man who has stood equal to any in character in his conference, and whose success is testified to on the charges where he has labored, because a Mason or two have objected to him, the places open for him were denied him and supplied, under protest, by others who were either Masons, or willing to let the Masonic pet alone. A P. E. removed the brother from his field of labor and substituted a Mason, who, before he was long in the place, opened his croquet box and taught our young

people fun and waste of time. The objectionable man was sent afterwards into a field where Masonry had ruled and had divided the society, and there the fiery furnace was prepared again. An attempt to remove him was again instituted, but providentially failed by the preacher sent to take his place being arrested for the supposed theft of $70. This hero was employed the following year by some Masonic P. E. for another charge, and the "objectionable man" left without work. Petitions for him did not amount to anything. No! "He is utterly unfit for a Methodist preacher; was never successful on his charges; besides he is insane." The P. E. who uttered that, justice would say, ought to be prosecuted. Mercy and love—hope, not infirmity—cried, "Let him go.

This last year, whether through fear or policy is not known, the "insane" man has been at work, and has taken "patiently, if not "joyfully," the spoiling of his goods," suffering scripturally the loss of all things. The craft have been uneasy and have striven to have him removed, but friends were too strong to resist: rather God has arisen in defense and he is toiling on and will probably realize for his services a board shanty for himself and wife to sojourn in till conference, and about $200 all told more or less. No fault to find with God's providence if it be for his glory and the exposing of a corrupt institution sheltering in the church.

The field he occupies cannot be well found fault with. It is a good one to cultivate for Christ, so far as that is concerned, of which a bishop might be satisfied; but why, when there are so many young men with themselves only to care for, force one so far away whose services had been sought for by a people who could and would have helped him through with his temporal affairs, saving him from the loss of all, and disappoint a people who had sought him so long? "If the brother would let Masonry alone he would not be pursued so," explains the whole matter. What! let that alone to do its deadly work in the church, which is, as President Finney said, "a sin, a sham, an abomination," and "murderous," and which laid wait for his life? (Fin. p. 253.) Never! If God so elect we will suffer on for his sake. And let us remember that holy counsel, "Suffer long and severely, and faint not." If Masonry is a good institution, that man whom Masonic ministers have combined to denounce as a "liar;" who died condemning Freemasonry to the last, assuring us of its murderous and blasphemous and utterly ruinous character—he, Charles G. Finney, has gone to appear before God a terrible defamer of good men, an apostate, profane and abominable! Who believes it? Is not the church that winks at the abominable thing highly criminal? Let us close now and wait till after conference for a new chapter. PILGRIM.

CHRISTIAN AND BAAL RELIGIONS CONTRASTED.

BY THOS. HODGE.

The new birth was shown in a former article to be taught by Mackey, and as Christianity teaches it also it is a necessary consequence that both cannot be true. And yet Masons have sometimes used this style of sophistry: "Both are true, the one is birth into Christianity, and the other into Masonry! Merely a figure of speech, you know. There is the Rev. Dr. Smith and Deacon Jones, and hosts of church members who are Masons and they know what is their duty as well as you can tell them. Pooh! pooh! away with your Anti-masonry!"

Weak minds stumble at this style of speech which it is best sometimes to meet by applying it to other evils, such as liquor-drinking, slavery, etc. Reverends and deacons and all the grades of professing Christians have but too recently been pointed out as supporters and sharers in these practices and many continue to do so. Like people like priest the world over. The real merit of any question cannot thus be arrived at: to the law and to the testimony. "Ye must be born again," said Christ and he told how that should be done. Here Masonry as an anti-Christ steps in, and gives other directions, applies to the floor of the lodge the words "holy ground;" shouts its "grateful joy," and prays that "by the secrets of our art the candidate may better display the beauties of godliness!" Not a prayer in the book is offered in the name of Christ who is thus ignored by Masonry as the way to the Father.

The candidate is now an Entered Apprentice, and is taught to adopt "circumambulation," by quotations from old worshipers of the sun, who when praying to the gods turned to the right hand. Every ceremony should remind the Mason of the progress of that luminary, page 61. We are also informed of what may astonish some readers, and even those Masons who imagine that they are followers of great King Solomon and the Temple worship, viz., that the situation of a lodge is the EXACT REVERSE OF THE TEMPLE. The entrance of the lodge is at the west; that of the Temple at the east. The most holy place in a lodge is its eastern end, that of the Temple was its its western extremity! (page 29,) nearly as true as Holy Writ itself (see Ezekiel 8: 16.)

What significance there is in these words! Do they not truly represent the whole character of Freemasonry in relation to Christianity? They form a key to unravel many a Masonic sophistry in popular use. "The virtues of silence and secrecy" in their religion are in perfect contrast to Christ's command concerning his Gospel.

In page 33 they say they "have justly assumed the title of 'sons of light'! This spiritual light, after the new birth is the first demand of the new candidate and is but another name for Divine truth!"

Reader, please also apply the key to the following on page 36: "In the early ages of the Christian church, the newly baptised convert was invested with a white robe to denote that he had been cleansed from his former sins, and was thenceforth to lead a life of purity. With a similar meaning the same undefiled color has been preserved in the apron of the Freemason."

Certainly Mr. Mason, you have no use for white robes nor baptism. Your charms can purify men without obedience to Christ, if we take your word for it, and your white leather apron henceforth shall be the necessary symbol for the "sons of light!" And professing Christians are found in this age and country acknowledging and bending their necks to such a yoke of absurdity as this! Listen again:

"We no longer make use of the bath or fountain....but present the apron, guage and gavel, as symbols of purification. The design is the same." So Masonry says, but what says the Christian's only Master: "He that believes and is baptised shall be saved." Masonry says in substance that belief in Christ and obedience to him in baptism are quite unnecessary! Our designs are the same indeed! Yes the forger's design is to have his notes enter into circulation.

"Masonry is," in fact, "a religious institution." (Ritualist, p. 44.)

"The universal religion of Masonry" (page 56) cannot allow any Christian symbol if "too sectarian" in its character!

He (page 48) tells us "our ancient brethren met in the highest hills, and in the lowest valleys," and next page says, "The Jews were accustomed to worship on the tops of the highest hills....and it was supposed the spirit of God was peculiarly diffusive in those places."

That reads smoothly, but we find in 2 Kings 17: 9 that "the children of Israel did secretly things not right, against God, built high places in their cities, set up images and groves in every high hill and under every green tree, and burned incense, as did the heathen, and wrought wicked things to provoke the Lord to anger."

How does the key fit here? Masonry commends what God condemns! and why not, Christian, when your Bible is no more to Masonry than the Koran? (page 59). The one is as good a Masonic "trestleboard" as the other, but no better; for the religion of Masonry is one "in which all men agree!" Thus Masonry becomes the center of union and the means of true friendship," (page 244.) Once more apply the key. Open on the prayer of Christ, John 17: That all his people may be one....that the world may believe the Father had sent him. Masonry sets aside Christ as the "center of union" and erects another standard. Christian reader is it not the standard of anti-Christ? (Ezek. 13: 22, 23.)

ECCLESIASTICAL CONDEMNATION.

BY REV. H. H. HINMAN.

"The same had not consented to the council and deed of them." (Luke 23:51).

The recent conviction of President Blanchard by an *ex-parte* council on partial, perverted and false testimony, after he had been honorably acquitted by the only competent tribunal; his expulsion from a church of which he was not a member; and the dropping of his name by the Elgin Association and the State Association at Galesburg in violation of both law and precedent; and the cheerful admission and appointment to important positions of prominent Freemasons in face of the repeated testimonies of the Congregationalists of Illinois, finds a parallel in the condemnation of Christ by the Jewish Sanhedrim and the demand of the multitudes that not Jesus but Barabbas should be released unto them. Human selfishness was abundantly apparent in both instances. The Jews could no longer endure the constant rebukes which the teachings and example of Christ brought constantly before the people. They could not forsake their sins without great self-sacrifice and that sacrifice they had determined not to make, and hence the necessity under the forms of law, of crushing Him that rebuked them. That certain Congregational ministers in their attempts to crush President Blanchard have been actuated by a similar motive is too apparent to deny. They have deliberately chosen to secure and fellowship Freemasons, and that they may be saved from the faithful admonitions of a brother whose arguments could not be answered, they have made up their minds to cast him out and disgrace him if possible. Like the Masons they seek to hide themselves behind their fancied respectability, but the disguise but poorly conceals the moral deformity. The Sanhedrim were a very respectable body. They were considered the best men of the best people in the world, but with great unanimity they condemned the purest man the world ever saw.

The General Association of Illinois is a highly respectable body, and on pretexts as utterly groundless they have condemned a man, who, whatever faults he may have, is at least the peer of any one of them in purity of life and intellectual and moral greatness. Joseph of Arimathea and Nicodemus had not consented to the council. Hesitating and timid, still they were faithful and true. There are among the Congregational ministers of Illinois many

who have not "consented to the council and the deed of them" and who are ready to disavow the great wrong done, not simply to a brother man but to the cause of Christ which he represents. The Revelator says that when the two witnesses were slain that they that dwelt on the earth "shall rejoice over them and make merry and shall send gifts one to another because the two prophets tormented them that dwell on the earth." So there is great rejoicing in all the lodges, saloons and strongholds of Satan now as there was then. But as these two witnesses suddenly came to life and filled their adversaries with terror, so shall the truth be vindicated, its adversaries overwhelmed, and honor will be paid to those to whom honor is due.

From Grows Opera Hall.

FRATERNAL RELATIONS BETWEEN FREEMASONRY AND CHRISTIANITY.

Sabbath eve May 26th, a discourse was made upon the above theme by Rev. N. F. Ravlin of this city. The burden of his effort was to show that Freemasonry had discovered and reduced to a perfect system the grace of true Christian or Bible charity.

His text was, "Charity never faileth," joined with "Brotherly kindness." His first endeavor was to show that Freemasonry succored a brother no matter how low he had fallen or how far he had wandered; that he defined to be "charity that never faileth." He said not one word about the penitence of the Masonic sinner, but true to the teachings of his master, Rob. Morris, he at least left his audience to infer that "right or wrong" the brother's fault would be condoned and the Masonic sinner saved from disgrace or punishment by the exercise of "Masonic charity."

It is too true, and recalled a number of instances which had been related to me how this blessed charity comes to the rescue of criminals in our courts, and covers up the crookedness of its erring ones. But there are serious doubts about the *Christian* part of *such* charity. The speaker however did not leave us to go out into the wide wide world to hunt up cases illustrating the fact he wished to impress upon our minds, but gave us one directly in point. It occurred during our late war, and, as the reverend gentleman stated, was given by the pastor of the 8th Presbyterian church, Rev. Mr. Worrel, at a meeting of some Knight Templar commandery in this city, recently, to show how strong is the fraternal bond of Freemasonry.

Sidney Johnston was commanding a desperate cavalry charge, and in passing over the bloody field strewn with the dead and dying he recognized a Union officer who had fallen mortally wounded. The fallen officer responded to the look with a Masonic sign. Johnston recognized the appeal and at once commanded a halt. Approaching his brother of the "mystic tie" he received from him his dying message to his wife, then ordered him taken to a place of safety and finally caused the message he had received along with the officer's watch, purse, etc., to be delivered to the wife.

This the reverend gentleman adduced as a specimen of true Masonic charity, and *it probably is*; and it shows that the Masonic obligation is placed above obligations to country, even on the field of carnage and in the heated excitement of a desperate cavalry charge. If we had the means of tracing out the workings of this same mystic bond in our churches and civil courts no doubt most of the uninitiated would be astonished at the revelation.

After dilating on the strength and beauty of Masonic charity the preacher instituted a comparison between it and the charity of the church. Taking Masonry as the standard he put the church on trial and proved to his own satisfaction I suppose, that the church was wholly wanting. It would "kick out a member who lost his money and his virtue without any compunctions," etc. If, however, the erring one "lost only his virtue he was all right so long as he retained his money, but Masonry would go down to the lowest depth of poverty and wretchedness to rescue a brother in the exercise of that "charity that never faileth."

The reverend gentleman informed us that the church would never prosper until it adopted the Masonic standard of charity; and still farther, he said that if the professors at Wheaton College had been Masons they would never have gotten into difficulty, etc. He stated that Masons never quarrel among themselves, and that the Antis are always in trouble. There is one crime however which it seems Masonic charity does not cover, and that is the crime committed by Bro. Ronayne in leaving and exposing this charitable order. The speaker gave expression to his views of our brother, calling him by name in terms not at all complimentary. The remarks in this connection were of a character calculated to make the impression that if there was not already a hell for the purpose there ought to be one provided immediately for Mr. Ronayne's especial accommodation, although he did not say so in direct words.

J. P. S.

The Knights Templar on Ascension Day.

Dear Cynosure:—Decoration Day is a great day in its own way, and is taken advantage of in other ways; for example, after I had seen the procession of the soldiers in the street, I, with others, beheld from the gallery of the Centenary M. E. church, of this city, a lot of armed men enter it, their swords ready for use, and occupy the center pews. On the left side of the pulpit a double line was formed from the door, the men crossed their swords overhead and then was seen a row of some half dozen marching under this canopy, who took their seats in front of the pulpit. A programme was gone through of a queer character for this country and for a Methodist church. But as such sights are getting common my statements will not be discredited, as they might be if such strange infractions upon our civil and religious principles were new. That they are tolerated at all must be ascribed to the soporific delusions of the poisonous philosophies or sophistries which some modern shepherds occasionally administer to their trusting sheep, who neglect to try the spirits which have set the modern secretist anti-Christs on their feet and made thousands shout praises to the works of their own idolatrous hands.

Well, the Reverend Methodist Episcopal, Dr. Thomas, called on the Reverend Free Baptist, Ravlin, to pray, and he did, with sword tied to his belt; so his was a brave prayer baited with sound doctrine. The band of the heroic Templars played and sang pretty well as musicians, but very questionably as devout and law-abiding Christian worshipers. What! In peace put on the sword, when Christ ordered it put up! What! presume to retain or to draw the sword of steel to promote *his* kingdom when he has taught us to use only the sword of Spirit! Yes, so it is that here in Chicago in this year of grace, and in this land of liberty, these men led by professed teachers of teachings of the our Redeemer actually glory in reviving practices which flourished in the dark ages when monkeries and nunneries were the best illustration of popular Christianity! But who would have imagined that a modern Baptist and Methodist would have thus proved their longing for the flesh pots of Egypt!

Dr. Thomas charitable ascribed to the opponents of secret societies either selfishness or ignorance, and himself, let us hope, *ignorantly* ascribed to these societies merely the same law of prudence which is a feature in business partnerships, but he thus ignored the sins of their profane oaths and false worships. In fact he said that Freemasonry never changes, and eulogized that brotherhood, as well as Odd-fellowship and the Knights Templar as all based upon Christian principles! There is a story of a preacher who was so much in the habit of saying out of the way things that he was recommended to use the apocrypha for his texts and not spoil the Word of God. Let Thomas and Ravlin adopt this plan. The last gentleman has been preaching on two Sunday evenings on Masonic and Christian fellowship, and of course trumpets the excellence of Masonic fellowship as superior to that of the churches. Therefore cure the evil of the churches by Masonry!

T. H.

Reform News.

—Prof. Kimball, of the New Hampshire State Association, writes that their late State Convention was a "complete success;" the opposers of last year were quiet. The secretary will furnish our readers a full report.

—The General Agent and Secretary is in this city. Next Sabbath he visits Tonica, Ill. He will be in Chicago most of the time until after the annual meeting.

—Rev. D. P. Rathbun will come to the annual meeting June 20th, accompanied by Rev. Edward Mathews of Michigan.

Rev. H. H. Hinman is again in Wisconsin after a brief visit home. He will be in Chicago June 20th and at Wheaton during commencement week.

—Past Master Ronayne expects to be in Stevens Point, Wis., until July 4th. He spoke at East Fulton, Wis., last week, of which more, and enough of it for Freemasonry hereafter. He intends making an extensive tour in Iowa as soon as the friends there are ready. Those who have already written will confer a favor by sending him a card with their addresses.

Bro. I. R. B. Arnold has begun an interesting work by arrangement with the National Christian Association. He exhibits the internal operations of the lodge in a vivid manner by means of a stereoptican, giving two exhibitions with lectures at each place.

Freemasonry Exposed at Napoleon, Mich.

On Thursday, the 23d of May, Bro. Rathbun came to my house in Napoleon, Mich., enquiring for Bro. Mathews, stating that he was State Lecturer against secret societies, wishing to see Bro. Mathews, who was the Secretary. So after some conversation, having given him the directions, he started. In the afternoon of May 23d Bro. Mathews drove over to my house in Napoleon with Bro. Rathbun, stating that he was going to lecture at Jefferson (where Bro. Mathews resides) that evening, and proposed that Bro. Rathbun work the third degree of Masonry here in Napoleon on the Saturday evening following. There was a temperance meeting every week on that evening in the M. E. church, but we thought best to have the meeting at that time and the meeting was advertised.

The temperance meeting being at the same hour the bell sounded out

giving us some benefit to start with. The people began to move, some for the temperance meeting, others for the new light to be diffused. Bro. Rathbun, having made preparation for the work with the altar reared and the candles in their appointed place, called for volunteers for offices, and candidate. In a short time the bill was filled, their places appointed, their names given, their aprons put on, the gavels put in their hands. By this time the excitement began to rise, some would peep in at the door and then go and report to others. It was too much for the Temperance Union; they deserted their cause and the house was soon crowded. Bro. Rathbun opened the lodge with appropriate remarks and commenced upon working out the third degree. The officers with the candidate performed their part well for strangers to such strange mock performances. The attention and order for such a mixed crowd, with a goodly number of Masons was good, and speaks well for Napoleon; but outside were those whose feelings got beyond their control; when poor Hiram was to be resurrected their pent up feelings could not stand it any longer. The windows being up they could see and hear so they aimed a rotten egg at Bro. Rathbun. It missed him however and struck the wall, bespattering the Junior Warden's coat. The next one passed by Bro. Rathbun's head and through the opposite window. Bro. Rathbun had spoiled their egg in bringing to light their evil practices, in making them manifest, which led the poor deluded dupes to carry out their feelings toward .him in such an uncalled for manner.

But in spite of all the opposition and efforts put forth to keep the people away it was a success. Bro. Mathews assisted in the performance and much credit is due him. It has made an impression; its influence is felt; the leaven is in the meal; it is a blow struck at the vitals. Non-professors are startled at the dark disclosures, which bring to light such darkness. It is the topic of conversation in the stores and on the streets.

Bro. Rathbun went from my house to the post-office between nine and ten o'clock this morning (Monday) and says that he heard them discussing the subject upon the street and a man told him that from the time the post-office was opened in the morning Anti-masons were asking how Christianity could exist with such deviltry. It is high time for those professing to be the followers of the Lord Jesus Christ to awake and shake themselves from their lethargy. The responsibility is upon us who profess to be walking in the light. There is a terrible shrinking, a terror that cripples our efforts, a fear of results if you approach too near the so-called sacred precincts. There is a lack of courage to face the foe in the church. There is a lack of power whereby we become a terror to evil doers. There is a lack of union in our efforts that ought to be concentrated and brought to bear upon the accursed evil. Bro. Christian, where is that love that will enable us to make the sacrifice needed in this hour of conflict with the powers of darkness, to concentrate all our strength, to conquer or to die. Who is on the Lord's side?

GEO. ENGLISH.

HAWKEYE REPORTS.

ALBION, Marshall Co., Ia.

DEAR CYNOSURE:—Strange things still occur in this community, but since the hidden things have been revealed by Ronayne and others we have found the key that unlocks the many strange occurrences of the past and now the clan cannot shield their brother in wrong without being detected and held up to public investigation. Our Masonic friends well nigh saved a brother from the penalties of the law a short time ago. The man was a forger, and his *friends* secured his release from the prison twice; but the Anti-masons' eyes were upon all their crookedness and the third time the culprit was arrested he was brought to trial and is now in the penitentiary. Had there been no Anti-masonic element here I have no doubt but the boss forger would have been running at large to-day.

Although the man is in prison he is still, however, among his friends. The warden of the prison is a Mason; his chief assistant is also a Mason; and I presume Mah-ha-bone will be frequently whispered by officers and culprits, and all possible sympathy will be manifested toward the unfortunate ones whom Masonry could not keep out of prison.

The craft here cannot maintain the silent tongue, but they make a great effort to do so, and they have most excellent workers in the jacks, who are the tools in Masonic hands to abuse Anti-masons. If there is one class of people more to be pitied than another it is the "jack-Mason." Not having stamina enough to be either Mason or Anti-mason they allow themselves to be made the tools of the craft. I honor an honest Mason a thousand fold more than these Mason hangers-on.

Our church matters here remain the same as when I last wrote you. All the ministers remain in the same beaten paths. The Presbyterian minister, although claiming to be an Anti-mason, dare not lift his voice against this sneaking, destroying, God-defying institution. A minister who will not preach against all sin is either not a true Christian or he is under the control of his monied supporters, who for the sake of popularity, and perhaps dollars and cents, put a gag in the mouth of their preacher and forbid his crying against this anti-Christ. Shame on the minister who claims to have been called of God to preach the Gospel, and yet surrenders a part of the armor to Satan! The Disciple minister says that "Hawkeye" falsely accuses him, and that he tells an untruth, but I affirm my last statement of his case and declare that the half has not been told. If this minister has left the lodge because of its wicked tendencies let him say so, but if at heart he is a Mason, and because he preaches to an Anti-masonic congregation he tries to conceal his real character it is time the people who support his ministry should know it. I pray God that the Disciple brethren here will compel him to publicly state in whose ranks he stands, whether in the lodge's or Christ's. I bear no malice toward this brother. He is a good citizen, a noble speaker, and as much of a Christian as a man can be who is bound by cut-throat oaths and murderous penalties. May the Lord give this brother enough spiritual pluck to state in public, and that soon, his opinion of Masonry.

HAWKEYE.

FROM WAYNE COUNTY, INDIANA.

ECONOMY, Ind., May 24, 1878.

Pursuant to notice the friends of reform met at New Hope church near Economy, Wayne county, Ind. Although they were disappointed in the non-appearance of Rev. J. P. Stoddard, still they were glad to meet Dr. Cook, who always has on hand a fund of something to say, and a way of saying it which keeps people awake.

The meeting was organized by electing Jonathan Hutching chairman, and George Williams secretary. After some preliminaries, Dr. Cook addressed the convention in the afternoon. The committee reported the following resolutions:

Resolved, That we still have confidence in the N. C. A. and the *Christian Cynosure* as the prominent means of eradicating essential error from both church and state.

Resolved, That we will in the future be more vigilant in opposing the encroachments of lodge corruption.

Resolved, That as the Association has appointed Dr. S. L. Cook State Lecturer, we are glad to have him in our midst and that we will aid him by all proper means in the revelation of truth and the spread of light.

Resolved, That secret societies are opposed to the gospel of Christ and should not be tolerated in the Christian church.

The meetings lasting two days were harmonious, and all feel that a decided impression was made. Dr. Cook gave five lectures and the friends all felt that they have an earnest and sincere champion in the cause of truth and righteousness.

GEORGE WILLIAMS,

Correspondence.

THE GRAVE OF SPAULDING,

AUTHOR OF THE BOOK OF MORMON.

CAMERON, Marshall Co., W. Va., May 24, 1878.

It may not be uninteresting to the readers of the *Cynosure* to learn something of the last resting place of the author of the book of Mormon. Mormonism and Masonry are so intimately related to each other that anything pertaining to the history of either will be of interest to all engaged in the discussion of secretism. The Mormon church is a sort of abnormal growth from a Masonic lodge, somewhat like the unsightly thing that grows from a wild plum after it has been stung by certain insects.

In a stroll which I took about a year ago through the cemetery connected with the Presbyterian church in the village of Amity, Washington county, Pa., I came to an old grave, marked with a crumbling headstone of gray sandstone which was pointed out to me as the place where the bones of Solomon Spaulding, author of the book of Mormon, rest. The lettering is much defaced but the initials are quite plain. I picked off a chip that was crumbling loose and put it in my coat pocket as a memento.

Spaulding by profession was a Presbyterian preacher, but from some cause—something erratic in his mental condition I am told, he was either deposed or left off of his own accord, and lived retired and obscure; giving employment, however, to his learning and imagination, of which he had considerable, in the composition of a romance of the aborigines of this western hemisphere, which afterward constituted the most important "book of the law" of the Mormon church, or, more properly speaking, of the Mormon lodge.

JONATHAN W. MOSS.

NOTE.—The origin of the book of Mormon is told by Sam'l D. Greene, the author of "The Broken Seal" in the *Cynosure* of Dec. 20, 1877. Mr. Greene was familiar with all the circumstances. Mr. Spaulding was a Presbyterian minister whose mind was unbalanced. He had written a chronicle on the ruins or aborigines of Central America in which were interwoven much from the Bible with remarks on the character of the patriarchs and their bigamy. This manuscript Jo. Smith and his companions borrowed and used as the basis of their Mormon Bible. This was in 1827 or 1828. Smith studied Morgan's exposition of Freemasonry and made use of that system also in forming his own.—ED.

A FEATURE OF THE UNITED BRETHREN CONFERENCES QUESTIONED.

CHAMBERSBURG, Pa., May 24, 1878.

MR. EDITOR:—By your permission I wish to ask a question in relation to a practice that is to a certain extent in vogue in the United Brethren church. It is well known that a little less than one year ago there were a number of men claiming to be ministers and laymen in the U. B. church who met in convention at Harrisburg, Pa., where they passed resolutions commendatory of our excellent discipline and saying they would not regard it as a whole, the secrecy clause being (to them) the great evil contained therein. Yet they say that they are as much opposed to secret societies as the other

side, which is about as consistent as to say, "We are opposed to intemperance, but we will take the rum-seller and drunkard into church fellowship." But if I understand the Bible, I think it holds out the idea of coming out from among them *first*, before being received by the Lord.

But to the point that was aiming at. It seems so strange to me (and my attention has frequently been called to the fact by others) that at our annual conferences Bishops will place men of the above mentioned class upon the most important committees such as examining candidates for license to preach, and to examine and report on the character of men who are true to the church and her principles, but who are *too true* for nullifiers. It looks very much like placing rebels to judge and to condemn a loyalist if it is not so in fact. Perhaps somebody can give an explanation: if so please let us hear and oblige,

Yours for the truth,

ZACCHEUS.

All Hail the Power of Jesus' Name.

MARTINSBURG, W. Va.

EDITOR CYNOSURE:—I would like to say through the medium of your excellent paper that the law on secrecy in the United Brethren church at Martinsburg did its work and did it well. It is true we have lost quite a number of members, but it will all be for the glory of God and his cause.

At the close of our last conference year we numbered here as a society one hundred and eighty-five members, since then we have lost twenty-five, ten of whom are members of secret societies, the rest are in sympathy with the lodge; and, by the way, we have had more trouble with them than with active members of the different lodges. During the last few years we have had nothing but strife and contentions, two elements in the church, antagonistic to each other could not work harmoniously together, and the consequence was we could do nothing for God. We became alarmed at our situation; thought it high time that this contention be stopped or God would become displeased with us and leave us alone to fight the devil and his coadjutors. But we took it to the Lord in prayer and exercised a loving faith in God, and he came to our rescue before the powers of darkness were strong enough to lower the standard of Christianity to suit all classes of men.

Through the providence of God Rev. J. K. Nelson was sent among us as our spiritual adviser and instructor. Bro. Nelson is a man of God, full of the Holy Ghost. True to the doctrine and principle of his church and not afraid to condemn sin. He reminds me of the prophet Nathan; he is not afraid to say, "Thou art the man." The lodge soon found out where he stood concerning secret societies, church fairs, festivals and all manner of sin combined. The consequence was the secret element all left the church and we now have peace. It is predicted by the lodge that we as a society will go down, but in the language of Paul "None of these things move us." We are determined to to take a stand for God and oppose all that which is sinful in his sight, and we have the assurance that God will never leave nor forsake those that put their trust in him.

We held our first quarterly meeting on the 17th of May, when we met to hold our quarterly conference. Love seemed to be the prevailing element. It was like a heaven below, as we sometimes sing. One of the most peaceful conferences that ever I attended. We had no trouble in raising our Elder's salary, in fact we overpaid him and sent him on his way rejoicing, something we had not done for years. We also paid our pastor more money up to this date than last year; and the best of all we have good prospect for numerous accessions. Our meetings are spiritual and well attended.

Brethren, co-workers with us, does this look like breaking up our beloved Zion? No, God has done a work for us and will continue to work if we only put our trust in him. Brethren throughout Christendom continue to pray for the prosperity and peace of Jerusalem.

Yours in Christ,

W. O. NICKLAS.

"*Buy the Truth and Sell it Not.*"

ST. PAUL, Minn.

It is fact, and it ought to be a well known fact, that the leading religious papers are afraid to publish the truth. The *Christian Cynosure*, so far as I know, is not afraid to publish the whole truth without any regard to the fear of man. During the past few weeks a great many have refused to buy the *Cynosure* merely because it does tell certain truths and such important truths as the great religious papers dare not tell for fear of diminishing the circulation of their papers, and persecution. But alas, they had better suffer persecution and the loss of patronage than refuse to warn the wicked and go away with them into everlasting punishment. This city is well nigh swallowed up with secret societies. Will some friend of the Lord Jesus Christ buy the truth and place it on file in the Y. M. C. A. reading room of this city? And perhaps some one will do the same for the reading room of the Y. M. C. A. of Minneapolis. Truth is precious and must be bought. When ministers are paid it is supposed they are paid for preaching the truth; but then suppose they dare not speak the truth that will warn the wicked to beware of the lodge: then in that case the truth is not bought, but instead thereof lies, and a false light is set up that will lure men into hell. The truth is very simple, buy it, and let it shine. W. FENTON.

Floods in Kansas.

The readers of the *Cynosure* will recollect the letter and appeal of Bro. Hinman from Fort Scott, Kansas. The following extract is eloquent for the same object:

The storm of the 17th and 18th ult. produced a fearful flood. A large portion of the country was covered from one to twenty feet with water. The destruction to property is severe and will be deeply felt these hard times. Some fifteen families of our little church (Wesleyan) here have suffered, some losing nearly all they had, but in God is our trust. "All things work together for good to them that love God."

I am doing all I can: this is a wicked, secret city, but "truth is mighty and will prevail," and in time the victory is ours, through our Lord Jesus Christ. I hope to do much for your paper next fall at our conference and the State Christian Association. We must have either E. Ronayne or Prof. Blanchard or Bro. Stoddard. Help us all you can. Ever yours in the truth,

J. A. RICHARDS.

Our Mail.

Phil. Beck, Grafton, California, writes: "I am glad to state that Bro. Hill, of Eldorado, is about commencing his lectures. He intends to work the degrees of the blue lodge, as he feels that that is the surest method of gaining the victory over the handmaid. You will soon hear from him if our desires and expectations are to be at last realized, as it seems now that they will be."

T. Kingsnorth, Battle Creek, Calhoun county, Michigan, writes:

"Many who profess to be Anti-masons are afraid to commit themselves for fear the Masons will injure them or their business. But I think these fears unmanly. Christ said, 'Fear not them that kill the body.' The Masons know I am doing what I can to expose Masonry, and appear very friendly to me. My motto is, 'Prove all things, hold fast that which is good, and abstain from all appearance of evil.' I hope soon to be where the wicked will cease from troubling."

D. M. Minert, Fairfield, Swift county, Minnesota, writes:

"The *Cynosure* is certainly in the right, and my prayer is that God may bless the means put forth to throw light upon the works of darkness. I took the paper from the first year it was published up to the time it was burned out, and had not seen a copy of it since until last fall. Good Bro. Stegner showed me a copy. He asked me if I would not subscribe for it. I hope to be able to take it hereafter. * * I live in the grasshopper country, so you may know we have pretty hard times. Crops look well now and we hope for better times in the future."

O. Sholes, Morrison, Illinois, writes:

"How heartily I did rejoice when I read to-day in the *Cynosure* that the Carpenter building had been deeded. Truly the Lord is with us. I deeply sympathize with Bro. Blanchard. That the Elgin Association has cast him out is no more than we might have expected. I pray the Lord to pick him up and make him two-fold more a terror to evil doers. We now have meeting every Sabbath at my house at ten o'clock A. M. We cannot walk with Masons and are having blessed times."

E. McCoy, Union City, Michigan, writes:

"It gives me great satisfaction to know that the truth is being revealed of the evil of all secret societies by so many good and honest men as Ronayne, Hinman, Rathbun and many others. I pray God to bless them in their noble work and raise up many to help carry on the work until all the churches where Masonry fills the pulpits to-day shall be blest with Anti-masonic ministers. I am old and can do but little. I will not support Masonry in the pulpit but will still pray God to banish the foul monster from the world and prevent it from ruining the church of Christ."

N. J. Duryea, Hillsdale, Jefferson county, Michigan, writes:

"I am doing all I can, by the help of God, to let the anti-secret banner be raised."

S. Bedford, Millview, Sullivan county, Pennsylvania, writes:

"My soul is moved with deep disgust when I look at the dark character of secretism. When I see preachers in company with the vulgar, the profane, and unholy stand at the grave of a companion of their's in the lodge, read ceremonies, and Christless prayers, and then come before the people on Sabbath and profess that Jesus Christ is their Savior, I am sick at heart. If I did not know that Jesus has power on earth to forgive sins, I fear I would become a sceptic."

Sumner Avery, North Eagle, Michigan, writes:

"We are driving the battle on. Bro. Rathbun was here last week and worked the first and third degrees in Masonry. It had a good effect so far as I have heard. Two Masons said they were correctly worked."

J. N. Allen, St. Edwards, Boone county, Nebraska, writes:

"The *Cynosure* is a welcome visitor and is read by many. I have hope of getting some subscribers here in Nebraska."

Rev. L. F. Emerick, Clio, Genesee county, Michigan, writes:

"We have strong secret organizations here. he Lord has opened my eyes."

H. W. Steele, Ames, Story county, Iowa, writes:

"James says, 'Whoever shall keep the whole law, and yet offend in one point, he is guilty of all.' If we then live in wilful violation of the fourth commandment and that makes us guilty of all, how can we expect to enter the kingdom."

John in his first epistle, seventh and ninth verses of he first chapter, gives us the answer to is question: "The blood of Jesus Christ his Son cleanseth us from all sin."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Aaron Wilson, Somerville, Gibson county, Indiana, writes:

"I love the idea of reform. If it does no good then our liberty has dropped out of existence. The Masons rule our country and our courts, and will ruin them if something is not done soon, and there is no way but the reform way."

H. E. Oakes, Elkhart, Elkhart county, Indiana, writes:

"I am one of the original subscribers for the *Cynosure*, having a file almost complete from the first number. My prayers and sympathies are still fully with the *Cynosure* and the cause it represents."

Martha Ernst, Alden, Freeborn county, Minnesota, writes:

"It has been my settled conviction for years that this country as well as the churches were to encounter serious trouble from secret combinations. And it seems that the time is at the door. Our political, financial and religious foundations are honeycombed by them. And if the foundations be destroyed what can the righteous do?"

J. McKee, of Allegheny City, Pennsylvania, writes of a "mum sociable:"

"A new mode of procuring money for the promotion of the kingdom has obtained in many congregations in this city. It is one among many of which church sociables are prolific. A ring is formed, and a dime for the Lord is charged as an admission fee. One can enjoy the entire evening's exercises scott free if he can "keep mum." Should he betray the fact that God has endowed him with the use of his faculties and senses he is fined for the kingdom's sake. The church's treasury is thus replenished; not with free will offerings—not with first fruits,

but with exacted and "played out" capital."

J. W. Moss, Cameron, West Virginia, writes:

"I deeply sympathize with Bro. Blanchard in his persecutions; but the feeling is not so much one of pity as of joy to learn that he has been counted worthy to suffer for Christ's sake. He is not the first, nor the only, nor the last Simon a Cyrenian, coming out of the country, (we are strangers here in this world) on whom the crucifiers of Christ have laid his cross. Luke 23:26.

The Sabbath School.

LESSON XXIV.—June 9, 1878—THE MESSIAH'S KINGDOM.

SCRIPTURE.—Dan. 7: 9-14.

9. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10. A fiery steam issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13. I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

GOLDEN TEXT.—"Thy throne, O God, is forever and ever; the scepter of thy kingdom is a right scepter."—Ps. 45: 6.

From the Scholar's Weekly.

HOME READINGS.

M. Is. 9: 1-7. Ruler on the throne of David.
T. Ps. 8: 1-9. Ruler over all things.
W. Ps. 2: 1-12. Ruler over the heathen.
Th. Matt. 28: 1-20. Ruler over heaven and earth.
F. Eph. 1: 1-23. Ruler over the Church.
S. 1 Cor. 15: 25-38 Ruler over death.
S. Rev. 11: 1-19. Ruler over all kingdoms.

MARGINAL REFERENCES.—9. In what other judgment scene is the "Ancient of days" described? In what similar way is Christ spoken of? Rev. 1: 10-15. How did Ezekiel describe his throne? Ezek. 1:26-28. How did John? Rev. 4:2, 3.

10. How many did John see and what were they saying? Rev. 5:11, 12.

11. Where was the beast cast? Rev. 19:20. How shall Christ take vengeance on his enemies? 2 Th. 1:7-10.

13. How did the Son of man go away from the earth? Acts 1:9-11. How will he come again? Mat. 24:30.

15. Where, now, is Christ? Heb. 1:3, 4. Did the Father deliver all rule into the hands of his Son? Mat. 28:18; 2 Tim. 4:1.

From Am. S. S. Union Lessons.

BIBLE READINGS.—(1) Dan. 7:9-14; (2) Rev. 1:10-18; (3) Isa. 6:1-12; (4) Ezek. 1:18-28; (5) 2 Thess. 2:1-14; (6) Eph. 1:10-23; (7) Isa. 11:1-12.

OUTLINE.—I. The Judge on his throne. The thrones were for the real eternal ruler, whose appearance betokens his purity, resistless might, power and glory.

II. Condemning the world-kingdoms. Books were opened. Proper evidence like that of records indicates God's doings. The beast with the little horn was destroyed. The other beasts (kingdoms) lost their glory but continued to exist.

III. Awarding the kingdoms to Messiah. "A Son of man" is the inspired idea of Christ. He receives a kingdom which shall be universal and everlasting. Thus the prophet and all Christians are comforted by the assurance that the "beasts" have their day. Christ has a limitless, endless dominion.

PRACTICAL TEACHINGS.—1. Christ's kingdom is "given" him of the Father in one sense. So he said (John 17:2-9). It is not of this world (John 18:36). It was set up by the incarnation (John 18:37). It is of the truth.

2. It is boundless. "All power .... on earth" It is endless. This is the inspiration of the mission work.

3. It depends on no foreign aid. It does not hire mercenaries. Its subjects serve him gladly, from love, as friends.

4. God sets it up in his own way (Mat. 6:9, 10) and time. It seems long now to the world-wide establishment of it. But this will come in its "fullness of time."

5. Let us press into this kingdom. God the Father, founds it. The Son receives it, administers it, is its glorious head. The Holy Ghost applies its benefits, and maintains the loyalty and fires the zeal of its subjects.

From the Sunday-School Journal.

HOME READINGS.

M. Messiah's kingdom. Dan. 7:9-14.
T. Its growth. Mark 4:26-34.
W. Its universality. Psa 72:1-11.
Th. Its duration. Heb. 1:1-12.
F. Its righteousness. Micah 4:1-8.
S Its peacefulness. Isa. 11:1-9.
S. Its gladness. Isa. 35:1-10.

GENERAL STATEMENT.

As Nebuchadnezzar beheld the four empires of the ancient world in his vision of the great image, so Daniel afterward saw them in the forms of four beasts rising up in succession. Babylon's power swift and strong, was portrayed by a winged lion; Persia stood forth as a bear, crushing and devouring all the nations; Macedonia came as a leopard with wings, flying to the ends of the earth, divided into four heads, the successors of Alexander; and lastly came imperial Rome, a strange, nameless creature with iron teeth, overwhelming all the world, its ten horns predicting ten kingdoms, among them one, small and insignificant at first, but soon growing to greatness and claiming universal power—a type of Papal Rome. Now the Almighty comes upon the scene. His throne is set up; his judgment on the earthly empires is proclaimed; his dominion under the scepter of the Son of man is established to endure forever.

In this wonderful vision we have four features of God's kingdom portrayed.

1. It is glorious, verses 9, 10. To understand the figures here employed the teacher should compare the parallel passages in Psa. 104; Ezek. 1; Rev. 1. I have not space to do so here

2. It is supreme. Even the fourth beast, "dreadful, and terrible, and strong exceedingly," must yield to the divine king and judge.

3. It is universal, verse 14. "All people, nations, and languages."

4. It is everlasting, verse 14. Every other dominion has its day, and then gives place to another, but "His kingdom is that which shall not be destroyed."

5. It is just, verses 10-12. Although the prophecy in Rev. 20 is partly based upon this passage, we must not think that here the last judgment only is described. Rather the idea is, Look above and beyond all these earthly changes and revolutions, all the cruelty, and tyranny, and fraud, and injustice going on in the world, and see within the veil. The great Judge even now is watching all, weighing all, registering all. The books, as it were, are ever open before him, like huge ledgers, with a page for each man's life, and the entries being continually made of all which that Omniscient eye beholds. Or, like the Sunday-school roll-book or register, which goes on from week to week silently recording the story of each scholar's school-life. And all in perfect equity. Even the four beasts were not dealt with alike. Verses 11, 12.

PRACTICAL LESSONS.

1. The fulfillment of prophecy is an evidence that the Scriptures are inspired.

2. God judges nations here, and will judge individuals hereafter.

3. Those who utter boasting words will be brought to naught.

4. Every power which opposes God shall be destroyed.

5. The destruction of the wicked may be long delayed, but is sure.

6. History is the working out of God's thought.

7. Christ's kingdom differs from other kingdoms. 1. In origin; 2. In weapons; 3. In sanctions; 4. In subjects; 5. In character; 6. In destiny.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 6, 1878.

EDITORIAL CORRESPONDENCE.

THE ILLINOIS CONGREGATIONAL ASSOCIATION CAPS VESUVIUS—RECORD OF THE PROCEEDINGS AGAINST THE EDITOR OF THE CYNOSURE.

GALESBURG, Ill., May 29, 1878.

DEAR MR. KELLOGG:—The papers will have told our readers that I was yesterday dropped from the State Congregational Association of Illinois. I send a slip from the Galesburg *Republican*, containing the action of the body, which is as follows:

ILLINOIS STATE ASSOCIATION—ACTION IN THE CASE OF PRESIDENT BLANCHARD.

This case came up Tuesday, on motion of President Edwards. It appears that the First church of Wheaton, Illinois, last January, became two churches; that the minority church had expelled President Blanchard, who belongs to the majority church, worshiping still in the College; and that Elgin Association had suspended him till he should be restored by the minority church. The question was whether suspension by the local Association lost him his seat in this body.

After President Edwards, of Princeton, had stated the case, Rev. A. A. Stevens, of Peoria, arose and offered the following paper, viz:

In view of changes in the First Church of Christ, at Wheaton, affecting the standing of President Jonathan Blanchard, one of the oldest members of this body; and in view of the action of Elgin Association, which, at least, threatens to render him ineligible for membership in this body; and inasmuch as the interests of the College at Wheaton, and its relations to this body are thereby seriously affected; and inasmuch as a large majority of the original church, now styled the College Church, still remain identified with President Blanchard, therefore

Resolved, 1. That a committee of inquiry, fraternal conference and advice be appointed by this Association, to consider all the questions involved, and report at our meeting next year.

2. That the name of President Blanchard be not dropped from our number until this report is made and further action is taken.

Rev. Dr. Goodwin of Chicago, rose to a point of order, to wit: That we were not competent to review church or associational action, therefore, Mr. Stevens' paper was not in order.

Moderator Dr. Corwin, of Jacksonville: The paper does not ask a review, but only a committee to obtain information. It is therefore in order. I shall therefore put it to vote.

Rev. W. G. Pierce, of Champlain, insisted the Moderator should not put the vote on Mr. Stevens' paper, but himself decide on President Blanchard's standing.

Moderator: I have already decided Mr. Stevens' paper to be in order, and shall take the vote.

Rev. James Tompkins earnestly hoped Mr. Stevens' paper would pass.

Pierce again insisted the Moderator should decide. G. S. F. Savage, D.D., Treasurer Theological Seminary, held the same.

Rev. F. Bascom, with great regret, insisted that President Blanchard must be excluded. An *ex-parte* council had decided on his case. Dare we review that council?

Rev. G. A. Coleman, of St. Charles, said: I am a member of Elgin Association. All President Blanchard there asked was a fair examination, which was denied him. This is all Mr. Stevens' paper asks. I hope it will be adopted.

Rev. Mr. Bainum, of Bunker Hill, Illinois, spoke eloquently for Mr. Stevens' paper: We were making history, and he hoped history would not show that we turn ministers out without inquiry. The Elgin Association had only suspended President Blanchard. Shall we complete their action by dropping him before they do it themselves?

Rev. Mr. Lloyd, of Ravenswood, appealed from the decision of the chair. The chair was not sustained, and Mr. Stevens' paper was declared lost. The vote was a divided vote. Those against, voted with the strongest stress of voice.

President Blanchard asked where the failure of Mr. Stevens's paper left him — in this association, or out?

Packard, of Evanston, moved to refer him to Scribe of Elgin Association for answer.

Pierce hoped Packard would withdraw his motion. Savage, H. L. Hammond and others insisted the motion should not be withdrawn. Others spoke earnestly against referring to Scribe of Elgin Associaciation, as disrespectful and improper. Elgin Association has suspended him; the question is for us to decide whether we will cut him off before they have done with him.

Dwight, of Onarga, spoke strongly against allowing his standing longer in the State Association, and moved the previous question, which was carried, and President Blanchard was referred to the Scribe of Elgin Association to learn whether he was still a member of the State Association. There was a strong negative vote.

Afterward a committee nominated several members by courtesy. A brother moved to add the name of President Blanchard, the oldest member of this body, and one who has been the means of bringing in many young men to the church and ministry. After several earnest speeches in his favor and some against it, it was laid on the table. The vote for President Blanchard was increased. In the devotional meeting several prayed earnestly for him, and Rev. F. Bascom, D. D. prayed that the "forms of Congregationalism would soon permit his speedy restoration in full."

The motion of Rev. Mr. Packard, of Evanston, to refer me to the Scribe of Elgin Association, was, of course, an intended insult. Pierce, of Champaign, saw it would be unpopular and hoped Packard would withdraw his motion, but Savage and Hammond insisted that he could not withdraw, and the motion passed sending me to Elgin Association, which had suspended me, to learn whether their suspension put me out of the State Association, which alone can govern its own roll, and decide whether I am not still a member here. Cowardly as it was this did not hurt me as did the prayer of Rev. F. Bascom, D.D. soon after. He had voted me guilty of infamous crimes and sins with the Wheaton *ex-parte* council and endorsed that council in his speech against Mr. Stevens' paper; yet when he saw a heavy and increasing vote for me in the Association, he arose and addressed his God, pleading that "his dear brother," (meaning myself) might speedily be restored to them; and he informed the Lord that all that was needed to make such restoration practicable was "changes in compliance with our forms and polity!"

Thus by compact, as a minority of the slaveholders dragooned the slave States into secession, they have crowded me from the State Association, not daring to stand a direct vote on the question; as it was clear I was entitled to a seat till the Elgin Association had finally acted on my case.

The votes against me were chiefly from a squad of which Savage, Webster, Taylor and H. L. Hammond were the center group. They voted loud and prompt, and the vote was decided by the Moderator's ear, no division or ayes and noes being called for. I think the Moderator decided correctly and that a majority voted against me; but had I been allowed the privilege accorded to culprits about to be hung, of giving some reasons why I should not be cast out of a body of which I had been a member longer than any one of them, and in that church which would not have belonged to their Association but for me, I feel clear that a strong majority would have voted in my favor.

When Paul was maligned and "they of Asia" turned from him, by general insinuation and slander, he vindicated himself and his apostleship by exposing the sins and double-dealing of Peter, who claimed, *par excellence*, to be right on "church order" and circumcision. Christ did the same. He called them "hypocrites" who pretended one thing and acted another.

Soon after I was thus insulted and crowded out, Rev. M. H. Whittlesey presented a claim from a committee of the National Congregational Council for a tax on Illinois Congregationalists of some $200 to pay the debts; and a further claim of half that sum to pay expenses of said council. The committee was headed by A. H. Quint, D.D. The tax was voted *nem. con.* I heard several ministers say the tax would never be collected from their people. Every man who pays that tax to meet Quint's claim of $5,000, gives Freemasonry his pecuniary support in Chaplain Quint's person. Every minister who allows that new and hitherto unknown Masonic tax on Congregationalists, is by his silence put in coalition with the lodge, which is sucking everything Christian or American out of America. God be praised that many will shrink with horror from it.

MAY 31, 1878.

The Association closed its sessions with a communion season last night. Dea. Moses Pettengill was appointed by the managers to officiate at the table, but went home on the five o'clock train.

Rev. G. W. Bainum of Bunker Hill; Cyrus H. Meacham, Esq., of Oak Park and Mr. Pettengill of Peoria, all trustees of Wheaton College, and all members of the Association, were present and could have reported the prosperity of the College. But though Jacksonville, Knox, Beloit and Rockford Female Seminary were reported and had the usual committees appointed, Wheaton College does not appear in their minutes, which I heard read yesterday. This fulfills the threat of W. G. Pierce of Champlain, to the *ex-parte* council, that the Association never would endorse Wheaton College again.

I should have said that the Rev. Mr. Pierce, several times when they were discussing my case, arose to "points of order" when Rev. G. W. Bainum and others were speaking for Mr. Stevens' paper in my behalf; and, when by his "point of order" he had arrested the brother's speech, he would go on and make a speech of his own on the other side, and let his "point of order" go.

"The Grand Army of the Republic," which is a branch of Masonry, sent in an invitation to the Association to unite with them in decorating the soldiers graves here yesterday. The Association accepted and appointed a committee to represent them.

Soon after the State Association was appointed to meet in Galesburg I wrote to Dea. Royal Hammond of the First Church here, who, with his pastor, Rev. A. R. Thain, were members of the programme committee, urging them to put in the programme an essay on secret societies by Rev. Mr. Avery of Tonica, or some other good man. But though Mr. George Avery circulated a paper, and presented to them, signed by eighty citizens of Galesburg, who were to entertain, and who have nobly entertained the Association, asking for such an essay, the request was refused. Thus the pastors and people are kept in ignorance of the anti-secrecy reform, which is to day shaking this nation, and will yet shake the earth, for the dark network runs around the globe.

Last night Rev. Mr. Grassie, of Sycamore, called on me at my lodgings with a long answer to my "protest," written by himself and adopted by Elgin Association, or the small fragment of that body which met here beside the State Association. Rev. Mr. Grassie called to request me to publish their long answer to my protest against their suspending me. I told him this was the first time I ever heard of an excommunicated man being requested to publish the justifica-

tion of his excommunicators at his own expense! I have read of one made to carry the wooden cross to which his enemies nailed him!

In the conversation, which was not a pleasant one, Mr. Grassie informed me that he had lately found some of my friends who said I was so untruthful that they could no more believe my word; but he mentioned no particular falsehood which I had uttered, of which he desired me to repent, except what he said was a wrong statement of the vote of Elgin Association excluding me, which he thought was more than 15 to 9. Mr. Grassie quoted Rev. G. S. F. Savage, D. D., treasurer of the Chicago Theological Seminary to confirm his indictments of me. I told him I could not see it my duty to print their paper at our expense.

As I am now "cast out" of the Congregational associations of this State I hope my *friends* will read Paul's second letter to the Corinthians, and bear with me while I follow his example in the next *Cynosure*.

J. B.

"PLEAD GUILTY."

The readers of the *Cynosure* are entitled to all facts affecting the character of their paper and its editors. The following are such:

Some two years ago last April, in a temperance meeting in the Baptist church, Wheaton, Mr. J. M. Chapman read a manuscript paper assailing, by name, several of our oldest and best citizens as "rummies," etc., because we attended a citizens' caucus at the court-house instead of one called at a school-house. In that paper he left the temperance issue and assailed me as President of "*our College*," as he called it, to which he has never given any money that I know of. His general accusation was, that I was ruining the College by "*hating* Freemasons."

Up to the moment of that attack and until Friday last, (May 31st) I recall no word or act of mine toward Mr. Chapman, in our personal intercourse, which would not be considered perfectly gentlemanly and Christian. He is of an excellent family, with whom I have had friendly and Christian relations since my coming to the State, thirty-two years ago.

Mr. Chapman was affectionately admonished by officers of our church, in writing, for his sinful and rude assaults on us, but he returned their official letters with contumely. The officers thus treated are among our best citizens.

From the date of that written assault on me, over two years ago, Mr. Chapman has not ceased to pursue and assail me. January, 1877, he declared that I had "stolen three thousand dollars," and that if I was in Chicago I would be put in jail without delay. At the annual meeting of our College Board last year he read a paper to the Board, which paper proposed to "clean out the Blanchard nest," *i. e.*, to drive myself, children and grandchildren from this town. He has habitually assailed myself and family in similar style in the cars, in town, and to our faces, and the fact that no one of us replied to him seemed to aggravate him more and more.

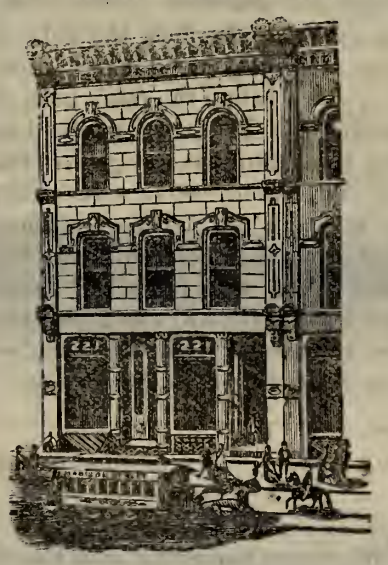
When tried for slandering me by the church, he formally and in words refused to "hear" the brethren in their preliminary labor; called the elder who complained of him "*that fellow*," and told the others they had come to him "on the devil's business." And when before the church, he assailed myself and family before fifty to a hundred people. Hoping that returning reason or public sentiment would correct such conduct I said literally nothing to Mr. Chapman. When excommunicated for neglecting to hear the church, he met me in the College Hall coming out of the meeting, and, in loud, sharp accents said, "President, we'll soon have you in a court which you cannot bull-doze." On Saturday, week before last, at the Wheaton depot, as I left the cars, which he was taking for Chicago, when I had stepped off from the gang plank to let him pass, he stopped, midway of the plank, and, in shrill accents, in presence of the crowd in the cars and out, he exclaimed, "President! Repent! Repent! and make restitution!"

Last Friday, returning from Galesburg, via Chicago, I was sitting beside Mr. H. L. Kellogg, I being inside and against the wall of the car. Mr. Chapman came and sat on the back of the seat immediately before us with his eyes within three feet of mine, and stared angrily in my face for some minutes. As I kept on talking with Mr. Kellogg, paying no heed to him, he broke in aloud, "President Blanchard, I have now the chance I have wanted to set your misdeeds before you." Mr. Kellogg ordered him to desist, saying, "I will not see an old man insulted." Mr. Chapman replied, "I have nothing to do with you, sir;" and then turned and began again to pour out words to me; but I do not distinctly recollect what he was saying. I rose and struck him on the side of his head, as nearly as I can judge, about one-half or three-quarters of a blow. He reeled from off the back of the seat on which he was perched, and fell or staggered back in the car aisle, and went over on the end of a seat. As soon as he collected himself he began to appeal to those in the car, saying, "This is of a piece with his conduct," and went at once to a lawyer who was on the train.

The conductor said, "Gentlemen, none of this," or, "This will not do." I thanked him and said I hoped he would keep Mr. Chapman off. The train reached Wheaton in two or three minutes. In about an hour constable William DeWolf called on me with a precept from Mr. Justice W. G. Smith. I went before him, and when asked, "Guilty or not guilty," I answered, "I am guilty of striking Mr. Chapman, and I am sorry for it." Mr. Elbert H. Gary appeared for Mr. Chapman, and kindly and respectfully informed me that he should endeavor to show the case was an aggravated one, etc., but I could have a continuance and time to get witnesses to prove extenuating circumstances, etc., if I plead "not guilty." I answered, "I am guilty of striking Mr. Chapman, and I never justify a wrong act in myself."

Judge Smith said the law fixed the fine at $3 to $100; that his share of the costs were donated; that Mr. DeWolf's share were also donated to me; and the constable's brother, an attorney present, Mr. Leonard E. DeWolf said, if there are any costs of service he would pay them, and suggested whether the fine could not be remitted by the court. Judge Smith said the law required him to fine me at least three dollars, which I paid. There are very many citizens of Wheaton who are witnesses to the accuracy of this statement of facts.

J. BLANCHARD.



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The Home Circle.

Trust.

"In quietness and confidence shall be your strength."

Be quiet, soul:
Why shouldst thou care and sadness borrow,
Why sit in nameless fear and sorrow,
The livelong day?
God will mark out thy path to-morrow,
In his best way.

Be quiet soul:
There is no need of doubt and crying,
There is no need for anxious sighing,
God's love to know;
Dost thou not remember his dying,
Who loved thee so?

Be trustful, soul:
Each day, for thee, thy Father careth—
Each day, in sweet compassion shareth
Thine every ill;
Even thy sin for thee he beareth,
And loves thee still.

Be trustful, soul:
When some dark cloud shuts out before thee,
Light that hath hitherto shone o'er thee,
Doubt not, nor fear;
But know God does it to assure thee
That he is near.

Be trustful, soul:
Remember God forgets thee never—
He who in grace stands waiting ever
Thy way to guide—
Shall surely hold thee, soul, forever
Close to his side.

—Selected.

The Sabbath in Cincinnati.

Our city has drifted far away from the Sabbath as originally instituted. We have no real Sabbath, but only the semblance of one. Cincinnati is called "The Paris of America," and it is a lamentable fact that we have the Parisian Sabbath in all its native hatefulness. Can we afford to lose the Christian Sabbath? Hengstenberg says, "The Sabbath rests on the unalterable necessities of our nature, inasmuch as men inevitably become godless if the cares and labors of their earthly life be not regularly interrupted." Cook says, "Give America from sea to sea the Parisian Sabbath, and in two hundred years all our greatest cities will be politically under the heels of the feather-heads, the roughs, the sneaks, and the money-gripes." Do not the facts which confront us in this city verify these sentiments? German infidelity, Roman Catholicism, and obdurate Judaism have erected iron fortifications, and behind these bulwarks the enemies of the Sabbath have entrenched themselves, bidding defiance to the armies of the living God, and victory seems to perch upon their banners. As a consequence, more persons are found at a single beer-garden on the "hill-top" on Sabbath evening than in all our churches together. As a consequence, the moral taste has become so vitiated that sensational and corrupting literature is devoured with avidity, while wholesome moral and religious publications are set aside as unpalatable. As a consequence, we have imposed upon us a galling chain-work of corrupt officials, who not only tolerate but connive at and encourage the breaking of the Sabbath. Why is the sacred quietude of the Sabbath destroyed by the shouts of the newsboys? Why are assemblies for divine worship disturbed and frequently broken up by the martial music of processions? Why is the Christian insulted by the vending of commodities, the transportation of goods, and all manner of secular work in our streets on that sacred day? Why are theatres permitted on that day to fling open their doors, whence issue letheal streams, corrupting and paralizing our whole municipal frame? Why must our ears be filled with the blasphemies that issue from the dram-shop, and our eyes be compelled to see reeling debauchee striving for the throat of his adversary? Why must houses which exist for the destruction of virtue, plague-spots of society, poisons in social life, be permitted to open doors that lead down to death, on equal terms with those which lead up to eternal life? But let me draw the curtain, the picture is repelling. In the language of the prophet Hosea: "By lying, and killing, and stealing, and committing adultery, they break out and blood touches blood." "Shall I not visit for these things, saith the Lord; shall not my soul be avenged on such a nation as this?" The battle is upon us! Soldiers of the cross, rise up for the conflict; the walls of these Jerichos of iniquity must come down before the ram's horn of the Gospel. The four Captains had long bombarding at Ear-gate, of the city of Mansoul, before it gave way; but at last it fell. These fortifications of sin may hold out long, but God's Word will prevail. "Truth crushed to earth will rise again; the eternal years of God are hers."—*Rev. J. M. Foster, in Our Banner.*

The Right Word in the Right Place.

Words are like coins; each has its image and superscription, its history, its meaning, and its moral. True culture requires a careful regard for all of these characteristics. The ignorant waif on the street corner, who handles the coin without scrutiny, and values it only for its immediate and conventional use has his counterpart in language in the silly girl who employs words in the same thoughtless manner as the street urchin his coins. She is ignorant of the profound and practical sense there is in the saying, "By our *words* we shall be justified, and by our *words* we shall be condemned."

And why should not words be an index of our inner selves? Goethe has said: "Tell me with whom you associate, and I will tell you who you are." We may slightly modify the adage and have it read: "Let me hear you speak, and I will tell you where you've been." Words, like men, have their reputation, good, bad, or indifferent. Some have gone up in the world, others have fallen like Lucifer. Some wear a royal robe over plebeian shoulders. Some have seen better days, and are now dressed in the tattered rags of a former greatness. Some have a garb incongruous with their vocation, like a coster-monger who has put on a militia-man's cast-off uniform. Some are rigged out in the tawdry tinsel and faded finery of a lost character; some are obscure in their meaning, and conveniently cover the ignorance of those who use them.

Words may be subjected to abuse as well as people. There are those who pride themselves n their sense of refinement and good behavior toward their neghbors. If we were to weigh them, we should, for mercy's sake, feel obliged to ignore their words, and confine ourselves to their actions. They belong to that class of people who would smooth over the prosaic realities of life with pleasant conventionalities, and rob us of the very bone and sinew in the actions of our every-day life by substituting meaningless expressions. They prefer to wear the tender kid-glove in the handling of big and well-stored dry-goods boxes rather than exhibit a mark of labor in the hand God gave us to bring to our doors our daily bread.

With such people common words —plain Anglo-Saxon words—have lost their meaning, and they must borrow from some foreign tongue, or dress up their thoughts in the very ostrich-like manner in which some simple women strut themselves about. They never begin anything; we always hear them say commence. They do not know of a place, but always speak of a locality; and do not go but proceed to it. If they are in search of good lodgings, they are looking for eligible apartments. They never eat, but partake; are not cross, but nervous; never angry, but excited; not bankrupt, but only unable to meet their engagements; never short, (of money) but merely request that the little account be adjusted, as there is a bill to meet. If a shoemaker were to be struck by lightning when at his work, they would tell us that "while pursuing his avocation the electric fluid penetrated the unhappy man's person." If they happen to have read a story they are sure to tell us that the heroes are marked off by an *air distingue*, the vile men *blases*. Having enjoyed a meal out, we hear now of *recherche* and sumptuous *dejeuners* (sometimes eaten at night), and about the *eclat* with which a meeting in the country, attended by the *elite*, invariably passes off. But even this nonsense is not the worst of it. To be in "full dress" is, with some, to be *genteelly* undressed. To be "not at home" is simply a courteous falsehood. To be steeped in vice is to be gay. Thus do words become, as the apostle James says, "the ornaments of iniquity;" and, as Archbishop Tillotson has declared, "The use of speech is sadly perverted, and our language is actually running into a lie."—*New York Christian Advocate.*

The Edison Phonograph.

In a certain sense, this "acoustical marvel of the century" is as simple as a grindstone; but in a scientific view, there are subtile questions about it which only trained physicists can appreciate. Mr. Edison, by his invention, has done for sound what Daguerre did for light—made it possible to fix and permanently retain the most fleeting impressions. We pointed out, last month, the marvelous capacity of cold iron, magnetism, and an electric wire; but the capacities of the phonograph are still more marvelous, for, with only a vibrating plate, a sheet of tin foil, and a crank, it is possible to arrest and fix all kinds of sound, and having preserved them as long as metals will hold their properties, to give them forth again in all their original qualities. The voice, indeed, is somewhat muffled and minified when returned from the iron tongue of the phonograph; but its intonations, inflections, pauses and quality, are rendered with surprising fidelity. By the simple turning of the crank, the machine talks, sings, shouts, laughs, whistles, and coughs, so naturally and distinctly, that the listener can hardly believe his senses, or escape from the suspicion that there is some ventriloquistic hocus-pocus about it, or a little fellow concealed somewhere about the arrangement. But the fact is established, and must be made the most of. A machine, as simple as a coffee-mill, hears a speech or a song, and gives it back as perfectly as it was first uttered by the living organs of voice. And so, again, we have the lesson repeated, with still greater emphasis, that we must raise our estimate of the power and potencies of "mere dead matter."—*Popular Science Monthly.*

What Came of Pricking a Finger.

Mr. Edison gives the following account of the invention of his wonderful instrument, the "phonograph," an apparatus that takes a permanent mould of a person's voice, and will reproduce the same voice and tones at any time afterwards:

The manner in which the principle of the speaking phonograph was discovered is this: "I was singing to the mouth-piece of a telephone, when the vibrations of the voice sent the fine steel point into my finger. That set me to thinking. If I could record the actions of the point, and send the point over the same surface afterward, I saw no reason why the thing would not talk. I tried the experiment first on a strip of telegraph paper, and found that the point made an alphabet. I shouted the words 'Halloo! halloo!' into the mouth-piece, ran the paper back over the steel point, and heard a faint 'Halloo! halloo!' in return. I determined to make a

machine that would work accurately, and gave my assistants instructions, telling them what I had discovered. They laughed at me. That piqued me a little, and I told them (a man named Adams, and the man who made the machine) that I would give them two dollars apiece if I didn't make it work the first time without a break. I tried it and succeeded. That's the whole story. The discovery came through the pricking of the finger."

The Bible Confirmed by Oriental Research.

Observe how utterly fearless it is! It puts its incidental historical narratives by the side of ancient records, wherever these are found, on brick cylinders, graven in rocks, traced upon parchments, carved upon obelisks, built into imperial structures, and it challenges comparison! No matter how other records have come to us, the Scripture puts its records beside them, asserts this truth, and waits for centuries for its vindication. The ancient historians tell us for example, that the king of Babylon, when that city was taken and destroyed by the Persians, was not Belshazzar, but Nabonadius, or Labynetus, as the names are given differently in different languages; that he was not captured in the city; or killed; but that he escaped from it; that he fought a battle, after the capture, outside of the city; that he was defeated and then taken prisoner; that he was made satrap under the conqueror; that he lived for years afterwards, unmolested, living in abundance, and died in peace. Berosus and Abydenus agree in most of this; and history laughs at the story as told in the book of Daniel. It is an unhistoric legend, idle, worthless, because contrary to the facts. The book of Daniel put forward its record, and patiently waits. Twenty years ago, there were dug up the cylinders from the remains of the ancient Ur of the Chaldees, from the mounds which mark the almost forgotten site of that renowned city of the East, which explains at a glance the seeming inconsistency. They show that Belshazzar was the son of Nabonadius, and the regent under him; that Daniel's record is, therefore, as true as was that probably of Herodotus or Berosus. They were simply writing of different persons.

So the Scripture fearlessly challenges historians, and puts its records alongside of theirs—a characteristic which belongs to it only among the sacred books of the world. There is no other which treats so fearlessly the events of the past, and which faces such imminent continual risk of being demonstrated as untrue, if that is possible. It tells its story amid whatever din of contradictions, and waits to be accepted with a divine courage, imperturbable as God.—*Dr. R. S. Storrs.*

Children's Corner.

That Hand never Struck Me.

One of our Sunday scholars had died. His body was laid out in a darkened, retired room, waiting to be laid away in the lone, cold grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful, even in death.

As they stood gazing upon the form of one so cherished and beloved, the little girl asked to take his hand.

The mother at first did not think it was best; but as her child repeated the request, she took the cold hand of her sleeping boy, and placed it in that of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through her tears—the tears of affection and love—and said, "Mother, this little hand never struck me!"

What could be more touching and lovely? Young readers, have you always been so gentle to your brothers and sisters that, were you to die, such a tribute as this could be paid to your memory? Could a brother or sister take your hand, when it is cold in death, and say, "This hand never struck me?"—*Children's Friend.*

Never Forget Anything.

A successful business man told me there were two things which he learned when he was eighteen, which were ever afterwards of great use to him, namely: "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it. "But," inquired the young man, "suppose I lose it; what shall I do then?" "You must not lose it!" "I don't mean to," said the young man, "but suppose I should happen to." "But I say you *must not* happen to. I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought in the young man's mind, and he found that if he was determined to do a thing, he could do it. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say: "When a man tells me that he forgot to do something, I tell him he might as well have said, 'I do not care enough about your business to take the trouble to think of it again.' I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task to say, 'I forgot.' I told him that would not answer. If he was sufficiently interested, he would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found was a lazy and careless habit of the mind, which he cured.—*Country Gentleman.*

An Imprisoned Owl.

The Lancaster (Penn.) *Examiner* says: "The owner of a large farm, not far from Lancaster, had an opportunity a few days ago of witnessing how an interloper is punished by the martin specie of birds. A pair of martins had taken possession of a small box, and were building their nest. One day while they were absent a screech-owl took possession of the box, and when the martins came home at night would not allow them to enter. The smaller birds were nonplussed for awhile, and in a short time flew away, seemingly giving up the fight. But if the owl was of this opinion he was sadly mistaken, for in a short time the little ones returned, bringing with them a whole army of their companions, who immediately set to work and, procuring mud, plastered the entrance to the box shut. They then all flew away. In a few days the box was examined and the owl was found dead."

Letters and Puzzles.

Tonica, Ill., May 18, 1876.

Mr. Editor:—Pa takes your most excellent paper, and we enjoy reading it very much. The answer to Eva Burnham's puzzle is "Education." I will send you one if you think it worthy of publication.

I am composed of 12 letters.
My 12, 2, 4 is an animal.
My 3, 8, 6 is to move quickly.
My 9, 5, 6 is a metal.
My 1, 8, 7, 11 is an animal.
My 10, 11, 3, 1, 5, 9 is one who lives in solitude.
My whole is the name of a great reformer. Most respectfully,

Inie C. Gurnea.

Answers to puzzles, May 16th.

"Education," "Patience."

Answered by Jennie R. Neill and Minnie C. Gurnea.

Home and Farm.

Too Much Land.

We knew a farmer who, ten years ago, owned one hundred and fifty acres, and was doing well; he now owns five hundred, and is worse off than before. And why? Because this large farm is a great bill of expense to him; he cannot afford to keep it up in good condition, and it hangs a mill-stone care about his neck. His wife a children, both sons and daughters, are obliged to work hard to keep the great machine running. We presume his boys declare they will leave home as soon as they are old enough; and the girls say they will die before they marry farmers. Neither sons or daughters are educated as they deserve to be; they cannot be spared for this from work on the big farm. Now, we declare that such a farm is a curse to its possessor and his family, and an injury to the whole agricultural interest. If that man wants to save himself and his household, he should sell at least one-half of his land, improve the remainder to make it more productive, release his children from bondage, and try to make his home a comfort. He will live longer, lay up as good a property, and will train up a more intelligent and happier family.—*American Agriculturist.*

Hints to Boys and Men.

To make breachy cattle an excellent way is, when turning stock into or out of the pasture, instead of letting down all the bars, to leave two or three rails in their place, and then by shouting or beating to force the animals to leap over them. This is capital training for teaching them to try their powers of jumping where a top rail happens to be off, and, having achieved success in this, to set all fences at defiance, as inclination or the sight of an abundant meal of grass or grain in a neighboring field may prompt them. Another good way is to open the gate but a little way, and by threats or blows compel the cattle to pass through it. Having learned this lesson some of them will soon manifest a resolute spirit to force their way into yards, fields, or indeed, any place where a gate or door may have accidentally been left open.—*Moore's Rural.*

Hay Fever.—In csaes of "hay fever," the intense itching and burning sensation with which sufferers from that malady are poignantly familiar can be most happily relieved by bathing the parts freely with a wash made from natural lobelia, steeped to a moderate degree of strength in water. Tincture of lobelia, taken in doses of three to five drops (not enough to act as an emetic) will also greatly tend to relieve asthmatic distress, usually a concomitant of hay fever. Any one trying the above, especially the wash, will be made gratefully happy by the results, as has been a member of the writer's family, and others to whom the "discovery" has been imparted.—*Tribune.*

Worms in Soil.—The safest and most effectual remedy I have yet tried for the depredations of worms in soils whether in pots or in the open ground, is soot. Last autumn, while picking out cauliflowers on a wall border, we were sorely troubled by worms casting out the plants almost as fast as we could stick them in. We gave the surface of the border a good dressing of dry soot, and then watered it. It had a most surprising effect; the worms came sprawling to the surface by hundreds, when it was no difficult matter to gather them and put them out of harm's way. Applied also to pot plants, say a dessert spoonful of dry soot on the surface of a six inch pot, it will be found to bring them hurrying over the sides of the pot as soon as water is applied. Acting also as an excellent manure, and being generally so plentiful in nurseries and gardens, I am somewhat surprised to find it so little used. On camelias especially I have found it have a most beneficial effect; it imparts a healthy dark green color to the foliage, and stimulates the roots into a more active performance of their duty.—*London Gardeners' Chronicle.*

There is a movement on foot to have eggs sold by weight, instead of number, which ought to be put into practice if it was not for the trouble of splitting eggs to make the *eggs*act weight. The exact name of the new law would be the *eggs act.*

Ministers as well as other people who call upon the sick must have great care about wearying them with much talk or with long staying.

AN APPEAL

To the Presbyterian Ministers in the United States.

BY REV. WARREN TAYLOR.

Dear Brethren:—I am aware that under ordinary circumstances it might seem presumptious in me to utter a word of remonstrance to you, or to address you in the style that I am about to do. Many of you are not only above me, by position, but my superiors in learning and natural endowments. Many of you, I am very willing to believe, have a richer Christian experience than I have, and live nearer to God than I do. And those with whom it has been my privilege to be associated in a ministry of thirty-five years will bear witness that arrogance has not been the habit of my life. But, as the humblest soldier in his country's service, should he see the enemy approaching, or detect a spy in the camp, would be unfaithful if he did not make the matter known to his commanding officer or his comrades in arms; so if I see a threatening danger to the churches which you do not, or if there is a matter of great importance to the welfare of the churches under your care, and to the cause of Christ at large with which I am acquainted and you are not, or which I have seriously considered and you have not, then I am justified, I think, in at least calling your attention to the subject.

Such a matter is Freemasonry.

And yet, the risk to myself in addressing you on this subject is such that I might feel afraid to do it were there not a clause in our commission which makes me more afraid: to wit, "If the watchman see the sword come, and blow not the trumpet," etc.

I am acquainted with Freemasonry, as the great majority of you are not; I am acquainted with its ceremonies, rites, oaths, teachings, principles and practices; and no one has the right to question the truthfulness of this assertion. And I do see in that institution a sword drawn against the health, and the peace, and the purity, and prosperity of our churches: nay, against the churches themselves, and against all the churches of the land. It is as un-Christian and as anti-Christian as Islamism or Mormonism; and I do not hesitate to affirm that for a man understandingly to adopt the principles and teachings of Freemasonry and be a Christian at the same time, is as impossible as for a man to be a Mormon or a Mohammedan and a Christian at the same time. I am not denying that there are good and Christian men who are members of Masonic lodges, just as very lately there were good men who were slaveholders, good men who participated in the great Rebellion in which half a million of lives were destroyed in an attempt to overthrow the best of human governments. But they do not understandingly adopt, or adopt at all, the principles and teachings of the order.

I am not however called on to tell how it is that good men can be members of a Masonic lodge, though as to numbers the bad are in a large preponderance. I do not know how it is, but it will relieve the difficulty somewhat to observe that Masonry is not the same thing to all the members of the fraternity; and of ten men who are members, probably every one sees in it a different thing and adheres to it for a different reason. Thus one is taken by the trappings and parades, and another by the curiosity of the signs. A third thinks it will help him in his business. A fourth sees in it help in unexpected difficulty, and a fifth, protection in his crimes. A sixth is seeking elevation to office, and a seventh enjoys the theatrical performances and the social festivity of the lodge. One, a minister, thinks he has found a beautiful system of morals in the "emblemology" of the order, and one thinks he has discovered beautiful illustrations of Bible truth in the Knights Templar degree, whilst the tenth takes Masonry for his religion and expects to be saved thereby: though the proportion of this latter class to the whole number is much greater than one in ten.

The whole system in all its tendencies is supremely selfish. But whatever may be the motives of various members in uniting with or adhering to the order, they all utter or assent to the same falsehoods; take the same profane oaths; practice the same religious mockeries; and by their influence, they uphold the institution with all its infidelity and all its enormities; and every one of them is personally injured by it in proportion to what he has to do with it. It is impossible for a man to go through with, or even confusedly consent to the deception and fraud and falsehood and profanity and blasphemy that make part of the ceremonies of every degree, and suffer no injury to his moral character.

To make a long matter short, if a Christian goes into the lodge, he is a more or less sickly Christian from that time onward as long as he adheres to it, and in the vast majority of cases, he becomes of little value to the church. And when a man not a Christian enters the lodge, there is just about the same hope of his being converted that there is of converting a Mormon or a Jew. Masonry, he will commonly tell you, is a good enough religion for him.

But I do not undertake to point out all the ways in which Masonry is making itself injurious to the churches, or threatening their welfare. Much less do I undertake here to reveal the system, which a late eminent minister of the Gospel who had taken seven degrees declared to be—as he believed—"The masterpiece of Satan, and a terrible snare to men." The work would be like that of revealing the laws of Ohio. My wish is rather that you would examine for yourselves—that you will look at the matter—that you will make yourselves acquainted, as I have, with the rites, oaths, teachings, principles, practices and despotic government of the order. Then, and not till then will you be in condition to judge of our duty in regard to it. There is no excuse for ignorance; and it certainly is not very manly to confess that we are afraid to look Masonry in the face. Freemasonry is no more secret than Dr. Hodge's system of theology is secret. It is quite as accessible, and as easy to become acquainted with, as any other work or system of equal extent. Masonic writings, monitors and lexicons tell the story; whilst Bernard and Stearns and Allyn and Thacher and Finney, all among the noblest and purest spirits that ever lived, with Ronayne and a hundred others, have put the whole system within your reach.

For years past we have all received frequent appeals to aid in planting and sustaining the ordinances of the Gospel in the Territory of Utah, and thereby wipe out the blot of Mormonism from the land, or bury the carcass of a false religion there, whose festering corruptions are "rank and smell to heaven." But suppose that Mormonism instead of being confined to a single valley, were spread all over the land,—would the evil be less than it is now? And suppose that it had its congregations recognized in all our cities, towns and hamlets, and its wily secret agents in all our churches, and that they were every day seducing our sons and our daughters and casting them, bound, into their "black holes" of falsehood, corruption and infamy—would you be silent on the subject? Would you lift no note of warning to the ignorant and unwary? And yet that very thing is true of Freemasonry, an institution as Christless and profane and wicked and corrupting in all its principles and practices as Mormonism

Within the last twelve years (having been a member of three presbyteries in that time) I have hardly attended a single meeting when the subject of promiscuous dancing has not come up for discussion, as an evil from which the churches should be purged. The synods also and general assemblies have sent down their solemn deliverances on the subject, and I with you have recognized the evil, and have made it matter for preaching and discipline in the churches under my care. But why do we discipline the children for their midnight routs in the ball-room, when we allow their fathers unrebuked, and even without remonstrance, to go through with performances far more indecent and corrupting and wicked in the lodge? The lodge also teaches and enjoins the practice of a false and Christless religion, which the ball-room does not.

I confess that when I have listened in our ecclesiastical bodies to these discussions on dancing, I have observed their silence on the subject of the far greater evil—that of the lodge—I have been reminded of the Saviour's scathing rebuke of the scribes and Pharisees, "Ye strain at a gnat and swallow a camel;" "Ye pay tithes of mint and anise and cumnin and neglect the weightier matters of the law." I confess my fears that we are putting ourselves within the range of that rebuke.

And now, brethren, you must allow me to say, that as there are very many Masons who are convinced of the evil, and would renounce it to-day were they not restrained by fear; so, I am persuaded, there are many of you who are convinced of the evil, but are restrained from opening your lips on the subject, and even from making yourselves thoroughly acquainted with it through the fear of man. I know it is the case with some of you, as it is with hundreds and thousands of our members. The lodge is felt and confessed to be a terrible despotism, and a terribly persecuting power. One of your number said to me a year ago, as an excuse for silence on Masonry, whilst he freely spoke out on gambling, "Gambling is an open enemy. But the lodge is secret. It strikes behind your back. It can kill a man so quietly that he will never know what hurt him." And an elder in one of our churches, who had taken three degrees, said to me, "I see the evil, but the institution is strong. It is not wise to oppose it." Men do not dare to expose or oppose the evils of Freemasonry, lest it should injure their business, or disturb their relations with friends and neighbors, or bring down on them all the terribly persecuting power of the lodge. That the lodge, i. e. the fraternity, has this reputation of destroying an opponent wherever it can, is not much in favor of its morality. But it is this threatening *power* that awes the world, and keeps you and me in fear to-day. And yet, have we not given it this power, by our tolerance, our cringing and humble submission. Should we all stand up manfully for the truth; should we expose the shams and wickedness of Masonry as we do other shams and wickedness; should we faithfully warn our young men against the seductions of the lodge, as Solomon warns them against the flatteries of her "whose steps take hold on hell," very soon, I think, this awful lodge-power would quail and go backward and stumble and fall. It is said that savage beasts will quail when you look them in the eye. But cowardice never conquered. "I will not fear what man can do unto me," said one of old. And a greater has said, "Fear not them that kill the body." And again, "If any man serve me let him follow me."

I know these words will sound harsh to some of you; to some whom I have long loved, and with whom I have lovingly labored. My voice is not so soft and mellifluous as that of some. But there are some systems of error and forms of wickedness so gross that they cannot be described in gentle terms; and Masonry I take to be one of these. For myself, I cannot for a moment contemplate the shameful, profane, wicked and blasphemous rites of the lodge, to say nothing of Masonic practices out of the lodge, without a shudder.

I beg leave here to introduce a brief paragraph from the pen of Rev. Moses Thacher. The name of the good old man is still on the roll in our minutes. Two or three years ago he wrote me with regard to the books of Bernard and others mentioned above: "The books you mention are true, not only in part but as a whole. I took seven degrees, but when I found their hypocrisy and wickedness I came out at once." More lately he sent me a copy of a Royal Arch Mason's oath, written with his own hand, and as taken by himself fifty years before.

In the year 1830, there was a national convention of Anti-masons held in the city of Philadelphia, in which Hon. Wm. H. Seward, Thaddeus Stevens and others of like celebrity took part. Rev. Moses Thacher was chairman of a committee of eleven seceding Masons appointed to report on the degrees of the order. Having made their report in substantial agreement with Bernard and others, they say, and I quote it because I wish to make the sentiment my own:

"In concluding this report we make no appeal for the truth of these disclosures. We speak what we know, and testify what we have seen and heard and our hands have handled. We wish not to excite but to warn, not to wound but to heal the public mind with immutable truth. We are not prompted by feelings of unkindness toward any brother Mason, or by any political or personal motives in seceding from Masonry, but only a sincere regard for the rising generation, for our whole country, and for posterity. What is there in Masonry for which we should adhere to it? *Its form and character, its doctrines and usages, its origin and practices, conspire to make it unspeakably odious to a virtuous mind, and dangerous to any government.*"

Finally my brethren, would it not be manly in us, would it not honor the Master whom we serve; would it not be pleasing to Him who died a witness for the truth; and should we not, in all probability, be more successful in building up his kingdom in the long run if we should treat Ma-

sonry as we do other systems of error and forms of wickedness?—as we do adultery and gambling Universalism and Mormonism? Very likely we shall find opposition. Very likely some of us may lose our pulpits; but has not the Saviour said, "He that findeth his life shall lose it, and he that loseth his life for my sake shall keep it unto life eternal?" Freemasonry is an enemy of Christ and his cause. And now that this enemy is entrenching himself throughout the length and breadth of the land, daily leading captive our young men, and the goodliest of them, and flaunting his black flag in front of our churches and our pulpits.

"Who is there among us—the true and the tried.
Who will stand by his colors—who is on the Lord's side?"

*Note 1. As a specimen of Masonic "Emblemology," we read in the highest Masonic authority, "The cassia is an emblem of purity, and signifies that a strict adherence to Masonic rules and principles, a man may become free from sin."

2. No one who realizes the nature of an oath, and being acquainted with it, can possibly believe that a Masonic oath is binding.

3. Past Master Ronayne and late Worshipful Master of Keystone Lodge, Chicago, a Christian man, has been conferring Masonic degrees in public, just as he used to do in the lodge, and at the rate of three a week for the last three years. But our press, religious and secular is too prudent or too cowardly to publish it.

4. It may encourage some to know that conscientious Masons are withdrawing from the order by hundreds and thousands, and many of them are publicly renouncing it I know of five ministers of the Gospel, who have publicly renounced it very lately, three of them since the first of January last.

5. I am encouraged in this work by several of my brethren in the ministry. But I should probably do it if I were not.

Religious Intelligence.

United Brethren.—Presidents Allen of Westfield College, Thompson of Otterbien University, and Pruner of Hartsville University were present at the anniversary of Union Biblical Seminary at Dayton. Dr. Davis, senior professor, could not be present on account of severe illness. Thirteen young men graduated. J. W. Hott, John Kemp, L. Davis, W. J. Shuey and Wm. Dillon were elected an Executive Committee for the ensuing year. —Bro. Hurless in the *Christian Radical* queries what may be the significance toward the lodge question of the motto adopted by the new U. B. paper of San Francisco, the *Pacific Telescope*, to wit, "But foolish and unlearned questions avoid, knowing that they do gender strifes." It is hardly a question that a paper holding a false position on this question would die out among the loyal United Brethren of California.—Bishop Castle of Philomath, Oregon, has been elected to succeed Rev. J. P. Anthony as editor of the *Highway of Holiness*, and has accepted.—Bishop Wright is removing his family from Dayton to Iowa.—The managers of the Associated Press in Dayton had too strong sympathy for the lodge to send to the press of the country last year any report of the National Convention of the N. C. A. They, however, were pleased to assist the late United Brethren seceders in that way. That meeting adjourned to meet again in May, 1880, at such place as the standing committee may select.

—The New York Baptist State Convention in the year 1830 passed the following resolutions:

Resolved, 1. That in the opinion of this Convention, it is the duty of every member of our churches, who is a Freemason, to dissolve all connection with the Masonic fraternity, and hold himself no longer bound by any ties of obligations, laws, usages or customs, and that he give to the church to which he belongs, satisfactory evidence of the same, thereby practically disproving the institution.

2. That in our opinion the churches ought to live in love and fellowship with their Masonic brethren who comply with the above recommendation.

3. That this Convention earnestly recommend to our churches to practice all Christian forbearance toward their Masonic brethren, but in case they cannot be induced to take the step above described, it will be the duty of the churches to withdraw the hand of fellowship from those brethren.

The Baptist Theological Institution at Hamilton, N. Y., passed a by-law that no one could be received as a candidate for the ministry, who was an adhering Mason.

This was the sentiment of Baptists in all the Northern States.

Free Methodist.—Revs. B. T. Roberts and E P. Hart, general superintendents of the churches. have estimated the amount needed to pay expenses of delegates to the General Conference at $1200.—A Sabbath school has been opened in New Orleans by two members from a northern F. M. church. On the third Sabbath it numbered 80.

Reformed Presbyterian.—The Synod of the Covenanter church met in Sharon church, Des Moines county, Iowa, on Wednesday afternoon. A hundred and thirty delegates are in attendance. The Rev. C. D. Trumbull, of the *Morning Sun*. Iowa, was elected Moderator, and Revs. T. P Stevenson, of Philadelphia, and the Rev. J. W. Sproull, of Pittsburg, were elected clerks. On Thursday the day was chiefly spent hearing reports. Dr. T. E. Dill, of the United Presbyterian church, presented the formal greetings of that body.—A correspondent of *Our Banner* describes the moral status of one of the new towns of Kansas, a colony planted about six years ago: "A few of the stricter sects of religious people, commencing at the early settlement of the county, established the character of the community. Great credit is due to these pioneers in the cause of Christ who made their influence felt from the first. Here the Congregationalists took a firm stand for temperance. The Friends who came among the first are the advocates of the purest Christian morality. Their decided testimony in favor of peace, temperance, simplicity of manners and dress, and in opposition to slavery in its day, and now to secret societies, is worthy of all praise. Besides these there are here the United Brethren, the Wesleyan Methodist, the United Presbyterian, and the Reformed Presbyterian churches, all of them cordial and zealous in their opposition to secret societies. No religious bodies openly approve the secret organizations, although it is well understood that some of them are practically ruled by these orders.

—The *Union Evangelistic Holiness Campmeeting* and National Temperance Convention, that was held last year at Round Lake, announces a series of meetings at Ocean Grove, N. J., July 9th to 19th. Leading ministers of various denominations will take part. Particulars may be obtained by addressing H. A. King, Union Evangelistic Tent, 7th Ave. and Broadway, between 52d and 53d Sts., N. Y.

News of the Week.

—A terrible cyclone struck Richmond, Mo., at 3:30 o'clock, Saturday P. M. It swept through the central portion, leveling everything in its path a breadth of 300 yards, demolishing buildings to their foundations, stripping trees of their bark and foliage, and leveling everything as if swept by a torrent. It came in the shape of a funnel, and formed about two miles from the city, the morning having been intensely warm, and approached slowly, destroyed everything by its whirl, and was at least five minutes sweeping through the town, numbering among its victims some of our best citizens. The cyclone literally destroyed one-third of the place, embracing the Postoffice, Presbyterian and Baptist Churches, and at least seventy-five private residences.

The loss of property is nothing compared with the loss of life. At this time there are twelve dead and at least seventy-five seriously and mortally injured.

Berlin, June 2.—While the Emperor was taking a drive this afternoon some shots, apparently proceeding from a house in the avenue Unter der Linden, were fired at him. The Emperor was wounded in one arm and on the cheek by buckshot and small shot. The would-be assassin is a Dr. Nobeling, occupying apartments at No. 18 Unter der Linden. When his door was forced open he fired upon and wounded the hotel keeper and tried to commit suicide, but was secured. The Emperor's personal attendant jumped into the carriage and supported the Emperor until the carriage reached the palace. The Emperor was conveyed to bed and several grains of shot extracted, causing great loss of blood. The Emperor suffered great pain, but never lost consciousness. At 7 o'cock this evening no serious apprehensions were felt as to his condition.

Dover, Eng, May 31.—The German squadron, consisting of three iron-clads, the Prussen, Grosser Kurfurst and Koenig Wilhelm, passed Dover at 8:45 this morning, bound for Plymouth, whence it expected to sail for Gibraltar. When the squadron was off Ludgate, about five miles from the shore, one of the iron-clads was observed to be gradually keeling over on her beam ends, and men were seen crowding on the bulwarks. In about five minutes the vessel went down on her side, her boilers blowing up as she sank. Boats from the other iron-clads were launched, and a number of Folkestone fishing smacks, near by, hurried to the scene The Koenig Wilhelm, which ran into the Grosser Kurfurst, is very badly damaged. The latest statement is that, out of 500 men on the Grosser Kurfurst, about 110 were saved, including fourteen officers, among whom was the captain, previously reported lost.

—The steamer Idaho, Captain Holmes, of the Guion Line, struck on the Corrigmore rocks off Saltee Islands, last night, during a heavy fog, and foundered soon after. No lives were lost, all the passengers and crew being sent ashore in the steamer's boats.

—Rome dispatches say that the Pope's health is so poor and he has been so harassed by the intrigues of the factions around him, that he is seriously inclined to abdicate. The Jesuits appear to be the most active opponents of his policy, and their hostility makes life a burden to the pontiff.

—A special dispatch from London, June 1st, says: It is now officially announced that the Berlin government has issued invitations for a congress of the European powers to assemble on June 11. Prince Bismarck will preside, and Baron Bulow, secretary for foreign affairs, will act as second plenipotentiary for Germany. This important assembly will meet at the ancient Radzewill palace, lately reconstructed for Prince Bismarck's official residence There is a large saloon with five adjoining rooms, magnificently furnished, which will be set apart for the use of the congress. It is the hope of the German officials that the work of the congress will be finished at ten sittings. This view is probably much too sanguine, for diplomats who are familiar with such matters, fear that two months will be consumed in the session. M. Waddington arrives in Berlin on the 8th of June, and Count Andrassy is expected from Vienna on the 9th.

London, June 3.—Papers usually credited with official information, state their belief that the government intends to announce to Parliament to night that an understanding relative to the congress has been reached, and that invitations have been issued. The *Post* announces that Lords Beaconsfield, Salisbury and Odo Russell will represent England. The two former intend to embark Thursday, probably in a man-of-war with an escort.

—A Pera special says a Turkish officer has gone to San Stefano to demand an explanation of the recent suspicious movements. All Turkish commanders have been ordered to be in readiness to resume hostilities.

—A Vienna dispatch says the Russians have arranged for a mutual withdrawal from the vicinity of Constantinople, as far as England is concerned, but it is stipulated that the Turks must evacuate Shumla and Varna, and not advance beyond the lines of Tchalaldana.

Commencement Notices.

Westfield College, Thursday, June 13th. Wheaton College, Sabbath, June 16th, Baccalaureate sermon and address before the Society of Inquiry. Evening June 17th, Graduating exercises of the Preparatory School. Evening June 17th, Anniversary of Alumni Association. Wednesday, June 19th, Commencement. Monmouth College, Baccalaureate sermon by the President *pro tem*, and annual sermon before the Students' Christian Union by Prof. J. R. W. Sloane, Sabbath, June 16th. Class Day exercises June 18th. Anniversary address and Alumni meeting June 19th. June 20th, Commencement.

Western College, Iowa, June 23d to 26th.

New Book.

"*Hiram: or Baal Worship and Freemasonry shown to be one and the same.*" I desire to give notice that I am now finishing a book that will probably bear the above title. Its object will be:

1st. To show that Freemasonry is a system of religious philosophy.

2nd. That it offers or guarantees freedom from sin.

3rd. That it is pure theism or that "broad religion in which all men agree."

4th. That it rejects the name of Christ from all its prayers and religious ceremonies.

5th. That it expunges the name of Christ from *all* its Scripture quotations.

6th. To investigate every ceremony closely and fully and to show that every Masonic rite was wholly borrowed from paganism.

7th. To show that every Masonic symbol was borrowed from the same source.

8th. Every rite, symbol and ceremony will be accurately represented with wood-engravings and Masonry will be clearly demonstrated to be the old Baal worship as I show it now in my public expositions.

9th. The publication of this book will be commenced about July 1st, and it will, in my opinion, be the very best exposition of Freemasonry ever published. It will be a companion to the Hand Book and will fully explain and trace back to its legitimate source every part of symbolic Masonry.

Further particulars given in a week or two.

E. Ronayne. P. M.
Keystone Lodge, No. 639, Chicago.

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Rejected		32
Oats—No. 2	22¾	23
Rejected	17½	21½
Rye—No. 2		51
Bran per ton	9 25	9 25
Flour—Winter	5 00	6 25
Spring	2 25	5 75
Hay—Timothy	9 00	10 75
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7½
Lard per cwt		6 40
Mess pork, per brl		8 15
Butter medium to best	9	18
Cheese	4½	7
Beans		1 55
Eggs		9½
Seeds—Timothy	1 10	1 20
Clover	3 50	4 35
Flax		1 28
Broomcorn	3	6
Hidnsgreen to dry flint	6½	15
Lumber—Clear	29 00	34 00
Common	11 00	13 00
Shingles	1 50	3 90
WOOL—Washed	31	35
Unwashed	18	26
LIVESTOCK Cattle Choice	4 75	5 50
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Hogs	3 65	3 40
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"In Secret Have I Said Nothing"—*Jesus Christ.*

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CHICAGO, THURSDAY, JUNE 13, 1878.

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Notices.

NORTH EAST PENNSYLVANIA.

The next quarterly meeting of the Northeast Pennsylvania Christian Association, opposed to secret societies, will we held at Montrose, Susquehanna county, on Friday, Saturday and Sunday, June 28th, 29th and 30th. The first lecture to be given on Friday evening, services to commence at 7:30 o'clock. Three sessions on Saturday morning, afternoon and evening. Gospel meetings on the Sabbath. Lectures are expected by Revs. S. E. Miller, Nathan Callender and others. Preaching on the Sabbath by Rev. E. P. Sellew of Windsor, N. Y., and others. Let us all rally to this meeting and seek by earnest prayer and effort to push forward this much needed Christian reform. Entertainment will be provided as far as possible, as there are but few active friends of our cause in this place. The meeting will be held in Temperance Hall (formerly the Universalist church).

By order of the Association,
A. L. POST, } Com.
J. W. RAYNOR, }

NATIONAL CHRISTIAN ASSOCIATION.

The annual business meeting of the National Christian Association (corporate body) will be held in Carpenter Hall, 221 West Madison street, Chicago, at 10 A. M, Thursday, June 20th, 1878. The business of the meeting, comprising the annual reports of agents and of funds, and the permanant establishment of the Publishing House enterprise, makes it of great importance that every member attend. All friends of the reform are cordially invited to be present and aid in the deliberations of the Association.

JAMES B. WALKER, Pres.
THOS. HODGE, Rec. Sec.

COUNTY CONVENTION—MICHIGAN.

The Anti-masons of Eaton county, Michigan, are requested to meet in convention, at Charlotte, Eaton county, Michigan, on June the 14th and 15th, for the purpose of organizing a county association and appointing a delegate to attend the State Convention to meet at Battle Creek and attend to other business in the interest of the cause. Friends elsewhere are cordially invited to come and lend us their counsel. Bro. Rathbun and other speakers will be present. Come brethren and let us make this the crowning meeting of the year. We will find homes for all. Those who see this notice will please invite others, that we may have a good attendance.

M. H. SLY.

WINDHAM COUNTY ANTI-MASONIC SOCIETY.

The meeting of the Windham County Anti-masonic Society of Vermont, takes place at the court-house in Fayetteville, on the last Tuesday, the 25th of June, 1878. Let the old Whig spirit of the State show itself. The false gods of Freemasonry brought in by the Republican party, are ruining the manhood and the liberty of the State, and threatening the life of the Republic. The American ticket is the only one for Americans.

Mr. Ronayne will be in Stevens Point, Wisconsin, during the month of June. Friends in that region of the State desiring the Masonic degrees worked would do well to write to him at once, and so arrange that he may visit them with but little expense while at the Point. Address him at that point until July 1st.

In July he will be ready to go to Iowa, and in August he can visit New Concord and vicinity in southern Ohio.

Topics of the Time.

The priests of Spain have not forgotten the tactics of the inquisition, and their practice has a strong resemblance to that of the White League and rifle clubs of the South. The subservient government has forbidden the teaching of anti-Catholic doctrines and the sale of anti-Catholic books. A general census was taken a short time ago, and, for the first time in the history of the country, one of the questions to be answered related to the religion professed. Protestants apprehend that the object of the proceeding is to show the small strength of Protestantism and to urge the government to stronger repressive measures than those already taken. It is feared, on the one hand, that the count will not be fairly conducted, and, on the other, that, among a people so ignorant as the Spaniards and so tyrannized over by the priests, very many will hesitate to profess any other religion than the Catholic.

Some two weeks ago the following hand-bill was circulated in the streets of New York:

NOTICE.—On Thursday, May 23, 1878, at one o'clock P. M. will be sold by public auction, to the highest bidder, at No. 20 North William street, city, all the stereotype and electrotype plates and copyrights, consisting of 44 sets of plates, formerly the property of parties doing business under the name of the Masonic Publishing and Furnishing Company. These plates embrace all of the leading and standard works on Freemasonry, Cyclopedias, Text Books, Monitors, works on Masonic law, history, etc., etc.

TUNIS JOHNSON, Auctioneer.

This company was formerly, wet believe, Messrs. Macoy and Sickels, both well known Masonic authors, whose labors the fraternity seem to so little appreciate as to send them to the auction block. While we may feel a degree of regret for these gentlemen personally for their loss, we hope they will now find better business, and can but rejoice in so evident a sign of the weakness of the lodge. No surer indication could be given that the heart of the Masonic tree is rotten, and the fine show of foliage and sour and poisonous fruit cannot save it from a ruinous downfall some day.

The House of Representatives in the midst of its mischievous meddling has lately passed an army appropriation bill, providing, among other things, for the transfer of the Indian Bureau from the Interior to the War Department. It is hardly two years since this question was thoroughly debated and the Bureau was left where it first began. In view of the new outbreak in southern Idaho among the Bannocks, and the threatening position of Sitting Bull on the north, the press of the country owe it to justice and the honor of the nation to agitate the Indian question until the politicians at Washington shall be constrained to be just from policy,—we fear they will not from any better reason. The paper read by General Pope at the meeting of the American Social Science Congress at Cincinnati has attracted wide and favorable comment for advocating more pacific measures with the Indians, removing them, where necessary, eastward; toward civilzation, not away from it. It is well known that it costs the government about seventeen hundred dollars a year to support a soldier engaged in fighting the Indians, and probably no war or outbreak but had its beginning in the villainy of the whites. Now a missionary can be maintained among the same Indians for eight hundred dollars per year. On the mere selfish score of economy we should doubtless be gainers if Protestant missions were maintained among the tribes and the troops only used to keep the thieving white race from making trouble.

Time will tell how much and how little reliance is to be placed on the Communist rumors from various places. Their authors should be content to let them die, if false, with heir present result of unsettling business. There can be no doubt that the authorities in our larger cities are preparing for the worst. The police of Chicago are arming with repeating rifles, and the local military are careful to use every occasion to parade their strength upon the streets. Reports come in that the railroad engineers are preparing for another strike, that shall begin here and extend over the whole North. It is known that the Pennsylvania road has been quietly clearing out its engineer force, and employing only men not connected with the secret brotherhoods; and it is quite likely that the rumors that the strike is to be inaugurated on the 17th inst. are simply threats of men who have lost their positions through foolish love of the lodge. If we are provoked with rumors, Germany is alarmed over rumors become terrible facts. The papers indicate a feverish state of public feeling and arrests are frequent. Bismarck is about to dissolve the Reichstag, which has just voted down his anti-socialist measure. He will take pains, in a new election, to secure a body less liberal and more to his liking.

The triumph of peace principles in the convocation of the inter-national congress at Berlin is a matter of sincere gratitude to God. The effort of Beaconsfield to continue the war on the false basis of honor has been over-ruled, and a final settlement of the vexatious Eastern question will finally be reached if the Congress has time enough. The communistic agitation will compel Bismarck to proceed with dispatch, and this is the only fear that there will be left some unsettled points over which some ambitious premier hereafter may stir up another war. The Christian world has a vast interest in this meeting, for an all-wise Providence may make it a bulwark of peace in answer to the prayers of the church.

God binds not up thy wounds unless thou lay them open by confession and bewail them. He covers not, unless thou first uncover. He pardons not, unless thou first acknowledge. He justifies not, unless thou first condemn thyself. He comforts not, unless thou despair in thyself.

Church Reform.

BY REV. H. H. HINMAN.

That there is a great and pressing need of a reformation in the Protestant churches of Christendom is abundantly evident to every thoughtful and consecrated mind. True there is in some respects more outward morality than in former years. Some things that were once tolerated in the church are now abhorred, but it is not less true that our light, as compared with that of the sixteenth century or any former period, has unmeasurably increased; and with this increased light have come increased responsibilities; responsibilities that cannot be ignored without grievous sin. It is a great blessing to have lived in the nineteenth century. At no other period has there been such wonderful mental activity, such wonderful developments of human capacity and of Divine providence; but it brings a fearful responsibility with it, and the visible church must accept and fairly meet its responsibilities or it will perish.

To indicate some of the more marked forms of evil which find tolerance if not approval in the church, I notice:

1. The division of the church into sects, and the spirit of sectarianism. This most manifestly violates both the letter and spirit of God's Word.

2. The spirit and practice of war, with all its horrid cruelties and wickedness. It is a sad thought that our American churches made no general protest either to the system of slavery nor to the terrible war by which it was terminated. Great Britain has seemed about to plunge into a dreadful war, and her churches seemed dumb or acquiescent.

3. Organized secretism. What Albert Barnes said of slavery is most manifestly true of Freemasonry. It is so horrid a system that it could not endure for a single year outside of the church, if it were not tolerated in it.

4. Intemperauce in the use of stimulants and narcotic poisons, especially tobacco, for which professed Christians pay more money than they do to send the Gospel to the heathen.

5. Worldly conformity, devotion to fashion, following vain amusements, appealing to selfishness instead of benevolence for means to support the Gospel.

6. Covetousness, usury, greed of gain, "the root of all evil."

Now, without stopping to inquire which of these popular forms of sin is the greatest, it is evident that they are all wrong and that it is the manifest duty of God's people to seek their destruction. No man has a right to be neutral or indifferent.

1. Because each of these evils is terribly afflictive to suffering humanity.

2. They are most offensive to a holy God.

3. Their tolerance greatly impairs the moral influence of the church over the world.

4. They greatly hinder the influence and power of prevailing prayer.

5. The tolerance of any form of sin under light destroys not only the power of the church to bring salvation to men, but destroys the church itself.

Jesus said to the Jews, "If I had not come and spoken unto them they had not had sin, but now there is no cloak for their sin." (Ju. 15: 24).

With the full blaze of light on all these questions pressing on the attention of the American people there can be no indifference without positive guilt. What Jesus said of Capernaum is surely true of the church in America: "Thou which art exalted unto heaven shall be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day."

The great work then of the Christian is the work of *church reform.* All other questions sink into insignificance as compared with it. The Salt of the earth must be preserved. The Light of the world must not be put out, or we perish in darkness. Christ only can save us. "Holiness to the Lord" must be written on our banners; and, No compromise with sin, must be our motto.

The Worshipful's Investiture.

BY J. H. H. WOODWARD.

If reference be made to almost any Masonic Monitor it will be found that the Worshipful Master, on his induction into the Oriental Chair of King Solomon, is invested with the square, Holy Bible, compasses, rule, line, Book of Constitutions, charter, and by-laws of his lodge. Nothing is said about a hat, though that is the first thing he receives. Its purpose is too esoteric for any mention in the monitors. These implements all read a lesson that our Anti-masonic writers and lecturers overlook. The Worshipful—think of this title —is invested

1st, with a hat, as a symbol of his divinity.

2d, with a square, as a symbol of the Divine power inherent in the office he is to fill.

3d, with a Holy Bible, as a symbol of the obligations he reveals to the initiate at the altar, which he is to enforce.

4th, with the compasses, as a symbol of the death he is to inflict for a violation of the Masonic covenants.

5th, with the rule, as a symbol of the strict Masonic walk of the membership, agreeably to the teachings of the twenty-four inch guage he is to maintain.

6th, with the line, as a symbol of the unswerving integrity in Masonic conversation he must at all times exact from the craft.

7th, with the book of constitutions, as a symbol of the ancient landmarks, constitutions, rules, regulations, customs and usages of the fraternity, by which the craft is to be governed.

8th, with a charter, as a symbol of the Grand Lodge authority by which his lodge is to be held.

9th, with the by-laws, as a symbol of the special power delegated to him for the government of his own particular lodge.

There is not a man living who can point out any religion in Masonry, other than what is contained in her landmarks, constitutions, rules, regulations, customs, usages, and obligations. I deny that the Bible upon the altar of Masonry is anything more than a mere symbol. I deny that Masonry is a religion professing to take men to heaven in any other than a Pickwickian sense —the heaven of its allusion being nothing more than the "Holy of Holies," or "Sanctum Sanctum" of its third degree, wherein dwell the Worshipful Master and his two Wardens bodily as its mystical Godhead. The fight that is made that Masonry is a religion professing to take mankind to heaven without the mediatorship of Jesus Christ is, I assert, based upon a misconception of what Masonry really is. Masonry is more than a mere false religion; it is positive blasphemy.

Old Dr. Beecher on Masonry.

In volume II. of the Autobiography of Dr. Lyman Beecher on page 226 the prudence of the worthy old doctor regarding one modern evil crops out in a letter to his son William, dated Boston, 3d Sept., 1830:

"*I would not preach nor talk much openly on Masonry, though I* HAVE NO DOUBT IT WILL AND OUGHT TO COME DOWN."

How many of our reverend doctors are still acting in this worldly wise manner? How long shall a false system, inimical to liberty in the state and free conscience in the church, be borne before religious teachers shall feel it a duty to denounce it, or merely speak "openly" of its character? Shall it be that young Americans, the hope of our country, who look up to their instructors in Bible truth shall hear no warning from their trusted watchmen of Zion? How much of the progress of Freemasonry in the last half century may we ascribe to the silence caused by such instructions? Where, O where shall we find men to bear the cross by maintaining the truth and telling openly their convictions?

But we may relieve these reflections by an anecdote of the same old gentleman. He was riding home one evening with a volume under his arm, when he spied, as he thought, a rabbit, and threw his large book at it, receiving in return a point blank shot of an unmistakable character, which required him to bury his clothes, folio, and every thing about him in the earth in order to be presentable. In after life being asked why he did not reply to Mr. ——, who was abusing him, he said, "I threw a book at skunk once, and he had the best of it. I made up my mind never to try it again." Could that be the reason why he gave his son the advice he did? But if the skunks multiply and become a nuisance, should there not be war upon them?

T. H.

God rocks the eagle on the storm,
Gives him a prey to every breeze,
That he may cleave the ether blue,—
Rocks us on tempests of reform
And drives us wild o'er troubled seas.
That we may to our trust prove true.

R. T. M.

Pretty Poll.

Every body knows that there is no sense in what the parrot says. The bird merely repeats what it has been taught to say, without any more knowledge of what it is saying than the echo has. It says Pretty Poll better than anything else.

And so it is with the average Mason. When he says "Masonry is a good thing," or, "a Mason must be a good man," or, "Masonry is better than Christianity," he is merely repeating what he has heard asserted by others. He says "good man Mason" better than anything else.

The tree is known by its fruits. Now the orange is a very good fruit; and it might be stuck on to hazel bushes, or crab-apple trees, or even upon the upas, but it would not make those trees good for bearing oranges. If the Mason is, as he claims to be, a very good man, his goodness is no more due to Masonry than it is to a bass ball club, or to some rifle team, to which he might be stuck on. He might as well attribute goodness to the political party which he dirtily serves as to attribute moral goodness to Masonry.

In fact, it is the way lodge managers take to deceive young men, to tell them goodness comes from Masonry, which is exceedingly wicked. It is like the slave-holder making young men believe that constitutional liberty came from institutional slavery, which was divine.

It is safe to take Masonry to be right the reverse of what it claims to be. If it claims to be honorable, put it down as dishonorable. It says that it is not a religion, rest assured that it is the devil's religion. If it claims to look after widows, you will find that it is as a means of relieving troubled consciences by giving a mite of stolen money as a pretended charity. If it claims to be good, look out that it is not running long fingers into your pocket. When its puts on a long, serious face, and makes oily-mouthed prayers to the Great Architect, you may

feel certain that it is meditating some villainy. One can never make a mistake by distrusting the man who plays the sly game of Freemasonry, especially if he is a clergyman. If he happens to be an honest, straightforward man, it is not due to the institution to which he belongs. It arises from his not being a good Mason. The lodge has not yet had time to corrupt him. That is all.

Masonry is the art of enabling a man to be on two sides of a question at one and the same time. It always has a grist to grind of its own, while pretending to grind for the public. It gives toll to the public and takes the grist for itself. It fills the close air with the mystic mill-dust of falsehood and sham, which must end in a disastrous blow-up, if it is not soon ventilated.

Suppose a new order of secrecy should be got up, to wear fine feathers and be called the Distinguished Order of Pretty Pollies, the object of which shall be to repeat all the good that it hears of Freemasonry. SO MOTE IT BE!

IS CONGREGATIONALISM A FAILURE?

The recent cutting off of President Blanchard from the Elgin and State Associations on the pretext that he had been excluded from the church (of which he was not a member); doing this without investigation and from influences that manifestly came from the lodge; and the utter failure to inquire into the grave charges against Mr. H. W. Beecher ,certainly look as though our system of church government had been weighed in the balance and found wanting, and that while we may safely trust to republicanism in the state we ought to distrust it in the church.

But such an impression, however natural, will be dispelled when we consider what are the conditions of successful government, both in the state and the church.

Republicanism was a failure in Spain. It has scarcely succeeded in Mexico and it remains to be seen whether the experiment of France is to prove a success. The truth is that every republic must rest on the basis of virtue and intelligence. Destroy the virtue and intelligence of the people and a republic becomes impossible. If this is true in civil governments it is more emphatically true of the church.

Congregational churches are pure democracies. Their foundation is in the intelligent and earnest piety of their members. If the moral sense of the members is blunted through complicity with iniquity then as in ancient times, "Judgment is turned away backward and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey." Isa. 59: 14, 15.

Precisely this is what we now see. The Congregational churches of Illinois have, in violation of their own avowed principles, and after faithful admonition, continued to welcome adhering Freemasons and appoint them to positions of honor and responsibility. It is not strange that their moral sense should be obscured, and that having made up their minds to fellowship and patronize this iniquity they should be willing to resort to almost any expedient to get rid of one who has so faithfully rebuked their complicity with this sin.

No, it is not Congregationalism that has proved a failure. That will *never* fail. The primitive churches recognized the equal voice of all the members in their government. They did this by apostolic direction, and the Holy Spirit made no mistakes in this matter. The trouble is that the piety of our churches has failed, and unless there can be a general and wide-spread reformation we may as well humbly confess that we are too degenerate to walk in the footsteps of our Puritan fathers. I would by no means impeach all the Congregational brethren in the land nor in Illinois. I speak of their action as a whole and have indicated but one or two of many instances of sad departures from Christian Congregationalism, but enough to show that there is need that "the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." Amos 17. CONGREGATIONALIST.

SECRETISM IN FULL BLAST!

Just a year ago last 29th April, Judge Chisholm and family were visited with the remorseless Ku Klux gang of De Kalb, Kemper Co., Miss.; and althongh he was a Mason he was threatened with expulsion from the lodge because he was a Republican. Failing in that the lodge then blackballed his character, and at last murdered him and one of his sons, a fine boy of 13, and his daughter, an accomplished and affectionate young lady, both shot while interposing bravely between their beloved father and the merciless mob. The boy was killed on the spot and the father and daughter died of their wounds. This story of violence has taken shape in an interesting volume entitled, "THE CHISHOLM MASSACRE," where the virulence of secretism crops out at many points, and at last takes vengeance on a Masonic brother who was guilty of adhering to his own convictions of duty to his country instead of surrendering them to the care of the lodge. We give his dying testimony to one who appears to be a brother Mason:

"One day the writer was sitting by the bedside holding Judge Chisholm's hand, when he gave the grip of a Master Mason. Thinking that he desired to communicate something, I said:

"Judge, I did not remember that you were a Mason."

"Yes," replied he, "I was a Mason, but the men who tried to murder me and my children the other day, for a long time undertook to force me to renounce my republicanism and join them in their nefarious political schemes. To accomplish this they threatened to expel me from the lodge. Failing in that they sought to blacken my character in every possible way, and finally expelled me, but even after that I was told by Gully, I. S. Murphy and Chas. Bell, all prominent members of the lodge, if I would only keep *quiet* politically, that I would again be restored to honorable membership."

SEPARATE.

2 COR. 6:17.

"Be separate." Onr Heavenly Master's will,
As thns expressed, oh, how shall we fnlfill?
Retire within some convent walls and there,
By constant watching, fasting, penance, prayer,
By good deeds of onr own, strive to secure
Those blessings that are promised to the pure?
Or shall we, in some lonely forest glen,
Or desert cave, far from our fellow men,
All intercourse with hnman kind refnse?
And while the sacred volnme we pernse,
Or on the field of natnre look abroad,
And contemplate the wondrons works of God;
In solitude nnbroken, seek t' inspire
Within our hearts devotion's sacred fire?
Is this our Master's will? Oh, no, not thns
Do we interpret his commands to us.
Not such the meaning of onr Saviour's prayer
When he commended to his Father's care
Those whom he loved; those whom he came to save;
Those unto whom eternal life he gave.
He knew the world of holy men had need,
Hence his request, when for his own he prayed,
Was not, "Remove them from this world of sin,"
But, "Keep them, Father, while they here remain,
O keep them pnre. From all that wonld dcfile,
From the world's arts, from Satan's ev'ry wile
May they be kept." 'Twas thns the Saviour prayed;
Snch the requests he for his people made.
O for the mind that was in Christ, that we
In all his steps may walk; that we may be,
While in the world, not of the world, but shine
As bnrning lights in this dark world of sin.
O may we be in spirit separate;
On things above be our affections set.
O may we live as pilgrims here on earth,
And thns give proof of onr celestial birth.
And thus shall we the Lord's commands obey,
Till called to taste the bliss of endless day.

—Free Methodist.

THADDEUS STEVENS.

AN INTERVIEW WITH THE DYING STATESMAN.

It was a cool and beautiful Sabbath afternoon a few weeks before his death. Mr. Stevens' little remaining bodily strength had been utterly exhausted by constant attendance upon the impeachment trial of Andrew Johnson. The plucky old man insisted on being carried to and from the capitol during those exciting weeks, and manifested all the vigor and fire of intellect which characterized his earlier days. Gen. O. O. Howard and myself had just paid the usual Sabbath afternoon visit to the Washington Jail. It was crowded with criminals, black and white. The negroes, some of them almost naked, were filthy and degraded in the extreme. The whites were their suitable companions.

After addressing and praying with these miserable beings, Gen. Howard said, "I always go on Sunday afternoons to see Mr. Stevens, who is now confined to his house." We went. His well-known colored housekeeper opened the door. Mr. Stevens was half reclining upon a lounge, evidently rested by the coolness and quietness of the holy day. A clerical friend from his old Pennsylvania home had been conversing with him in regard to past scenes of his life and pressing upon his attention thoughts of the life to come. We were cordially received and, after the departure of his friend, Mr. Stevens told in his inimitable way humorous and other anecdotes of his early life at Gettysburg—the presence of Gen. Howard suggesting the place. Wit and wisdom were so mingled in his stories as to excite amusement and admiration. The conversation ran on and back to the days of his childhood in Vermont. He spoke of his mother with reverential tenderness. He alluded to her grave as the most hallowed spot on earth. I said to him, "Mr. Stevens, there is a very striking contrast between the condition of those negroes in the jail from which we have just come, and yours in this pleasant home." "Yes," he replied, "outwardly, but by nature my moral condition is no better than theirs."

"What, Mr. Stevens, are your religious views?" "Well, sir, as near as I can define them they are those that my mother, who was a godly woman of the Baptist persuasion, held and taught me as a child." "Then you believe that a man must be converted?" "Yes." "Do you believe, as she did, in prayer?" "Yes, my life has not been that of a Christian man; I have committed many sins; I have tried to do some good. I have tried to be true to my long cherished conviction that the negro has the same rights everywhere as the white man. But I know that I am personally a sinner before God." "Well, Mr. Stevens, your life is near its close, is it not?" "Yes; my body is worn out; I can last but a few weeks longer at most." "Do you feel prepared to die?" "No, not in the sense in which you use the word prepared."

After some other remarks made with the hope of leading him to faith in Jesus Christ, we rose to go. He said to me, "Stop a moment. You are a minister of the Gospel from the State of Maine, and that seems near my own and my mother's old home in Vermont. In that country it used to be the custom of ministers to pray with the sick. Will you be so kind as to pray with me?" "Yes, sir, I will pray, if you will tell me what you want me to pray for. I do not pray with the sick or with the well, as a mere form, but I would love to offer prayer if you will tell me just what I shall ask God to give you." "Well, sir," said he, very slowly and thoughtfully, "I have considered the whole matter, and only one thing is needful for me. Pray God to give me a new heart; I need nothing so much as to be born again." We united in pleading the promise of our blessed Lord to any two who are agreed as to what they will ask. With a few farewell words we took our leave.

When, after my return to my distant home, I read in the newspapers that at his Roman Catholic housekeeper's request a Romish priest had been called in to administer "extreme unction" to Mr. Stevens, and that this rite of that church was administered to him while in an unconscious state, and that the priest pronounced absolution, my own conviction was, that if Thad-

deus Stevens was saved, his salvation rested on a more solid foundation than any churchly or priestly hands could lay. His is not the first aged, weary, wicked heart, that in conscious weakness and want, has turned to the hand that soothed its infant sorrows and striven to rest itself at last on its mother's God.—*Rev. R. B. Howard in the Advance.*

In Secret.

Why do men desire to do things in secret—things that concern mankind in general? The answer to the desire will no doubt be the correct answer to their doing it. Do you know that sin makes a man selfish? makes him continually seek his own welfare in preference to others? It does.

Do those who believe or practice Freemasonry get more in this life than a real Christian? Does not a Christian receive food, raiment, blessings of civil government and the benefits of trade and commerce? Does a Freemason receive more? True he may receive more wealth at times, but does he receive more happiness? Not at all! for his getting may not be of the fairest kind, then the enjoyment is more or less marred.

You, my friend, who belong to a secret order that practices things that should not even be named in public, are you doing your family justice? Why should you leave your dear wife, your loving companion at home alone, deprived of your company, while you revel in the secrecies of the lodge? Is not your cherished companion entitled to your evenings, and especially those which are devoted to lodge work? Have you no sympathy for her in her trying moments? and do you know that one of her severest trials is the fact that you belong to a society which has sworn you not even to reveal its work to your own flesh? Ah! sir, you make her heart bleed; you cause the shadow of sadness to come over her; you do to her what you would hardly be willing to tolerate in her. Should she go each week into a closed room, and stoutly maintain secrecy, your feelings would be aroused; you would feel that due respect was not shown you; ah! you will feel the bitterness of her acts and the sadness of death would more than once steal over you. Turn those feelings over to your loved companion and then know that they are in her breast just as they were in yours.

You say there are "benefits" that will accrue to your wife in the event she outlives you. Present benefits, of a temporal character, are much better than the prospective ones. The money you expend in the lodge, if put at compound interest, would go far toward a "benefit" in future years; and besides this your wife would have the pleasure of your company at least once a week, and be saved the pangs of sorrow and remorse.

Will you, then, husband, enroll yourself on the side of freemen, and dare to do right, though all men would enslave you? And you, young man, keep your feet out of the trap. Be a man; fear God, obey him, follow him, and you will be sure of an immortal crown, eternal life. God bless the women whose husbands have been caught in the meshes of secretism.—*Brethren at Work.*

Reform News.

The Conflict in Michigan.

Delta, Mich.

Editor Cynosure:—The Rev. D. P. Rathbun, State lecturer, has been in our section delivering a series of lectures on and giving an exposition of Freemasonry.

On the evening of May 7th he worked the first degree in the Baptist church, DeWitt, to a full house. The audience was aroused but very attentive. The Masons looked on with long faces in apparent astonishment. The next evening Bro. R. delivered a telling lecture to a crowded house on the religion of Masonry.

On the third evening he gave us an impressive and convincing lecture on Masonry and its effects on society. The best of order and the most intense interest on the part of the congregation prevailed. We believe the Spirit of the Lord was present accompanying the truth, and making impressions that will result in great good for years to come.

On the fourth and last evening at DeWitt, Bro. R. worked the third degree in Masonry, and also lectured some at the close. So great was the excitement by this time, that the people for miles around were stirred, and the church was comfortably full before sundown. By the time the lecture commenced all the available standing room was occupied, and a great number could not get inside at all.

The Masons here did not attempt to reply in public. This place is quite a stronghold of secretism. They have been having things pretty much their own way. These are the first lectures that have ever been given in DeWitt against the dark orders.

From DeWitt, Bro. Rathbun came to Delta, Eaton county, another point on my circuit. He here worked the first degree in the school-house, before a large congregation.

When an opportunity was given for the Masons to reply, a Mason residing in the village arose. He said that he was going to Lansing or Grand Ledge, when he had an opportunity, to join the lodge, and find out for himself if Mr. R. had given it correctly. He commenced by telling a lie, and finished by abusing Bro. R. and warning the people that he was a dangerous man. He did not like Bro. Rathbun's countenance, and he would be afraid to meet him in the dark, etc.

Bro. Rathbun delivered his lecture on the Religion of Masonry Sunday evening in the Free Methodist church, to a full house.

Monday evening we again went to the school-house. It was packed full and a great many had to stand outside. The Masons, previous to this evening, had been making some threats. We found them at the school-house in force. They requested Bro. R. to be brief, and give them a chance to reply, as they wished to do so.

Bro. R. worked and explained the third degree, cutting his remarks short, wishing to give the Masons a good chance to reply.

The Masons called upon Mr. Nichols. Mr. N. came forward and took the stand. He asked Bro. R. if he were a Christian; if he were a minister, and if he had taken the obligation of a Master Mason. Bro. R. answered these questions in the affirmative. Mr. N. then said to him, "You are a perjured villain, a wolf in sheep's clothing;" and heaped upon him a great many vile epithets. About this time the congregation was in an uproar, and it was very evident that the Masons intended to control the meeting.

When Mr. N. got through with his Masonic argument the Masons called for Mr. Lee. Mr. L. pursued the same course as the former Masonic speaker, if anything he was more abusive and silly.

The Masons, and some of the members of the M. E. church accused Mr. R. of coming here to break up the M. E. church. Simply from the fact, I suppose, that their preacher was a Mason. Some of the members of the M. E. church encouraged the Masonic rabble and identified themselves with the Masons in opposing the truth. The M. E. class-leader, who is also a justice of the peace, was heard to say that Mr. Rathbun ought to be mobbed if he came back here again.

Bro. Rathbun and Bro. Wm. Hixson, a member of the Free Methodist class here, went before a magistrate Tuesday morning, and left their affidavits as to the correctness of the exposition of Masonry, as given by Rev D. P. Rathbun in this place. Bro. Hixson has a demit from the Grand Ledge lodge, certifying that he has been a Master Mason in good standing. And yet the Masons are trying to make the people believe that he never was a Mason.

From Delta I took Bro. Rathbun in my buggy to North Eagle, Clinton county.

He there worked the first and third degrees, and lectured Tuesday and Wednesday evenings.

The first evening a Mr. T. came forward after meeting was dismissed and said to Bro. R., "You have given the first degree just as I took it." After the third degree was worked the second evening, Mr. B., a Mason, who stands well in the community, said that it was given all right.

Mr. W., another Mason, with whom I am acquainted, said to his wife that evening, "Mr. Rathbun did not tell any lies about it." Truth is mighty and will prevail.

Bro. R. lectured the rest of the week at Watertown Centre, about three miles east of Wacousta. He sent by me another appointment to lecture at Delta the following Tuesday evening. After he left here the Masons said he would not dare to come back. Nevertheless he did come back according to appointment, and lectured to a large and appreciative audience, which the F. M. chapel could not hold. The Masons of the village did not put in an appearance. The people were very much pleased with the lecture, and the meeting went off quietly and pleasantly. The Masons appear as if they were badly whipped.

Bro. Rathbun is doing, I believe, a great work for the cause of truth and the overthrow of the dark orders. Let the friends of the reform rally to his support, and hold up his hands by their prayers and means; and thus assist him to expose, oppose and destroy secretism. I believe Bro. R. is pursuing the most effectual method to accomplish this great work. But to be successful he must also have the Spirit of Christ, in large measure, to enable him to patiently bear persecution and sympathize with those who are yet in the snare of the enemy.

Come friends, let us do something else besides putting our opposition on paper resolutions. Let us arise in our God-given strength and in the name of the Lord of hosts strike to hit, and hit to kill this giant evil, which has corrupted, and threatens to destroy both church and state. James Craig.

The Animals that Infest the Lodge.

RONAYNE HAS SOME OF OLD DR. BEECHER'S EXPERIENCE.

Footville, Rock Co., Wis., June 3, 1878.

Editor Christian Cynosure:—Agreeable to arrangements Mr. Ronayne held three meetings at the United Brethren church six and one-half miles north of Janesville, in Fulton township on Monday, Tuesday and Wednesday evenings of last week. I received a very cordial invitation from the friends of liberty and justice in that vicinity to attend. I did so, and was well paid for my trouble.

Mr. Ronayne went back to the ancient times of idolatry and brought forth those old relics of heathenism that Freemasonry is founded on, and compared the two institutions in such glowing terms, and advanced such powerful proofs that none but the blind could help seeing that the old heathen sun worship and Freemasonry are one. They worship the same heathen God, and are both anti-Christ. I think the meetings in Fulton have done great good. We may not see it at present, but in a few years, when the boys and young men who witnessed the initiation come on the stage of action we will see the good then. You will never get *them* into a Masonic lodge. The thing is too deeply impressed on their hearts.

I was surprised to see how very orderly the audience was the first two evenings; everything passed pleasantly; but the third evening, while working the third degree, urine was thrown through a broken window, which hit Mr. Ronayne's back, and also hit some ladies. In about half an hour there was quite a large quantity of kerosene thrown in, which hit Mr. Ronayne, but luckily did not hit the candles or set the house on fire, as was probably the intention. After this everything passed off quietly till the people were going home. Mr. Ronayne was in a load with about ten or twelve others, mostly ladies, when a good many eggs were thrown at them, but none of the persons were hit.

Every lady in the audience was insulted, and Mr. Ronayne was shamefully insulted and abused; and why? Simply because he was doing what the laws of this country say he has a right to do. But Freemason officials and their jacks say he shall not. They take the law into their own hands and administer a law to suit themselves. This nation, church and state, is ruled by Freemasonry. There is a connecting link, from constable to president. It is no wonder the country is becoming impoverished. We hear the cry of hard times every day, and people wonder when times will change. Times will not change *substantially* for the better till these secret society rings are sunk into the deepest corner of the bottomless pit and the rocks of their idolatry sunk with them.

Our government gave a large amount of money, for the capture of Jeff. Davis. He was captured and this money paid to the captors, and Jeff. set free and Mrs. Surratt hung. Jeff. was ten thousand times the greater criminal, but a woman *cannot* be a Mason and Jeff. was a *high* Mason.

I think the greatest hypocrites there are in the world are Masonic ministers; they preach Jesus Christ and him crucified, and dwell long on the burnt offerings to God, and then they will go into a lodge, perhaps the very next evening; take the third degree; represent themselves as lying fourteen days dead, even making themselves a stink offering to the devil. We ought to withdraw all support from such low-lived, lying hypocrites. But there is one class of people that is about as low in the scale of humanity as any people I ever saw or heard about, and they are the "jack Masons," or Masonic dogs. They bark when there is danger to the fraternity; always ready to do the dirty work for any or all the Masons in their vicinity. They will fight, if necessary, for their masters, but their mode of warfare differs. They fight in the town of Fulton very much as the skunk does, only they are not half so decent. They are like the skunk in other respects; they are very fond of eggs; but the greatest mystery is, they work night and day for nothing and board themselves. Very respectfully,

W. C. Stevens.

Annual Meeting of the New Hampshire Anti-Secret Christian Association.

The New Hampshire Anti-Secret Association met at Center Strafford, May 24, A. D. 1878. The following officers were elected:

President—Benjamin M. Mason of Moultonboro.

Vice-Presidents—Elder S. P. Fernold, Carroll county; Elder C. C. Foster, Rockingham county; Dea. S. B. Gray, Strafford county; Franklin S. Wood, Cheshire county; Prof. J. K. Lord, Grafton county; Kimball Cole, Belknap county; Lucian C. Kimball, Merrimack county.

Secretary—Elder S C. Kimball.

Treasurer—Dea. Ebenezer Smith.

Lecturer—Elder J. F. Browne.

Executive Committee—B. M. Mason, S. C. Kimball, E. Smith, J. H. F. Varney, Simon Rowe.

The following resolutions were passed:

Resolved, That the thanks of this Association are due Elder J. F. Browne for his able defence of Gospel truth and for many lectures given in Carroll and Strafford counties in the midst of great opposition and much abuse.

Resolved, That we recommend the *Christian Cynosure* as a chosen instrument of the Lord for the defence of pure religion and the overthrow of Masonic despotism.

Elder J. F. Browne reported that he had during the year secured eleven subscribers for the *Cynosure*, lectured in sixteen towns and villages, established one local association, and put in circulation a large amount of Anti-masonic books and tracts.

The preamble and constitution of the Association were revised and adopted as follows:

CONSTITUTION

of the N. H. Anti-secret Christian Association as revised at Strafford, New Hampshire, May 25, A. D. 1878.

Whereas, Secret societies, and especially Freemasonry, promote class hostility, interfere with justice and elections, restrain free speech, largely control the press, ensnare the pulpit, excite un-Christian ambition, bring good men into confidential relations with bad men, degrade the sacred name of brother, tend to destroy Christian fellowship, require oaths and obligations that are contrary to the Bible and hinder the progress of pure religion.

Therefore, we the undersigned for these and other reasons not herein recited associate ourselves under the following

CONSTITUTION.

Article 1. This Association shall be called the New Hampshire Anti-secret Christian Association, and shall be auxiliary to the National Christian Association.

Article 2. The object of this Association shall be to enlighten the public mind respecting the evils of secret societies and to remove them.

Article 3. The officers of this Association shall be President, Vice-presidents, Secretary, Treasurer, and an Executive Committee of five, who shall be chosen annually and shall perform the usual duties of those offices until their successors are chosen and qualified.

Article 4. The President, Secretary and Treasurer shall be *ex-officio* members of the Executive Committee, a majority of whom shall constitute a quorum. It shall be the duty of the Executive Committee to fill any vacancy that may occur in the offices of this Association, to determine the time and place of the annual meeting and give due notice of the same, to call special meetings when deemed advisable, and to superintend and provide for carrying on the work of the Association.

Article 5. This Association shall meet annually for the election of officers and the transaction of business.

Article 6. Any Christian in sympathy with the objects of this Association may become a member by signing this Constitution.

Article 7. This Constitution may be altered or amended at any meeting by a three-fourths vote, provided due notice of the proposed change has been given at least one day previous.

Voted to print 1,000 copies of the Constitution for the use of the Association.

Adjourned *sine die*.

S. C. Kimball, *Sec'y*.

California to the Front Again.

Grafton, Yolo Co., Cal.,
June 1, 1878.

Editor Christian Cynosure: I am glad to inform the readers of the *Cynosure* that what is probably the first exposition of blue lodge Masonry in California is a thing of the past. Rev. B. A. Hill, of Eldorado, a Presbyterian minister and seceding Mason, has, a few days ago, lectured and worked the first and third degrees in Woodland, Yolo county, to an attentive audience. I was prevented by sickness from being present, but understand that when the candidate, alias Hiram Abiff, was slain and raised again the interest was intense. There have been lectures before in California, by Elder Cogswell and others, but no open lodge work. As Bro. Hill intends to go right on in the good work as the door may open and the friends here and there will invite and cooperate with him, assist him with making preparations, and creating what influence they can for the cause, we may expect something to be accomplished now, by the help of the Lord.

Let as many of the friends of the cause as wish to have Bro. Hill to come and lecture for them, and also work the degrees, if they so prefer, communicate with him or me, that the work may go right on. We want to have a goodly number present at our yearly meeting, the time of which will soon be made known. May the Lord bless the laborers already in the field and still call and send out more efficient workers in the field against the powers of darkness.

Phil. Beck.

Correspondence.

Sympathy in Trial.

June 5, 1878.

Dear Cynosure:—I trust the Lord has been with the Wheaton friends and church to-day. I have thought much of them and felt happy in the Lord. I was sorry to see last week at the Congregational Association at Galesburg, President Blanchard was not entitled to a seat on account of the action of the Elgin Association. I think had it been moved that he should have had a seat as an honorary member there would have been a unanimous vote. One member remarked, "President Blanchard is eccentric." Yes, I thought, and his greatest eccentricity is in his sensitiveness to sin and boldness in reproving sin.

Quick as the apple of an eye,
O God my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.

What the church needs is more bold and self-denying men, filled with the love of God; those that really love to act according to the Golden Rule. Congregationalism, as I received it, meant Christianity, and I was cut to the quick by the action of the Elgin Association. As all things work together for the glory of God, I expect the Congregational body will become somewhat purified by their blunder. May the Lord help us all to do his will. Very respectfully,

M. S. McConoughy.

Things as They Are.

Dayton, Washington Ter.,
May 15, 1878.

Editor Cynosure:—In thinking over the past, and hearing incidents of painful truth related by old veterans in the spiritual warfare of the past and present, our hearts are made to burn within us and say, "O Lord, how long!" How long before the children of men shall be liberated from temporal and spiritual bondage? In some places the great "slaveholder," who has the consciences of men bound in perpetual servitude, seems to be giving way; but in this far Northwest the power of secrecy seems to be gaining prominence and influence by exalting itself as "an angel of light." But then we are not at all discouraged in this great work when we stop and hear what Jesus says: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Mat. 23:12.

I want to say to my brethren in this great work, Let our resolutions be as strong as adamant, and our faces set like flint against the prevailing enemy of all good; yet, may all our words and actions be directed by the power and influence of the

Holy Ghost. If we ever expect to be successful in pulling down the strongholds of secrecy, we must be self-sacrificing, wide-awake, energetic workers. We must run if we win the race; we must strive if we enter in at the strait gate; we must fight if we obtain the crown; that we may be enabled to say: "Blessed be God, who giveth us the victory through our Lord Jesus Christ." "The victory is not to the strong alone, but to the active, the vigilant and the brave." But we must not trust in our own strength, nor in the power of men. Our only hope of saving men from the dreadful nightmare that benumbs their souls, is in God through Christ. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 Cor. 10:4.

But the question naturally arises, What strongholds are we to pull down? and what harm have they done? In answer to the first question, we would say, *Secrecy*, with all its tributaries and kindred associations. In answer to the second question, What harm have they done? we would say, "Much every way," but shall be contented to let the following incidents answer the question more fully: The first incident we will insert as related by Father G——, formerly of the M. E. church of Corydon, Iowa, between the years 1850 and 1860. Father G—— is a man of uprightness in his daily deportment, and undoubted Christian integrity. We will give his words verbatim.

"One Dr. P——, of Corydon, Iowa, the most prominent physician of that place, was a member of the Masonic fraternity; and in compliance with the call of a 'special meeting' of the lodge, met in the Masonic hall, up stairs, over the drug store of that place, with his Masonic brethren. But during the early part of the night his wife was taken seriously ill. So her friends immediately sent a messenger for Dr. P——, her husband. But he was so closely engaged in his 'Masonic duties,' he could not leave. His wife grew worse. He was sent for the second time, the third, the fourth, and still he did not come. This was a *special meeting*, and the session continued nearly all night. So the friends sent immediately for another physician, and about daybreak Dr. P—— was relieved from his 'Masonic duties' and returned home to his almost lifeless companion."

Here was his bosom companion, one to whom he had vowed, in the solemn bonds of matrimony, before God and men, to nourish and cherish in sickness and health, and for the sake of an ungodly Masonic fraternity he had absented himself from that bosom companion, in that trying hour when life was almost hopeless. Let us for one moment contemplate the pleadings of a dying wife for the presence of her husband, and take the second look and see him in yonder lodge-room, saying by his actions, No, my dear wife, I think more of these "ancient mysteries" than I do of you! Yet this is Masonry. The Masonic devotee binds himself under vows and obligations which he dare not tell even his bosom companion. One who should know all the secrets of his bosom is rejected, and much more confidence is reposed in a stranger, a drunkard, a gambler, a pagan, an infidel, a thief and a murderer, than that bosom companion, who justly claims a nearer relation and closer affinity than any other being under heaven. Whenever a husband reposes more confidence in members of the "mystic order" than in his wife, he virtually says by that act that he doubts her veracity, and betrays that confidence she reposed in him in marriage. Should that Christian (?) or, sad to say, that minister of the Gospel who reposes more confidence in a Jew, a pagan or an infidel than in the companion of his life, be recognized in Christian fellowship? Is he a true Christian, or a true minister of the Gospel? or does he not lower himself down to the level of those with whom he associates? We answer:

1st. He betrays that confidence reposed in him as a husband.

2d. As a Christian, by bowing at an altar that rejects Christ, he denies the Lord that bought him.

3d. As a minister he lowers the dignity of the Gospel, betrays his trust, and virtually denies and ignores that Christ he pretends to preach.

God save the ministry! Save the church!! J. C. SPOONEMORE.

THE TESTIMONY OF PHRENOLOGY.

YORK, Pa., May 19, 1878.

EDITOR CYNOSURE:—All who well understand the dark, trifling and silly nature of Masonry know that it is a foe to all light. While it pretends to teach science, it is, from its very nature, the relentless enemy of all progress, scientific as well as religious, intellectual or moral. The fact is, everything that elevates men tends to destroy Masonry in various ways. Men who study the sciences have no room in their heads for Masonic folly, or rather Masonic science, which is of less value than a dog's tail after it is cut off.

On several occasions Masons have boasted that phrenologists believed in secret organizations. And as all quacks, whether quack doctors, quack preachers or quack statesmen, believe in humbuggery, it is quite true that quack phrenologists believe in secrecy. They have need of secrecy for the same reasons that Masons require it. But I have written to many genuine phrenologists and find them to be anti-secret, without any love for the most innocent secret organizations in existence.

O. S. Fowler, the famous lecturer on hygiene, physiology, phrenology, etc., speaks the sentiments of thousands who believe in phrenology, when he says, in his work on "Manhood," after asserting that men and women should co-operate in all things: "In this respect Odd-fellows, Freemasons, Young Men's Associations, etc., are all wrong. What woman does not help do, is but miserably done; what she may not help do, should never *be* done. How ungallant!"

Masons and Odd-fellows have side-shows for their lady friends just because they know and feel that their own performances are too silly, indecent and degrading for even foolish women to endure.

I see many scientific books contain short paragraphs against secret associations, some of them being very strong and sensible. May we not hope that men of science will soon rally to our standard and help us to expose the so-called sciences of Masonry, which are in fact only demoralizing, Jesuitical inventions to deceive and destroy young Americans. No true science can need secrecy, oaths, death-penalties, toggery and tomfoolery. Yours respectfully, E. J. CHALFANT.

OUR MAIL.

John Hepburn, Woodbridge, Cal., writes:

"The haltered men in Masonry are too many here. I have been doing what I can to have some read and ponder for themselves. * * A word to my fellow tillers of the soil, to those who are poor and wish to better their condition. The Pacific coast is a hard place for the working man. There are many here seeking work and begging their bread as they go from place to place. I would advise all those who can make a living in the Western States to stay there. I can find no government land here or in Oregon upon which a man can make a comfortable living. The best that I can do is to buy land near town at from $125 to $150 per acre and settle down after fooling away a good home of 160 acres of land in Kansas. Be wise and stay where you have plenty."

Daniel Mabee, Spencer, Tioga county, N. Y., writes:

"Secretism is very popular in Spencer. But after all there is a strong under-current of public opinion against secret orders, especially against Freemasonry. It is getting so that whenever a new minister comes here to preach, among the first questions propounded is, 'Are you a Mason,' and that too by jack Masons. The Wyoming Conference of the M. E. church has sent a preacher here for the present year who says he belongs to no secret societies and never expects to. He has dealt some pretty heavy blows to secret, murderous institutions. So you see the anti-secret leaven is at work here."

Rev. Alfred Osgood, Lostant, Ill., writes:

"We have been at considerable expense preparing for lectures in this place. It is money well spent. The timid are emboldened to speak out against the evils of secrecy. * * I have heard many say they will no longer help support a Masonic minister. The Rev. H. Avery preached a good sermon yesterday in our hall to a large, attentive assembly. Subject, The Duties of Churches to Masonry. The light is breaking."

Henry Cope, New Sharon, Mahaska county, Iowa, writes:

"I want to support your paper as long as it so fearlessly speaks the truth."

George Newton LeFevre, Lancaster City, Pa., writes:

"When a person has his eyes opened to a great truth or evil and goes forward to the support of the one, or the overthrow of the other, as a matter of principle, it is impossible (almost) for such a person to falter or desert. * * Within ten years I hope the light will make the works and workers of darkness manifest to such an extent that 'we the people,' will not tolerate them."

A. W. Johnstone, Bloomington, Monroe county, Ind., writes:

"I am very thankful that I belong to a church that will not tolerate Masonry. There are a few of us who come out against it and I think it is on the decline."

Phillip Boulware, Biggs Station, Cal., writes:

"Times are hard here; crops very poor. Thousands of acres that were sowed in wheat will yield nothing and the rest will average but a little over a half crop."

J. A. Conant, Willimantic, Conn., writes:

"Brother P. has been a Mason but has got through with the old 'handmaid,' although, I am sorry to say, he has not yet come out in a public manner and denounced the system. But he has circulated tracts and advised young men to keep clear of the lodge. I believe there are thousands in the land who are in about the same situation as Bro. P. Let us be courageous. The day is dawning. I second the suggestion of Bro Browne of New Hampshire in the last *Cynosure*, that the next National Convention be held in Worcester, Mass."

Robert Mansfield, Highlandville, Mass., writes:

"I hope to hear of the National Convention being appointed for its annual meeting in some city or town in Massachusetts. We are full to overflowing of secret societies so that religion suffers in every church and business in every community. Not a paper dares to broach the secret subject, except as some overgrown lodges want to kill out the smaller ones. But there is some prospect that they will finally kill each other."

H. S. Riegel, Lulu Valley, Pratt county, Kansas, writes:

"I will need the *Cynosure* here in this new country. The old 'handmaid' is beginning to work already. I will have to hoist our flag to the breeze and let it float far and wide. I will try and get some subscribers."

Rev. Oliver Katz, Saltsburg, Indiana county, Pa., writes:

"The secret society element is strong here, being fellowshipped in the Reunited Presbyterian church, Baptist and Methodist. Our church is small and has much to withstand. It seems to be going from bad to worse where secret societies are strong. It seems to me that the church to a great extent, is shorn of her power to suppress evils, when many large churches in manner of worship, have in view what is popular rather than what God has appointed. If there was more regard for what is right and the consciences were educated to respond sensitively to the right when presented, her power for reformation would be increased."

R. T. McKibbin, Iberia, Ohio, writes:

"There appears to be an apathy in the minds of a great many of the people of our community in regard to the agitation of the Masonic question."

Wm. Hoventock, Zanesville, Ind., writes:

"The State Agent was here on the evening of the tenth of May and stayed over Sabbath and gave us a lecture proving satisfactorily that Masonry is a religion and that it professes to save its patrons by its own power. This was painful to the fraternity at Zanesville for they almost all denied the profession of saving power. The reform is gaining ground. S. L. Cook is doing a good work in the reform. May the Lord bless him and all others who are in the good begun work."

Mrs. Ann Paley, Morrison, Ill., writes:

"It is a great mercy that you still live to fight God's battles when you consider what hosts of grand old veterans, heroes in the fight for truth have been martyred all along the line down the ages.

Let us all fully understand that we cannot attack sin in high places, especially the abomination in question, entrenched as it is everywhere throughout the nation without suffering tremendous consequences. Satan's kingdom with all its forts strongly garrisoned by legions of infernal spirits must be demolished and whoever helps do this, will be covered with soot, grimmed and half buried in the falling debris; but what of it? All honor to the helpers in this mighty work, and woe unto those who come not up to the help of the Lord against the mighty. We take courage and trust in the mighty God of Jacob whose right it is to rule and who will put all enemies under his feet."

The Sabbath School.

LESSON XXV.—June 23, 1878—THE DECREE OF CYRUS.

SCRIPTURE.—2 Chron. 36: 22, 23.

22. Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

23. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah: who is there among you of all his people? The Lord his God be with him, and let him go up.

GOLDEN TEXT.—"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Isa. 40: 2.

From the Sunday-School Journal.

HOME READINGS.

M. The decree of Cyrus. 2 Chron. 36: 22, 23.

T. The promise of restoration. Isa. 44: 21-28.

W. The return. Ezra 1: 1-11.

Th. The work begun. Ezra 3: 1-13.

F. The wall rebuilt. Neh. 4: 6-23.

S. The law read. Neh. 8: 1-3, 8, 12.

S. Praise for deliverance. Psa. 126: 1-6.

ANALYTICAL AND BIBLICAL OUTLINE.

"Cyrus, the servant of the Lord."

I. His Promptness.

In the first year. v. 22.

"But what I do, that I will do." 2 Cor. 11, 12.

II. His Earnestness.

The Lord stirred up the spirit of Cyrus. v. 22.

"That ye....may abound to every good work." 2 Cor. 9: 8.

III. His Reverence.

1. All the kingdoms....Lord....given me. v. 23.

"The fear of the Lord....wisdom." Prov. 9: 10.

2. He hath charged me. v. 23.

"By me....princes decree justice." Prov. 8: 15.

IV. His obedience.

Let him go up. v. 23.

"Every thought to the obedience of Christ." 2 Cor. 10: 5.

PRACTICAL LESSONS.

[Thoughts concerning God.]

1. God's hand holds the hearts of kings.

2. God overrules the events of history in the interest of his cause.

3. God knows how long his people need discipline, and when to send them relief.

4. God has instruments, even though unconscious, to effect his purposes.

5. God owns the empires of the earth, and bestows them upon whom he will.

6. God requires worship from men, and expects a fitting house for his service.

7. God goes with those who go forth on his errands.

CYRUS. One of the most prominent characters in ancient history, yet one around whose record has gathered so much of legend and tradition, that it is almost impossible, at this late period, to extricate the facts of his career from the fables concerning him. His father Cambyses, was king of the province of Persia, but tributary and subject to Astyages, king of the Medes, whose daughter Mandane, was his wife. When Cyrus was born, his grandfather, on account of a dream portending his future greatness, ordered him to be slain: but his life was spared by those who received the command. He passed his childhood in obscurity, but in youth was recognized and taken to the court of his grandfather for education, and as a hostage for the loyalty of the Persians. There he learned to despise the effeminacy and weakness of his Median masters, and joined with his father in leading the Persians to revolt. Cambyses perished in the insurrection, but Cyrus succeeded so completely in his efforts that B. C. 559 the relations of the two tribes were reversed, and the Medes became subordinate to the Persians. Astyages, however, received kind treatment, was recognized as joint-king with Cyrus, and retained the shadow of royalty until his death. Cyrus began his conquests about B. C. 546, when he subverted the wealthy kingdom of Croesus, including nearly all the peninsula of Asia Minor. Next, he turned his arms against the vast but degenerated empire of Babylon, which he added to his dominions B. C. 538. He was meditating still greater conquests in India and Egypt, when, according to the most reliable accounts he was slain in his expedition against India. His tomb is still shown at Pasargadae, now Murg-aub. It was his mission to consolidate the kingdoms of the East, to break up the old Asiatic forms of idolatry, and substitute the purer monotheism of the Persians; and thus to open the path for the true faith. Though ambitious, he was generous to his captives and just in his government: the best type in history of an Oriental despot. He was succeeded on his throne and in his plans for conquests, but not in the nobility of his character, by his son Cambyses, who carried the Persian arms up the Nile as far as Ethiopia.

NOTES.

Great must have been the astonishment of the Jews at this proclamation. Those who in faith were now looking for the fulfillment of God's promises no doubt looked for permission to return to Jerusalem. But the decree goes much further than that. Taking the full version of it in Ezra 1, (of which 2 Chron. 36: 23 is a part,) we see in it—

1. An acknowledgment that Jehovah was the one God, "The Lord God of heaven." The Persians were not polytheists; but it is remarkable that Cyrus should have spoken not only of God, but of Jehovah ("the Lord,") which was the peculiar name of the God of the Jews. See ver. 3, "The Lord God of Israel, he is the God."

2. An acknowledgment that his great conquests were all due to Jehovah. This must have been after he saw Isaiah's prophecies. See 41: 2, "Raised up the righteous man from the East, gave the nations before him, and made him rule over kings;" and 45: 1, "Thus saith the Lord to his annointed, to Cyrus, whose right hand I have holden, to subdue nations before him," etc.

4. An assertion that God had charged him to build him a house or temple. This I have already noticed.

4. An invitation to the Jews to go and build the house. It was not merely a removal of the exiles from Babylon, Media, etc., for political reasons. They were sent distinctly to build a temple to Jehovah in his own sacred city.

5. A command to his subjects generally to assist the Jews with money, with goods and with the means of transport.

6. Another portion of the decree is recorded in Ezra 6; and from this we learn that Cyrus guaranteed the expense of building the temple.

7. Both in Ezra 1 and Ezra 6 we find him sending back to Jerusalem the valuable vessels, etc., which Nebuchadnezzar had carried off, and which Belshazzar had desecrated on the fatal night of Babylon's fall.

All this, with the remarkable language of Isaiah respecting Cyrus, ("the righteous man," "raised up in righteousness," "my shepherd, and he shall perform all my pleasure,") warrant us in regarding him as a good as well as a great king; and this is fully confirmed by Herodotus and Xenophon. He is the only conqueror who shines equally in sacred and profane history.

Is he not, therefore, an appropriate type of Christ, the great conqueror, and restorer, and builder of the spiritual house? Isaiah's predictions respecting him occur in the Messianic chapters of his book, and are mixed up with prophecies of Christ. Clearly the one is the antitype of the other.

Now read the decree again, with this idea in view: and what an impressive application we get!

"The Lord God hath given me all the kingdoms of the earth." "All power," said Jesus, "is given unto me in heaven and in earth."

"He hath charged me to build him a house." Exactly what Jesus came to do. God desires to dwell with men. The lowly and contrite heart is his true temple. Jesus makes the heart fit to receive him by sprinkling it with his blood and purifying it by the revelation of his love.

"Who is there among you? Let him go up." "Go ye into all the world," says Jesus, "and preach the Gospel to every creature." But first he says, "Come"—come and be forgiven—come and be blessed—and then go.

Will any of us be like that old prisoner in the Bastile—love Satan's prison so well as to prefer to stay there—and thus lose the liberty wherewith Christ makes his people free?

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 13, 1878

The Yearly Business Meeting

I hear but little from parties at a distance intending to attend our annual meeting on the 20th inst. I trust this silence is ominous of a general uprising and inflowing of our friends from all parts of the country. The approaching meeting is, with God's blessing, to be one among the most important meetings ever held in the interest of the anti-secrecy reform. We shall for the first time meet upon ground and in a building owned as well as occupied by the National Christian Association. This is itself a significant fact and will greatly add to the interest of the occasion. Then, too, the formal presentation of the deed accompanied by a speech from the Hon. Dr. J. B. Walker, will mark an era in our progress. Those who have contributed either money or prayers, or both, to help on in this enterprise will want to see the building and look over the premises of which they have heard and thought so much, and this will be a good time to do it. It will be an excellent time also to make acquaintances and renew old friendships and to arrange for lectures, etc., for the coming season. The business of the year past will be reported and reviewed and plans laid for the year to come. Every argument is in favor of a large and enthusiastic gathering at our annual meeting and I trust that you reader if at all consistent will make one of the number. Respectfully,

J. P. Stoddard.

The Ordination at Wheaton.

On Wednesday, June 5th, in Wheaton College chapel, Professor C. A. Blanchard, who was lately chosen pastor of the College Church of Christ, was set apart to that work by prayer and fasting. On the same occasion, Professor Herman A. Fischer was ordained as Evangelist to our German speaking citizens; and also Rev. Daniel W. Bailey was ordained to the pastoral work in the Congregational church at Big Woods, whose membership has grown, and its graces and vigor increased under his ministry. The ordination was provided and carried out by the authority and union of the two sister churches, viz., that at Big Woods and at the College. The chapel was well filled, though on a week day; and "the disciples were all filled with joy and the Holy Ghost." We have seldom witnessed so sweet, solemn and joyous a scene. Professor Fischer, who is a native of the county where the College stands, is of a German family, much respected and beloved, and he has labored in the German tongue for some years, with rare self-denial and singleness of heart. And all three of the candidates are exceptions to the rule that prophets lack honor in their own country and among their own kindred. As they knelt or stood during examination or consecration they reminded one of Ossian's three young warriors of the olden time: "They were like three young trees, which the traveller passes in the morning, and wonders how they grew so lovely."

Prof. E. D. Bailey, pastor of Crystal Lake Congregational church, was chairman of the committee of arrangements, Rev. W. H. Brewster, of Blue Island Congregational church, formerly pastor of the College church, was Moderator of the ordaining council. Rev. G. R. Milton, pastor of the Congregational church of Geneva, preached an excellent sermon from Paul's purpose and life: "This one thing I do." Mr. Brewster gave the right hand of fellowship to the new ministers with feeling and beautiful remarks. Rev. H. Avery, of the Tonica Congregational church, gave a very strong and sensible address to the people, and was followed by Rev. J. M. Snyder, of the Wesleyan Methodist connection, in words of much force and eloquence, describing the nature of the service and the historic importance of the occasion; and, by request, led the churches in the ordaining prayer. Rev. Dr. J. B. Walker, Rev. A. H. Hiatt, M. D., Rev. J. P. Stoddard, of the National Christian Association, and Rev. J. A. Bent, former professor in the College, and Prof. E. D. Bailey, all members of the College church, represented the churches, by request, in the imposition of hands. Rev. G. A. Coleman, of the Congregational church of St. Charles, was of the council and added much to its strength and thoroughness in the examinations. Rev. H. Avery was scribe; and Mr. A. W. Wheeler of the Free Methodist church, Rev. J. N. Bedford, pastor of the Wesleyan church, Wheaton, and Hon. S. Plumb, of the Independent church, Streator, were of the council. It was a day and occasion whose memory will be long cherished.

An Open Letter.

Wheaton, Ill., June 8, 1878.

Gen. C. H. Howard, Editor of the Advance:

Dear Brother: I observe a bitter and unjust paragraph in the last *Advance*, from, I suppose, Mr. Gilbert. The writer does not content himself with recording the acts of my enemies, and my own act, in striking Mr. J. M. Chapman, who has habitually called me "a thief" for two years, about the borrowing of some College money; which borrowing was perfectly legal, or my enemies would have sued long since. This Mr. Chapman has lately taken to assailing me in the street and in the cars; and, when I struck him, he had me wedged in the seat which I had paid for, and to which I had right of unmolested occupancy, as you have to the house in which you sit with your family. The law, in such cases, permits the use of sufficient force to remove the trespasser on your rights, which was all I did.

I well know that the fundamental principle of the Bible is endurance and suffering evil. But I know, too, that there are uncondemned departures from this rule throughout the whole word of God. For example, when Moses slew an Egyptian who was smiting a slave; when Phineas stabbed an adulterer and corrupter of the church and nation; when Samuel hewed in pieces an idolater whom God had sentenced to death; when Christ upset money tables and drave out with a scourge of cords those who had turned God's temple into a place of worldly influence and gain; and, whatever he meant, when he told his disciples to sell the clothes from their backs to buy every man a sword, he surely did not order these swords to brush away flies, or scare off dogs; but to resist aggressions from men when extreme cases occurred, against which law and government afforded no protection, and where courage and a sword did afford rational hope of protection and relief. But for those swords, every disciple who had a shilling would have been murdered for it.

Whether mine was such an extreme case, God must be my judge. He alone is and can be judge in extremities, where the rule gives way and the exception is *excusable;* not *justifiable*, mind. I do not and did not justify my striking Mr. Chapman. I did not and do not hate him. I never gave him an ill word in my life, nor a blow, but that single one. He has "hated me without a cause." More than two years since, he assailed me brutally in a written address in a public meeting. I forgave him because he was mistaken, and only discharged the venom with which much worse men had loaded him. One year or so ago, he said to my face and in open church that he "*had called me a thief, and he meant the brand*, like that on Cain, should stick;" and, when a large church meeting cleared me by a vote of nearly three to one, it only made him more frantic. I forgave him because he was half demoniac. Others followed his example, and treated me as though I had no rights which they were bound to respect. A neighbor of mine, who has often had petty quarrels and arbitrations, but whom I never wronged a penny nor a word, called me "liar and thief." Another, whom I had regarded as a gentleman and Christian, told me, in open meeting, that if I "had my deserts I should be in the penitentiary." This was said about the three thousand dollars, one bill or penny of which I never touched or saw; but which Mr. Webster had told them I had stolen or embezzled, or somehow got, to benefit my family. I forgave this savagery, because it was in excitement and debate, and by half-demented men. I bore billingsgate for hours from professed Christians here who herded with reputed church burners and adulterers. My children, against whom no complaints are made, had been held up to ridicule and horse-laugh by professed ministers of Christ, because they were my children, and began to look on me with that pity which is allied to contempt. At length this unhappy Mr. Chapman opened on me as I descended from the cars at our depot; and, in presence of a crowd of our citizens, called on me aloud to "Repent! repent!" because a board of twenty good and able men had removed Mr. Webster from the College, etc. No constable arrested him. The church to which he belonged indorsed and sustained him. They wished to commune with Freemasons unreproved. They wished to seize and wrest a beautiful college from those whose self-denial had built it, and from the principles of its founders and friends. They wished to place its management in the hands of men willingly and "unequally yoked" with Masons. They proposed that those of us whose toil and means and life had built the College up, should, in their elegant phrase, "wander to other pastures." At last, on that ill-starred day when he had wedged me (*in muro*) against the wall of the car, and in the seat I had paid for, not "asking me a question," as is falsely published, but assailing me for what he called my "misdeeds;" where neither church nor state could bring relief, a moderate blow did bring it; which instantly I would have given something to recall; but which many of our best and most careful and considerate citizens justify and applaud.

My Dear General, if your proxy in the *Advance* had simply mentioned facts, I would have borne it, but he has maligned my life by general railing, as the Pharisees of old did one whom they called "malefactor" without proving any crime. I request you to recall that paragraph or allow me to reply to it; or, what is better, visit Wheaton College yourself, with your estimable lady, at our commencement, Wednesday, July 19, listen to the addresses of a talented and brilliant class, and learn, by careful inquiry on the spot, how fearfully and falsely we have been maligned.

—Bro. Hinman when last heard from was in the vicinity of Fond du Lac, Wis. He has received invitations to visit Minnesota and lecture at several points.

—Rev. J. T. Hobson of Leesville, Indiana, editor of the *Christian Ensign*, is having a lively skirmish with the lodge through the local press. He appears to manage the case with ability, and his opponents will soon drop so public a mode of warfare.

—The Anniversary gatherings at Wheaton College this year promise

to be of more than usual interest and the citizens are making greater preparations than ever for entertaining friends from abroad. As Commencement day occurs on Wednesday next, the day before the annual meeting of the N. C. Association in Carpenter Hall, a number who are coming to the latter will doubtless embrace the opportunity to visit Wheaton by starting a day earlier. The Literary Union begins the College anniversary meetings with an exhibition on Friday evening of this week. On Monday evening Miss F. E. Willard, editor of the *Chicago Post*, gave a brilliant lecture on temperance before a large audience in the College Chapel.

Knight Templarson the March.

Friend "T. H." gave in the last *Cynosure* a fair report of Dr. Thomas' address before the Knight Templars assembled in the Centenary M. E. church of this city on Ascension Day. One or two points which he omitted seem worthy of notice.

Dr. Thomas' first statement was, "The Knight Templars Order is deeply religious in its spirit and historically it is distinctively Christian." The origin of the order he attributed to a desire to protect the Christian religion when its adherents were hardly beset by armed and desperate enemies. He stated further that "it was not designed to take the place of the church or of the wicked world, but to be intermediate between the two." On the one hand the order was allied to the church and to God, and on the other it was confederate with their enemies. With this idea uppermost, the ancient brethren, he would have us understand, formulated a government and established an order, "with religious services, ritual and banner, that has remained unchanged for centuries." This "order adopted a military form to make its mandates more effective," and rendered signal services in the cause of truth during the times of the crusades. He stated that there are *about* 600,000 Knights in this country who are ready to perform the same offices in defense of the Christian church, should there be a necessity for it." He thought it possible that some good people, not understanding the purposes of the order, might be alarmed at such warlike demonstrations, but all might and should dismiss their fears at once, as the order was *unchangeable* and had always been true to the right. In any event "THE INTERESTS OF THE CHURCH AND OF SOCIETY WOULD BE SAFE IN THE KEEPING OF THE SIR KNIGHTS."

This is an announcement which ought to be pondered well by the American people. The religious and civil rights and liberties of this nation would be safe in the hands of a secret military government, which conceals its movements from the masses, until its purposes are matured and then "enforces obedience to its mandates by the sword." This utterance of the doctor gives us a clue to the situation and clearly reveals the purpose for which the Knght Templars are arming and drilling in such vast numbers. It is that they may assume the guardianship of our civil and religious interests, and strike down all who prefer some other protector or who do not quietly acquiesce in the "mandates" of their *benefactor*.

Dr. Locke in his address before the Apollo Commandery in Grace Episcopal church, on a similar occasion last year, strongly indicated the same purpose; but Dr. Thomas has left us little or no room to doubt the treasonable intentions of the order. His purpose in this part of his address seemed designed to prepare the way for such an event at no distant day, and the American people need not be surprised to find that the present distracted state of affairs at our capital is secretly instigated and controlled by this same military order for the purpose of preparing the way to make real kings and knights of these *pseudo* dignitaries of the commanderies.

No doubt the number of Knights in this country is overstated, but they are sufficiently numerous to make serious trouble in the event of hostile demonstrations. This body of men, completely armed and thoroughly drilled, would form a nucleus around which all disaffected and turbulent spirits would gather, and scenes more destructive to life and property than those through which our nation has but recently passed would speedily follow.

In concluding his remarks Dr. Thomas gave some excellent advice to his brother Knights, which if received and carried out would result in the speedy abandonment of the order. It is a sad sight to witness when a professed minister of the Lord Jesus lends himself to the advocacy of a cause which according to his own statements has for its prime object the reconciliation of God and the devil on terms of equality and upon intermediate ground between the kingdom of darkness and the kingdom of light. The doctor ought to know that "no man can serve two masters," and "that he that is not with Christ is against him." Respectfully,

J. P. STODDARD.

Important Resolutions.

At a meeting of the Wesleyan Methodist Michigan Conference Association held at Allendale, Ottawa county, May 29th and 30th, 1878, the following resolutions were unanimously adopted and by vote were ordered forwarded to the *Christian Cynosure* for publication:

WHEREAS, There are in our country a few small churches that occupy the peculiar ground of Christian hostility to the great evil of organized secretism; and

WHEREAS, it is true to an alarming extent that for the above stated fact these same churches are in many instances strenuously opposed and often unrighteously persecuted for this their opposition to sin, and that too, by the great popular churches of the day; and

WHEREAS, We think the time has fully come when we should speak out and make some reply to these opposers of this great moral reform; therefore

Resolved, 1. It is the sense of this Association that those ministers and members of the so-called evangelical churches who fraternize with secret societies are doing more to uphold the abhorrent, anti-Christian institution of Freemasonry than any other known earthly instrumentality.

2. Those churches that accept to their membership and fellowship, fraternizing members of secret societies, (especially Freemasonry), are doing more to retard the progress of the Anti-masonic reform than any other earthly power; and that by so doing they particularly provoke the just displeasure and sore judgments of Almighty God upon this guilty nation.

3. Those professed Christians who have light enough to intelligently say they are Anti-masons, and still adhere to Masonic churches, giving to them the weight of their support and influence, present a spectacle that to say the least is a strange inconsistency as well as a very great impropriety. JOEL MARTIN.

Hickory Corners, Mich., June 5, '78.

Rev. D. P. Rathbun Endorsed.

READSBORO, Vt., June 5, 1878.

EDITOR CHRISTIAN CYNOSURE:—The following resolution was unanimously passed by the Champlain Annual Conference of the Wesleyan Methodist Connection of America at its late session at Morley, New York, and ordered published in your valuable paper.

E. E. CURTIS, *Sec'y of Conf.*

Resolved, That in passing the character of Rev. D. P. Rathbun, we take pleasure in expressing the confidence we repose in him as a Christian minister and brother beloved; as a firm and fearless advocate of our distinctive principles of reform, we commend him to all with whom he may be brought into association in his work, and we do earnestly pray God's richest blessing upon his earnest opposition to the secret orders. We characterize the Masonic report that the name of D. P. Rathbun had been dropped from the records of our conference, as maliciously false; his name having been continuously upon our records as an acceptable and highly esteemed member since his first reception.

The mother of an idiotic child said: "I have done everything for that child by day, by night, for fourteen years. I have dressed him, tended him every hour; and yet he don't know me from anybody else. He never notices me, no more than if I had never done one thing for him. O, sir! if he would only give me one smile, if he could just show once that he knows I am his mother, who takes care of him, it would pay me for all; but he never even looks at me." Are none of you like that idiotic boy; never even looking with a smile of love or gratitude at the God who has given you everything you ever had?—*Moody*.

FRONT VIEW OF THE CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. S. B. Allen of Westfield College, Illinois.

SECRETARIES.—H. L. Kellogg, Chicago. Rev. E. Mathews, Pontiac, Michigan.

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COR. SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 18 Wabash Ave., Chicago.

TREASURER.—H. L. Kellogg, 18 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago

For STATE LECTURERS State Ass'n list

Others who will lecture when desired:—

C. A. Blanchard, Wheaton, Ill.
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J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
J. F. Browne, Strafford Bow Lake, N. H.
Edward Mathews, Brooklyn, Mich
J. T. Hobson, Leesville, Ind

The Home Circle.

Finishing the Work.

Ever in life is a work to do,
Long enduring, and ne'er gone through;
Seeming to end and begun anew.

Knowledge hath still some more to know;
Wealth hath greater to which to grow;
Every race hath farther to go.

Say not, e'en at thy latest date,
"Now I have naught but to rest and wait;"
Something will take thee without the gate.

What if thine earthly task be o'er,
Still is another for thee in store,
Heavenward walking and heavenly lore;

Graces to nurture; snares to shun;
Sins to get rid of one by one;
This is a work which will ne'er be done.

Only One, when he bowed the head,
Where on the cross he for thee had bled,
Rightly then, "It is finished," said.

Well on thy bed of death for thee
If ever said it may fitly be,
"Christ has finished my work for me."

How I Became a Medium.

[From Spirit Possession by H. M. Hugunin.]

That the evil spirits desire to communicate with every living human being whom they can influence and seduce, is pretty well understood, and the methods which they use are as novel as they are numerous, and often so absurd as to appear ridiculous to well-balanced minds. That some of these efforts to convince men of the reality of spirit-revelations do not disgust those whose curiosity concerning Spiritualism leads them within the influence of the charmed "circle," is simply because they are infatuated with the novelty and fascination of seeking to converse with departed friends. It is wonderfully fascinating, especially the hope of becoming fully developed as a spirit medium, and without realizing the danger, hundreds plunge into the bewildering, forbidden and unholy pleasures of spirit-communication.

In the spring of 1869, an elderly lady whom I had long known and respected, whose integrity I could not doubt, (intelligent, refined, and a member of an orthodox church), confided to me the secret that she had a table in her house which would answer questions and follow her about the room. Of such things I had heard before, but never witnessed, never having had either sufficient curiosity or confidence to visit more than one spiritual "circle"—and that had proved a failure. The lady further said that however skeptical she might be concerning Spiritualism, she could not doubt the evidence of her own senses. She also invited me to witness the same phenomena at her home. I did so. The table, when our hands were laid upon it, would answer "yes" to a question from either of us, by tipping over into our laps, and when the answer was "no," the table simply *wriggled* on its legs. It was rather amusing to witness this intelligence, and if the answers were not always satisfactory the table—a small but a very light one—was a great deal more prompt to answer and more willing to communicate with us than many Sunday school scholars are when catechised about their lessons. When the lady rose from the sofa on which we sat, the table followed her a short distance, but not to the extent to which she said it had on other occasions.

This event so excited my curiosity, and secured my interest in Spiritualism, that I lost the dread of becoming a medium, and began to look upon spirit-communication with much favor. Still I did not mingle with Spiritualists, or visit their "circles," but in a private manner sought to obtain intelligence from the spirit-world. I did think I would explain to the reader the method by which I became a writing medium, but I will not, lest the curiosity of some heedless person might lead him or her to use the same means, and intentionally, or inadvertently develop into a spirit-medium, and reap sorrow and destruction.

The development in my case was rapid and remarkable, and soon became perfect. The communications (of which I shall have more to say hereafter) became continuous, as if some one was writing long and frequent letters to me. I felt proud of this new accomplishment, and rashly informed my friends. At once their curiosity and opposition were aroused—the latter sufficiently to awaken in me a spirit of independence and encourage me to continue to receive spirit-communications. I may say here that I had clear evidence that the communications which I received were not dictated by my own mind, and seemed to be independent of my own thoughts, as if some other person was passing his ideas through my mind and nerves to the hand with which I wrote.

I had by this time become intensely *magnetized* by the spirits. I use this term because my condition then was very similar to that which I had previously experienced when under the influence of animal magnetism. This was *spiritual* magnetism. I had reached a point where I seemed to live in two worlds at once—the terrestrial and the spiritual. I had enough of the earthly, with my natural senses, to transact regular business every day, but my mind and nervous system were greatly etherealized (if I may so express it), and the tendency was to communicate with the spirits whenever relaxation from business permitted. When under the influence of animal magnetism, I had been enabled to see visions of real objects, and this power was again given to me. The spirits were very *sociable* with me, and conversed freely and naturally about ordinary earthly topics, frequently introducing new names and theories of which I had seldom or never heard. The fascination of this intercourse was very great, and the spirits appeared anxious to extend it to my heart's desire. *They were weaving the net for my soul.*

My condition (for I made no great secret of it) attracted the attention of several friends in the flesh, and I was faithfully warned to desist from spirit-communication. Even the lady who owned the tipping-table solemnly counseled me to relinquish Spiritualism as something dangerous; but I was infatuated, and grew angry under these repeated cautions. The idea uppermost in my mind was this: Connecting the idea of spirit-communication with that of *religion*, I determined (having now the power) to discover whatever of GOOD Spiritualism possessed. In this respect I became its champion; and no sooner did I reach this determination than the spirit of evil and his emissaries took a deeper and fuller control of my human faculties, bodily and mental. *I had given myself away to the spirits.* To overcome me to a greater degree was in their power, and they did so. I became more etherealized, or spiritualized, and unfit longer to do worldly business. I no longer needed the pencil to receive their communications. From that time they spoke with me face to face, unseen and unheard by all around except myself. My natural senses remained, and on ordinary topics I conversed with friends in the flesh quite rationally, but there was such a preponderance of spirit-control that ordinary topics were secondary. I was doing business in the spirit-world more than in this, and my thoughts—yea, my very life, was absorbed in the mysteries and delusions that thronged about me.

A Problem.

A young man distinguished for his mathematical attainments was fond of challenging his fellow students to a trial of skill in solving difficult problems. One day a classmate came into his study, and laying a folded paper before him said: "There is a problem I wish you would help me to solve," and immediately left the room.

The paper was eagerly unfolded, and there instead of a question in mathematics, were traced the lines, "What shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

With a gesture of impatience he tore the paper to atoms, and turned again to his books. But in vain he tried to shake off the impressions of the solemn words he had read. The Holy Spirit pressed home his conviction of guilt and danger, so that he could find no peace, till he found it in believing in Jesus. He subsequently became a minister of the Gospel he had once despised, and his first sermon was from the words so eminently blessed to his own soul, "What shall it profit a man if he gain the whole world and lose his own soul?"—*American Messenger.*

Transient Troubles.

Most of us have had troubles all our lives, and each day has brought all the evil we wished to endure. But, if we were asked to recount the troubles of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight.

"If you would keep a book, and every day put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you, just as you allow a fly to settle on you and plague you; and you lose your temper (or rather get it; for, when men are surcharged with temper, they are said to have lost it;) and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter."

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And, if we should take time to write down the origin, progress, and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them, that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds, and vexations. Let us banish all these, and think on whatsoever things are pure, and lovely, and gentle, and of good report.—*Ex.*

Children's Corner.

"*What Shall we do?*"

A mother sat stitching and stitching away,
It rained and her boys were indoors at play,
When one of them came and leaned on her chair,
And said with a touchingly wearied-out air,
"We've played every play in the world that we know;
Now, what shall be do?"

Before poor mamma had a chance to reply,
The rest of the little ones gathered close by,
And the sum of their troubles all seemed the same:
"We wish that we knew some wonderful game,
We've been sailors and soldiers, and fought battles too;
Now, what shall we do?"

Mamma thought a moment, then gaily replied,
"Build a palace of blocks with a portico wide,
And play that the owner had money to spend,
And wanted to decorate rooms without end,
And ordered some pictures painted by you.
That's what you can do.

"Now each take a pencil and paper and draw
The most wonderful thing that ever you saw;
A lily, a sunset, a shore, or a sea,
A gorgeous winged butterfly chasing a bee;
Or—three little boys that are saying like you,
'Now, what shall we do?'"

The brightened-up children took pencils in hand.
(As amateur artists, you'll all understand)
And worked at their pictures until it was plain
The funny gray clouds had forgotten to rain;
And mamma had a rest (not a long one it's true),
From "What shall we do?"

O! sweet, patient mothers! in this earnest way

You are doing life's work, while your little ones play;
You are fashioning souls that hereafter shall rise,
God's beautiful angels, winged, to the skies;
And heaven makes reply to your "What shall we do?"
Since love teaches you.

—Wide-Awake.

A Pointed Lesson for the Old as well as Young.

One of the best writers in America makes a good picture of a popular old lady. Will our young readers tell us what her name is?

How different people appear at different times, as when we are sick or well, rejoicing or mourning, laughing or weeping. A few days since I met an old lady; who nodded very familiarly to me, and yet I hesitated to call her by name, lest I should miscall it. She looked old and yet young, soft and smiling, and yet wore stern frowns. She was fair in face, yet her hands were iron. It seemed as if the wind would blow her away, and yet she moved with the strength of an elephant.

"Why, sir," said she, "you seem to stare at me, though you have seen me a thousand times before."

"That may be madam; but I never saw you loaded down with all sorts of things. I am curious to know about them. Would it be rude to ask you a few questions?"

"Not at all. Ask away."

"Well, what are you going to do with those small, thin, ladies' shoes?"

"Why, make the ladies wear them, to be sure."

"Not in the cold, wet season? Why I can hardly keep my feet warm in these thick, double-soled boots. I must have over-shoes. How can they wear such thin, cold-catching shoes?"

"Oh, sir, I have only to bring them to them, and the dear creatures put them on, and never hesitate a moment. They know me!"

"And those little half-dresses hanging on your arm?"

"They are to put on little children in cold weather, or to walk out in—naked at the knees, naked at the neck, and hardly covering half the body. You can't think how eager parents are for these dresses."

"What have you in that little tin box?"

"Lozenges, sir; troches, hoarhound candy—things that always go with thin shoes and thin dresses. And this bright red box, sir, contains what is called conscience salve, which I always keep on hand to rub on the conscience when any one sees he has done wrong in obeying me. It's in great demand, sir, and a certain cure."

"What have you in that bundle, madam?"

"This? Why a few knick-knacks, which I sometimes distribute in Sabbath-schools, in the shape of dialogues, speeches—things to make people laugh and to prevent the schools from feeling too serious, or thinking too much about religion. You must understand, sir, that I continually have to attend church to regulate things there—to see that the bonnets are right, the rings are bright, and the dresses complete; yet religion itself I hate as poison! And here is a box of the finest—what shall I call it? It is a sort of wit and smartness which I deal out to preachers, with which they spice their sermons and become popular. I sell them by the gross. They are growing in demand, and they are a real saving of conscience and headache. Warranted to keep in all climates—a kind of sensation powder."

"Pray, madam, what are those screws for?"

"Why, to pinch the feet and make them look small, without regard to corns or bunions. They can't wear those dear little shoes except you have pinchers to go with them."

"And that great heap of books in your arms?"

"Those? They are the latest, most exciting, and the weakest, most silly novels. But I hand them out, and shake my head with a smile, and crowds read them."

"Well, madam, I am very inquisitive, I know, but I do want to know what you have in that great bag thrown over your shoulder?"

"A great variety of valuables, such as 'late suppers,' in great demand, and which send people to the grave early, and thus make room for more. Here are 'late hours,' and 'late rising,' and all manner of hair-dressing, and expensive dressing—things that ladies must have, even if their husbands fail. Here are diamond pins and rings—just the things to stir up envy and create extravagance. Here are gold watches, cigars, meerschaum pipes, gold-headed canes, eye-glasses, and all manner of things to suit all kinds of people. And I laugh and coax, and frown and command, till I get them to wear and use them, and do just what I please. Now, I have stopped to talk with you a few moments; don't you see what a crowd have gathered round me—low necks, thin shoes, muslin dresses, tight boots; some on crutches, some coughing, some breathing short, all crowding to get near me; and when I move you will see how they all run and rush and crowd after me. O, sir, I am the great power of the world. I rule kings and queens, beggars and philosophers. Don't you see?"

"Truly, madam, truly. And now may I ask you your name?"

"Name? Fashion, sir; my name is Mrs. Prevailing Fashion! I thought everybody knew me."

We wonder if any of our readers patronize this Mrs. Prevailing Fashion? She travels extensively, is found in every city and village in the land, and does not hesitate to visit the rural districts. She is highly esteemed in fashionable circles, and is therefore an abomination in the sight of the Lord. Do not patronize her; do not even admit her into your houses; she is a dangerous tramp of world-wide reputation—acquainted with every nation, kindred and tongue, and familiar with the ways of public and private life of every grade and order. Her business is to ruin health, squander your money, ruin families and churches, and people the regions of despair with myriads of unhappy and eternally tormented beings.—*Selected.*

The Ruins of Baalbek.

Our tent is pitched in the northwest of the enclosure. South of us stand six grand pillars, all that remains of the Temple of the Sun, from which the city took its name, Heliopolis. A little to the north of this stands the temple of Jupiter; this is nearly perfect, having defied the ravages of centuries. It is supposed that it was completed before the destruction of the city; but that the Temple of the Sun never was completed. The Temple of Jupiter seems to have been surrounded on three sides, east, west and south, by a portico, the roof of which was supported by columns, which stood about eight feet apart; it required four of us to reach around one of these columns. The height of the columns is about 60 feet, with a richly ornamented entablature of some 14 feet more. Each column consists of three pieces and these are fitted closely together and fastened by two iron pins about a foot long. In order to steal these pins the Turkish vandals are digging into and destroying these columns.

Of the outside walls of the enclosure the western is the most remarkable. It is about 50 feet high, and contains some of the largest stones known to history. Three of these stones are worthy of special mention. According to Dr. Robinson, one is 64 feet long, another 63 feet 8 inches, and the third 63 feet. The height of each stone is about 13 feet, and the thickness is the same. Their position in the wall is about 20 feet from the ground. There is another stone of the same kind still in the quarries about a mile south of the ruins. It is a little larger than those in the wall, being 69 feet long, 14 feet thick, and 17 feet broad. How these large stones were taken so far and raised to their places in the wall is not known. A little to the east of these larger temples is a circular building. It has eight columns around it with a richly ornamented roof extending to these column pillars.

Authors are not agreed as to whether Baalbek is the Baalgad captured by Joshua, Josh. xi:17. Dr. Thompson in the "Land and the Book," says it is; but Dr. Robinson, on the other hand, says Baalgad is the same as Banias at the head-waters of the Jordan. See Biblical Researches, Vol. III: pages 505-527, where any one who wishes it will find a thorough history of Baalbek and a minute description of its ruins. The country around Baalbek is highly cultivated, and its gardens are well watered by the splendid fountain that rises a little to the northeast of the village.—*Letter from Syria in Our Banner.*

ANSWERS TO PUZZLES OF MAY 30TH.

"Vinal Thurston," "Masonry," "Adam's Ale."

Correct answers have been sent by Maggie J. Pinkerton, Clarinda, Iowa, and Nettie Dean, Elliota, Minnesota.

Home and Farm.

Ice cold Water.—The following is a simple mode of rendering water almost as cold as ice: "Let the jar, pitcher, or vessel used for water be surrounded with one or more folds of coarse cotton kept constantly wet. The evaporation of the water will carry off the heat from the inside and reduce it to a freezing-point. In India and other tropical regions where ice cannot be procured this is common."

How to Preserve Flowers.—Take a deep plate, into which pour a quantity of water. Set a vase of flowers upon the plate, and over the plate set a bell glass with its rim in the water. The air that surrounds the flowers being confined beneath the bell glass, is constantly moist with water that rises into it in the form of vapor. As fast as the water becomes condensed it runs down the side of the bell glass into the dish; and if means be taken to inclose the water on the outside of the bell glass, so as to prevent it evaporating in the air of the sitting-room, the atmosphere around the flowers is continually damp. The plan is designated the "Hopean apparatus." The experiment may be tried on a small scale by inverting a tumbler over a rosebud in a saucer of water.

Dangerous Paper.—The green paper used to wrap about lozenges, sold in shops, railway cars, and on street corners, has long been suspected to contain arsenic, and, with the view of ascertaining the facts by analysis, we recently purchased a roll of lozenges covered with this paper. A qualitative examination of the paper afforded all the characteristic reactions for arsenic and copper. The wrapper contained twenty square inches of paper. Of this, sixteen were taken for quantitative analysis. The result of the examination showed that this portion contained .1516 grams; or 2.34 grains of metallic arsenic. This is equivalent to 2 94 grains in the whole of the wrapper, a quantity sufficient to destroy life in an adult person. Children in all parts of the country are allowed to purchase the lozenges covered with this poisonous paper, and the rolls are often put into the hands of infants as a plaything. As everything goes into the mouths of young children, it is easy to see that no more dangerous substance can pass into a family than these packages of confectionery. It is quite probable that instances of poisoning have occurred from this cause which have been of a serious or fatal character. There should be laws prohibiting the use of poisonous paper for any purpose. —*Sanitarian.*

Cure for Earache.—Put about four drops of laudanum and four drops of the best kerosene oil into a teaspoon; put in a little bit of cotton batting—about enough to absorb the mixture; hold the spoon and contents over a lighted candle or gas-light till it begins to hiss with the heat, turn the cotton over, apply spoon and contents once more to the heat, then pinch out the cotton; put it hot into the ear; tie a bandage over the ear to keep the heat in, and relief is immediate. If you are subject to earache keep a little box with a small vial of each of the articles named, and you can get relief at all hours of night or day in a few moments.—*Boston Transcript.*

Cure for Toothache.—Dr. Dyce Duckworth contributes a short memorandum on this subject. He was called on lately to treat a case of very severe toothache and tried various ordinary remedies, including chloroform and carbonic acid, without any benefit to the patient. He then remembered having read that the pain might be relieved by holding in the mouth a solution of bicarbonate of soda. He at once gave the patient half a drachm in an ounce of water, and to his astonishment, the pain ceased immediately and complete relief was secured. He thinks that as the remedy is so simple, and the disease so distressing and often intractable, this treatment may be worthy of notice and imitation.—*The Housekeeper.*

"Can there be anything brought into this house," asked a disgusted member, "that will not be repealed sooner or later?" One of the opposition suggested "a skinned orange."

Christ on Trial.

Was the fruit of the vine mentioned by the evangelists as being drank at the institution of the Sacrament, fermented wine?

We do not find it written in the Old Testament that *Yayen* wine was employed in connection with the ceremonies of the feast of the passover. Nor do we find the term *Oinos* used by either of the evangelists in connection with the institution of the sacramental feast of the Lord's Supper. Those who assert that wine was used at that feast, that it was fermented wine, have to depend on other sources of information than the record. Prof. J. Strong, who may be considered as a magnate among those of that class, refers to the Talmud for authority, a book not compiled till the second century, and which says that Adam's body was made of the earth of Babylon, his head of the land of Israel, and his other members of other parts of the world; that his stature was from one end of the world to the other, and with his hand he reached the firmament. Now, if the Talmud teaches that fermented wine was used at the feast of the Passover, and its statement is authority in that instance, why not an equal authority in the statement of Adam's stature? But it is said that the fruit of the vine, in connection with the cup, is sufficient reason for concluding that wine was employed in the ceremony. We grant the assertion and refer to a case in point, Gen. 40:2; "And Pharaoh's *cup* was in my hand, and I took the grapes and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand."

We offer three reasons, each one sufficient of itself to settle the question, that the wine used at the Passover feast, and consecrated by our Lord at the last supper, was not fermented. The Hebrew word translated leaven is *se-or*, from the root *su-ar*, to become hot; to ferment, to boil up. The German *sauer* and English *sour* are from the same stock. The Hebrew word translated unleavened is *matzot*, *majot*, or *mazoth*. There is no difference in the signification of these words, it is only a question whether the Hebrew *tsade* is more correctly represented by our English t, z, or j.

We read in Exodus, 12:15: "Seven days shall ye eat unleavened (*matzot*) bread; even the first day shall ye put away leaven (*seor*) out of your houses."—Ex. 13:7. "Unleavened (*matzot*) bread shall be eaten seven days, and there shall no leaven (*seor*) bread be seen with thee, neither shall be leaven (*seor*) seen with thee in all thy quarters." The prime signification of *matzot* is sweet, in opposition to *seor;* or unfermented, in opposition to fermented. Surely, "neither shall ferment be seen with thee in all thy quarters," includes fermented wine as well as fermented bread. In Exodus, 12:19, a fearful judgment is pronounced against the soul that shall eat that which is leavened (*seor*) from the fourteenth till the twenty-first day of the month Abib. These seven days included the time that the feast of the Passover was celebrated. Leaven or ferment was utterly forbidden on pain of being cut off from the congregation.

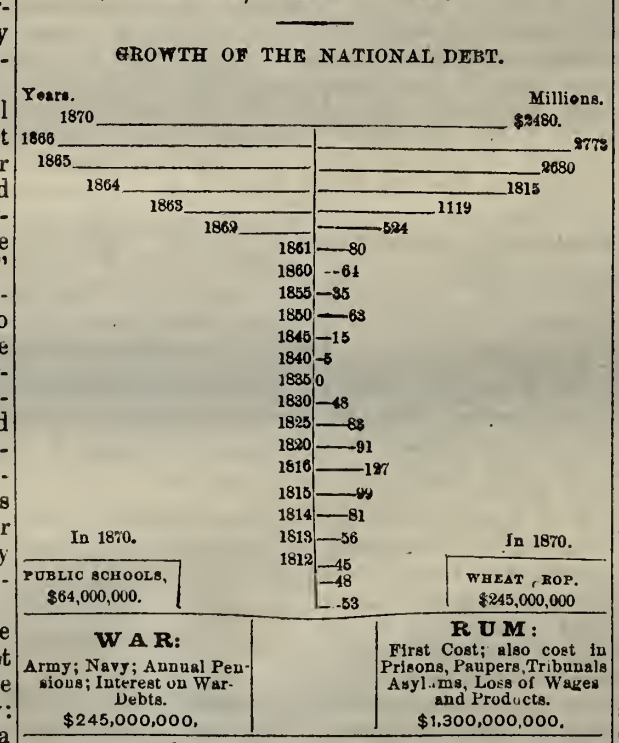
The Saviour instituted new ceremonies to those which were customary at the Passover at his last celebration of that feast. To show this, we quote from Wesley's notes on the 26th of Matthew: "The Master of the family began the feast with a cup of wine, which, having solemnly blessed, he divided among the guests."—Luke 22:17. "Then the supper began with unleavened bread and bitter herbs, which, when they had all tasted, one of the young persons present asked the reason of the solemnity. This introduced the showing forth, in allusion to which we read of 'showing forth the Lord's death.'"—1 Cor. 11:26. "Then the Master rose up and took another cup, before the lamb was tasted. *After supper* he took a thin loaf of cake, which he broke and divided to all at the table, and likewise the cup, usually called 'the cup of thanksgiving,' of which he drank first, and then all the guests. It was this bread and this cup which our Lord consecrated to be a standing memorial of his death."

Now, if our Lord used fermented wine at that last Passover supper, he did so in direct violation of the command of Moses: "Neither shall ferment be seen with thee in all thy quarters;" and surely ferment in wine is included, as well as ferment in bread.

Our second reason is scientific, and equally conclusive with the first. The fruit of the vine, or grape juice, is composed of sugar, gluten and water, as its chemical constituents. But when fermentation takes place, oxygen from the atmosphere unites with the gluten and sugar of the grape juice, and forms a new compound with new chemical constituents, as different from the original grape juice as alcohol is from water. If, therefore, our Lord used fermented wine when he instituted the Sacrament at the last Pascal feast, then he was guilty, not only of a violation of the injunction of Moses, to which a fearful maledictation was attached, but he was also guilty of a misnomer when he called it "the fruit of the vine."

Our third reason for concluding that the wine used by our Lord at the institution of the Sacrament was not fermented is the incompatibility of the type and the anti-type. He who commanded that not a bone of the Paschal lamb should be broken, in order that the symbol should correctly represent the thing symbolized, and that the bread should be unleavened to correctly represent the incorruptible and immaculate body of His own Son, would as sacredly guard the symbol of that blood ("For it is the blood that maketh an atonement.") Our chemists teach us that the ultimatum of fermentation is putrifaction; that vinous fermentation is not a perfected process, but is fermentation arrested in its process, the degree of caloric not being sufficient to carry it to the ultimatum. It is very obvious that the reason for using unleavened bread at the Passover was that leavened bread was bread in which the process of fermentation or decomposition had progressed to some extent, and therefore it could not symbolize the incorruptable body of Christ. No more could fermented wine, which is equally in a state of decomposition, represent the incorruptable blood of the atonement. We think these thrice-sufficient reasons must forever settle the question that our Lord did not use fermented wine and consecrate it at the last supper as a memorial of his atoning blood, and that it cannot now, nor ever, with any degree of propriety, be employed as a memorial of that blood.

War, Rum and Debt.



J. W. Leeds' "History of the United States," issued from the press of J. B. Lippincott & Co., Philadelphia, contains the above curiously arranged chart showing the increase of the national debt from 1810 to 1870.

The New York *Times* on the heterogeneous character of that city: "It is said that ours is the largest Irish centre in the world; that Hibernia is represented here by near 400,000 people, making this city more Celtic than Dublin itself. We can boast of over 200,000 Germans—some persons put the number as high as 300,000—of about 30,000 French, 10,000 to 12,000 Italians, 8,000 to 10,000 Spaniards and Cubans, some 3,000 Portuguese, thousands of English and Scotch, a great many Russians, Swedes, Finns, South Americans, Norwegians, Mexicans, Greeks, Poles, Japanese, Bohemians, Chinese, East Indians, with a sprinkling of Armenians, Siamese, Hawaiians, Arabs, Cops, Malays, Thibetans, Turks, Persians, and other races. The number of distinct languages and dialects here is reported to be more than fifty, and among the creeds, independent of Roman Catholic, Protestant and Judaic, are the Greek, Mohammedan, Buddhist, Brahminic, Parsee, and even Fetichism."

—The New York *Methodist* truly says: All engaged in the sale and manufacture of intoxicating drinks fatten on the miseries of society; they consume the moneys of the people without rendering any equivalent. They sow the seeds of want, woe, poverty and ruin, and society reaps the bitter harvest. According to the sworn statement of men engaged in the trade, the liquor interest absorbs as much wealth annually as would pay off the entire national debt, amounting to $2,000,000,000. It has been ascertained that in the State of Pennsylvania $8,000,000 are annually spent for schools, and $80,000,000 for intoxicating drinks. In this city there are 489 churches, or one to every 2,045 of the population, maintained at an annual expense of $5,000,000. There are 8,000 grog shops, or one to every 125 of the population, costing $60,000,000 per year.

Commencement Notices.

Westfield College, Thursday, June 13th.

Wheaton College, Sabbath, June 16th, Baccalaureate sermon and address before the Society of Inquiry. Evening June 17th, Graduating exercises of the Preparatory School. Evening June 17th, Anniversary of Alumni Association. Wednesday, June 19th, Commencement.

Monmouth College, Baccalaureate sermon by the President *pro tem,* and annual sermon before the Students' Christian Union by Prof. J. R. W. Sloane, Sabbath, June 16th. Class Day exercises June 18th. Anniversary address and Alumni meeting June 19th. June 20th, Commencement.

Western College, Iowa, June 23d to 26th.

Religious Intelligence.

Baptist.—It is said that a colored Baptist minister in Georgia, recently immersed eighty-nine adults in twenty-six and a-half minutes, and it was performed without indecent haste.—The Walworth Baptist association met at Lake Geneva, Wis., last week. An address was delivered by the Rev. F. M. Smith, of East Delavan upon "Sabbath School Teachers' Meetings," after which the Rev. A. D. Freeman, of Spring Prairie, spoke upon "The Doctrinal Teaching in the Sabbath School."

Reformed Presbyterian.—Revs. Dr. A. M. Milligan and Prof. J. R. W. Sloane, of Pittsburgh, and D. McFall, of Boston, stopped at Wheaton for a brief visit at the College and Prof. C. A. Blanchard's, on their return from Synod.

—Dr. Milligan conducted communion services at Sharon and Lind Grove, Iowa, before the meeting of the Synod.

United Presbyterian.—From the reports at the United Presbyterian General Assembly the following interesting statistics have been gleaned: Number of synods, 9; number of presbyteries, 56; ministers without charge, 176; pastors and stated supplies, 411; total number of ministers, 647; congregations with pastors or stated supplies, 593; congregations vacant, 199; total congregations, 792; mission stations, 67; new stations during the year, 21; houses of worship erected, 21; total cost of houses reported, $149,733; average cost, $7,139; members received on professions, 3,928; members received on certificate, 3,084; total members reported, 78,648; adults baptized, 559; infants baptized, 3,725; schools open the whole year, 515; schools open part of the year, 194; total schools reported, 709; salaries of ministers, $488,748; congregational expenses, $198,338; contributions to the boards, $95,587; general contributions, $50,993; total contributions, $782,666; average contribution per member, $10.65; average salary of pastors, $928.—The next General Assembly meets in Saratoga, N. Y. The *United Presbyterian* says, "It has become a serious matter to entertain its members. Aside from the hospitalities enjoyed and the incidental expenses of members, it cost the church about five hundred dollars a day to provide for this Assembly. Communities grow weary of such experiences and do not court repetitions of them. Hence the perplexing want of invitations."—On the subject of temperance the Assembly resolved that Revs. J. G. Carson, D. D., Wm. Bruce, D. D., W. G. Moorehead, D. D., T. H. Hanna, W. H. French,

D. D., W. P. McNary, R. B. Ewing, D. D., J. H. Gibson, and J. Williamson, and Messrs. R. B. Maxwell, Prof. E. F. Reid, Wm. Frew, T. H. Rabe, Hon. James Bain and J. M. Wallace be appointed a Permanent Committee to confer with similar committees appointed by other evangelical churches with regard to the best means of securing united effort in the cause of temperance.

WESLEYAN.—The Champlain N. Y., conference has sent $25 to assist the new church in Fort Scott, Kansas, of which Rev. J. A. Richards is pastor.—Rev. L. W. Krahl of Ontario, N. Y., is recovering from a severe sickness that for a time was thought to be fatal.—Rev J. T. Kiggins of Oak Hill, Kansas, asks, through the *Wesleyan*, for libraries for five Sabbath-schools in Western Kansas.—The Missionary Society of the Wesleyan Methodist Connection of America, and the Publishing Association of the Wesleyan Methodist Connection of America, will hold their annual meetings for the election of a Board of Directors for each corporation, Tuesday, June 12, 1878, in the Committee Room of the Wesleyan Publishing House, Syracuse, N. Y. All persons who are members of the Wesleyan Connection, and have paid, during the past year, the sum of one dollar to either of these societies, is eligible to vote and hold office.

FREE METHODIST.—Rev. D. P. Baker, of the *Free Methodist*, returned home to Sycamore, Ill., from a Texas trip last week. His colleague in the paper, Rev. T. B. Arnold, who also went South, returned a week earlier.—A general camp-meeting is to begin at Chili, New York. A special invitation is given to all former students of the Seminary at that place to be present.—The F. M. church at Cochran, Ind., was burned, May 30, by some children setting fire to hay in a barn near by which communicated the fire to the church building.

—A resolution committing to opposition to the lodge was refused reception at the late meeting of the State Congregational Association of Iowa at Tabor.

—Rev. George Muller, of Bristol, England, visited Chicago, on his return from San Francisco, this week. He preached on the Sabbath in the First Congregational church in the morning, and in the Chicago Avenue church (Moody's) in the evening. He also preached in Farwell Hall on the following Monday and Tuesday, at 3 P. M., and in the Second Presbyterian church on Thursday evening.

—The New York *Observer* says: "In Iowa Falls, Iowa, the Quakers are building a meeting-house with a steeple, which is without precedent in the history of the society of Friends. The younger members of the society refused to contribute toward building the church unless they could have a steeple, and, rather than not have a place in which to hold their meetings, the elder brethren yielded."—*The Trumpet.*

GENERAL.—It is proposed in England to raise 1,000,000 pence for a memorial to Robert Raikes, the founder of Sunday-schools.—The papal allocution establishing the Roman Catholic hierarchy in Scotland was publicly burned a few days since on the Green of Glasgow. The crowds present, though great, were kept under restraint by a large force of policemen. On the following night an outbreak occurred during the delivery of an anti-Catholic lecture; many persons were hurt, and some arrests were made by the police.—The English company appointed for the revision of the Old Testament, have now revised the accepted English version of the historical books, from Genesis to Nehemiah, inclusive; the Psalms, Isaiah, Jeremiah, Lamentations, Ezekiel, Hosea, Joel, Amos, Obadiah, and Jonah. The New Testament Company of Revisers held their seventy-ninth session in the Jerusalem Chamber, London, April 9th, and proceeded to the second revision of the Epistle to the Corinthians.—Since the beginning of modern missions, the Bible has been translated into 212 languages, spoken by 85,000,000 of human beings, and distributed at the rate of nearly twelve every minute. All this has been done by missionaries. Thirty-nine of the languages referred to never had a written form until the missionaries created it. As against an increase of 8½ per cent. in Hindoo population and 5 per cent. in Mohammedan, the present increase of the Christian population throughout the world was equal to 66 per cent.—The *Century of Gospel Work* gives the following as the increase of ministers in the leading Protestant denominations of the country since 1776: Methodists, from 20 to 20,423; Baptist, from 370 to 10,517; Presbyterian, from 140 to 7954; Congregational, from 575 to 3232; Lutheran, from 25 to 2662; Reformed German, from 25 to 623; Reformed Dutch, from 25 to 476; Episcopalian, from 250 to 3140; Moravian, from 12 to 75. There are altogether about sixty thousand in the United States. In one hundred years the ministerial increase of the different bodies has been as follows, in round numbers; Congregationalists, 6 fold; Moravians, 6; Episcopalians, 12; Reformed Dutch, 19; German Reformed, 25; Baptists, 30; Presbyterians, 57; Lutherans, 100; Methodists, 1020.

News of the Week.

—Mancel Talcott, an old and prominent citizen of Chicago, died last week.

—At Greenville, Tennessee, a large monument erected over the grave of ex-President Johnson, by relatives, was publicly and Masonically dedicated last week.

—By vote of 39 to 19 the Senate refused to sanction the course of the House in ordering a reduction of the army to 20,000 men, and adopted an amendment to the Army Appropriation bill as it came from the House increasing the number to 25,000.

—Two jobs were rushed through the Senate last night, in spite of the efforts of nearly every reputable Senator to defeat them; namely, the subsidy to John Roach's Brazilian line of steamers, and the restoration of the worst features of the franking privilege.

—The National Women Suffrage Association will hold a convention in Corinthian Hall, Rochester, New York, July 19, 1878. This will be the thirtieth anniversary of the first woman's rights convention the world ever knew. That first convention met July 13th at Seneca Falls, New York.

—The propeller Montgomery of the Chicago and Sarnia line was burned at Port Huron, Mich., Sunday night. She was laden with 29,000 bushels corn and 300 barrels of flour. It was rumored that one or more lives were lost.

—Last week John W. Caldwell of Sumpter county, Ga., killed his wife and her sister and his three youngest children, and then cast himself down head first from his gin house and killing himself instantly. He was always regarded as a peaceable and respectable farmer, and was a church member in good standing. It is believed that a sudden fit of insanity seized him.

—The *Columbian*, Bishop Rosecrans' paper, in vindicating the Catholic priesthood for charging a $5 fee at funerals, prints the following list of real or probable expenses:

"Hire of buggy to grave-yard (say)	$1 50
Priest's wages, at 20c per hour	60
Boys' wages to carry censer and holy water	40
Holding horse	10
Candle consumed	10
Three hours' interest on what it costs to educate a Priest	70
Risk of losing umbrella	10
Wear and tear of boot leather and clothing	20
Blacking shoes afterwards	10
Damage to book, cassock and surplices	50
	$4 30

This leaves seventy cents to the Priest to insure himself against loss of umbrella, or to buy cough drops for the cold he may get. On the whole, five dollars does not seem extravagant."

—The Emperor of Germany is now considered out of danger. He has appointed the Crown Prince regent. The government is using every means to detect any accomplices Nobling, the would-be assassin, may have, and arrests are frequent. A private letter from Germany explains that though the socialists admit that there is not a kinder-hearted or more affable man in Europe than Emperor William, or one more mindful of the sufferings of his subjects, they regard him as the chief promoter and supporter of the present military system and think that if he were out of the way a policy of peace and social development would be forced upon the government and the scourge of a great standing army might be gotten rid of.

—On Saturday last London detectives informed the British government that there was great agitation among the socialists and important events were imminent.

—The following are the points which the governments of England and Russia have agreed upon, subject to the consideration of the Berlin Congress:

First—There shall be two Bulgarian provinces—one north of the Balkans, under a prince, and the other south of the Balkans (not to touch the Ægean Sea, and its name to be chosen by the congress), with a Christian governor, and the government modeled upon that of the English colonies.

Second—The Turkish troops shall withdraw from the latter provinces and not re-enter.

Third—England deplores, but will not oppose, the retrocession of Bessarabia.

Fourth—England reserves the right to discuss in the congress all international arrangements relating to the Danube.

Fifth—England does not consider the possession of Batoum by Russia sufficient satisfaction for hostile interference, and Russia promises not to further advance her frontier in Asia.

Sixth—Russia will give up Bayazid to Turkey at the request of England, but in exchange Turkey shall cede to Persia the province of Ketour, (close to Bayazid). This has long been a disputed piece of territory, and the right of it, Russia says, belongs to Persia.

Seventh—Russia promises neither to take the money indemnity in land, nor to interfere with England's claim on Turkey as a creditor, the point as to the payment of the war indemnity to be discussed by the congress.

Eighth—The congress will take steps to reorganize Epirus, Thessaly, and other Greek provinces.

Ninth—Russia agrees that the passage of the Dardanelles and Bosphorus shall remain *in statu quo.*

Tenth—England will suggest at the congress that Europe will reorganize Bulgaria and will discuss the questions of Russian occupation of and passage of troops through Roumania.

It is said the congress will be composed of the following powers:

Bismarck and Count Von Bulow, for Germany. Lords Beaconsfield, Salisbury and Odo Russel, for Great Britain. Prince Gortschakoff, Count Schouvaloff and M. D. Outril, Russian Ambassador to Berlin, for Russia. Count Andrassy and Von Haymerle, for Austria. M. Waddington and De St. Vallier, for France. Count Corti and Count De Launay, for Italy. It is not yet known who will be representatives of Turkey. A Constantinople dispatch says Safvet Pasha will be one of the Turkish representatives at the Berlin congress. It is thought the other will be a Christian.

—An explosion took place in the Evans colliery, Haydock, England, last Friday. It is believed that nearly two hundred men were killed.

—The destructive wind storms that have visited various quarters of our own country have been small compared with one which occurred in April in China, which proves to have been even worse than the telegrams reported at the time. Seven thousand bodies have been taken from the ruins and buried, and many yet remain. Besides not less than one thousand perished upon the water. The force of the wind was such that not only houses but stone walls of the heaviest character were leveled.

—Official reports from China represent that the Chinese army sent to reclaim Kashgar, or the old kingdom of Yacoob Beg, was supplied with Krupp guns and other modern weapons. The army, according to the latest reports, has reconquered all the territory in Chinese Turkestan held by the Mohammedans.

—Okubo Toshimitsi, senior imperial councillor and minister of the home department, in Japan, was assassinated on May 14th. He was attacked by six men while riding from his residence to the palace at 8 o'clock A. M. The murderers selected an unfrequented part of the route, cut down the horses, killed the driver, and slaughtered their victim as he sprang from the carriage. The body was frightfully mutilated, the face and neck covered with wounds, and one hand cut off. The assassins immediately proceeded to the palace and gave themselves up. They proved to be fanatical followers of the late rebel Saigo, although not from his part of the country.

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GRAIN— Wheat— No. 2		1 01
" No. 3		90
" Rejected		76
" Minnesota	1 02	1 05
Corn—No. 2	36	37
Rejected		32¾
Oats—No. 2	23½	25½
Rejected	17½	21½
Rye—No. 2		54½
Bran per ton		9 00
Flour—Winter	5 00	6 25
Spring	2 25	5 75
Hay—Timothy	9 00	10 75
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7½
Lard per cwt		6 85
Mess pork, per brl		9 50
Butter medium to best	9	18
Cheese	4½	7
Beans		1 55
Eggs		9½
Seeds—Timothy	1 10	1 20
Clover	3 50	4 35
Flax		1 28
Broom corn	3	6
Hides green to dry flint	6½	15
Lumber—Clear	29 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	31	35
Unwashed	18	26
LIVESTOCK Cattle Choice	4 60	5 50
Good	4 30	4 50
Medium	3 75	4 0
Hogs	3 30	3 80
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Wheat—Spring	1 13	1 17
Winter	1 16	1 25
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Oats	27	36½
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Lard		7¾
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— OF —

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CHICAGO, THURSDAY, JUNE 20, 1878.

VOL. X., No. 88.—WHOLE NO. 480. WEEKLY (post paid) $2.00 A YEAR.

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Notices.

North East Pennsylvania.

The next quarterly meeting of the Northeast Pennsylvania Christian Association, opposed to secret societies, will we held at Montrose, Susquehanna county, on Friday, Saturday and Sunday, June 28th, 29th and 30th. The first lecture to be given on Friday evening, services to commence at 7:30 o'clock. Three sessions on Saturday morning, afternoon and evening. Gospel meetings on the Sabbath. Lectures are expected by Revs. S. E. Miller, Nathan Callender and others. Preaching on the Sabbath by Rev. E. P. Sellew of Windsor, N. Y., and others. Let us all rally to this meeting and seek by earnest prayer and effort to push forward this much needed Christian reform. Entertainment will be provided as far as possible, as there are but few active friends of our cause in this place. The meeting will be held in Temperance Hall (formerly the Universalist church).

By order of the Association,
A. L. POST, } Com.
J. W. RAYNOR, }

Topics of the Time.

The communists of Chicago had a picnic last Sabbath, which during the previous week had been magnified into a grand display of their warlike abilities. The city authorities made every preparation to quell any disturbance, but a squad of policemen on the ground was enough. The procession, to the number of several thousand paraded the streets deserted of their week-day traffic, and spent the day swallowing bad liquor, and as bad doctrine from several speakers. The deferential tone of the press on Monday morning was quite in contrast with that of the week before. There was a general relief that trouble had been avoided, but no one thought, apparently, of the crime against God and nature involved in the desecration of the Sabbath. No word of reproof is raised, no vindication of God's law is made. For this there will some day be a visitation in judgment.

In New York, which has been considered a Communistic headquarters, reporters of the *Tribune* have joined the lodges for the sole purpose of information. They attended the meetings, examined the books, and acquainted themselves with the interior management of affairs. The summary of their investigations, as reported in the *Tribune*, is this: "The various sections in this city number a little less than 800 men. Those of Brooklyn, where there are six sections, do not exceed 500. Of the total in the two cities, nearly 1,000 are Germans, and of these, three-fourths, at least, are saloon-keepers. There are not more than 100 Americans enrolled. There are only a few dozen Irishmen. The rest are Frenchmen, mainly refugees from the Paris Commune. There is only one American section in this city, with 37 members. There are weekly meetings, where much loud talking is indulged in, but there is no arming or drilling. The police authorities apprehend no trouble from Communism." There is a single point worth noticing in this news enterprise, which, though an "aside," is valuable. If these reporters joined the lodges in the regular manner, are they not "perjured villains?" And why do all the papers print their report as if it was true? Let Freemasonry answer.

Public opinion has been much divided even with us, where the popular sympathy is certainly Russian, whether Turkey is not as tolerant in religion as her conqueror. While the laws of Russia are severe enough to justify this division of sentiment, yet there is at the same time an element in her political system that is far more favorable to evangelization than among the oppressed subjects of the fanatical Moslem. The effect of the late war has been to break down in either nation the barriers to the spread of the Gospel. London papers report the trial of three peasants at Odessa for the offense of evangelizing their neighbors, turning them away from the formalism of the Greek faith by prayer-meetings and the New Testament. The Christian life of these Russian Wesleyans was their best witness. None could gainsay it or accuse them of disturbing the peace or of bad character. So although legally they were liable to exile, the jury in five minutes declared them "not guilty," amid the applause of the crowd. In Turkey also there are proofs of improved prospects for missionary efforts. Dr. Dwight, in writing to the *Missionary Herald*, from Constantinople says: "Long-closed doors are opening and opportunities for seed-sowing are multiplying. I think all missionaries are finding that the events of these days are giving them constantly new lines of influence. Messrs. Locke and Jenney, at Samokov, binding up wounds of Turkish soldiers in the hospital, have become known and respected by the Turks as never before; and the escape of the city from destruction, which had been ordered, is perhaps due, under God, to their presence in it. At the same time, leading Bulgarians of Samokov, who have never before recognized the missionaries, called repeatedly at their houses for comfort and counsel. Everywhere the people look up to the missionaries in just that way. Even the Imam of the mosque near us comes into the Bible House several times a week, to ask 'the truth' as to what is to be next. All these people are drawn to the missionaries, for political information, it is true; but missionaries, keenly alive to the opportunities of the crisis, will not readily let them fall back into the old feeling of suspicion."

The great investigation of Louisiana election reports in the House of Representatives has lost all interest since Friday. Leading Democrats found that too much was being proved and that the evident aim of the investigation, to wit, the unseating of President Hayes, was far from being popular. It was no doubt revolutionary, and the consequences such as the most desperate might shrink from. When, therefore, a resolution was moved declaring the presidential question settled finally by a previous Congress, and that any procedure of the present body to re-open it would be revolutionary, it passed by an overwhelming majority; those who would have opposed it a week ago being borne down and demoralized by the popular indignation. Now let them investigate till next general election; if rascality has been practiced let it be brought out and punished. But if the chief witness Anderson is not a Freemason, there must be something peculiar about his training to explain his marvelous and contradictory testimony.

Why were You Never a Mason?

BY J. B. SLIGHT.

Perhaps I have met the above question a hundred and one times, and always acknowledge it to be a fair one, and worthy of a reasonable answer. There is perhaps a combination of causes which have kept me from entering the lodge. I wish to answer this question negatively first, and then affirmatively.

1st. I have not failed to join for want of invitations and even urgent requests from lodge members.

2d. It has not been for want of means to pay initiatory fees and keep up regular dues, expensive as that business is.

3d. It has not been for want of proffers made by members of the lodge to meet and settle bills for me if I would join.

4th. It has not been for want of information relative to the nature and character of its morals and religion.

Without comment I pass from these negatives to the affirmative side, and will give four general reasons why I have been deterred from being a Mason: 1st, Childhood education forbade it; 2d, Manhood investigations disallowed it; 3d, Christian experience remonstrated against it, and 4th, The sanctity of the ministerial office vetoed it.

That early training has much to do with after life, is in accordance with the observation and experience of men in all ages. Very early in life I was taught to venerate the Bible and the oral as well as book instructions from good men; consequently when I read the Bible it was with the settled belief that it was a perfect book. When good men gave instruction I did not feel that I had any right to reject it. When books were placed in my hands I felt that I should read in a receptive manner. When quite young I read the work of Wm. Morgan and thought it was my duty to believe his exposition of Masonry. Now I wish to show how that book impressed my mind when a child. Children will have their pastimes and plays; so we used to play store-keeper, postmaster, doctor, preacher, etc. One day one of our company said, "Let's play Mason." I asked him how he would do it. "Why," said he, "take off this fellow's shirt, roll up his pants above the knee, and make him kneel down on a hard place and then swear till

all is blue." "O no, William," said I, "that would be cruel treatment to this boy; and more than that, such performance is too foolish for sensible children." If all grown people were to feel now as I did then, it would be difficult for brother Ronayne to find a subject, when working the degrees of Masonry; and still more difficult to get new accessions to the lodge. But I pass to manhood investigation.

When I reached this stage in life I felt that to be consistent, I should investigate for myself; and on some subjects found that I had learned things that should be unlearned. But relative to the truth of Morgan's book, and others of like character, I have been more and more confirmed. I have asked Masons, from the Apprentice up to the Royal Arch, whether those expositions are or are not true, and with one single exception, each have tried to deny the truth of the books and the integrity of the authors. Yet all have answered in such manner as to be convincing to my mind of the truth of the books. My investigations continued long enough to convince me that if I would be a true and loyal citizen of this Republic, that I should keep myself untrammeled from sworn pledges which would hinder me from doing justice to a fellow citizen and compel me to defend a companion, however guilty he might be.

Third, Christian experience.

It is one thing to take a childlike view and another thing to view things as a man; and yet another thing to test morals and religion by experience. And in my past life I find that in childhood Masonry was too low and foolish to be introduced into children's play; in manhood too anti-republican to be safe for good citizens to adopt; and when I became acquainted experimentally with Christianity, I found it to be a religion widely so different from Masonry, that the two could not be harmonized. The former having Christ as all and in all, the latter having no Christ. The former being spiritual and pure; the latter being carnal and impure. The former being without partiality and full of good fruits; the latter being partial and full of evil fruits. The former being a system of soul-saving power; the latter a system of soul-destroying tendencies.

Fourth, The sanctity of the ministerial office.

At one glance it can be seen that they who are called to minister in holy things have a holy office to fill. They are commissioned to preach a pure Gospel, and for them to embrace and preach another gospel is inconsistent; nay, dangerous. Paul says that "Though we, or an angel from heaven preach any other gospel to you than that we have preached, let him be accursed." If I could have eased down my conscience, as an American citizen and as a member of the Christian church, and have taken upon me the obligations of Masonry, when God called me to preach the Gospel of his Son; and forbade me to embrace or preach any other, and made me feel deep down in my heart that "woe is me if I preach not that gospel," I should then have been constrained to have renounced the Christless religion of Masonry.

And now I must say that it is a great mystery to me that all Christian ministers who have been caught in the snare of Masonry do not do so when they take upon them that sacred calling; for it is the most high and holy calling this side of heaven. It is a more exalted position than to occupy an Emperor's seat, or to wear a monarch's crown. My Lord! what a coming down, when the minister of the New Testament, turns aside to minister in the temple of Baal!

Berrien Springs, Mich.

Our Obligations to Freemasonry.

BY REV. D. B. TURNEY.

[Concluded.]

2d. That Freemasonry is kept up by fraud and deception, is a fact made plain in the experience of many of its dupes. People are allured into the mystic circle by expectations of great things; but when there are stripped of their clothing, divested of the noblest principles of frankness, bound with cable-tows and wretched oaths, and made the dupes of a brazen-fronted lie. And in cases that are more numerous than we might suppose, the deluded victims of the fraternity are both ashamed and afraid to tell of the fraud and deception that are practiced upon them. And though Freemasonry may put on the outside appearance of great respectability, inside it is corrupt to the core, according to the unanimous testimony of all seceding Masons. The man who denies that Freemasonry is kept up by fraud and deception, is either ignorant or untruthful. In either case his denial will neither change the fact nor modify this statement.

3d. That Freemasonry is designed to benefit a few at the expense of many, is a fact made plain in a thousand ways. That Freemasons profess the advantages of their order to be great, is an admitted proposition. I tried once to borrow a hundred and fifty dollars of a gentleman who touched his Masonic breast-pin with the intimation that I should wear some such an ornament to be able to command the loan of money from him. The undue advantages given to one man over another are matters of general notoriety. Freemasons control conventions, secure paying contracts, and play into each other's hands to the detriment of outsiders; and it is no uncommon thing to hear members of the fraternity boast of this fact and glory in it. But this is a fact which persuades me to contend against this order. I love my fellow men, as the Bible teaches me to do. I do not intend to wrong them by plotting to gain advantages of any kind. I am unwilling to reap a benefit by something to their injury. As an honest man I refuse to be guilty of a thing so mean and dastardly. Whenever I clearly see that a thing is organized for the benefit of the few who are in its secret sworn service, to the injury of the many who are not so bound, I shall take my chance with the outsiders, and gladly miss the supposed benefits.

4th. That Freemasonry is dangerous to our civil government has been made very clearly evident by the late slave-holders' rebellion in this country. "This egg of treason," said Abraham Lincoln, "was laid and hatched in the nest of Freemasons at Washington city;" and he selected a cabinet that contained but one Freemason, who was not known to be such by Mr. Lincoln till after the appointment was made and confirmed. Mr. Lincoln says: "I am no Freemason. I have no desire ever to be a member of that order. I do not know whether the ceremonies are proper or improper, refined or degrading, nor have I any wish to know. But I do know that trickery is wrong, and that whatever gives a man an undue advantage of his neighbor is wrong; and I have lived too long in the world to be blind to the evils of Freemasonry in these regards. Besides, this egg of treason was laid and hatched in the nest of Freemasons at Washington city; and it is dangerous to trust men who do not respect the legal oath of their country before every other obligation, imagined or imposed." There it is, in a nutshell. Unless the martyr-President was in error on the point in hand, Freemasonry is dangerous to our civil government.

5th. That Freemasonry is a deadly conspiracy against the most sacred rights of man, is a proposition to which Freemasons will not subscribe. But what are the most sacred of human rights?

(1) The right of a wife to be one with her husband and of a husband to be one with his wife, that there may be neither secret nor difference of opinion between them.

(2) The right of full and free discussion, and the liberty to write and speak whatever is true, without fear or favor, that the interests of society may be understood by all persons who compose such community.

(3) The right to obey God rather than man. This right is the foundation of all the other rights that belong to any person. If God requires a thing to be confessed, no other being has a right to require it to be concealed. If God says the thing which is spoken in secret shall be made known openly, no other being has a right to stop its revealment under any plea whatever. I shall not point out the relations of the three most sacred of human rights; but I am sure that *my right* to tell my wife is stronger than any fraternity's right to prohibit the telling, and my right to reveal for the good of society is stronger than my right to conceal in the interest of a clique.

6th. Freemasonry is degrading in its ceremonies, vicious in its oaths, immoral in its associations, and repugnant to Christianity, according to the uniform testimony of all renouncing Freemasons. When we ask Freemasons if these renouncing persons have published Freemasony as it really is, they give us no satisfactory reply. Have they given the ceremonies correctly? Have they revealed the oaths truthfully? Have they reported the grips as they actually are given in the lodge? Yes, or no? To these questions the adhering portion of the fraternity have manifestly no answer to make. Now, it is evident that the ceremonies, if given correctly by renouncing Masons, are manifestly degrading; and if the ceremonies are not given correctly by renouncing Masons, the adhering portion of the fraternity should straightway have the fact declared, for their own protection. Whenever they raise the cry of perjury, they merely do themselves an injury. What is perjury? Breaking a lawful oath. Is a Masonic oath lawful? No court will say so. No lawyer of respectable attainments in legal science, unless he be himself a dupe of the Masonic fraternity, will claim it. Freemasonry has some terrible imprecations but no lawful oaths; and it is blindness to speak of a man as perjured merely because he shakes off the evil influence of a false oath. He ought, on the contrary, to receive honor for his bold and manly conduct.

7th. Freemasonry, in the judgment of some of the wisest and best Christians, exposes the soul to everlasting perdition. Whatever is repugnant to Christianity has a tendency to ruin the soul. Of this it is not likely that there will be any question. That Freemasonry does not lead to life is certain. Does it lead to death? If its oaths are vicious, its ceremonies degrading, its associations immoral, its designs selfish, its pretensions sham, its origin in falsehood, and its maintenance deception, I am perfectly willing to admit that a wilful adherence to such a system does and must expose the soul to perdition. This language is justified by the facts in the case. I do not say that all Freemasons who die such will go to hell. That is not my language at all. I do however say that any Freemason who continues with the fraternity in violation of what he believes to be the will of God, and who upholds the institution as good, while knowing that it is bad, is as sure of perdition as of death.

My conclusions are: That Freemasonry does no good, but that it

does much harm. Our obligations to that order are too few to be computed; but our misfortunes in consequence of that order are great and numerous. Freemasonry is founded on lies, conducted by fraud, and designed for deception — a plot against the purest and best principles of Christianity—and should be abandoned and denounced by all good men.

A Mouse's Story.

BY JUBELUM.

A little monse came np one day,
As I alone sat mnsing,
And said, "I've something, sir, to say,
Which I think qnite amnsing.
I live in what's called Union Block,
Just down aronnd the corner,
And 'tother night 'hont eight o'clock,
As I did chance to wander,
I came to what's called Mason's Hall,
And saw what made me wonder.

There stood a Yankee, gannt and tall,
Like that one over yonder.
Some men were pntting on his hrow
A hlindfold of white linen;
His boots were off, his stockings too,
And ronnd his waist was hangin'
A thing they called a cable-tow—
It seemed he'd been nndressing;
For nothing had he on below,
But drawers as I'm confessin'.

His coat and vest were both ta'en off,
His shirt was off his shonlders;
He looked so queer I had to langh;
And so did his heholders.
I then determined I wonld see,
What they wonld do with Yankee;
For I had heard of Masonry
Strange tales which seemed bnt fancy.

At first they led him to the door,
And gave on it the signal;
A voice within said, 'Who comes there?'
I think they said Cain Tnhal;
They said much more which I forget,
Bnt this seemed most important;
For going to permission get
From Master, the door open'd.
I watched my chance and slipped in too,
As candidate was led in,
And got a place where I conld view
The whole most quser proceedin'.

They led him ronnd and ronnd the room,
And plied him with their questions,
Until at last the time did come
To take his obligations.
They then did place him on his knees
Before their sacred altar,
On which were equare and compasses,
And Scriptnres ranged in order.
And there he took what seemed to me
The queerest obligation
That ever conld imagined be,
By any in the nation.

I don't remember all he swore
To do for Mason brother;
The first for which I had a care.
Was, when he sees another
Make hailing sign (it's called I think,)
He mnst at once obey it,
E'en though at risk of life, nor shrink,
No matter who may say it.
Now this might do if all were true,
And honest 'mong the Masons,
Bnt I know some, and not a few,
Who're worst among the nations,
And for a man to swear that he
Will always make endeavor
To rescne one, whate'er he he,
Who can this signal give, sir,
It looks to me as if he meant
To always rognes deliver,—
To aid in crime with fnll consent,
And pnnish rascals never.
Snppose an officer is sent
With writ for Mason brother;
This vow will—if he's true—prevent
His causing that man hother.
If jnror in the hox shonld see
This sign hy pris'ner given,
That juror never wonld agree
To send the man to prison.
Or if a jndge npon the bench
Shonld see this from the pris'ner,
It wonld at once all jnstice qnench,
Or else I'm not a reas'ner.
To make this aid more certain still,
If possible, for Masons,
He swore he'd ne'er of those speak ill
Who wear the lambskin aprons;
Bnt wonld, if in his power, o'er warn
Of all approaching danger.
I noticed next, while he was sworn
(Which seemed to me still stranger),
He promised to all secrets keep
Of hrother Master Mason,
Within his hreast secnre and deep,
Except mnrder and treason;
With these they let him take his choice
To keep or to reveal them.
'Twill make that Yankee's heart rejoice
If e'er he wants to steal some,
Or in some other crime engage,
To know he has the Mason's pledge
To aid him in his doin'.
Bnt then 'twill take too long to tell
The whole they did with Yankee,
I'll come again, if you think well,
I'll not forget, I fancy.

Demonstrating.

While the presidential party, headed by Butler, were "demonstrating" the other day at Gettysburg, a Pennsylvanian got up a demonstration on his own account. He came dashing in upon the crowd of men and carriages assembled on the battlefield, driving a stage coach at a furious rate, and was only brought to a stand by getting his wheels locked between those of the carriages occupied by the President and General Butler.

It was thought at first, that the man was drunk, or was being run away with, or something of the kind, but it proved that he was carrying the United States mail, and was not going to turn out for any body. The idea which he demonstrated evidently was that mere political sham demonstrations ought to give way to the real service of the country. The crowd seemed to think so too; for it stood aside to let the man pass, and even the President hinted at promotion for a demonstration so much more sensible than his own.

This poking over the embers of battlefields for sparks of patriotic fire to run the machinery of government with, is indeed sorry business; and especially when the search is made under the auspices of such a man as General Butler.

The worst thing about this Masonic demonstrating business is, one can never know what it means, or of what use it is, except to obstruct and hinder the public business. It is like the witch talk that Macbeth and company heard on the heath; it keeps promise only with the eyes and ears, but breaks it to the hope.

Little could the President and General Butler have imagined that, while they should be demonstrating with a word of promise to the people, on the turnpike road at Gettysburg, there would burst in upon them so suddenly a demonstration of such an entirely different kind, which showed that they were only blocking the way to the real interests of the country. It was creditable to the President to see the force of the lesson, and to hint at rewarding the man for his services.

General Butler must have been very much taken down to find that his standing in the way of the public service had been so plainly set forth to the country, in his own peculiar style. The stage driver's demonstration was worth two of his. It was the rod of Moses swallowing up the rods of the magicians, and, what is worse, the eyes of the whole country would see it. That was bad for General Butler.

If this is good Masonry, Mr. Editor, as it appears to be, let us return, I say, to something more sensible and altogether more

AMERICAN.

The Insignificant Worshipful and his Mysterious Hat.

BY H. S. KIRK.

All who have ever been within a regular Masonic lodge know something of the importance of master's hat. The hat is a hat without the master, but the Master is not properly a master without his hat. He must wear it in season and out of season no matter how inconvenient it may be to do so. Therefore if, as Mackey tells us, the master's power in the lodge is absolute, the power of this mysterious hat must be terrible. But why must a master wear his hat in open lodge during a hot night in August? For his comfort, do you say? Look how the man is sweating under his burthensome plug as he is hard at work doing active service. O no, his own comfort has not been consulted. Perhaps there may be some who can explain the reason why, but among Masonic authors thus far I have not met with any explanation of this great wonder in "*Mystery, Babylon the great.*"

Scientists use the hypothesis when mystery can be explained in no other way. Let us see! The master represents King Solomon we are told. Now to force any respectable fraction of the wisdom of Solomon into the head of an ordinary Worshipful would be a forcing process far exceeding anything of the kind ever sustained by a soda fountain when charged to its utmost capacity. In this view of the case the plug hat becomes a necessity for the protection of the craft while at work. By all means then let the master wear his hat and let it be strengthened by bands of steel. It is caution, gentlemen, that prevents disaster by explosion.

Freemasons do not pretend that Freemasonry as revealed in these books, [Finney etc.] is compatible with Christianity. I have not yet known the first Freemason who would affirm that an intelligent adherence to Freemasonry as revealed in these books, is consistent with a profession of the Christian religion. But we know, if we can know anything from testimony, that these books do truly reveal Masonry. We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinately to such an institution have no right to be in the Christian church. In our judgment we are forced to some conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully pronounce this judgment. In conclusion we submit the above to all who may chance to read it, hoping that it may terrify them from ever having anything to do with such an ungodly, sinful institution as Freemasonry, or any other secret or oath-bound society, the Saviour says, "Men love darkness rather than light because their deeds are evil." Away with such "unfruitful works of darkness."—*Primitive Christian.*

Things Lacking.

The *Christian Standard* of Cincinnati has an editorial of June 1st on *Wholeness*, from which we have pleasure in making the following quotations in relation to organized secretism, and their effect upon church work:

"Holiness is wholeness....the harmonious combination of all moral and spiritual excellencies....God in Christ is all in all to us. That we may win Christ and be found in him, not having our own righteousness, but the righteousness which is by faith in him is the supreme inspiration in the consecration of our lives to his service.

We are to perfect ourselves in holiness in the fear of God. We are to keep back no part of the price. No blemished sacrifice is to be laid on God's altar. It must be characterized by Wholeness....as it relates to the period of service. It is to last while life lasts. The Wholeness is also personal....each must give account of himself to God....The church is an aggregation of individual forces....for the world's salvation....to give rather than to receive. True in giving they do receive, and thus are doubly blessed....The sick and weak are to be provided for in a church as in a family. It is more blessed to give than to receive.

The philosophy of Christian life is not intricate. The Kingdom of God is *within* you. Christ proposes to cleanse the heart; the Christian prays not for 'a lodge in some vast wilderness' to secure him from the necessity of strife or the risks of battle. But in the face of men and demons, in defiance of earth and hell, and if need be, under the ban of all worldly authorities, he meets in open fight the world, the flesh, and the devil, and comes off more than conqueror through the power Christ.

We are not impressed with this idea of wholeness in viewing the current developments of Christian life....everything is running into specialties The result is an exaggerated view of one thing, and a loss of sympathy with the Church of God, which is largely robbed of the resources that were solemnly consecrated to the service of the Lord Jesus Christ. What a variety we have these days, of orgauizations open and secret, *but especially of the secret*, for the promotion of some benevolent interest, or for the overthrow of some particular vice. In all are to be found Christians, whose time, money, and influence, are largely devoted to their favorite organizations, and whose affections are so divided that they are unable to bring a whole offering to God's altar. The church is stripped of her resources of sympathy, of money, and of work, that these specialties may be provided for, and oftentimes they may be fostered into boastful rivalry with, or antagonism

to the church and the Gospel.....It ignores that regeneration without which there can be no true life. It drains the church of much of her legitimate resources, and prevents that concentration of power for the world's redemption, which otherwise could be had.

....Where any particular sin is prevailing, common sense would dictate a special concentration of power for its overthrow....Christians should do this work on a gospel basis, and make their work effectual as the work of Christ....

We give it as our conviction, after long and patient consideration, that the inefficiency of the churches so much complained of, is largely due to this dissipation of her forces.

....We have no scruples about going out to work wherever there is good to be done, provided we are at liberty to work in the name of the Master. But of two things we are profoundly convinced: 1. That there is no radicel cure of the evils and vices under which human nature groans except through heaven's own remedy—the Gospel of the grace of God. 2. That as the turning of the heart to God is the only true basis of reformation, so the culture of the heart, and the development of the life in promoting what is good, and condemning all that is evil, is the work of the church—the aggregate force of regenerated hearts and sanctified lives. If the church controlled what legitimately belongs to her, her power for good would be increased a hundred fold."

Reform News.

Michigan Has It.

Raisin Centre, }
Lenawee Co., Mich. }

Editor Cynosure:—The people of this vicinity have just been favored with a visit from the Rev. D. P. Rathbun, the celebrated lecturer on Freemasonry, who delivered some of his soul-stirring addresses to large audiences in the Friends' church, June 2d, 3d, and 4th. Sabbath morning he addressed the congregation, and in the evening spoke on Freemasonry from a religious point of view. Monday evening he lectured and worked the first degree in Masonry. Several incidents occasioned merriment, one of which I relate.

As the candidate was led out of the preparation room, a little dog whose weight would not exceed three and one-half pounds, sprang at him, barking ferociously, causing the candidate to shrink back, amid the shouts of the audience; but as it is entirely against Masonic principles to allow anything to be said or done to frighten the candidate while he is hoodwinked, of course the "cowan" was obliged to retire from the lodge until he had learned to subdue his feelings, and be taught that it was not a ghost or hobgoblin he had seen, but a man, a minister perhaps, who had consented to be stripped of his own apparel and be arrayed in a costume that frightened even a dog. At the close of the lecture four Masons arose and testified that the lecture was truth, and that the degree was worked as they had received it.

On Tuesday evening the third degree was worked, which is the most disgraceful performance pen ever tried to describe; but if this be the third, what must be the tenth, twentieth, etc. O can it be possible that our most promising and intelligent men have ever passed through such a "grave of iniquity?" We cannot doubt it; as there were Masons present who declared it to be true, and just as they had received it. On this particular evening Bro. Rathbun seemed to have a double portion of God's grace to assist him, and but few who heard his prayer at the commencement of the exercises, will ever forget the feeling of solemnity that rested upon the entire audience, as the presence of the Lord was so wonderfully felt.

Bro. R. had been very hoarse all day, almost unable to speak aloud; and at one time nearly decided to take up the appointment, but as the evening drew near the Lord so wonderfully poured out His Spirit upon him as to enable him to go through with the exercises in a distinct manner.

Of course there were some Masons who were very angry, one especially, a Presbyterian minister, who refused to be introduced to Bro. R., and calls him a "perjured wretch." Such a display of temper and such a feeling toward a brother minister, doesn't look very well in a gentleman even if he is a Mason, and I fail to see the good influence he is to have over his flock by such behavior.

Although there are some who will call down a torrent of abuse on Bro. R's. head, there are many others who thank God that He has a few faithful servants who dare to take their lives in their hands, as it were, and go forth to warn the people. There are many who have been profited by the lectures, and thank the brother for his services, bidding him God speed, earnestly hoping he may receive sufficient compensation for his labors as to enable him to be kept in this field, where, by the help of the Lord, we believe he is doing much good. Among his many friends who wish his success, none more earnestly desires it than the humble writer, who knew him when he preached on his first charge, where he remained three and one-half years doing noble work for the Master. He was then called to another field of labor, and the church lost a beloved pastor; but as our loss was their gain, we were obliged to be content with occasional visits. The writer had not seen him for nearly two years until he arose in the church Sabbath morning; of course it was a glad surprise to him as well as to us, for he was not aware we were living in the State until the close of the services. He remained with us during his stay at this place, and we shall not soon forget his words of encouragement and comfort as he bade us be faithful in the service of the Lord. May the same God of peace continue to watch over him and keep him as heretofore and enable him in the great Harvest to reap as abundantly as he has sown.

Yours in sincerity,
Mrs. Frank Frink.

Surprised but not Defeated.

The visit of our State Lecturer, D. P. Rathbun, on Thursday, May 23d, at my house in Jefferson, is one reason for writing at this time. I was surprised first at his being alone and on foot; no train nearer than Napoleon, six miles distant, and on inquiry I found he had been on the wing since 5:30 A. M. to find me. Then came surprise second: when in answer to my remark that he had come to rest and refresh himself, "Rest! No, sir! It's work I want!"—Michigan, hear this and govern yourself accordingly. Remember we promised to furnish him work. Pay your vows!—"I am going to work the degrees before I leave you." "Amen! I admire your pluck." What else could I say?

Now his portable lodge being at Napoleon; my horse lame from running away; the teams of our brethren drawing stone for another Antimasonic church, and what can we do? Surprised but not defeated we went and took one of the teams from drawing stone, feeling that it might as well be going to Napoleon for the Lord as anything else; so we got his lodge around. By this time the Widow's Sons, (for a few live here) were all at work to head us off, but could not. So they serenaded us with music. Be it known that the leader of the band is a Master Mason, and so music was the result.

Rathbun gave his lecture, and assumed his lodge, not having men to fill the chairs, nor a candidate, proceeded by taking the part of every officer, and so opened the lodge in due form, putting the imaginary candidate through—which was acknowledged by a Master Mason, but disaffected toward Masonry,—just as it is in the Tecumseh Lodge, Lenawee Co., Mich.

We announced our appointment to work the third degree at Napoleon Saturday night, and so gave ourselves up to the business of getting ready. Our Free Methodist church not being fit for to represent a lodge, and to show how men are raised to the sublime degree of a Master Mason, the pulpit was taken out and other changes wrought and at 8 P. M. all things were ready and the crowd there. It was a success. The craft tried to get up a stampede and to some extent succeeded in emptying the house of women; for, the first section being worked, for some reason the floor sank and stovepipe fell so that the women ran to the door. I think they all came back again or others took their places. The house was full. The candidate was brought in and the murder of Hiram was well personated. Rathbun is well calculated to take the part of the three ruffians, and by practice there will be left no room for criticism in the work of the lodge. A Mason, the tyler of Napoleon Lodge, or he was a short time ago, acknowledged it correct. Our church was smattered with rotten eggs, but we felt thankful that the walls took it instead of us, for had we been hit our appointments must have been neglected having experience on the point of "neither two coats." As it was we were permitted to attend our preaching on Sabbath, and the Lord helped us.

E. Mathews.

Ronayne at East Fulton, Wis.

Editor Cynosure:—"The ancient and honorable" institution of Freemasonry has been divested of its apparel, and its divinity clearly shown to the people of East Fulton, by Mr. E. Ronayne, of Chicago.

The lectures were well attended, and were listened to with deep interest for four hours. The two first evenings passed off very quietly, and we began to hope that the threats we had heard would not be put into execution. But on the third evening, while Mr. Ronayne was exemplifying the sublime degree, Satan, unable to restrain himself longer, began a disturbance in the entry of the church. A stop was soon put to that. The speaker was proceeding with the lecture when cayenne pepper and salt mixed with something unmentionable, was thrown from a window into his face, and upon some of those forming the lodge and the audience. Kerosene was next thrown as near the candles by the altar as possible. Several of the gentlemen rushed out but were unable to find the offenders. It is thought by some that they intended to blow up the house. If the audience had been frightened and attempted to escape from the house, in all probability many would have been injured, if not lives lost, as the steps were torn up.

On our way home eggs whistled through the trees, but having forgotten to make the proper sign they were unable to hit us. Poor fellows! they robbed all the setting hens they could find and all of no avail. The next morning friends from a distance found their buggy wheels sunk in the marsh; and then to comfort us, secretists tell us that we might have expected it. Might have expected it! In a free country where "freedom of speech shall not be abridged!" In a community that pretends to be civilized, and that has felt the moral influence of secret societies so long; yet—we might have expected it! How consistent they are! Where, oh! where, has flown their charity that they are constantly sounding in our ears? If that is charity, God save this nation

from being a charitable nation! But I suppose we who have never been hoodwinked nor cable-towed, are incapable of understanding the principles of charity on the "square."

It is high time that people were awake. When it comes to this, that a man in these United States can not stand before an audience of gentlemen and ladies that are spell-bound under the influence of God's eternal truth, as it flashes from his earnest mind, without being insulted as Mr. Ronayne and his auditors were in East Fulton, it is time that people were inquiring into the cause of such doings. What mean such things in a free land? In a land ablaze with Gospel light and truth, and dotted over with churches and schools?

May God in his infinite power help the American people to arouse from the lethargy in which they are now slumbering, and arm and equip them for the battle; and may they with their faces set as a flint Zionward, never swerve from the path of duty, but press on and on until this demon of secrecy and anti-Christ is driven from our shores!

The excitement caused by this expose of Freemasonry in our midst has reached far and wide. Before that, this anti-secrecy reform had hardly been known. Now it is the topic of the times. Its friends feel that they have gained a great victory over Baal, and hope that the way will be opened for lectures in places near by.

Mr. Ronayne's gentlemanly manner and kindly spirit manifested towards those that had been drawn into the Masonic trap, won him many friends, and the sympathy of nearly the entire audience.

MATTIE S. HARVEY.

FROM THE PACIFIC SHORE.

HOLLISTER, San Benito Co., Cal., May 31, '78.

EDITOR CHRISTIAN CYNOSURE:—I would shake hands with and bestow a friendly salutation upon you this morning, but the distance is too great; therefore my pen can only be used. I see in your paper of May 23d you have placed my name among "The Seceding Masons;" some friend probably sent it.

In another column my name is mentioned as the probable State Lecturer of California, and now let me say a few things about this field. My former labors have been those of an evangelist. I have traveled from Victoria, British Columbia, on the north, to my present location on the south, and from the Pacific in the west, to the mountain chains on the east. I have lived on this Pacific coast for several years, and am well acquainted with California life and its peculiar phases. I presume you who live on the other side of the continent consider your task of reform a great one; but difficulties present themselves here that you are free from; the state of religion is very low, only a few people observe the Sabbath or attend church. Our railroad lines and steamboats have no Sabbath. Plows, harvesters, horse-races, saloons, gambling hells, stores, shops, mines, mills, cities and villages, virtually have no Sabbath. The mining excitements have drawn a peculiar class of people here. Such a conglomerate mass of nationalities, creeds, tongues, colors, characters, etc., cannot be found anywhere else. Our pulpits have but little hold on the masses. Many ministers come here for health, and some of them unconsciously drift along with the common current; the glaring sins of the day are let go without the rebukes they deserve; church members often manufacture and sell the stuff that makes drunkards, widows, and orphans. Church members run mills and mines on Sunday. The "Lodge Demon" has throttled both press and pulpit, until the men are few in number in the pulpit or editorial chair, that dare lisp one word against secret midnight conclaves. Communism and political upheavals are all around us. Such a seething, boiling, restless, dissatisfied mass of men are hard to influence in any moral reform. Infidelity here vaunts itself as it does not in the older States; Tom Paine and Voltaire have hosts of disciples. Men in their mad race for gold seem to have forgotten moral restraints. Our prisons are full, and the men who have escaped justice are a multitude. Here humanity finds its lowest level. New comers are shocked with the prevalence of lust, avarice, dishonesty, open violation of moral law, and a disregard of religious obligations. And this is the "Land of Eden," having perpetual snow on our mountain tops, and perpetual summer in our valleys. O California, what shall I say of thee! Thou Queen, who washest thy feet in the soft waters of the Pacific and coolest thy temples leaning against the cloud-turbaned peaks of the snow-mantled Sierras. Who callest men to see thy beauties, feedest them on the luxury of thy climate, lurest them on to wealth, and makest them forget the "gold tried in the fire." Thou holdest in thy hand the proffered cup of sweetest nectar. Thou dost hide the bitter dregs in its bottom. Thou stealest men's senses and sittest in "the door of thy house" and biddest men come in unto thee. Thy ways, O Queen! take hold on hell. Thou needest to be reformed. Thy wine vaults are filled with red wine. Thy courts take bribes; midnight conclaves concoct plans to defeat justice; red-handed murderers walk thy streets in daylight: who shall tell thee of thy sins, or warn thee of thy doom? It needs men whose lips have been touched with a live coal of fire from off God's altar. Lord Jesus send the men and the fire.

B. A. HILL.

KANSAS, BE READY!

LECOMPTON, Kan., June 6.

DEAR BRO. KELLOGG:—I wish to call the attention of the friends of the anti-secrecy cause in Kansas to a resolution suggested by Bro. Hinman, and passed at the meeting of our State Association last March—that we would try to raise, by subscription, three hundred dollars, at least, by the time of our annual meeting next fall, supposing, if this amount could be secured, that an active lecturer would get enough in addition to give him a reasonable support. Now this would be a very small sum to raise if the ministers and members interested would go to work energetically. I have $10 subscribed. Come, brethren, Reformed Presbyterian, United Presbyterian, Wesleyan, Free Methodist, United Brethren, and all others, it will be a mere trifle to each one if we will go to work. It is expected our meeting will be in September, but I do not know the day yet. Judging from the labors of Bro. Hinman while he was among us, we might expect large and glorious results if we could have a lecturer in the field constantly. Bro. Hinman's kind, earnest, and able lectures are having a telling effect. Young men and ladies at Lane University, who are preparing to fill important positions in life, received an impetus that will tell, doubtless, in future, in the salvation of souls and the building up of churches that reject all forms of Baal worship; and also aid in maintaining true republicanism and justice in our civil government. God is blessing us with an abundant harvest; the reaping time has commenced; let us devote a share of our abundance to this good cause. How many will give from one to ten dollars to this branch of the cause of God?

Come, brethren, let us get to work and report progress, that we may know what we can do before our meeting.

R. LOGGAN, *President.*

SOUTHERN MICHIGAN AGAIN.

In my reading this morning, these words: "Deal courageously, and the Lord shall be with the good," made such an impression on me I immediately felt I must speak once more to our reform and the world through the *Cynosure.*

Jehoshaphat had learned, by a bitter experience, that to compromise with wrong did not pay. He had sinned in that thing,—2 Chron. 19:2: "Shouldst thou help the ungodly and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." By reading the preceding chapter we learn what his sin was. Oh, what a lesson to temporizers! Jehoshaphat did not approve of Ahab's false prophets, and he had Micaiah brought, a man that could not be turned aside from truth. True, his message enraged, and imprisonment was the reward for fidelity to God, and this was known to the king of Judah; yet he helped the ungodly. His representatives are extant to-day. They know secretism is wrong, yet they help it by saying nothing against it and fellowshiping, yes, and, in many instances, supporting it. Therefore wrath is upon them from the Lord!

Since my return from Iowa, the battle has been pushed some. In Spring Arbor, the Athens of western Free Methodism, on April 25, I lectured to a very large audience, and, in some respects, a high-toned one. Our people have had quite a good work done, and some of the converts were Masons, but it was hoped they would give it up and join the church; but, when the lecture was announced, some thought it would make trouble and the fish wouldn't be strung. Thank God, all our people at last were well pleased, and another appointment was left for two weeks; so, May 9, again I put in an appearance, and the Lord helped me show what use the lodges make of the Bible. Some of the craft tried to disturb, but failed. Bro. Tucker renounced Masonry. He said he hated me so, up till February last, he would not have spoken to me had he met me on the street; and yet, I didn't know there was such a man. He tried to keep Masonry and religion too, but could not. No; and I say none can. "No man can serve two masters." The divulgence must come. I am looking for it. What makes you a Mason? My obligation never to reveal. What? Any of the secret arts, parts, or points, etc. A Mason may be expelled for renouncing, but they hold him still never to reveal. I can give names and addresses of men who have renounced; and one joined our church, but, not having divulged, he has been frightened out of the church into the lodge again. We have just closed a two-day meeting in Woodstock, where, one year ago, a minister left the lodge, and he to-day furnishes a practical demonstration of the above. He was in our church; he is in the lodge now.

[*Continued on page* 13.]

Correspondence.

AN UNFAITHFUL MINISTRY.

DAYTON, W. T.

EDITOR CYNOSURE:—In fulfilment of the promise made in our last article, we desire to give a few incidents in this, which may be of some interest to the readers of the *Cynosure.* In the year 1854, in Wayne county, Iowa, there was held a campmeeting, conducted by ministers of the M. E. church, with Rev. Mr. Dorr, preacher in charge. The congregations were large and the meeting grew in interest. Souls

were convicted and many were at the altar seeking pardon. Finally Saturday evening came, and the Masonic lodge met near the place of campmeeting. When time came for evening service not a minister could be found—all had gone to the lodge except one very old, local brother, who was not a Mason, and who had not, as yet, taken an active part, yet was left in charge of the meeting.

As a result of this ministerial act, the interest of the meeting was lulled, the congregations decreased, the seekers ceased to manifest a desire to obtain salvation, and the meeting soon closed without any marked results for Christ, but rather to the contrary. Christians lost confidence in their ministers; sinners lost confidence in Christianity; and the final result was, as a natural consequence, men were left unsaved and were made "harder" than if they had never heard the Gospel And why was all this? Simply because the "watchmen," whom God had placed upon the sacred "walls of Zion," had turned away from the true God, and "bowed the knee to Baal." Let us ask ourselves the solemn question, what will be the final doom of such watchmen?

Seeing what this dreadful ancient Baal *has* done, and what the "modern Baal" *is* doing, should not every minister of Christ come out of these "ancient mysteries," repent of the evil they have committed in joining them, and as a sentinel on the "walls of Zion," sound the trumpet loudly, and warn the people over whom they have care, when they see the foe coming? Hear what God's Word says: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; *but his blood will I require at the watchman's hands.*" (Ezekiel 33:6).

Were it not for the influence of the Gospel ministry, secrecy could not stand. It is nourished and supported by the means and influence of the very persons whose duty it should be to cry out against, and put down all "works of darkness." Masons use strong argument when they say, "We have some of the best of men, even ministers of the Gospel in our society." But what seems most strange to me is, that ministers of the Gospel *cannot* or *do* not see that secrecy is using the honor and influence of their sacred calling as a breastwork or fortification behind which to hide its dangerous, deceptive workings, while it stealthily undermines and destroys the very fundamental principles of pure morals, pure government, and a pure Christian church, which every true minister of the Gospel should strive to build up. Yet this is so. Men are so blinded, sometimes, by the god of this world, that they cannot see the enemy which is sapping the very vital blood of all that is near and dear to them.

It is urged sometimes that Masonry is a "helpmate" for Christianity. Let me say that, Christianity courts no sympathies, seeks no favors, asks no quarters. It needs no "helpmate." It is a system that can stand on its own merits, and show its face openly to the world. It has stood upon its own footing for over eighteen hundred years, notwithstanding all the deep-laid schemes of persecution that have been arrayed against it. Christianity can stand and live, without any aid or sympathy from secret societies. But secret societies could not survive long, were it not that Christian men allow themselves to be used as a "cat's paw" by the lodges, to pull down the very interests they are trying to build up. But many misguided, unsuspecting persons are led into these man-traps unaware of their true nature, and baneful influence. Yet, when it is clearly ascertained that they have no tendency, whatever, to lead men nearer to Christ, but always lead them in the opposite direction, why not "come out from among them and be ye separate?"

Shall we, as Christians, give our presence and influence at that sacramental board where the precious emblems of the blood and broken body of our blessed Saviour are administered by a Masonic minister, who holds himself in connection with an institution which denies "the Lord that bought him?" Is he worthy to administer those sacred emblems? Are we doing God's service by giving our money and influence to support Masonic ministers when we can plainly see that their influence is building up secret societies, and deadening the vital influence of Christianity? I think not. Secrecy and Christianity are antagonistic to each other. Wherever secrecy prevails, vital religion dies; and wherever vital religion prevails the influence of secrecy dies. Oh, may the time hasten when we shall have a pure ministry—men of clean hands and pure hearts!

J. C. Spoonemore.

A Guilty Minister Cleared by Masonic Influence.

It will be remembered by some of the readers of your excellent paper that an article appeared in the month of March, giving my experience with a Masonic postmaster. I will now relate what has occurred in the annual conference of which I am a member.

And perhaps I ought to premise my statement by saying that my brethren do not accuse me of being a croaker or a troubler of Israel. I believe that, as a body, there can be found no purer men this side of heaven than those with whom I have been identified in conference relationship, and whose confidence I have at the present time. But I will proceed with my statements.

A member of our conference had been guilty of a great wrong, which not only evinced self-seeking on his part, but was a virtual violation of a known command, fearfully denounced as a mortal sin. The matter was discussed in private circles, and then more publicly, until it was impossible for the presiding elder to allow it to remain unnoticed any longer. When the offender's name was called in open conference, a committee was called for. By Masonic manipulation, without doubt, it was so arranged that every member of the committee was a brother Mason. Of course, those of us familiar with the established principles of Masonry saw the end from the beginning, as a moral certainty. The counsel of the accused was a man who occupies a high position in the Christian work, and has the reputation of being an able evangelist and advocate of the distinctive denominational views of the doctrine of Bible holiness. On any question where Masonry is in no way involved, his word and his conduct would be above impeachment. But he defended his brother Mason, and succeeded in his acquittal when all who knew the facts in the case knew he was guilty. The cause of Christ has been suffering for years, not only in consequence of the wrong committed by the offending brother, but because his ministerial brethren winked at his sin.

The logical conclusion reached by those outside of the lodge is this: Those inside of the lodge esteem the honor of Masonry of greater importance than the honor of Christ. Perhaps we might take another view of the subject, and conclude that those who take the advanced degrees of the lodge become deluded, and are not as responsible for their conduct subsequent to taking the degrees as they were for becoming connected with the lodge.

If what I have stated is true, and I challenge any one to disprove it, was I not justified years since in urging some action in our general conference upon the subject of secret organizations?

In my next I purpose to expose some of the motives and arguments used to induce me to think of the advantages of becoming a Mason.

Truth.

Working for the Cause.

Cameron, W. Va.

Doubtless there are many who would rejoice over the triumph of the Anti-masonic cause who, nevertheless, feel too weak in the faith, or, rather, too weak in the knees to come up to the help of the Lord against the mighty. There are others whose spirits are indeed willing, but who, from lack of practice in the kind of labor demanded, or from want of opportunity or means, are constrained to say, in the heart, "What can I do?" Please bear with me while, by way of answer, I recount the labors of a day.

Having the settlement of an estate on hand, I had occasion, a month or so ago, to visit the town of Amity, Washington county, Pa., to consult heirs and devisees; a distance of thirty miles from home and ten miles from the town of Washington, a place somewhat noted for its extensive retail of dry goods and for its institutions of learning. The interest I feel in the anti-secret work led me to resolve not to let the opportunity pass unimproved. Accordingly, the evening before starting, I replenished my saddlebags with a supply of Anti-masonic tracts and such other Anti-masonic circulars and advertisements as I had on hand; but I found my supply of the latter rather slim, it being confined to three circulars, about the size of an octavo page, headed, "Subscribe for the *Christian Cynosure.*" These suited my purpose exactly, and I resolved to make the most of them. I also had a good roll of Mr. Woodward's circulars, inviting to "Send ten cents and get 'How to Defeat Masonic Scoundrelism within the Court House.'"

I now looked up an empty extract box and filled it with good paste. This I put in my overcoat pocket.

Being thus "duly and truly prepared" for business, I rose up early in the morning, "while it was yet dark," and was on my way by two and a half o'clock A. M. I started thus early that I might reach my destination and have time to do some anti-secret work besides. Accordingly, I utilized the stumps, trees, fences, and projecting rocks by the road side. Finding them standing all day idle by the way side, I put my hands upon them, having first dipped them in my precious pot of ointment, and commissioned them to preach the gospel of light and liberty against the darkness and bondage of the muzzle mouthed clans. I pasted my Woodward circulars solid and firm, and put up a *Cynosure* tract or two by the side of each, pasted fast by the upper margin, that both sides might be read, or the paper torn off without marring the reading. But the *Cynosure* circulars — the precious three—I put two of them in the two bridges which I traversed, pasted down solid, for here they would be most likely to be both read and preserved.

Of course, I did not neglect to make distribution of my supply of *Cynosure* tracts, to the persons with whom I met on my way; but would take too much space in your excellent paper to detail the various confabs I had with the natives as I passed, though some of them exhibited in a very striking manner the peculiar character and workings of the dark orders, which, with all their self-contradictions and absurdities, are still the same unchanging despotisms of the devil.

Having spent a night in Amity, a friend and I concluded to take a trip to Washington on the recently built narrow-gauge railroad, running between Waynesburg and Washington, Pa. On reaching the depot, we found a goodly number of passengers in waiting, but the cars somewhat behind time, and not expected for nearly an hour. I purchased my ticket and was ready for work.

Casting my eye about the room, I remarked to the ticket agent: "I see a number of advertisements on your walls; if you have no objections, I also will put up one or two; drawing out my *Cynosure* circular, which I reserved for such a place. "No objections," says he, with a pleasant smile. In another moment it was conspicuously posted, with a Woodward circular beside it. I now handed him a tract or two and explained; whereupon he assured me that he was unconnected with any secret society. He now came out from behind his desk, read the circulars, and others present did the same. I then distributed tracts to all present, and immediately our waiting room was converted into a reading room. Of course, I was observant of the effect, and was much gratified to learn, by the remarks and gestures, that, for once, I had not plunged into the camp of the enemy. Having been introduced to a number of those present, I engaged in conversation with several on the evil effects of secretism, the rest paying strict attention. I gave several persons some of the grips and signs of two or three secret societies, and so conversed with a few interested auditors, in the hearing of all, as to do the work of an Anti-masonic lecture. The company was one of exceptional intelligence. I believe that a majority of them were of the learned professions. The next day, on my return trip, I felt curious to see how my documents had fared. The enemy had been at work; some of them were torn down, some daubed with mud, but some were still standing to bear witness for the truth. J. W. Moss.

Our Mail.

J. S. Yankey, Fayetteville, Franklin county, Pennsylvania, writes:

"I will still labor for the *Cynosure* and the canse it represents, and I bid you God speed in your labors."

Rev. J. J. Hayden, Colo, Iowa, writes:

"I live in hope of obtaining some subscriptions for the *Cynosure*, after harvest. It should be sustained if every other paper fails. I am the only outspoken Anti-mason near or in Colo.

'Sure I must fight if I would reign,
Increase my courage, Lord.'

There are too many faint-hearted, like Gideon's men, who are of no service in this part of God's work. He calls for valiant-hearted men who are not afraid to die. The fearful are in bad company and will finally be rejected. The Lord help his children to reprove and rebuke with all long-suffering and doctrine."

A. D. Carter, Deersville, Harrison county, Ohio, sends for Illustrated Supplements and writes:

"There is to be a great reunion of the four orders represented in your Supplement in this township on the Fourth. I want the papers for gratuitous distribution. I always like to throw some hot shot and shell into the enemies' ranks when they are compact. I am happy to learn that the Carpenter fund is completed and the building deeded."

J. G. Laughlin, College Springs, Iowa, writes:

"The *Cynosure* is the last paper I shall drop. You may count on me as a life subscriber. May God long spare the life and health of the self-denying and venerable editor. May promised grace be given him that he may dare to be a Daniel still, though opposed by a time-serving church and a money-loving age. Victory is sure in the end. Christ against Baal."

Rev. J. L. Barlow, Ridgeland, Ontario, writes:

"I am on the warpath again. Expect a chapter soon. Love to all."

W. J. Dallas, Salineville, Columbiana county, Ohio, writes:

"I do like to read the *Cynosure* and hope the day is not distant when Masonry and other secret societies will be converted and look unto Jesus. It is really mournful to read of the condition of our country. It is fearful."

Wm. Lindsey, Dayton, Webster county, Iowa, writes:

"I think more of the *Cynosure*, every time I read it. The Masons and Odd-fellows rule here and will until we have some one to enlighten the people. We need a lecture very much. I will do all I can in the cause. I give the *Cynosure* to others to read."

Rev. S. E. Cormany, Petoskey, Emmet county, Michigan, writes:

"My heart is wholly with you in your great work of publishing so much light to the world. Want of means prevented my renewing sooner. I am away up here in the backwoods, among the homesteaders, recruiting my health and trying to let light into dark places."

Rev. Isaac Hyatt, East Hamlin, New York, writes:

"I have engaged to preach to the Free Baptist church in this place for one year. I hope I may continue to be remembered in the prayers of all who love our Lord Jesus Christ in sincerity."

Rev. D. H. Warder, West Salem, Wayne county, Ohio, writes:

"Ten years ago I was made a Master Mason in the Blue Lodge at Bellevue, Ohio. Three months after, from a conviction of wrong and the evil of the order, I demanded my demit which I received. After a severe struggle, which only the Lord and I know, at Wilmot, Ohio, by the grace of our precious Lord Jesus, I was enabled to throw off the fearful web of Freemasonry. I became a free man once more. How a minister of the Gospel of Christ can be a Freemason is a mystery to me. O, what a pang would go to my heart to meet a sceptic on the street and call him brother! May the good Lord hasten the time when every minister of the Gospel shall forever renounce the dark orders of secrecy. I bid the *Cynosure* God-speed and may it do a still greater work in the future to break down this dark power of Satan than it has in the past."

The Sabbath School.

LESSON XXVI. — June 30, 1878.— QUARTERLY REVIEW.

LESSONS FOR THE QUARTER.

April 7.	Josiah's early piety	2 Chr.	34:1-13.
14.	The Scriptures found and searched	2 Chr.	34. 14-21.
21.	Jeremiah in prison	Jer.	38: 1-9.
28.	The Rechabites	Jer.	35: 12-19.
May 5.	The captivity of Judah	Jer.	52: 1-11.
12.	The captives in Babylon	Dan.	1: 8-17.
19.	Nebuchadnezzar's dream	Dan.	2: 36-45.
26.	The fiery furnace	Dan.	3: 21-27.
June 2.	Handwriting on the wall	Dan.	5: 26-31.
9.	Daniel in the lions' den	Dan.	6: 14-23.
16.	Messiah's Kingdom	Dan.	9: 9-14.
23.	The decree of Cyrus	2 Chr.	36: 22-23.
30.	Review; or Lesson selected by the school.		

Where in these lessons are we taught the following duties?
Seeking after the Lord.
Prayer to God.
Abstaining from strong drink.
Faith in God.
Fidelity to conscience.
Reading the Scriptures.
Obedience to parents.
Obedience to God.
Reverence toward God.
Honor to God's house.

Where are we taught the following truths?
That youth is the time to serve God.
That the Bible contains God's word.
That God will forgive sins.
That God honors those who honor him.
That sin brings destruction.
That it is safe always to obey God.
That God has a kingdom in the world.

—*S. S. Journal.*

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 20, 1878.

A Question of Dollars and Cents.

Shall the people of the United States pay twenty-five millions of dollars additional tax to support secret societies?

A recent editorial in the *Inter Ocean* recommends an increase of our standing army to 50,000 men, to put down any Communistic outbreak, and as a precaution against the scenes of last summer. The fear is well founded. Armed bands are secretly training in all our large cities, and open threats are not unfrequent. The worst elements of society, including the refuse of the Old World, are in practical conspiracy against the rights of property and the public peace.

We agree with the *Inter Ocean* in reference to the greatness of the danger and the need of a remedy, but we differ widely as to what remedy we shall adopt. We boast of being a free republic; that our government is but the moral sense of the people, as written on the statute book; and we have ever repelled the idea that ours was a government of force. One of the counts in our grand indictment of the king of Great Britain was that he had "quartered large bodies of troops" among us, to overawe the people in their deliberations. Before we raise a standing army to restrain the people from violent outbreaks, let us humbly confess our mistake, and say that, instead of this government being of the people and for the people, it is rather to restrain the people by force, lest they tear down the house they have erected; and that our hope for safety is not in the moral sense of the nation, but in the bullets and bayonets of the standing army. Before we admit this, let us inquire into the sources of our danger and see if we cannot discover a more excellent way.

All danger to the rights of men comes from the possession of irresponsible power. Any man or company of men, possessed of such power, will, sooner or later, abuse it. The remedy is in making all power responsible to civil law and public sentiment. You cannot restrain the exercise of despotic power when it has been once conceded. No system of law could restrain the abuses of slavery. It was the system itself, and not its abuses, that had to be put down.

Communistic outbreaks and riots, like those of last summer and those which now threaten us, are the work of secret combinations. These combinations are not responsible to civil law or public sentiment, because they are secret, and because they deny to all who are not bound by their oaths all right to testify, and to the authorities all right of inspection. They can secretly conspire and plot against the liberties of the people, and the people are as helpless as the subjects of the czar or the sultan of Turkey. Whatever they may resolve to do, we can know nothing of it until the well laid mine is sprung and the explosion has taken place. Then, indeed, when we see our habitations in flames, our railroads torn up, and our citizens killed, we may put them down, *if we can.*

The danger is not in the riotous outbreak, but in the conspiracy that plans it. There is but a single element of danger, and that is in the secrecy of these combinations. Destroy their secrecy; make them, like all other societies, responsible to law and to public opinion, and you have destroyed all power to conspire against or to destroy the peace of society. Let us provide by law that every society shall publish to the world its constitution, laws, penalties and modes of recognition, and that all meetings of all associations shall be open to government inspection, and we shall have done more to give security from the danger that now impends over us than the greatest standing army could afford.

It is true that other secret orders might object. They may claim that their operations have all been legal and beneficent, and, hence, should not be disturbed. But such a law would not interfere with any legitimate or beneficent work. It would interfere with nothing but illegitimate and irresponsible power, and it remains to be seen whether the people of the land will consent to be taxed to sustain a great standing army in order that a horde of secret combinations may practice their senseless mummeries and criminal conspiracies.

College Anniversaries.

WHEATON.

Commencement day at Wheaton does not take place until the day after our forms go to press. Our readers may look for a full report of an occasion which is regarded with more and more interest yearly, and which promises this year to surpass all former occasions, in one particular, at least — the attendance of friends of the institution from abroad.

The last examinations for the year were continued with general satisfaction for several days, closing Monday. The special meetings attending the commencement season began on Friday evening with the annual exhibition of the Literary Union, which was well attended, and netted a neat sum for the society's library. Almost the only criticism that has been made is upon the inordinate proportion of comedy-dialogue, which may satisfy the students that it is well enough to dispense in the future with what is not brief and original. Saturday evening, the Beltionian, the oldest gentleman's debating society, gave a farewell meeting to the Senior class, whose members indulged in some fine impromptu speaking, in reply to the representative who, no less ably, represented the society.

The Baccalaureate sermon, on Sabbath morning, was by Prof. C. A. Blanchard, who spoke from Paul's second letter to Timothy, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith." Seldom if ever has a larger audience gathered at Wheaton to hear the anniversary sermon, and seldom have the emotions and eloquence of the hour been more thrilling and convincing. The President's address to the graduating class, enforced the words of Jeremiah to his scribe, Baruch, "Seekest thou great things for thyself? Seek them not."

The Society of Inquiry was disappointed in not hearing an address from an esteemed clergyman who had engaged to speak in the evening. It is no disrespect, however, to say that none were dissatisfied in listening to Professor Blanchard's address on Martin Luther—a matchless theme, for which the eloquence and experience of the speaker were well fitted.

The graduating exercises of the Preparatory school, on Monday evening, the Alumni meeting on Tuesday, and Commencement day remain for our next. The friends of the institution will be interested in reading the Treasurer's report, presented to the Trustees on Tuesday.

GENEVA, OHIO.

Editor Cynosure:—The closing exercises of Geneva College began with examinations Friday, May 24th, and continued through Monday. As testified by those who heard them they were such as showed that the education here received must at least be more than superficial.

Sabbath evening at half past five the sermon to the graduating class was preached by Rev. James Kennedy, of New York. The theme of his discourse was the practical end of all education, "That the man of grace may be perfect, thoroughly furnished unto all good works."—2 Timothy 3:17. This he showed to be the *cui bono* of all education both human and divine, because it gives a proper furniture to the mind itself; tends to the perfection of character and personal attainments; gives steady, fixed principles which form the base line of action; puts character behind usefulness; raises above temptation, and adapts to the field of usefulness appointed each one by God. The discourse was throughout remarkably forcible in clearness of illustration and depth of thought, and was a feast both to soul and mind such as is seldom enjoyed.

Monday evening was occupied by the class performance of the Senior class. The exercises were a salutatory, oration, essay, grumble, history, prophecy, poem, address to Juniors, and valedictory. All seemed pleased with the propriety that was observed throughout all the proceedings, that nothing was said to give offence to any, which is rarely guarded against in performances of such a mixed character.

Tuesday evening was the annual contest between the two literary societies of the College. The usual excitement was somewhat abated by the absence of one of the judges, and the decision was on this account regarded as somewhat unsatisfactory. The performances consisted of essays, orations, debate and declamations. The subjects of the essays were: "The Web of Life," and "The Shrines at which we Bow." The judges decided for the latter by majority, though public sentiment favored the former. The subject of the first oration was "The Unseen Hand." It was delivered with the earnestness and energy peculiar to the speaker. His opponent followed with an oration on the subject "Elements of our National Preservation." The decision was given to the former by majority. The question for debate was "Is a Republican form of Government (at the present time) the best for the French nation?" Decision given unanimously for affirmative. The subjects of the declamations were "Freedom or Death," and "The Modern Cain." Decision unanimously in favor of the former.

The performers all did themselves and the College credit and regained the reputation they had to some extent necessarily lost in the class room.

Commencement performance proper occupied Wednesday afternoon from half past one to four o'clock. The subjects of the orators were "The Renewal of Society," "Room for Progress," "Rome vs. Liberty," "The Heir of all the Ages," "Tidal Waves of Thought," "The Revival of Learning," "Charlemagne," "Actions are Monuments," "Liberty Preserved by Law," and "The Bondage of Mind."

The ranks of the class were broken by the absence of one of its members, and though unable to be present, her name was spoken to her praise.

After conferring the degrees and benediction the audience dispersed to digest the intellectual food they had received.

The attendance at every day's performance was larger than in past years and showed that increased interest was being manifested in the success of the institution.

Aderam.

Correction.—In the editorial of last week on the interesting ordination exercises in Wheaton College Chapel June 5th, an omission of a single word by the compositor made it appear that Rev. J. M. Snyder led in the ordaining prayer. The

College church had by vote invited President Blanchard to take this part of the service, which he did. Nothing so well shows the desperation and meanness of some who have been opposing the College as making this evident printer's mistake an occasion for further aspersion of its President.

THE ANNUAL MEETING.—We have the pleasure of presenting, in advance of the report of proceedings, Dr. Walker's address at the annual business meeting of the N. C. A. Next week we shall present reports, etc., in full. As we go to press there is every promise of a very full attendance of the corporate members and other friends.

—Bro. Conant, of Connecticut, endorses the suggestion of the New Hampshire State Lecturer that the next National Convention be held in New England.

—Rev. H. H. Hinman returned from Wisconsin on Saturday last, in time for the commencement exercises at Wheaton and the annual meeting of the National Christian Association.

—A while since the Prince of Wales in accepting the invitation to lay the corner-stone of the new Post-office building at Glasgow, gave his opinion that Masonic ceremonies on such public occasions were undesirable. Albert Edward is Grand Master of English Masons but he might learn a thing or two of the Sublime Mr. Cregier of Chicago.

—The *Advance* claims to teach Christianity; this is its practice: When it printed the action of Elgin Association in respect to the editor of the *Cynosure* it was furnished a copy of his brief protest, but refused to print it. Last week, however, it gives Mr. Grassie, of Sycamore, over a column and a half for *a reply to that protest.* The organ of such Congregationalism ought to make an editor of the author of the Sycamore letter vindicating the Freemasonry of Elgin Association.

—The first opposition made by the Catholic church against Freemasonry was through the bull of Pope Clement XII., dated April 28, 1738. This was simply a bull of excommunication on all Freemasons and on all harboring or abetting them. The second edict against the order bears date of January 14, 1739. It adds a fine of a thousand crowns in gold against offenders, besides other grievous punishments, the galleys not to be excepted, to be inflicted at pleasure, on being made a Mason, or on having any manner of connection with the Freemasons, etc.

—The great tornado which swept through Georgia last Sunday did great damage. Several lives were lost and many persons wounded. Hailstones as large as hens' eggs fell with such force as to break through the roofs of houses. The hail fell in such quantities as to lie upon the ground for hours. Such a storm was a novelty for Georgia—not one to be appreciated.

A VINDICATION.

WYANET, Ill., June 10, 1878.

DEAR BROTHER BLANCHARD:—Inclosed I send a paragraph taken from the Bureau County *Republican* of June 6th:

"Parson Blanchard, while riding in the cars from Chicago to Wheaton the other day, knocked one J. M. Chapman down for daring to speak to him. It seems that Blanchard and Chapman had been bad friends, but the latter was disposed to reconcile matters. Blanchard was taken before a Wheaton police court, and fined three dollars and costs for his sport. Bro. Blanchard should not allow his angry passions to get the better of his judgment."

Now if every county paper in the State that is under Masonic influence publish something like the above it would seem for a time to be a Masonic triumph. On reading your plain, honest statement in the *Christian Cynosure* of this matter I was not grieved at your conduct under this severe trial nor did I abate one iota in my respect and love for you as a Christian brother. On the other hand these were greatly increased, and I could but go to my closet and offer prayer to my God for you and the cause you have so heroically espoused and nobly defended. May the God of Elijah bless you, brother. Thousands all over the land are praying for you and are ready every time to forgive you.

When the daily paper announced this little episode in your history I called to mind the words of Paul about carnal and spiritual weapons, and then asked myself if any of God's approved children had used carnal weapons; and I thought of Moses and David and Christ himself, and then of the words of our Master "Be angry and sin not."

Now, my dearly beloved brother, I have known of you for more than thirty-three years, and have never had any reason to doubt that you are one of God's children, and walking in obedience and walking in the light. When I was a young man and young in the cause of Christ, and we stood together in Ohio on the border of slavery, your words of counsel in public and private steadied my feet in the way of anti-slavery reform. Well do I remember when a small band of thirteen Wesleyans stood almost alone on the dark border of slavery in Clermont county, Ohio, with the poor panting fugitive slave at our door, and we arose at midnight to let him in and give him food and shelter and concealment from his bloody pursuers, who were armed not only with weapons of death, but shielded by public sentiment and a fugitive slave law, you came to our rescue and shared so far as you could the danger and disgrace threatened and heaped upon the avowed Abolitionists.

Standing as you have and known as you are the heat and flame of this furnace will not leave the smell of fire on your garments. You have a host of old, long and well tried friends who know too well the road you have traveled, the work you have done, and the burden you have borne to falter in their confidence or withhold their sympathy or cease to pray for you now when old age is upon you and dark clouds are around you. Remember there is a God who tempers the wind to the shorn lamb and a Christ who will not break the bruised reed or quench the smoking flax.

Some time ago while in Princeton a good Christian lady inquired of me what I thought about you, and whether I thought you were a good man. I told her, Yes I did; and it seemed to relieve her very much. She spoke of your being at her house once, and she thought "if there was a good man in the world you were one, but there had been so much said and written that she did not know what to think."

G. P. RILEY.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association

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The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Prayer Answered in Disappointment.

"One jewel more," I asked, "to make me glad."
He took the one I had.
"Come quickly, Lord, and heal this wounded heart."
Still more he made it smart.
"At length from trouble bid my soul repose"
Yet thicker fell the blows.
"Grant me a life of active zeal," I said.
He laid me on a sick bed.
"I asked to soar in sunlight as the lark."
But groped on, dull and dark.
"At least give peace in victory over sin."
More loud grew battle's din.
"O, let me rest with thee in pastures green!"
Only steep crags are seen.
"Why, with keen knife, dear Lord, dost prune me so?"
"That grace may quicker grow."
"Why in my portion mix such bitter leaven?"
"To fit thee more for heaven."
"Lord, take thy way with me, thy way not mine."
"My child, all things are thine—
All in the end, though grievous, shall prove best,
And then—eternal rest."

—Anon.

A Scottish Sermon.

A minister in a revival at Kirkaldy, in Scotland, dreamed that he went down to the realms of darkness. There was a great conclave of evil spirits. Beelzebub sat upon the throne. The question was: "How shall we counteract the influence of the Spirit of God in Kirkaldy?"

"Who will go?"

"I will go," said one.

"And what will you tell them?"

"I will tell them there is no God."

"Tell a Scotchman there is no God? The Scotchman has the Bible. He has his eyes open. Avaunt. Who will go?"

"I will go," said another evil spirit.

"What will you tell them?"

"I will tell them there is no hell."

"What! tell a Scotchman that the God of the Universe has not got a prison? A Scotchman that reads his Bible? A Scotchman that knows that all the most dreadful descriptions in the New Testament of a place of future punishment are from the lips of the Lord Jesus Christ himself? They will laugh at you. Avaunt! Who will go?"

"I will go."

"And what will you tell them?"

"I will tell them that Jesus Christ was not divine."

"What! tell a Scotchman that Jesus Christ was not divine? A Scotchman that knows that the whole Gospel of John was written to prove the divinity of the Lord Jesus Christ? They will laugh at you. Go to America, if you will, and teach such doctrines; but you cannot do it successfully in Scotland. Avaunt! Who will go?"

"I will go."

"And what will you tell them?"

"I will tell them there is a God. I will tell them he has a moral government administered by laws. I will tell them there is no law without a penalty. I will tell them they have all broken that law—that law given in love and mercy. I will tell them they are all justly exposed to the terrible penalty of that law. I will tell them that Jesus Christ was divine; that he died on the cross to save sinners from the everlasting penalty, and the penalty that would be visited upon them in this place forever. I will tell them that Jesus suffered agonies untold for them. I will tell them how he suffered in Gethsemane. I will tell them that in Pilate's hall he was buffeted and scourged and spit upon. I will tell them that on the cross he endured the hidings of his Father's face for them. I will tell them that on Calvary's cross he bore their sins in his own body on the tree, that they might be saved from hell, saved from sin and sorrow on earth, saved forever in heaven. I will tell every anxious, weeping sinner in Kirkaldy that the moment he goes and believes in Jesus the Holy Spirit will change his heart, and he will be converted and turned from going down to death and hell. I will tell them that Jesus stands ready to receive them; that the Holy Spirit stands ready at any time to work that great, that saving change upon them. Yes, in a word," said the evil spirit, addressing Beelzebub, "I will tell them anything that any evangelical minister would tell a company of anxious inquirers, almost persuaded to become Christians. "But," said he—and ah! he said it with a Satanic laugh, with a knowing leer—"I will whisper in the ear of every weeping sinner in Kirkaldy, 'There is time enough yet.' I will walk up and down those aisles and wherever I see a tear dropped, wherever I see a labored sigh, O! I will bend over and say, 'Sinner, that is all right, that is all true what your minister says. It is all necessary; you should be converted before you die. But there is time enough yet; time enough yet.'"

Beelzebub cried: "Away! away! away! Thou art the one. Fly away to Kirkaldy. Whisper it in the ear of every weeping sinner: 'Time enough yet. Time enough yet.'"

O! that is what the devil is doing here to-night. While for nearly two hours I have been, with aching head and weary frame, saying, "Turn ye, why will ye die?" while I have been telling you that delays are dangerous, there has been another preacher here. I am your friend; but he is your enemy. He wants to drag you with him down to the pit. And he it is that is whispering, "Time enough yet." O! who is the preacher you will listen to? Will you heed the words of your common enemy, or will you heed the words of your friend? Yea, will you heed the words of your Heavenly Father, who loves you, and who with paternal accents and in tenderness cries, "Turn ye—I have given my Son to die for you?"—*Selected.*

Do Right and let Slanderers Talk.

Vain are the efforts of slander permanently to injure the fair fame of a good man. They may obscure it for a while, but as the sun never shines so brightly as when it struggles through the darkness of an eclipse, it will flood with glory the very clouds through which it has to struggle to shine.

There is a cascade yonder in a lovely Swiss valley, which the fierce winds catch and scatter as the waters go over the rock, and for a while the continuity of the fall is broken, and you see nothing but a thin, feathery wreath of apparently helpless spray. Further down the consistency is recovered once more, and the full stream of brilliant water pours as calmly as if no breeze had ever blown, and the very blast that seemed to interrupt its course only fashions the torrent into more etherial loveliness, and makes the spot a shrine of beauty to which all pilgrim footsteps travel.

And so the blasts of calumny, however fiercely they spend themselves against the good man's character, will only contribute to its wider influence and greater beauty. Preserve a good conscience toward God, and you need not fear though the whole pack of the spaniel-hearted howl at your heels.—*Punshon.*

President Wayland, many years ago, told the Baptists that when they ceased to preach the distinctive tenets and doctrines of the denomination it would die. Some have said that the reason why Mr. Moody has such great success is because he preaches so little doctrine. The *Examiner and Chronicle* (Baptist) says the fact is the very opposite, and that Mr. Moody's sermons are steeped in doctrine.

I suggest if it would not be well for the ministry in America to pause and inquire what doctrine is, and then ascertain whether or no they are preaching it? When they have reinvestigated this important question with prayer and carefulness, they will probably find that the doctrine of the Lord is perfect (Psa. 19:7); that Christ taught the doctrine (Mark 4:12 and 12:38); that all who do his will shall know what it is (John 7:17); that men are to continue in the apostles' doctrine (Acts 2:42) which is the doctrine of the Lord (Acts 13:12); that all believers are to have a doctrine (1 Cor. 14:26); that ministers are to give attendance and take heed to their doctrine (1 Tim. 4:13, 16); that such are to labor in doctrine (chap. 5:17); that doctrine is to be according to godliness (1 Tim. 6:3); that all Scripture is profitable for doctrine (2 Tim. 3:16). Finally that it is God's doctrine (Titus 2:10), Christ's doctrine (Heb. 6:1); good doctrine (1 Tim. 4:6); sound doctrine (Titus 2:1).—*Ex.*

Hope for the Deaf.

The inventive powers of Professor Edison appear to be illimitable. The world is startled by one marvelous invention, and before it has time to take breath another contrivance, either an immense improvement on some former one or something entirely novel, is thrown out.

The latest production of this genius is what he terms the "auriphone," an attachment to the phonograph or "talking machine," which increases the volume of sound to any desired extent, entirely independent of air, steam valves or any extraneous force. It consists in changing the form of the trumpet attached to the phonograph to reproduce the sound registered by the voice.

In the first phonograph the trumpet was a tin or paper funnel; the new attachment is made of caoutchouc, gelatine and the carbon button which so largely enters into the composition of Edison's telephone and which is sensitive to the point of transmitting the sound of the breath. The new trumpet is modeled after the convolutions of the human ear. The faintest sound wave is made to recall itself through the medium of a diaphragm upon the receptive plate of tin foil as deeply as the loudest tone uttered under ordinary conditions.

This trumpet, as the inventor has had practical experience (being somewhat deaf), is destined to be the greatest boon to persons afflicted with hardness of hearing. Attached to the ear (instead of the phonograph), it will so condense sound vibrations as to enable a person to hear with ease the slightest sound, even that of the dropping of a pin. In a crowded assembly, it will enable one to catch the words of a speaker at an almost incredible distance. With this remarkable invention in mind, the world would not be much surprised if there should sometime issue from the laboratory at Menlo Park an instrument that will enable the deaf to hear and the dumb to speak.—*Philadelphia Record.*

Truth will never die; the stars will grow dim, the sun will pale his glory; but truth will be ever young. Integrity, uprightness, honesty, love, goodness, these are imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who enshrined them in their hearts have been burned at the stake; but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up the everlasting truth. You can not kill goodness, and integrity, and righteousness; the way that is consistent with these must be a way everlasting.—*Spurgeon.*

Children's Corner.

Somebody's Mother.

The woman was old and ragged and gray,
And bent with the chill of the winter's day;

The street was wet with a recent snow,
And the woman's feet were aged and slow,

She stood at the crossing and waited long,
Alone, uncared for, amid the throng

Of human beings who passed her by,
Nor heeded the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of school let out,

Came the boys like a flock of sheep,
Hailing the snow piled white and deep.

Past the woman so old and gray,
Hastened the children on their way.

Nor offered a helping hand to her,
So meek, so timid, afraid to stir

Lest the carriage wheels or the horses feet
Should crowd her down in the slippery street.

At last came one of the merry troop—
The gayest laddie of all the group;

He paused beside her, and whispered low,
"I'll help you across, if you wish to go."

Her aged hand on his strong young arm
She placed and so, without hurt or harm,

He guided the trembling feet along,
Proud that his own were firm and strong.

Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's old, and poor, and slow;

"And I hope some fellow will lend a hand
To help my mother, you understand,

"If ever she's poor and old and gray,
When her own dear boy is far away."

And "somebody's mother" bowed low her head
In her home that night, and the prayer she said

Was: "God be kind to the noble boy
Who is somebody's son and pride and joy!"

—Harper's Weekly.

The Basket of Chip-Dirt.

"Charles, come here. What is the meaning of such a report as this?

Report of Charles E. Stevens, for term ending March 7, 1878: Arithmetic, 66; geography, 71; grammar, 47, reading, 85; spelling, 69; writing, 70; average, 68; deportment, 74; general standing, 71. Whole number in class, 16; rank in class, 16!

"Foot of the class. No. 16 in class of 16. Well, well. That is my boy Charlie, is it? How did this happen?"

"I don't know, sir."

"Don't know, sir? Who does know? When you first went into the Wentworth school you ranked number 2 in a class of 33. The next term you were number 6. In the spring, number 9; and at the close of the year you got down to 12. Then, in the fall term, let me see; where is that report? Here it is; number—I have it; number 13 in a class of 18. Now you are 16 in a class of 16. Well, where will you be, at that rate, next term?"

"I think I shall do better next term, sir."

"Well, but just explain how this came about."

"I can't, sir."

"You can't? Has the teacher marked you unfairly?"

"I think not, sir."

"Does he show partiality?"

"I don't think so, sir?"

"Well, then, how is it that you are at the foot of your class?"

"Can't tell."

"I can tell you, Charles. Do you see that basket filled with apples?"

"I do, sir."

"Empty out the apples upon the floor in the corner of the room."

"I've done it, sir."

"Now take the basket to the woodpile and fill it half full with fine chip dirt."

"What shall I do with it then?"

"Bring it to me."

Charles was in the habit of the most implicit obedience to his father's commands. He therefore half filled the basket with the dirt at the woodpile and brought it to his father without any delay.

"Here is the basket, father."

"Well, now put in the apples."

Charles piled on the apples till the basket would hold no more.

"It will not hold them, sir."

"Will not hold them? But it did before. Pile them on."

Charles piled up the apples as long as they would stay on, and then said:

"It will not hold them all, sir."

"Pile them on. Pile them on. It held them all before."

"Yes, father, but now the basket is half full of chip dirt."

"Ah, my son, that's the mischief. When a basket is half full of chip dirt it will not hold a basket full of apples. You have been filling your mind with those chip-dirt stories, and how do you think you can then fill it with arithmetic and spelling? How many volumes of Oliver Optic's books have you read?"

"I have read them all, sir."

"And how many dime novels have you read this winter?"

"I don't know, sir; I think about a dozen."

"What papers do you read?"

"The *Fireside Companion*, the *Boys of New York*, and the *Boys' Own*."

"Well, my son, that basket must be pretty nearly full of chip dirt, and how do you suppose you can now pile on the arithmetic?"

"I never looked upon it in that light before."

"Well, my boy, take the chip dirt back to the wood house and see if the basket will hold the apples then."

Charles quickly left the chip dirt outside and filled the basket with the apples.

"Does it hold them now?"

"Oh, yes, sir. It holds them all now."

"Well, my son, it will not be so easy to empty the chip dirt from your mind. But I caution you not to put any more in."

Charles understood the meaning of this. It was a good example of "object teaching," and the next term, although it cost him many a severe effort to keep away from the chip dirt, his record was far less unsatisfactory. It is to be hoped that Charlie will yet crowd out the chip dirt from his mind by filling it with the good and the true.—*Selected.*

Virginia's Elephant Fight.

The Piedmont *Virginian* gives the following particulars of an elephant fight: "A rather exciting scene occurred while Old John Robinson's circus was traveling en route to Louisa Court-House. The belligerents, Chief, Princess, Mary, and Bismarck, were the actors and actresses in the 'little difficulty.' It had been apparent to Mr. King (their keeper) and several older attaches of the show that trouble was brewing, the two factors, Mary and Chief (Asiatic) on one side, and Bismarck and Princess (African) on the other. The denouement occurred while crossing the South Anna River on a bridge; the elephants crossing in the following order: Princess first, Mary second, Bismarck third, and Chief bringing up the rear of the squad, the other elephants not being allowed to come on the bridge at the same time on account of its apparent weakness, their weight being twenty tons. About midway of the bridge Chief became unmanageable, and, despite the efforts of Mr. King, with hook and spear, made a fearful onslaught on Bismarck; and such was its force that he was knocked head foremost into the river. As the water was very deep he sustained no injury from the fall, but when he rose to the surface he emitted from his flexible trumpet such an unearthly blast that it was heard for miles up and down the river. And then a scene commenced which is indescribable. The elephants on the other side rushed into the river to the assistance of Bismarck. Chief ran off the end of the bridge and into the river, where he renewed the contest with redoubled fury. Emperor (an Indian animal) got to Bismarck about the same time that Chief did, and then a trunk-to-trunk contest commenced which beggars description. They fought right on top of Bismarck, who did not come to the surface for ten or fifteen seconds. At this juncture Radjak, Whoodah, and Caliph came up, and the fight became general. Bismarck gradually worked himself up to the shore, but the banks being muddy, and he being weak, he sank in the mud completely bogged and perfectly helpless. Just then Mary, together with Princess, who had been passive spectators of the trouble, sounded their horns and pitched in. They made short work of it, and soon put the rest to flight. They then, with almost humane intelligence, turned their attention to old Bismarck. Mary put her tusks under his back, and, with the assistance of Princess, succeeded in getting him into a sitting posture. Mr. John F. Robinson, Jr., with all the managers, canvas-men, grooms, performers, and musicians, with rope, and block, and tackle, came on the scene at this time, and after two hours hard work succeeded in getting old Bismarck on dry land. Chief and Mary were bound together with chains, and, although they looked daggers at one another, they could not hurt themselves or any of the herd. In this manner they were marched into town. Chief was conquered, but not subdued, and the old fire still flashed from his eyes. Mr. Robinson saw that more punishment was necessary to make him perfectly tractable. He ordered him to be taken down into a thicket, where, being properly secured, he was beaten until he cried enough,—that is, blew his horn like a good fellow. He then walked to his quarters as meek as the historical little lamb that followed Mary."

Home and Farm.

Mullein Leaves for Catarrh.—The smoke of mullein leaves has long been considered a specific for catarrh. It will, doubtless, in many cases, alleviate, if it does not cure. The leaves should be thoroughly dried and then used the same as tobacco in a pipe. The smoke should be pressed to the back of the mouth and exhaled through the nose; once or twice a week will suffice; and should be persevered in. If properly cured, there will not be an acrid exudation. A little piece of sponge in the bowl of the pipe will prevent the juice from passing to the mouth.

The London *Lancet* very opportunely warns the medical profession and others not familiar with the symptoms of brain disease, of the urgent necessity of treating "sleeplessness" as a warning symptom of brain disease. A "curious" patient, curious because he cannot sleep, should at once, for his own sake, and for that of others, be carefully watched. Delirium tremens, traumatic delirium, and the most dangerous forms of mania are all prone to give this warning token of their presence, and scarcely any other.

A poison of any description, which has been intentionally or accidentally swallowed, may, it is said, be rendered almost instantly harmless by simply swallowing two gills of sweet oil. A person with a very strong constitution should take nearly twice the quantity. This oil, it is alleged, will positively neutralize every form of vegetable, animal, or mineral poison with which physicians and chemists are acquainted.

Relief from a Corn.—Soak the foot in warm water for a quarter of an hour every night; after each soaking, rub on the corn patiently, with the finger, a half dozen drops of sweet oil; wear around the toe during the day two thicknesses of buckskin, with a hole in it to receive the corn, and continue this treatment until the corn falls out. If you wear moderately loose shoes, it will be months, and even years, before the corn returns, when the same treatment will be efficient in a few days. Paring corns is always dangerous, beside making them take deeper root, as does a weed cut off near the ground; but the plan advised is safe, painless, and costs nothing but a little attention.—*Hall's Journal of Health.*

Expansion of the Chest.

Dio Lewis, who advocates plenty of air and exercise, prescribes the following course of treatment for all who are troubled with weak lungs. Take a strong rope, and fasten it to a beam overhead; to the lower end of the rope attach a stick three feet long, convenient to grasp with the hands. The rope should be fastened to the centre of the stick, which should hang six or eight inches above the head. Let a person grasp this stick with the hands two or three feet apart, and swing very moderately at first—perhaps only bear the weight, if very weak—and gradually increase, as the muscles gain strength from the exercise, until it may be used from three to five times daily. The connection of the arms with the body, with the exception of the clavicle with the breast-bone, being a muscular attachment to the ribs, the effect of this exercise is to elevate the ribs and enlarge the chest; and as nature allows no vacuum, the lungs expand to fill the cavity, increasing the volume of air, the natural purifier of blood, and preventing the congestion or the deposit of tuberculous matter. Every one who loves to live should cultivate a well-formed, capacious chest. The student, the merchant, the sedentary, the young of both sexes—ay, all—should have a swing on which to stretch themselves daily. We are certain that if this were to be practiced by the rising generation in a dress allowing a free and full development of the body, many would be saved from consumption. Independently of its beneficial results, the exercise is an exceedingly pleasant one, and as the apparatus costs very little, there need be no difficulty about any one enjoying it who wishes to.

ADDRESS

On Receiving the Keys of the Carpenter Building in Chicago, June 20, 1878.

BY REV. J. B. WALKER, D.D.

These keys transferred to us by Mr. Philo Carpenter, a gentleman well known to most of you, are a guarantee that the National Christian Association is now in legal possession of this building.

We who have looked with desire for the accomplishment of this object can find no more fitting opportunity to express gratitude to God and thanks to our friends than we have to-day.

To-day we are permitted to take possession of this attractive hall, free from debt and fitted and furnished for the public services and proceedings which the increasing business of our Association demand.

We think there are clear indications of the Divine favor accompanying our efforts to promote the reforms which we advocate.

Ours is the youngest of the associations designed to promote Christian purity and Christian progress. It aims to remove a corrupting influence from its connection with the Christian church. Our friends have already furnished sufficient means, not only to establish these permanent offices in the heart of the city of Chicago, but in addition, to sustain a permanent agency to diffuse knowledge of our principles and knowledge of the evil nature of secret oath-bound institutions. These we believe to be selfish in their aims and un-Christian and anti-social in their influence. Not only to Mr. Carpenter, then, who has given us this hall—on the condition, now fulfilled, that we should raise a larger sum for the permenant uses of the society, but to our many and widely scattered friends who have completed this endowment, I render to-day, as the representative of this Association—*thanks to them all.*

There are some of our friends who have long given the influence of their position and continued personal testimony to promote the Anti-masonic reform. They came to the front when courage and constancy were required of men who openly opposed Masonry. When the history of this movement is written the names of Bishop Edwards, President Blanchard, C. G. Finney, Philo Carpenter, Samuel D. Greene, and other men who have been active in this Association will be prominent in the record. Some of us have aided what little we could, but these are men who organize progress in church and state—men of courage and conscience, who proclaim in business circles and through the pulpit and the press the principles of radical righteousness. Some of these, as James G. Birney, Gerrit Smith and Epiphras Goodman, have joined those who walk in white garments in the land of the great departed. Others still live who will oppose corrupting influences in church and state until the Master calls them from the conflict and receives each of them with the plaudit, "Well done, good and faithful servant; as thou hast been faithful in a few things I will make thee ruler over many things—enter thou into the kingdom of God."

But passing from the friends of the reform to the principles and reasons of the reformers, the public whom we address have a right to inquire why we open lecture halls, establish lectureships, and endeavor to influence the public mind to investigate the character of Masonry and other secret associations. To this inquiry we reply. Our answer will be confined to the religious aspects of the subject.

There are political and social objections of the strongest kind which might be adduced against the Masonic institution. These, brethren Stoddard, Konayne, Hinman, and other gentlemen have fairly and fully presented to the public. We shall therefore speak to-day more particularly of objections which we think should determine every Christian man to use his influence against Masonry.

1. In its constitution the institution is anti-Christian. It refuses to accept the New Testament dispensation, and by its oaths and ordinances holds its adherents back from the love and truth of the Gospel. Within the tyled doors of the blue lodges Theism, or natural religion, is the only form or worship. If Christians pray and refer to Christ and his sacrifice (as they sometimes do) they may be tolerated; but universal religion, as it is called, or the worship of God the Creator, omitting his manifestation as God the Redeemer, is the worship of the lodge. This is to repudiate the New Testament and refuse to accept the Divine character as manifested in Christ. "Ye believe in one God," said Jesus. "Ye do well, the devils also believe and tremble." The lodges recognize one God, as do all sane men—good and evil. But their faith is not the Christian faith. The love of the Gospel which casts out fear, is rejected for the religion of the demons, which casts out Christ.

The charity or benevolent gifts of some lodges are commendable as contributions in aid of needy persons who are or have been connected with lodgemen, but neither the form nor the motive is Christian. Christian charity "seeketh not her own," but dispenses to the needy, whether friend or foe, in proportion to their wants. The Masons, like other mutual help societies, do not act upon the Christian, but upon the selfish principle of bestowing alms upon their own members, who have paid up their dues to the lodges. And these contributions (not asked for by one in fifty of the families whose representatives have, in some way, been connected with the lodges) scarcely ever amount to so much as had been paid into the lodge by the deceased members.

Those who have opportunity to know, state that the lodges, many of them, especially in the cities, are rich, and that their gifts, in proportion to their means, are probably less than those of any other professedly benevolent institution in the land. Their money is expended for regalias, for parades, for Masonic temples and Masonic feasts. Probably a single church in Chicago contributes more monthly for benevolent purposes than do all the lodges in the city in the same time. When there is some striking call for contributions, the Masons often do something handsome, but continued benefactions to the sorrowful and suffering come mostly from philanthropic citizens, from the churches, and from Christian women.

This leads me to say that the lodge is antagonistic to the spirit of Christianity in its treatment of women. The religion of Christ introduced women as equals into the church, and associated them with men in Christian work; Masonry excludes women and swears men to distrust their own wives.

The *general* influence of Masonry is evil in its relation to Christianity. It tends to alienate the minds of its adherents from the cause of Christ. It is scarcely possible for an active Mason to be an active Christian. "What fellowship hath the temple of God with idols, or what part hath he that believeth with an infidel." Infidels and Christians are on an equal platform in the lodge. But no man can serve two masters. Hence, when the lodge night and the prayer meeting come on the same evening, Masons are notably absent from the house of prayer.

Masonry allures self-seeking men into its lodges, because they hope it will enable them to gain position and increase the chances of advancement to influence or office; and there is no doubt but that it often exerts an influence to advance oath-bound men to places of trust and influence. This often excludes better men, who do not seek aid from secret combinations, and thus individual and public interests are injured. If our public offices were examined, a very large proportion of oath-bound men would be found in them, compared with the number of capable men in the community who are not Masons.

In this country especially, no good reason can be given for the existence of secret combinations among our citizens. Where a government is despotic, it may be supposed that secret organization is necessary in order to promote the common good; but where personal, equal, and public liberty is established by law, secret combinations are not only unnecessary, but they are adverse to equal rights and good government.

Believing these things to be true, our association seeks the abolition of selfish, oath-bound combinations of men, more especially the Masonic institution, because its oaths are illegal and profane, and its influence injurious. It originated in a darker age, is puerile in its decorations, sacrilegious in its rites, and selfish and anti-republican in its character. Just as far as it prevails in the church, it will enfeeble Christian effort and pervert the conscience of believers.

It is, therefore, the duty of Christians to watch and work against the influence of this selfish combination in our churches. If it must exist, leave it to the world, where it belongs, and where, in the end, God will work its overthrow.

As Christ in secret said nothing, and required his disciples to promulgate on the housetops the instruction he gave them, so let the churches imitate their master and obey his commandment to openly proclaim the truth in regard to the Masonic and all other associations bound by wicked oaths and aiming at ends inconsistent with a good conscience.

And when these selfish and unholy orders are removed, and the principles and practice of the Founder of Christianity restored in churches which have lost them, the constitution of our National Christian Association expressly provides that this building and the fund shall be devoted to the removal of whatever other organized evils withstand and hinder the reign of Christ—"making His paths strait," until old things are passed away and He has made all things new.

Wheaton College.

REPORT OF THE TREASURER FOR THE YEAR 1877-78.

(A) STATEMENT OF RECEIPTS AND EXPENDITURES.

RECEIPTS.

Donations	$ 9,770.40
Tuitions	8,665.35
Int. of Endowment of Intellectual and Moral Philosophy paid or accrued during year	1,479.78
Int. of Endowment of Logic and Rhetoric paid or accrued during year	1,318 40
Int. of Endowment of Mathematics paid or accrued during year	572.36
Amount gained on Scholarships	376 85
	17,183.09

EXPENDITURES.

Salaries of Teachers	6,555.50
Treasurer's Salary	150.00
Tuitions remitted to Soldiers' Families	27.00
Loss on Beneficiary	386.44
Fuel and Lights (not including some unsettled bills.)	188.97
Commission paid Agents on monies collected	82.00
Interest (paid or accrued)	1,421.97
Loss on Boarding Department	62.81
Incidentals (including Catalogues, Evergreen Hedge, etc.)	788.91
Excess of Receipts	7,524.49
	17,183.09

(B) STATEMENT OF RESOURCES AND LIABILITIES.

RESOURCES.

Real Estate, including Buildings, etc	$ 80,250.00
Chamber of Commerce Stock	1,800.00
Bills Receivable	27,545.72
Endowment Notes	3,298.75
Amounts due from Students and others	761.49
Endowment Interests accrued and not paid	4,446.26
Cash on hand	88 29
	$118,190.51

LIABILITIES.

Bills payable for monies borrowed and arrearages due Teachers	$ 20,757.29
Interest accrued and unpaid	4,340 62
Net Resources	93,092.60
	$118,190 51

The resources belong to the following accounts:

Endowment of Intellectual and Moral Philosophy		$14,081.71
Endowment of Logic and Rhetoric		11,952 54
Endowment of Mathematics and Natural Philosophy		6,289.72
General Assets; including Real Estate, etc	$80,250.00	
Less net debt	19,481,37	60,768.63
		$93,092.60

REMARKS.

The donations received during the year include an interest bearing note of $5,000 from Moses Pettengill, of Peoria, Illinois. This donation with an additional cash donation of $1,000 from Mr. Pettengill, and another cash donation of $1,000 from Samuel Plumb, of Streator, Illinois, is to be forfeited in case members of Masonic or other similar lodges are admitted to the Board of Trustees or Faculty of the College. Mr. Pettengill's cash donation and $1,000 received from Peter Howe, of Wenona, Illinois, are to be refunded if the College debt is not paid in two years from the time the donations were made. The other donations have no conditions attached to them.

The Endowment Funds are now invested as follows:

I. Intellectual and Moral Philosophy.

Loan to Building Fund	$3,231.71	
Note of Moses Pettengill	5,000.00	
Notes for loans (secured)	5,445.00	
Endowment Notes	415.00	
		$14,081.71

II. Logic and Rhetoric.

Loan to Building Fund	$ 752.54	
Notes for Loans (secured)	9,200.00	
Chamber of Commerce Stock	1,800.00	
Note against J. M. Stryker (now an insolvent.)	200.00	
		$11,952.54

III. Mathematics and Natural Philosophy.

Loan to Building Fund	$2,405.97	
Note for loan (secured)	1,000.00	
Endowment Notes probably collectable	1,283.75	
Endowment Notes probably not collectable	1,600.00	
		$6,289.72

H. A. Fischer, Treasurer.

Continued from 5th page.

Being refused communion among us, he falls out with us; but God is my witness, I cannot treat men in the lodge as Christians, and so I tell them in every instance when I have an opportunity.

"Courage, your Captain cries,
Who all your toil foreknew;
Toil ye shall have, yet, O, despise;
I have o'ercome for you."

Taking courage from the text, "And the Lord shall be with the good," I promise to be loyal.

Let all the people who are right say Amen. E. MATHEWS.

LEE AND NICHOLS — MASONIC CHAMPIONS.

DELTA, Mich., June 2, '78.

EDITOR CYNOSURE: —Having been sick, I was not able to fulfil my promise at the time of Mr. Rathbun's return. When he left the first time Masons said he would never show himself here again; and were no little taken aback when notice was given in the several services the next Sabbath that he would lecture in the Free Methodist chapel on the next Tuesday evening. Threats of riding him on a rail, and of rotten-egging him were made, and one justice of the peace (who is not a Mason, but is so near as to be class-leader in the M. E. church) said, "he ought to be mobbed if he came back again." So we expected a lively time.

Tuesday evening came, and with it Mr. Rathbun, who gave a powerful lecture to more than a housefull of interested hearers; but not a person known to be a Mason was present, and scarcely one belonging to the M. E. church.

I will now give you some of the personal characteristics of Ezra B. Nichols, who has been the most prominent among Mr Rathbun's assailants here.

First, he is an avowed infidel, and spends hours, when he can get listeners, in ridiculing the Bible, and things which honest people esteem sacred.

Second, in partnership with his brother-in-law, he borrowed of A. Chisholm, a brother Mason of Grand Ledge, $250, giving a note for $260, drawing ten per cent. interest, ten dollars being a bonus; some six months after the note was due it was sued, when Nichols plead that he was paying usury, and beat this brother Mason out of the money upon that ground. How interesting for him not believing a word of the Bible, to pronounce the denunciations contained therein upon another! How beautiful for him who is constantly violating his Masonic oaths, to condemn another for renouncing the lodge and disclosing its deformities. He calls Mr. Rathbun a fool. I gave you a sample of his intelligence in his speech. I will give you an example of his business shrewdness. He built a barn for his neighbor, and becoming alarmed about the pay demanded a mortgage upon the neighbor's farm for the amount of $300; but the neighbor, a sharp-witted man, conceived the joke of giving him a mortgage upon his own (Nichols') farm, which he did, Nichols accepting it as pay and might never have known the difference had he not been told of it. For the sake of argument allow Mr. Rathbun to be not sharp, how delightful it is to hear "pot calling kettle black."

I will close with a few words of comment upon the remarks of Geo. Lee, who is a much likelier man but who is unfortunate in his associates. He began by saying, "Ladies and gentlemen, I don't know anything about Masonry (which was a lie) but if this man has given it as it is, I'm goin' to join the first lodge I can." As much as to say, This is just what I have been wanting to find; this just suits me; I want to join this, etc. But seeing this was not meeting with approval he abused most shamefully a perfect stranger. On Monday eve his brother Nichols pronounced this which Lee was so anxious to join, "the most utter foolishness, tomfoolery worse than childishness, mummery, and could not find words strong enough to convey his contempt. Thus we see the shame and ridicule it brings upon any who attempt to defend this slavish institution.

Very respectfully,
ARTHUR INGERSOLL.

Religious Intelligence.

FREE BAPTIST.—Rev. J. B. Higgins, of Canterbury, New Hampshire, died May 16th. Bro. H. was a good, honest Christian man, and a resolute opposer of all evil.—Rev. Isaac Hyatt, late of Starksboro, Vermont, has accepted a call to the church at East Hamlin, New York, belonging to the Rochester Q. M.—The *Morning Star* made a brief but honorable mention of Bro. Hyatt's renunciation of Masonry.

UNITED BRETHREN. — Bishop Wright and family passed through Chicago last week Tuesday, on his way to his new home in Cedar Rapids, Iowa. He will soon be conveniently located in respect to his field, the West Mississippi district.—Dr. L. Davis, senior professor of Union Biblical Seminary, Dayton, has been prostrated with severe illness but is now recovering. —President Kephart, of Western College, addressed the students of Avalon Academy, Missouri, on the 15th and preached the annual sermon last Sabbath.—Rev. D. Bender, general agent of Otterbein University, gives the following indebtedness and assets of the institution: First: Bonded debt, $24,000; funded debt, $20,468; floating debt, $21,814; interest on debt, $1,128. Total indebtedness, $67,410. Second: Assets to meet liabilities—1. In notes, $60,-542. 2. In cash in bank, $776.64. Total, $61,318.64. Third: Indebtedness unprovided for, $6,091.36. Fourth: Total liabilities and indebtedness—1. Buildings and grounds, $66,000. 2. Furniture, apparatus, and library, $6,000. 3. Contingent notes and cash, $61,318.64. 4. Endowment notes and cash, $93,978.80. Total assets, $226,297 44. Fifth: Total indebtedness, $67,410. Sixth: Assets above all liabilities, $158,-887.44.

GENERAL.—Captain Bundy, the sailor missionary was ordained at Farwell Hall last Sabbath.

—The second anniversary of the Chicago Scandinavian Christian Association was held lately at their rooms, corner of Indiana and Peoria streets. Speeches in English were made by Charles Morton, State Secretary of the Young Men's Christian Association, and by the Rev. Alexander Youker. There was speaking also in the Norwegian and Swedish tongues by the Rev. J. Z. Torgerson, pastor of Trinity Norwegian church; the Rev. Mr. Brun, pastor of the Lutheran church on Sangamon street; the Rev. Mr. Haagensen, of the Methodist church at the corner of Indiana and Sangamon streets; the Rev. J. B. Anderson, presiding elder of the Swedish Methodist church; the Rev. John Ongman, pastor of the Swedish Baptist church. A report of the Secretary showed that the Association had increased in membership during the past year from thirty to ninety. It has during the year established a free reading-room, open every evening, containing already over three hundred volumes.

—Intelligence from India shows a remarkable increase in the number of converts. The Bishop of Madras reckons about 80,000 baptized natives in his diocese, though there were not 50,000 in 1862. In China some progress has been made, but in Japan there are only eighty-eight native Christians.

—Rev. J. E. Roy, D. D., has been appointed, by the American Missionary Association, Field Superintendent in the South, to be located at Atlanta, Georgia. During the last eighteen years, Dr. Roy has labored as the Superintendent of the American Home Missionary Society in Illinois. The fruits of his labors are represented by eighty churches within his district, and a dozen outside.

—On the opening day of the exposition in Paris, more than 15,000 people, among them Arabs, Turks, Chinese and Japanese, received copies of the Scriptures. No sooner were the windows of the Bible stand open than crowds flocked to share in the distribution. "Language," says a witness, "utterly fails to adequately depict the solemnity and impressiveness of the scene. Let the reader imagine thousands of men and women, soldiers, sailors, officers, policemen, priests, rich and poor, persons of all ranks and from all countries, struggling for a portion of the Word of God, with, in almost every instance, an expression of joyful thanks as the prize was borne away. Perhaps the best idea of the eagerness of the populace may be gathered from the fact of the windows of the kiosk having to be closed more than a dozen times to lessen the pressure."

WESLEYAN.—Elder J. R. Baird has taken a local connection with his conference on account of failing health. He has taken charge of a flouring mill near Georgeville, Pa.

News of the Week.

BOSTON, Mass., June 16.—At 10: 30 to-night fire broke out in one of the main buildings of the extensive pork slaughtering and curing establishment of Charles H. North & Co., Medford street, Somerville. Owing to the highly inflammable character of the buildings, the flames spread rapidly, and all, save one building, were destroyed. The loss is estimated at from $700,000 to $800,000; insurance, $150,000.

WASHINGTON, June 10.—The Consul at Canton reports to the Department of State that a terrible tornado passed over that city on the 11th of April last, causing great destruction of life and property. The whirlwind came from the sea in the form of a water-spout, and struck the shore on the foreign settlement of Stameen, passing thence in a northeasterly direction through the crowded part of the city of Canton. Although many houses were destroyed in the foreign settlement, no life was lost there, and the cases of remarkable escape from death were numerous. The United States Consulate was just beyond the track of the storm, and no American property was damaged. In the native city it is estimated that 10,000 persons were killed. Owing to the narrowness of the streets, the work of removing the dead bodies from the wreck made slow progress, and would take several weeks to accomplish. The weather was very hot, and the fearful stench from decomposing bodies led many to fear the outbreak of a pestilence.

—Last Thursday the Senate did a good day's work, passing 67 bills. The most important one will cause great satisfaction throughout the country, and is a triumph for the greenback. By an overwhelming vote, it passed the bill of the finance committee, providing that hereafter 4 per cent. bonds can be sold for greenbacks, and that, on and after Oct. 1, legal tenders shall be receivable for customs and all other duties. The house will confirm the action before adjournment, on Tuesday afternoon.

—The first sitting of the great congress in Berlin was held on Thursday last. Bismarck was chosen president, and the body adjourned till Monday. A most important incident, which was kept secret, terminated the first session of the congress on Thursday. Lord Beaconsfield demanded energetically that an arrangement should be at once made by which the Russian army and the British fleet should withdraw simultaneously from the vicinity of Constantinople during the session of the congress, so as to remove all possible source of danger to the peace of Europe until the final settlement could be arrived at. Prince Gortschakoff, on the part of Russia, expressed the strongest opposition to this proposal. Count Andrassy, seeing the danger of the situation, interposed, and made a strong appeal to the Russian and English representatives to compromise this matter for the time being, so that the congress might go on with its work. But neither would yield a single point, and Andrassy's appeal was in vain. A really embarrassing situation was thus presented to the assembled delegates at the very outset, and they were utterly at a loss what to do. Prince Bismarck, with his usual promptness and vigor, seeing that further discussion was useless, determined to adjourn the session to Monday, so as to allow of private efforts at compromising the difficulty.

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Rejected		31
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Rejected		28
Rye—No. 2		52½
Bran per ton		9 50
Flour—Winter	5 00	6 25
Spring	2 25	5 75
Hay—Timothy	9 00	10 75
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7½
Lard per cwt		6 75
Mess pork, per brl	8 90	8 95
Butter medium to best	16	18
Cheese	3	7½
Beans		1 55
Eggs	9½	10
Seeds—Timothy	1 10	1 20
Clover	3 50	4 35
Flax		1 28
Broomcorn	3	6½
Hides green to dry flint	6½	15
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CHICAGO, THURSDAY, JUNE 27, 1878.

VOL. X., No. 89.—WHOLE NO. 481. WEEKLY (post paid) $2.00 A YEAR.

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Notices.

DIRECTORS' MEETING, N. C. A.

At the annual business meeting of the National Christian Association held in Carpenter Hall, June 20th, the following gentlemen were elected Directors of said Association for the present year: Philo Carpenter, A. D. Freeman, E. Hildreth, J. Blanchard, J. M. Wallace, Thos. Hodge, H. L. Kellogg, E. A. Cook, A. Watt, C. R. Hagerty and E. B. Thompson.

The by-laws of the Association provide that the said Board of Directors shall meet soon after their election and organize, etc.

In compliance with this provision there will be a meeting of the above Board of Directors at Carpenter Hall, 221 West Madison street, July 3d, at 10 o'clock A. M. Besides the organization of the Board there is important business referred from the annual meeting that will need attention. It is desirable that every member of the Board should be present.

J. P. STODDARD, *Cor. Sec. N. C. A.*

Topics of the Time.

The closing scenes of Congress were marked with most indecent drunkenness. Says the Chicago *Times* of the 22d, "The House was during its last hours a pandemonium of drunken debauchery. A crowd of lobby sharks interested in getting money jobs put through, took possession of the appropriations committee room, and opened a champaign grocery. 'Nearly every member drank,' says a spectator, 'and almost a third of the members got drunk.' Some of the engrossing clerks were so drunk that they bungled in their work and repeatedly had bills sent back for re-engrossment. The House, a howling arena of men in all stages of drunkenness, was in no fit condition to legislate at all. From all accounts it appears to have been the most shameful exhibition of drunken turbulence ever witnessed in the capital of any nation claiming to be civilized." Comment is scarcely necessary. The great majority of our Congressmen are Freemasons. It is said this institution is of a high moral character and that our public officers are chosen from the members of this fraternity because of their dignity and standing. Alas for the nation if there is no better school of morals; and if its best representatives are drunkards. Alas for the people whose passport of success is connection with a selfish, secret, anti-Christian order! Alas for the nation which has forgotten God, and committed the choice of its legislators to the lodge and the saloon. Surely the day of our calamity is at hand and our destruction makes haste, unless we repent.

The execution on Friday last of Connolly and Sherry marks an era in the history of our city. Repeated and most atrocious murders have escaped punishment. A depraved public sentiment has had far too much sympathy with criminals and far too little with justice. The whisky ring, the Roman Catholic ring and the Masonic ring has each in its turn come between the criminal and the law. In many instances we have seen fulfilled the words of the prophet, "Judgment is turned away backward and justice standeth afar off, for truth is fallen in the street and equity cannot enter." Let us be thankful that the law has been vindicated and the public assured that our city authorities mean to secure us life and peace. It may be safely assumed that Sherry and Connolly were not Freemasons. They were Roman Catholics and were poor. They committed a most unprovoked and terrible murder and have suffered the penalty of their crime. Let us hope that the moral lesson may not be lost; and that the day of secret rings and perverted justice may soon come to an end.

The Berlin Congress is struggling with the great questions growing out of the war. Whether a peaceful settlement, or only a larger war, shall be the result remains to be seen, but the prospects of peace seem the greater. England and Austria seem in accord, but Russia seems in no mood to let go her grasp on Bulgaria and Roumelia. Greece has been admitted to a consulting voice, and Bosnia and Servia are likely to fall to the share of Austria. A very serious disagreement occurred last week on the question of the garrisons of the Balkan passes. Beaconsfield made an energetic and threatening speech, promising to leave the council if his wishes were not conceded. Russia finally gave up the point. The next question of difficulty will be the withdrawal of Russian troops from Bulgaria and its future administration. The skill of Bismarck has kept the Congress under control, and it is believed that the topics yet to be discussed will be settled upon some peaceful basis. There is, however, the fear that the conduct of England's representative has not been such as to permanently satisfy Russia, and if many more concessions are forced from her now in favor of the Turks, it will reopen the Eastern question for another war when the weakened nations are recuperated from the present war.

The country feels a relief at the adjournment of Congress, and yet while it threatened terrible things it has not done so bad. Important measures were postponed until the last moment with criminal negligence, yet fe swcandalous measures succeeded in getting through as is usual in the haste of the last day or two. Most of those proposed have been providentially defeated, though not probably by the design of the majority. The bill for the reception of greenbacks for bonds was lost through the factious opposition of a few demagogues, and this is among the most important failures of the session.

An English Ritualistic divine lately referred to the Reformation in a sermon as "the great wave of heresy which broke over Northern Europe in the sixteenth century." Very consistently two of the curates of this rector and his organist have lately "conformed" to the Church of Rome.

When those that were bidden would not come to the supper they all began with one consent to make excuse; they did not have any ready, but Satan helped them, and between them they constructed a cradle in which sinners lull themselves to sleep. May God to-night turn the cradle upside down, and leave every sinner without excuse for not accepting Jesus.—*Moody.*

You can't be a Christian because there are hypocrites in the church? Then you had better get out of the world as soon as possible, for three-quarters of the world are hypocrites, and there are only liars in hell; but there won't be one at the marriage supper of the Lamb.—*Moody.*

CHRISTIANITY AND BAALISM ON THE BASIS OF MACKEY.

We have glanced at the doctrine of the "New Birth," as taught in Mackey's Masonic Ritualist, and in the Holy Bible, and have seen that each professes to rescue from the darkness of sinful habits and admit to the light of divine truth. As they have different authorities, each requiring implicit faith, surrender and obedience; the one requiring an open confession before men, and the open proclamation of all its truths revealed for the salvation of mankind; and the other requiring oaths to bind its votaries to conceal and never reveal its secrets, under savage penalties. Both cannot be true. If Christianity requires (as it does) the new birth, then the Masonic substitute for it must be a base counterfeit, a delusion and a snare. Some Masons, mere deists, may reverse this statement.

We shall now consider our second point, viz.: The Resurrection.

In the landmarks, or body, or creed of Masonry, it is thus defined: "20th. Every Mason must believe in a resurrection to a future life."

An unreflecting person, in this country, naturally believes that these words must bind Masons to the belief in the resurrection of Christ. But it is not so. Masonry would persuade its unthinking devotees that a resurrection is all that it is necessary to believe, and, with amazing effrontery, uses the following language (page 117): . . . . "The great truth of the resurrection was unfolded in both systems, the Masonic and the Christian!" While the Christian Mason, to whom these poisonous words are addressed, ought instead, to have, in vivid light, before him, this God-given truth: "In Christ shall all be made alive. If Christ be not risen (faith in Him is of no use) then is preaching vain, and our faith is also vain."

"Not guilty," pleads Masonry when arraigned at the bar of Christianity. "I do believe the fact of a resurrection," she says, "and many Christians are in my brotherhood. I don't deny that your Christ rose. I only require that my members who believe so shall exercise my great virtues of silence and secrecy on that matter towards their brethren who don't believe in your Christ. I require their obedience to me in the lodge; they are at liberty, if they choose, to talk of His resurrec-

tion when they get out, but in it—no, no; I cannot allow that."

True, real Masonry is contained in the first three degrees. Others have been added from time to time. Some are adapted to localities where Christians are most numerous, and others where there are most Jews or Mohammedans, or any other form of faith. These three degrees occupy nearly half the book. Before leaving the second degree, let us look at the following expressions on pages 106 and 107: "His wages are truth." "The Mason is ever to be in search of truth, but is never to find it!" So? Pause and ponder! Verily, a hard task-master is this Masonry, by its own confession.

Again, in speaking of the "beautiful legend of the winding stairs," are these words: "Its fifteen steps are symbolic of the name of God." Its inventors did not suppose we would accept the allegory as historical. Its absurdity stares us in the face — wholly irreconcilable with Scripture and opposed to the principles of probability. (Such truth is offered as the wages of Masons! Need we wonder that it is never found?)

But to the third degree we again turn. This is named "sublime," for here more perfectly is taught the Masonic immortality of the soul. This is its legend, by which (page 109) and its ritual, it is implied that (mark the words, reader) "we have been redeemed from the death of sin and the sepulcher of pollution, and that the life of man, regulated by morality, faith (in what?) and justice, will be rewarded, at its closing hour, by the prospect of eternal bliss." (Also page 126 to 129.)

Salvation without Christ is thus plainly taught by Masonry, which is, in the face of the Scripture record, that "By the works of the law shall no flesh be justified." Ye snared Christians, abandon this teacher of another gospel, for inspiration has pronounced it accursed!

This degree (page 111) has "awful ceremonies," in which "death, the resurrection and the life eternal are the lessons to be taught by its symbols and allegories." Alas for the solemn Scripture truth that some men are visited with strong delusion to believe a lie!

On page 114 it is said that "Masonry is a philosophical development" of "sun worship." We quote the very words: "The number twelve was celebrated as a mystical number in the ancient systems of sun worship, of which it has already been said that Masonry is a philosophical development. The number then referred to the 12 signs of the zodiac, and to those Masonic rites in which the builder is made the symbol of the sun, the 12 F.·. C.·. refer to the 12 signs in which alone the sun is to be sought for." In the York rite this symbolism is lost, because Hiram represents man, and not the sun.

"*Hail Masonry Divine.*"

"Secret orders are among the excellent institutions of the earth!" So says a Methodist divine of Burlington, Iowa. Is this true? If so, it is high time the world becomes acquainted with the facts. For myself I cannot speak so positively in regard to all the numerous secret orders from Masonry up, for I consider Masonry the lowest of all. I have not belonged to all of them yet, nor seen an exposition of some of them. I have this to say of any society: if good, it *need* not, and if bad it *ought* not to be secret. Besides this, God in his word positively forbids Christians yoking themselves with unbelievers, and commands us to "come out from among them and be separate." But when I approach Freemasonry I can speak with boldness, knowing whereof I affirm. I have a few things to say about this most ancient and honorable (?) institution. If the Rev. Mr. W. defender of secret orders in Burlington, is right in declaring Freemasonry to be good, then hundreds of others who have had experience, probably as much as he in these secret institutions are wrong. I affirm that so-called "Ancient, Free and Accepted Masonry" is a bad institution:

1. Because at the very threshold, in the preparation room, the candidate promises, in answer to the question of the Senior Deacon, to "cheerfully conform to all the ancient established usages and customs of the fraternity," before he knows what these "ancient established usages and customs" are. Can a Christian man do that?

2. Because in the first obligation the candidate is obliged to "promise and swear" that he will "always hail, ever conceal and never reveal any part or parts, etc., of the secrets, etc., which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason," all of which swearing is positively forbidden in the word of God. "Or if a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man pronounce with an oath, *and it be hid from him;* when he knoweth of it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. 5:4.

3. Because the penalties annexed to these Masonic obligations are profane and wicked. The penalty of the Entered Apprentice obligation is as follows: "Binding myself under no less a penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

The penalty annexed to the obligation of the Fellow Craft degree is: "Binding myself under no less penalty than to have my left breast torn open, my heart and vitals taken from thence," etc.

The penalty of the Master Mason's degree is: "Binding myself under no less penalty than to have my body severed in two in the midst and divided to the north and south, my bowels burned to ashes in the center," etc. Can a Christian swear away his life under such barbarous death penalties, and be guiltless?

4. Because it so blindfolds its votaries, and in many instances infuses into them the very spirit of these penalties, so that they really think these false and wicked obligations are binding, and that their penalties should be executed on those members of the order who have the manliness and Christian integrity to break the fetters that bind them, and speak the truth in warning to others. A notable case of this kind has recently transpired. The facts are these: Some time in the month of March two ministers of the denomination known as Free Methodists, came to Burlington, Iowa, and began a series of meetings in the Baptist church on South Hill. One of them, Rev. Mr. Hart, has once been a Master Mason. After the meetings had been in progress some length of time, on one occasion, while preaching, he made reference to secret societies, Freemasonry in particular, and warned the people against it, calling attention to the wickedness of its oaths and penalties. One man, a class-leader in the M. E. Church of South Burlington, became so enraged that he not only refused to shake hands with Mr. Hart, calling him hard names, but declared to other parties that if two or three other Masons had been present and heard him say what he did he would not have lived to get out of town. He also declared he would have been one of five to tar and feather him, if he had not left the city when he did. When asked if what Mr. Hart said was not true, he said, "Yes, that was the difficulty; he has perjured himself." Now all I have to say about this matter of perjury is this: Mr. Hart claims he is exempt on the ground, first, that these obligations were taken under the lying deception practiced by the Master of the lodge when he was informed that there was nothing in them that would interfere with any of those exalted duties he owed to his God; when he found that in each degree he was required to take an oath of which a common cannibal ought to be ashamed. Second, that the Master of the lodge had no more authority to administer these obligations than a school boy. Third, that when God, for Christ's sake, forgave his sins, these obligations, wicked as they are, were forgiven along with the rest, and are therefore null and void. But what shall we say of this pious (?) class-leader, who claims that these oaths are binding, and yet, by admitting that Mr. Hart told the truth, has revealed the secrets he has sworn to keep. Truly *he* is the "perjured wretch" instead of Mr. Hart.

And now, in conclusion, what shall we think of a minister, living, not in a heathen land, but in Christian America, that can unblushingly from his pulpit, defend this worse than pagan institution, and place it almost on a level with the Christian religion which he professes to preach? We can inform this reverend brother that there are men in Burlington who in the past have been in the habit of "meeting on the level and parting on the square," who are disgusted with its profane oaths, and its man-degrading rites, and propose in the future to "have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret." Eph. 5: 11, 12. In testimony whereof I subscribe myself MA-HA-BONE.

Ex-Minister Curtin remarks, in the course of an interesting article in the *Christian Union*, that, in the English Episcopal church, during the entire Crimean war, the Emperor Nicholas never interdicted the prayer for the Queen, and Englishmen living in St. Petersburg, who are generally very prosperous, were never interrupted in their business, or limited in their rights of person or property. How long, he dryly adds, a Greek priest could have remained in London and prayed for the success of the Czar over the Queen at that time, is a question easy to be answered. He maintains that the Russians are a very religious people, in an Oriental sense. It is a very crude form of religion, and when the Russian takes it he does not care whether the priest is sober or drunk. Mr. Curtin correctly described the government of the Czar as resting on thousands of small republics, organized as communes. From the fact that the people live in villages, their local government is all their own. They elect their village elder by free suffrage, and have a council, or legislature, which decides the questions relating to the poor rates, bridges, roads and similar local concerns. When the government wants taxes, these are collected by the commune or village, and sent to the central authorities; the commune answers to the conscription in the same manner. Mr. Curtin lays greater stress on what has been actually accomplished in extending the railway system, developing internal resources and forming a middle class, than Mr. Wallace's conclusions seem to justify.—*N. Y. Tribune.*

Time is short.—1 Cor. 7:29.

THE ANNUAL BUSINESS MEETING OF THE NATIONAL CHRISTIAN ASSOCIATION.

Philo Carpenter's Address.

Mr. President and Gentlemen of the National Christian Association: It is within the memory even of some of you, whose heads the frosts of time have scarcely touched, as yet, that the nation was startled and aroused to a sense of danger threatening it, from a source which, if not unlooked for, was, until then, disregarded. Before the last of those who placed their hands to the declaration and compact under which a free nation had the right to be, had passed away, the seizure, detention, concealment and murder of a peaceful American citizen, in the Empire State, (done at the behest of a secret fraternity,) together with the efforts put forth to shield the perpetrators of the crime, revealed the existence of an organization conspiring to subvert the fundamental principles upon which the government was founded. Investigation, by thinking men of the times; men like Chief Justice Spencer, Millard Fillmore and William H. Seward, led them to declare that "the Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control." It led Daniel Webster to affirm that "All secret associations, the members of which take upon themselves extraordinary obligations, and are bound together by secret oaths . . . are dangerous to the general cause of civil liberty and just government." It led Prof. Moses Stuart to write: "Recent attention to it has filled me with astonishment, and, as to some things contained in it, with horror. The trifling with oaths and with the name of the ever-blessed God is a feature I cannot contemplate but with the deepest distress." It led Dr. Nathaniel Colver to aver: "I regard it as Satan's masterpiece; a terrible snare to men. It sits, at this moment, as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice." It led John Quincy Adams to protest: "A tree that bears such fruits should be hewn down."

And, under the leadership of men like these, the ax was wielded until there was apparently little left; for, under the frown of public opinion, charters were surrendered, and lodges were disbanded by the thousand, until but comparatively few remained. But, although the tree was felled, the root remained, and, however for a season seeming dormant, while the attention of brave and earnest men was drawn from it to the impending conflict with American slavery, shoots of varied foliage were allowed to spring up, called by other names, indeed, but joined to the selfsame root. And the fruitage has again appeared, fair as the apples of Sodom, but with all their deceitful bitterness. Knights of the Golden Circle and Molly Maguires alike, Ku Klux and the Commune, have sprung up, the natural offspring of that mother of harlots known under the misnomer of Freemasonry.

And now once more we are called to sound the alarm across the prairies as it of old rang out over the New England hills, echoed from across the valleys of the Empire State. We have been called to enter anew this warfare against the powers of darkness. We engage in it not with weapons that are carnal but, as we trust, not less mighty through God. We purpose to show men a more excellent way than that of cable-tow, or coffin, or assassin's dagger, or barbarities beyond the tomahawk and scalping knife; that it can only be a work of evil that hates the light; that truth can never need the covert of secrecy. We rejoice to know that even thus far our work has not been in vain; that the consciences of good men drawn into the lodge unwittingly, have so far been aroused that some have altogether renounced connection with the hidden things of dishonesty and are giving their energies to expose its evils, while many more who once affiliated with it now stand aloof, and gladly allow demits and non-payment of dues to sever their connection with an institution with which, as earnest Christians and as lovers of freedom and equal rights to all before the law, they could have no sympathy. And if enabled to break the meshes of the net for some already entangled, much more have we reason for encouragment in our work in pointing out the snare that is laid for those who yet are free; in the endeavor to so enlighten the public mind and arouse the public conscience that it must be seen that crafty, cunning, masked Concealment, can never be the handmaid of fair, guileless, open-browed Truth; that Secretism and Freedom are of so different parentage that they can never dwell in harmony together; that loyalty to the lodge is treason to liberty, as it is disloyalty to Christ.

It was in furtherance of this work, Mr. President, that some two or three years ago it was suggested that a fund of $50,000 should be raised, and as an incentive thereto I proposed to donate the property where we are now gathered as a part of the fund, provided the remainder of it should be secured. It has given me not a little satisfaction to know that, notwithstanding the time of extraordinary depression and financial embarrassment through which we have been passing, the conditions have been met and that we are today in possession of a fund to aid us in the work of a reform which, however humble in its beginnings, another generation will doubtless regard as great. And if, Mr. President, it becomes to you and the friends of the cause who have given of their substance, their prayers and their efforts in the endeavor to reach the end for which we have been together striving, an occasion of thanksgiving and rejoicing to receive at my hands this document, bearing testimony to the consummation of the object of our hope, let me assure you and them that your thanktulness and joy cannot be greater than is my own, as I now place it in your hands.

Annual Report of the Directors.

The second annual meeting of the incorporated National Christian Association was held in this building June 20, 1877. Your Recording Secretary has already given the official record of that meeting.

By-law number 12 under heading "Duties of Directors," contains the following: "Said Board of Directors shall keep a record of all their proceedings and report their acts in detail to the said Association."

In compliance with this requirement I submit the following statement of the action of your Board of Directors which covers the work of the year.

Clause 1st in by-law number 12 says: "The Board of Directors shall meet soon after their election and proceed to elect their officers and organize in due form."

A meeting of the newly elected Board was held in Carpenter Hall, August 17, 1877, at which the following members were present: Philo Carpenter, A. Wait, A. D. Freeman, E. Hildreth, H. L. Kellogg, E. A. Cook, C. R. Hagerty and Thomas Hodge.—8.

After prayer and approval of the minutes of the previous meeting the Board re-organized by election of Philo Carpenter President, J. Blanchard Vice-President, and J. P. Stoddard Secretary.

The first item of business considered was the report of a committee previously appointed to arrange for free tract distribution and the sale of anti-secrecy literature at the "Inter-State Exposition" in this city. The committee reported favorably, and were continued with the addition of Thomas Hodge to the former members, H. L. Kellogg and E. A. Cook.

Homer B. Hagerty was continued as superintendent of the reading room, and it was voted to increase his wages from $5.00 to $6.00 per week after October 1, 1877.

The committee on care of the building, composed of C. R. Hagerty, Mrs. E. A. Cook and J. P. Stoddard, was continued, after hearing and approving their report.

A letter from Rev. Paul Feemster, of Tusculum, East Tennessee, was read before the Board in which he spoke of the dominant power of secret orders in the South and of the great need there was for missionary work on his field. Bro. Feemster expressed his entire sympathy with the work of the National Christian Association and proposed to act as its Southern agent provided he could have financial assistance sufficient to justify the undertaking guaranteed by the Association. The matter was carefully considered, and a committee of correspondence appointed, consisting of Thomas Hodge, H. L. Kellogg and J. P. Stoddard.

The committee were directed to make such arrangements with Bro. Feemster as should be mutually agreed upon, but were instructed not to incur liabilities to be paid from the National treasury, as it was deemed advisable to apply all available monies on the Publishing House Fund until that should be completed. Bro. P. Carpenter pledged $50.00 worth of books; E. A. Cook $25.00 do., and H. L. Kellogg thought that $30.00 or $35.00 could be collected at Wheaton as a special contribution for this purpose.

Bro. Hinman was continued in the work as last year, with a salary of $2.00 per day for each day's work reported.

The Secretary and General Agent's salary was voted to continue as last year, viz., $1,000 per annum.

Three thousand copies of a circular notice and call for the tenth annual meeting of the unincorporated body, presented by the Secretary, were ordered printed and distributed through the mail, after which the meeting adjourned.

A second meeting of the board was held Nov. 16, 1877, at Carpenter Hall. Present, P. Carpenter, J. Blanchard, A. Wait, C. R. Hagerty, E. A. Cook, E. Hildreth, and H. L. Kellogg.—7.

J. P. Stoddard reported, in behalf of the committee on correspondence, that no satisfactory arrangement had been made with Bro. Feemster. The report was approved and the committee continued without further instructions.

While this matter was under consideration, Pres. J. Blanchard presented the resolutions on the subject which were unanimously adopted.

The committee on tract distribution and sale of books at the Inter-State Exposition, reported 214,500 pages of tracts given out, and that the expenses of this work had been met by sales of books, etc., and a balance of $4.70 left in the treasury.

The Treasurer presented a charge for $25, by E. Ronayne, for services at the Dayton anniversary, which, after discussion, was referred to a committee consisting of P. Carpenter, A. Wait, D. Hildreth, T. Hodge, and C. R. Hagerty.....

A communication from the State Association of Indiana, requesting that their agent, Dr. S. L. Cook, be paid $100 from the funds of the N. C. A., was considered, and it was voted that the request be granted and the above sum paid as soon as possible after completing the P. H. Fund. Adjourned with prayer.

A third meeting of the board was held at Carpenter Hall, Jan. 15, 1878. Present, J. Blanchard, J. B. Walker, E. Hildreth, T. Hodge, C. R. Hagerty, H. L. Kellogg, and E. A. Cook—7.

In the absence of the President P. Carpenter, who was detained at home by sickness, Vice President J. Blanchard took the chair. After prayer and approving the minutes of the previous meeting, the committee on correspondence with Bro. Feemster reported that they had been unable to make satisfactory arrangements with him, for want of sufficient funds. The committee was continued, and further correspondence ordered.

The committee on claim for $25 presented their report, and the claim was ordered to be paid by the treasurer. Thirty-five dollars and fifty cents was voted to be paid from the treasury to complete the payment of the expenses of the Dayton anniversary.

The Secretary presented a statement of the Publishing House Fund of the N. C. A., which was carefully examined by the board, after which it was voted.

Thomas Hodge, C. R. Hagerty and J. P. Stoddard were appointed a committee to negotiate for the purchase of a certain mortgage against Bro. Hinman's home, and were instructed to buy the same if, in their judgment, it would be a safe investment of Association funds. J. P. Stoddard was appointed a committee to co-operate with Bro. Ronayne in calling a seceders' convention, as proposed Feb. 22, 1878. Adjourned with prayer.

A fourth meeting of the board was held at Carpenter Hall, April 30, 1878. Present, P. Carpenter, J. B. Walker, J. Blanchard, E. A. Cook, A. Wait, T. Hodge, H. L. Kellogg, C. R. Hagerty, and E. Hildreth—9.

After prayer and approval of minutes of last meeting, J. P. Stoddard read the report of the committee appointed to wait on Mr. Carpenter. The committee were cordially received and although Mr. Carpenter was confined to his room and unable to attend to his ordinary business, he admitted the committee and gave them a patient hearing. He stated his willingness to accept any reasonable or equitable compliance with the terms of his offer to deed the property at 221, and that he was anxious that the matter should be adjusted at the earliest date possible. Bro. Carpenter stated further that he desired to have the assets of the Association examined by some competent Christian business man or men of standing in the city before deciding whether or not he would grant the request of the committee and execute

the deed on the present securities. The Committee considered Bro. Carpenter's request reasonable, and after consulting with a number of the members of the Board who heartily concurred, they proceeded to act upon the request informally and without calling a special meeting of the Board. By the aid of Mr. Carpenter and others the services of H. Z. Culver, S. A. Kean and J. H. Pearson were secured, to act as a Committee of Examination. This committee met in a private room in the banking house of Preston, Kean & Co., March 21, 1878. Bros. Carpenter, Hagerty, Kellogg, and your Secretary were present to aid in the examination. The Treasurer submitted the following evidences of assets and securities to the Committee: Notes, aggregating $14,034 28; cash in hand and money loaned on securities, $5,285.-71; subscriptions, $1,429.10; deeded real estate at present cash valuation, as estimated by disinterested parties, $11,700. Making a total of $32,-449 09. After looking over the papers submitted and obtaining such further information as the circumstances would permit, the Committee gave the following as their unanimous decision. "The undersigned committee, to whom were referred the notes and other assets belonging to the Publishing House Fund of the N. C. A., are of the opinion that there should be raised the further sum of Five Thousand Dollars in order to provide for probable shrinkages, and to ensure a realization of the full sum of $30,000, as contemplated by Philo Carpenter, Esq." Signed, H. Z. Culver, S. A. Kean, J. H. Pearson, Com.

The action of the Committee to confer with Bro. Carpenter was approved.

The committee on mortgage against Bro. Hinman's house and lot reported that they had purchased the same for $306. Report approved.

The Treasurer reported additional donations to the Publishing House Fund.

The Secretary presented a deed to a store and lot in Fond du Lac, Wis., donated by Daniel Varney, which property cost the donor, in 1868, $11,300, and which rented last year for $1,126; Mr. Varney reserving a life interest in the said property, and the deed is not signed by his wife.

The Treasurer reported that he had invested $810.75 in government bonds, which was approved.

It was voted that C. R. Hagerty, E. Hildreth and J. P. Stoddard be a committee on loaning the funds of the Association.

J. M. Wallace, Esq., was by vote requested to audit the treasurer's accounts.

It was voted that the time and place of holding the next anniversary of the unincorporated N. C. Convention be referred to the corporate body.

Several small bills, presented by the Treasurer, incurred in making repairs on building, were presented and approved.

The question of locating Bro. Hinman in this city, with headquarters at 221 West Madison street, was discussed, and also the employment by the association of I. R. B. Arnold, of Sycamore, Ill., as agent and lecturer, was considered and referred to a committee consisting of E. A. Cook, Thomas Hodge, and J. P. Stoddard, after which the association adjourned with prayer.

Report of the Corresponding Secretary and Agent.

Most persons present know that there was a time in our nation's history when organized secrecy rested under the ban of popular sentiment. Lodges were few in number and the man known or suspected of belonging to any secret order was regarded as a kind of foreigner or outlaw in society. This was not a mere caprice or impulse of popular feeling but the result of well defined causes. Events had transpired awakening grave suspicions respecting the character of Freemasonry, but conclusive evidence of its nefarious designs appeared in the deliberate murder of a man convicted of no crime known to the civil law.

The evidence that Captain William Morgan was kidnapped, imprisoned and murdered by order of the lodge for telling the truth was perfectly conclusive, and as efforts were made to bring the murderers to justice it soon became equally apparent that the same authority which decreed and procured his death was capable to protect its agents in their bloody work.

Baffled and defeated in their efforts the people were astonished and alarmed at this revelation of a dangerous conspiracy in their midst, and unable to obtain justice in the courts they appealed to the higher tribunal of self protection, equal rights, and the law of God and here they obtained a clear verdict. The Divine law and the convictions of men demand that wilful premeditated murder shall be punished with death. Freemasonry had been convicted of murder and therefore it ought to die.

Under this conviction the feeling against it became intense, and men of all classes enlisted in one general effort for its extirpation. Politicians denounced it upon the rostrum. The judiciary condemned it in the civil courts. Legislative assemblies, after a sharp and decisive struggle, broke its fetters and freed themselves from its grasp. Generally the press opposed it and utterances from the pulpit were frequent and decisive in its condemnation.

By truthful expositions and faithful warnings the order suddenly sank into such disrepute that it was compelled to disband its lodges and abandon all public demonstrations. It had been proved a traitor and a murderer, and with the brand of treason upon its brow and the blood of its victims upon its garments it averted its face for shame and concealed every footprint of its movements from the vigilant eye of the indignant public.

Deceived by this artifice and supposing that Masonry, if not actually dead had at least received a mortal wound, the victors upon this field of conflict turned to engage in another contest, which soon absorbed the thoughts of every patriot in the nation.

No sooner were the watchful eyes of the conservators of the nation's liberties directed to the institution of slavery, than Freemasonry seized upon this as an opportune occasion to regain that supremacy which for a time it had held in abeyance, but which it had never for a moment relinquished.

While issues were pending upon which the nation's life depended conspirators were reviving and stealthily setting in motion an engine of destruction repugnant in its every feature and action to republican government and the Christian religion.

During those years of heated discussion which preceded the war Freemasonry was quietly spreading its net in secret and coolly awaiting the time when it could seize its coveted prey and bind its victims for a national sacrifice.

When hostilities actually begun the emissaries of the order redoubled their diligence and by dextrous manœvering succeeded in filling up their depleted ranks. Volunteers were induced to join by assurances of preferment among friends and protection should they fall into the hands of their enemies, and thus hundreds and thousands of our young men were snared and bound in this wicked conspiracy without knowing the malicious intent of their captors. The one purpose of the loyal people was to crush the rebellion and save the nation, while the paramount effort of Freemasonry was to re-establish itself in power, no matter at what cost to the government or the people, and so successfully did it prosecute its work that instances were very rare in which a man who was not a member of the order could obtain any official position in the army. He must first submit to the degrading ceremony of initiation and take upon himself the treasonable covenant of Masonry, then and not till then could he receive promotion, and thus while the army was crushing the slave power it was itself captured and bound by the villainous arts of Freemasonry.

No longer a suppliant for permission to exist in obscure garrets the order began boldly to assert its dignity and to demand recognition as a potent agent in social, civil and in ecclesiastical affairs. Employing proscription as its most available method of attaining its ends it lashed its opponents until the time-serving and faint-hearted cowered and crouched at its feet. Stimulated by success, and emboldened by the fear it had already inspired, and the silence which it could command from the pulpit and the press, it was wont to assert that "The time had come when Freemasonry must be either respected or feared."

To expose, withstand and remove this empire of secrecy the National Christian Association was organized. Having witnessed its fearful ravages in society, its pernicious influence in our civil courts, and its blighting effects upon the minds and souls of its members especially and upon all others wherever its dark shadow fell, a few earnest souls united in efforts "to save the churches of Christ from being depraved, to redeem the administration of justice from perversion and our republican government from corruption." It was a bold stroke, and humanly considered, a perilous undertaking, but the enemy soon learned that the little band they affected at first to despise was the nucleus around which mighty forces were gathering. The feigned contempt of these successors of Sanballot and Tobiah soon gave place to virulent and unscrupulous denunciations, and the contest was once more fairly inaugurated. From that time until the present the struggle has been unceasing, waxing warmer and more earnest as the decisive hour approaches. The year just closed has been one of the most active in efforts and the most decisive and hopeful in results of any year in the history of this modern movement. The opposition pushed to desperation has thrown off the mask of hypocrisy, revealed its treasonable purpose and the issue has been more directly made than ever before. At no previous time has the contest been urged with such determination by both parties as at the present, and every indication is that decisive results will ere long be reached.

Beginning at the extreme West, we hear, from California, the good news that opposition to the secret order has many friends on the Pacific slope, and that it is beginning to be recognized and discussed as one of the living questions of the times. Bro. Cogswell, who went to that field, to act as State agent and lecturer, has, after a brief campaign, retired from the field, but God has raised up another, to whom he has given courage to break the bonds which bound him to what he terms the "Lodge Demon." Rev. B. A. Hill, under date of June 3, after speaking of the general condition of the work in his State, and saying that he was made an F. A. A. Mason in Connecticut, writes: "For myself, I would, like Hannibal, put my hand on my nation's altar once more (I was four years an officer in the United States army) and vow to sacrifice life, comfort, home and friends to beat back the lodge demon that threatens to eat out the vitals of our God-given liberties and write death on the brow of church and state." If this brother's actions comport with his words, we may count on him as a valuable accession to our working forces. He speaks of many discouragements, and thinks of returning to New England, but seems to be fairly enlisted, and determined to continue the fight wherever he is.

Kansas keeps her banner waving, and sends occasional words of cheer. I am unable to give the number of meetings that have been held there during the year, but Kansas has some strong and fearless men, who have not been idle. Bro. Hinman visited the State Association, as the representative of the National Association, in March last, and was well received. Bro. Hinman remained thirty days in the State, delivered thirty-one lectures, at eleven different points, and retured with a favorable report of the work in that region.

Bro. Needles has been battering away in Missouri like a real hero, as he is, and his well-directed blows are telling upon the flinty ramparts of the dark empire. He has been called to a sore trial in the sudden death of his faithful and beloved wife, of whom he writes most tenderly. Sister Needles was one of those quiet, unassuming women whose convictions were always on the side of right, and whose wise counsel and clear perceptions greatly aided her companion in his arduous work. Her departure is a loss to the cause, and especially so in the State of Missouri, where, although scarcely known outside a circle of chosen friends, she was, through her husband and the paper which he edits, making a deep and abiding impression on the public mind. The *American Freeman*, owned and edited by Bro. Needles, has never for a moment flinched or retired from the hottest of the fight. Its subscription list has felt the pressure of the hard times, and our brother has been compelled to draw heavily upon his private purse to meet weekly expenses. In a letter received soon after the death of his wife, Bro. Needles suggested that possibly some changes

might be necessary, but of his purposes in the matter I am not fully apprised. Its discontinuance, unless an absolute necessity, after having in a measure changed the complexion of public sentiment in several counties in Northern Missouri, would be a matter of regret to every friend of the cause. There are several efficient workers at different points in Missouri, who have held public meetings, and, by diffusing information, increased the number of our friends.

Iowa and Minnesota have, during the past year, not employed State agents, but very much has been accomplished through the labors both of home workers and visiting brethren from other States. There are in Iowa, scattered all through the State, Reformed and United Presbyterian churches, Wesleyan and Free Methodist churches, United Brethren in Christ and Friend Quakers, in large numbers; and these, with others who believe in our reform, have made common cause in opposing secret orders, and have worked together with singular unanimity. I think, in Iowa, during the past year, Bro. Crook's conception of the "United Churches of Christ" has been more fully realized than ever before since our movement began.

Bro. Hinman, Bro. Mathews, Bro. Ronayne, Bro. C. A. Blanchard and your General Agent have each visited and labored in this State more or less during the year. Bro. Hinman has also rendered efficient service to the cause in Minnesota, where we have many friends, who are urging on the battle.

Wisconsin, having put her hand to the plow, has not looked back. The friends have worked together in harmony, and, consequently, the cause has steadily advanced. Bro. W. W. Ames, of Menominee, has been receiving the special attention of the craft for the past few months, but God has raised up for him true and unfaltering friends. So far as I can judge from the information in my possession, the attempt is an instance of pure, unmitigated Masonic slander, originating in a deliberate purpose of the craft to destroy the character and influence of a faithful minister of Christ, for no other reason than his refusal to obey their behests. Bro. Hinman, Bro. Ronayne and myself have each labored in Wisconsin during the past year, and at their State meeting, in December last, the brethren approved him as their agent for one year.

Illinois has not lagged behind in her efforts, and although no State agent, as such, has been kept in the field, frequent meetings have been held in different localities, with increasing interest. Bro. Ronayne's labors in this, as well as in other States, have been greatly blessed, and have perhaps done more to enlighten the people and establish a popular opposition to the lodge than any other single instrumentality. The discussions growing out of the division of the "First Church of Christ in Wheaton," and of the action of the trustees of the College, which have reached the public through the press, have not been without their good results. The enemy understand well the danger to their cause to be apprehended from a College where young men and women are taught the evils of the lodge; and this determined effort to break down and destroy Wheaton College has revealed, not only the fact of their hate, but has also shown the friends the importance of standing firmly by their principles. A long list of names of persons connected with different churches, and who are doing good service in our cause throughout the entire State, might be given, but it is not necessary, since their record is best known by their deeds.

Under the skillful generalship of Bro. Rathbun, Michigan has been marching in the van. Wherever an engagement has been had the enemy has been routed and the lines of attack pushed forward. A man of Bro. Rathbun's ability to damage the enemy is sure never to escape without their careful notice. As he gives hard blows, he expects like treatment in return, and in this he has not been disappointed. No successful attempt has been made to reply to his arguments or to disprove his statements, but he has been wantonly and most shamefully maligned. His field has been doubly difficult from the fact that, while facing a determined foe, he has been harrassed by a galling fire in the rear. I am sorry for the fact, but fidelity to the truth compels me to say that the Anti-masonic forces in Michigan have not worked together entirely harmoniously. I feel sure that this unpleasantness is not owing to any fault of Bro. Rathbun, or to the band of noble workers who have sustained him, but is owing to the fact that he refuses to join in an attempted opposition movement to the National Christian Association. Our society, as well as our cause, has a host of friends in Michigan, and whatever elements of discord exist among the true friends of our cause, will, I trust, soon be numbered with the things that were. Bro. Rathbun has recently adopted the plan of opening lodges and working the degrees in connection with his lectures, and all reports that have reached us are very favorable.

Our State lecturers, almost universally, have been clergymen from some one of the different evangelical denominations, but Indiana is an exception. S. L. Cook. M. D., has traversed that State, and, during the year, penetrated some of its darkest corners. The Doctor is affable in demeanor, fertile in expedients, fearless in danger, indefatigable in labors, of ready wit, a pleasant speaker, with statistics always at hand, and. withal, a formidable opponent, which the lodge minions never care to encounter a second time. Like one accustomed to use the lancet and the dissecting knife, the Doctor always strikes to hit, but perhaps, in some cases, unlike the careful nurse, he leaves others to supply the lint, the splinters and bandages. Indiana has not backslidden or fallen from grace under the leadership of the Doctor. Meetings have been multiplied, new territory entered, the list of seceders from Masonic and Oddfellow's lodges increased, and the work generally pushed forward as fast as the mud and stringency of the times would permit.

There is probably no state in the Union which has more home talent arrayed against the lodge system than Ohio. Oberlin, the leading college in the State is a synonym for reform. Historically it is on the right side of every question; and this has its influence in shaping the movement throughout the whole State. The sainted Finney, —though dead—yet speaks, and his thrilling words are a constant rebuke (which is felt) to his conservative and politic successors. Otterbien, West Geneva and Muskingum, have each placed on record their decided disapproval of the lodge system by admitting anti-secrecy conventions into their college chapels and heartily co-operating in our reform work. If Dayton has compromised her former record there is yet rational ground to hope that upon the walls of her publishing house, where the literature of our modern movement was cradled in its infancy, has not yet been written that ominous sentence, "Mene, mene tekel upharsin." Wiser councils may prevail and the loyal sentiment of the United Brethren church may succeed in holding that fort against the desperate charges of the enemy. In my judgment there is no other State in the Union that gives greater promise of results in the future than Ohio. Pennsylvania has gone beyond her previous honorable record in her activity during the last twelve months. Her mountain fastnesses have literally swarmed with secretists whose acts of desperation have made it perilous for any man within their reach to speak or act in opposition to their treasonable proceedings. Events connected with the investigation of the "Mollie Maguire's Junior Sons of 76" etc., and efforts to bring some of their members to justice have revealed conclusively the fact that all of these secret orders employ the same tactics substantially by which their elder Brethren protected the murderers of Captain Morgan in the civil courts. Undaunted by the desperate and determined character of their opponents our friends have pressed steadily onward in their efforts. Several enthusiastic meetings have been held during the year, at some of which Bro. Ronayne has worked the degrees.

New York has been less active than during some years of her history but the craft have not been left to the undisputed occupancy of the old battle-ground of 1827–30. Home industry and talent have made it warm for the brotherhoods on that field of moral conflict; and in several instances important assistance has been rendered to our friends in the Empire State by Bro. Ronayne and others from abroad. No agent has been employed but the anniversary meeting of their State Association and the stated meetings of local societies have been kept up.

Bro. Samuel D. Green of Mass., J. A. Conant of Conn., and Bros. J. F. Browne and S. C. Kimball of N. H., write of progress and encouraging progress in New England, and ask for help to carry on the work.

At a recent meeting of the New Hampshire Christian Association, Elder J. F. Browne, who has for some time been doing a good work as opportunities presented, was appointed lecturer and agent for the State. Bro. Browne is in the prime of life; a man of faith and prayer, and of more than average ability, and his labors will greatly strengthen our cause in the east.

Practically nothing has been done in the southern states. There are friends there who are occasionally heard from in that dense swamp of secretism, but the great bulk of the population have been either driven or drawn into some of the many secret orders that seem to be almost indigenous in the old slave soil. The large cities too are very much in the same condition as the lodge-ridden South, and it is next to impossible to break the spell with which most of the men in trade are bound. The silence of the pulpit so largely controlled by the lodge, and the timid utterances of the press where not in actual confederation with secret orders have been among the formidable obstacles in the way of our progress, but as our cause advances these are slowly giving away before the pressure of public sentiment.

In estimating the work of the year there are a few things that should be taken into the account:

1st. We should remember that the conservative and the office seeking, and the popularity worshiping both in state and church are allied with the secretists in seeking our destruction. It is only among the humble self-denying, who look for their reward in the sweet by and by, and who are willing to bear reproach for the truth's sake, that we find friends that always prove true.

2d. The fact that the enemy has been thoroughly aroused should not be overlooked. Their efforts are like the efforts of men pushed to desperation; determined to conquer if possible, and if not to sell their lives at the highest price. Evidences of their desperation appear in the bitterness of feeling they so frequently exhibit in occasional acts of personal violence, and more especially in their endeavors to awaken suspicions in the public mind as to the integrity of our movement and the fidelity of men prominent in pushing it forward, by the use of concealed agencies which these night workers know so well how to use. The man or the movement that cannot be smitten down with blows in the face must be knifed in the back.

Then again the effect of a decided opposition is becoming better understood and hence more feared. What was once considered a comparatively trifling matter is known to mean, speaking in a figure, "war to the knife and the knife to the hilt."

In view of these and other like facts, and taking the distracted condition of our country and the great financial stringency of the times into the account, friends should not be discouraged, but rather with thanksgiving review their efforts and with redoubled energy press on in the work until the whole network of secretism is broken up, and society, the state and the church, freed from its tyrant rule.

As your secretary and general agent I have devoted my whole time to the work of the Association. It was deemed best by myself and others with whom I advised, that I should use my best endeavors to complete the $30,000 endowment fund necessary to secure a deed to the building and premises where we meet to-day. The essential result of my labors in connection with others you already know; the details appear in the treasurer's report along with the statements of other finances of the Association. Had the times been more favorable much more could no doubt have been secured with less effort.

In connection with special efforts to increase the funds of the Association I have given whatever time circumstances would permit to the lecture and other general work of the Association.

I am unable to state the number of letters written in the business of the Association during the year, but as the business of our society increases the necessary correspondence and other office work increases. It is also impossible for me to present the financial results of my labors for the reason that I have requested that all sums donated either in money or notes, and all remittances of interest or other valuables, be sent direct to the treasurer. What money has been paid to me in hand I have handed over to the treasurer if intended for the P. H. fund, and taken his receipts. Other funds have been reported in my monthly statements and appear in the treasurer's report. I have delivered 141 lectures or sermons in six different States. I have attended and assisted at nine different conventions.

[Report continued on 12th page.]

Reform News.

Satan Rending another Church as he Leaves it.

Ridgetown, Ont.

Dear K.—When I left the lecture field in Michigan, one year ago last December, with health impaired, and strength exhausted, I hoped that my active labors in that direction were over, and that the work was henceforth to be carried on by younger men, and especially by seceding Masons. When I received an unsought, and, on my part, unwished for call to the pastorate here in the province of Ontario, and saw, as I believed, the hand of Providence beckoning me hitherward, I came, thinking it possible I might find a rest from the fearful strain I had been suffering under for the few years last passed.

But was never poor mortal more mistaken. I came on the field with my colors at mast head, making no secret of my hearty detestation of Masonry, or of my determination never to pass it into the church under my hands. My predecessor was an adhering Mason, and there were three members of the craft in the rank and file of the church, of whom it was intimated to me that they cared very little for Masonry. In this intimated opinion I was the more confirmed by finding the names of two of these signed to a paper guaranteeing my salary. Under these circumstances I commenced labor here one year ago last April. The church was a new interest having 52 names on its books. It now has 86, 21 having been received by baptism and the others by letter and experience.

I said nothing about Masonry until I threw out that little poem last winter in reply to Rob. Morris' "Emblems of the Craft." This awakened the smouldering fires of hate, and the very atmosphere has been hazy with the lurid flame and smoke of slander and vituperation ever since. I was held up as a "liar," as "meddling with what was none of my business; didn't know what I was talking about," etc. I was more than once reminded by the Masons of the fact: "We knew all about you before you came over here. We knew you before we saw you," etc.

One of the Masons in the church never came inside the house of worship after I came here, and was, some time since, expelled. One became infrequent in attendance after my poem was published; the other was constant in Sabbath attendance though seldom if ever present at prayer or covenant meetings; always treating me pleasantly when we met.

At length there came to the place a man who was a Mason, a member of a church of our faith and order. At first, when appealed to by one of my deacons, he managed, whether designedly or not is not for me to say, to give him to understand that he was not a Mason. When confronted with the fact that he was a Mason, he then said: "I am a Mason, but I belong to a new kind of Masonry; but indeed I care very little for it; have been in lodge but two or three times since I joined, and may have no more to do with it;" or words to that effect. On the strength of this I took him into my confidence; paved the way to the leadership of our choir, and talked of placing him at the head of the Sunday-school; and had he then brought his letter he would have come into the church without opposition. I was often in his office, talking freely about Masonry; he, so far as I could see, finding no fault with what I said until at last an article appeared in the form of a query in our Baptist paper, wanting to know if there was any Scriptural warrant, sustaining a pastor in refusing to receive members from sister churches, simply because they were Masons, etc. This article so completely fitted our circumstances that a deacon of my church took this article and read it to the gentleman named, who denied all knowledge of it, but has from that time refused to speak to me; soon after resigned his leadership in the choir, and now sings for the Methodists and is credited with getting up a new Masonic lodge, of which he is the W. M!

In the meantime he had managed to get into the good graces of several members of the church, who became restive under the idea that I would not consent to admit Masons to fellowship—they claiming that we had no right to refuse a person coming with a letter from a sister church.

This brought matters to a head. I found I must either resign and leave the field with a load of obloquy upon me, or give the church my reasons for my course. I accordingly called the church together, laid the matter before them, and obtained their consent to hear my lectures, only two voting in the negative. The following week, I gave my three lectures in our house of worship, to large, intelligent, and attentive audiences. The last night, I am credibly informed, a person or persons had prepared some chemicals to throw on me, but some of the wiser ones prevented the purpose, thinking that would injure the craft, and so I escaped that infliction, to suffer more deeply in another way.

After hearing my lectures, my people showed their appreciation by passing a resolution that they would receive no more adhering Masons. This, to the craft, and such as they could influence, was worse than the lectures, and an unremitting war has been kept up ever since. Several schemes have been tried, all of which have so far failed. The one now on foot is to drive me away, or a number are to secede from the church. We are now waiting the coming shock. Those who have taken this stand against Masonry have stood firm; having acted conscientiously, they see no reason for taking the back track. The other party accuse them of being controlled by me, and think, if they can only drive me away, those who have acted with me will all acknowledge their wrong and vote the resolution off the church book. Quite complimentary, to be sure. I hope to keep your readers posted as to the finale of this matter. It has roused the craft far and near, and I am assailed with a bitterness transcending anything I have ever seen before. What the result will be I know not. Meantime I will watch and wait.

J. L. Barlow.

Tabor College and the Congregational Association.

College Springs, Iowa.

The Anti-secret Association at College Springs has been reorganized, with Rev. Wm. Johnson (U.P.) as its president.

We have had two lectures, in a series to be given, one a month, during the summer. Many regarded the one by Rev. William Johnson as the most eloquent one ever heard in this place on this subject.

The Congregational church has placed the National Christian Association on its list of benevolent societies to which annual contributions will be made.

I have just returned from Tabor, where the Congregational State Association met this year, followed by commencement exercises of Tabor College. Tabor used to be known as an Abolition colony. Here Old John Brown once drilled his men. The sitting room of President Brooks' house was his armory and drill room. Many reminiscences of those times were given in the Genral Association. Secretary Powell, of Chicago, thought that when the secret history of this nation shall be written, one of its brightest pages will be that which John Brown's life will fill.

The flavor of the earnest piety of those days seems to pervade the community. The college is prosperous and Christian. All of its graduates, with but two exceptions, have gone out Christians. We were told that the place supports a lodge of Freemasons and of Odd-fellows. And the lodge has lately moved into a new building. The town has about 600 inhabitants, all interested in the college as much as possible.

We learned that a prominent Mason of Glenwood, who has wealth, is also becoming interested in the college. And while it is true, the officers of the college are anti-secret in sentiment, and no college secret societies are allowed, it is to be feared that an influence is being brought to bear which will prevent, in the future, such cordial receptions to anti-secret lectures as was lately given to Rev. H. H. Hinman. The lodge moving into a new building, and a prominent and wealthy Mason becoming interested in the college, may be of much significance to that institution.

Daniel O'Connell represented, as he thought, the poorest, most oppressed and unhappy people on the globe, and yet he sent back the gift of slaveholders, refusing to touch it. Why should not *Christian* institutions take as manly a stand toward money and influence that has the mark of a Christless lodge upon it? The gift from slaveholders meant pro-slavery influence and slavery. The money of prominent Masons means Masonic influence and Masonry.

Among the Congregational ministers in attendance upon the State Association there was an almost unanimous opposition, we think, to secrecy. Still there was a lack of that boldness which Paul manifested when he read to all of the churches which he established the decree of the council of Jerusalem against fornication, the then popular sin of the day, for when a petition was presented to the business committee, signed by a number of Congregationalists who were present, praying the General Association to advise the churches as to the propriety of receiving into their fellowship Freemasons who intelligently and determinately adhere to the lodge, it was suppressed on the ground that it was not expedient to bring up that question; it would be a manifest wrong to some of the churches to advise them in the matter.

After this a pastor of one of our larger churches said to me that although two of his trustees were Masons and opposed to having anything said upon the subject, he was in favor of the discussion of the question; and that it was a fact that the churches were filling up with Masons and he should like to know what we are to do. Rev. Windsor answers, it would be manifest injustice for the General Association to tell him!

Some two hours were spent in discussing a question upon which there was no difference of opinion, and but little apparent interest.

And then the association adjourned for two hours because there was no further business of importance to come before it.

If Dr. Chalmers' conception of Bible teaching is the true one, that worlds of invisible beings pulsate and grow tremulous in sympathy with the conflicts of the cross, how sad must have been the spectacle to them of such weakness in good men, when they suppressed a petition so vital to the purity of Christ's church.

W. I. Phillips.

You can live up to your Bible income, the more you spend the more you have.—*Moody.*

Correspondence.

A Whole City Given to Idolatry.

St. Paul, Minn., June 7, 1878.

Editor Cynosure:—This is a magnificent country in regard to all material things. But I cannot help quoting from Bishop Heber's hymn:

"In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone."

This city is almost given over to pagan worship in the pagan lodges, and the "mystery of iniquity," "the mother of harlots," which is the Romish church, which is the mother of gamblers, prize fighters, liars, blasphemers, whoremongers and thieves which fill the jails and penitentiaries. See article "Fortified by Romish Rites," in your paper of 30th of May last.

Often when a great man dies it is advertised that his funeral is according to "the beautiful and impressive ceremonies" of the Masons or Knight Templars, as the case may be. Now what does that imply? See Masonic Ritualist, by Mackey, page 20.

"Lord of all! below, above,
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy lodge on high."

Who is this "Lord of all! below, above," who has a lodge on high into which he takes the souls of Masons when they die? Let every Mason who pretends to be a Christian minister or a Christian blush for shame, and repent, if he can, of his infamous blasphemy.

How do they propose to get into this "lodge on high?" By the means of grace that God has ordained and revealed in his Word? No; when they steal from the Bible they leave out the name of the Son of God, Jesus Christ. See Mackey's Ritualist pages 348 and 349, or Masonic Trestle Board, part 2, pages 31 and 32, and compare them with the Bible from which they profess to quote. See also lecture on third degree, same Ritualist, page 109. You will read as follows: "The Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation."

Notwithstanding these pagan worshipers do publish to the world that their religion is paganism and sun worship, we behold the startling anomaly of men and women in the church laboring for the conversion of pagans in heathen lands while they themselves are in church fellowship and communion with publicly avowed pagans at home. See Pierson's Traditions of Freemasonry, also Lexicon of Freemasonry. From the Lexicon the following is taken. "The sun and moon are preserved in our lodges, as emblems of the wisdom and power and goodness of God, who made the one to rule the day and the other to govern the night; but the heathens in departing from the true light, which Masonry has preserved."

How has Masonry preserved the true light? We observe they have incorporated in the heart of their system of worship the symbol of Baal Peor, which is the symbol of Phallus, which is the symbol of the sun, namely, "the point within the circle." Now read, if you please, concerning the worshipers of Baal Peor in the 25th chapter of Numbers, especially verses 8, 9, 16, 17 and 18 of that chapter. See also any Masonic book on the subject of "The point within the circle." But Pierson, a thirty-three degree Mason of this city, in his book, "Traditions of Freemasonry," says: "Freemasonry is the Eleusinian Mysteries of Egypt revived in 1717 at the Apple Tree Tavern, London;" but whether it came through Enoch (See Lexicon of Freemasonry, Art. "Ineffable Name"), King Solomon and the saints, John the Baptist and John the beloved disciple, down the ages to the present time, as many of their members devoutly and sincerely believe, or whether it is Baalism revived in 1717, he does not care to inform us. Many of their dark and bloody doings are published to the world, as well as their pretended secrets, their heathen worship and their plan of salvation. See Valence's Confession, Affidavits in Boston referred to by Rev. L. Armstrong in his book, Masonry a Work of Darkness, Ronayne's Affidavit, and the volumes of testimony in relation to the abduction and murder of Morgan in 1826. And any Christian who has any doubts in regard to withdrawing from Christian fellowship with them, can compare their own printed plan of salvation with that of the Bible. And if the Christian does not find their system to be a lying invention of men, or devils, it is because the Christian is unaccountably lacking in spiritual discernment. I would charge all Christians who are in church fellowship with Masons to carefully study Masonic books, and also the writings of some of the eminent Christian teachers and statesmen who, having been lured into the lodges, have, for Jesus' sake, broken their wicked oaths.

The churches here are very feeble; the pagan lodges are in full blast. A daily prayer-meeting is entirely out of the question. Young men can go to the Young Men's Christian Association rooms and train for the gambling hell; the instruments are there for them, and they use them. The *Cynosure* has been received at the Young Men's Christian Association rooms for the last month or six weeks, but it has not been placed where the readers can read it. The Secretary says if it continues to be sent he will place it on file. The Masons and kindred orders freely advertise their pagan mysteries through the papers in the reading room while the *Christian Cynosure* is thrust out of sight.

Will some one tell us by what means a pardon was procured, the penitentiary doors flung open and the mail robbers of St. Paul turned loose upon us? A Mason's wife told me the other day that her husband had often told her that a Mason could not be hung. Though that is not surprising it is very significant.

Will Christian readers of this paper pray for this city that bears the name of the Apostle Paul.

Yours truly,
William Fenton.

Parsimonious History.

York, Pa.

Editor Cynosure:—I have before me a new history of Pennsylvania. Its author is William H. Egle, M. D. It was published at Harrisburg in 1876.

Now, what I wish to point out to you is the fact that this so-called history, issued by a member of the Historical Society of Pennsylvania, is really a Masonic book. It is evidently designed to give prominence to Masonic demagogues; and to give the reader favorable impressions of secret societies.

As some Pennsylvania Masons deny that there ever was such a man as William Morgan; and as others deny that there ever was an Anti-masonic party in existence; this historian deserves our thanks for admitting in a brief statement, that such a party did once exist. He says:

"In 1829, George Wolf, of Northampton county, was chosen Governor over Joseph Ritner. At this period there began to be a change in the political horizon of the State. A fearful crusade was made against secret societies, which were denounced as tending to subvert free government. Commencing in the New England States, the reported abduction of a traitor to the Freemasons in New York, assisted to spread rapidly the contagion, and party lines were almost equally drawn in the State of Pennsylvania. The Federal party lost its identity, and the Anti-masons sprung up like mushrooms."

In a book of eleven hundred and eighty-six pages he gives less than one page to Anti-masonry. And he merely states in a foot-note that Governor Ritner was elected by the Anti-masons.

The book contains portraits of Wolf, Masonic, and Ritner, Anti-masonic governors. The Anti-masonic face is one that every anti-secret reformer may feel proud of; and the other is crooked, sour, dull, democratic and demoralizing. It is just such a face as a physiognomist would expect to see on a Masonic office-holder, whose head is full of Egyptian nonsense, Romish foolishness and British tomfoolery.

Let us hope that Pennsylvania will soon have a true American governor and a historian who will ever reveal and never conceal.

Yours truly,
E. J. Chalfant.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 27, 1878.

"Buying" the Sword not "Taking" It.

Christ uttered these two precepts: "But now * * * * he that hath no sword, let him sell his garment and *buy* one."—Luke 22:36.

"Put up again thy sword into his place; for all they that *take* the sword shall perish with the sword."—Matt. 26:52.

The first of these two texts means, Now that I am going away, you, my disciples, are left, not to live by miracle, but by means. The country is full of "thieves, sneaks and scoundrels," who wish to live in luxury and honor on the labors of honest men and Christians. These human vermin will kill or strip you if you have no swords. Therefore, sell your coats from your backs and buy swords. They are even more needful than clothing, "purse" or "scrip," which yet you must take along if you have them.

The second text means, Don't fight "the powers that be." It would be rebellion. Do not make the sword your trust, or war your trade, for such perish by it.

I recommend a careful and prayerful study of the above texts to all engaged in our reform. For before the lodge develops its full power to harm us, we shall need them. And only while we abide in Christ and his words abide in us, can we "ask what we will, and it shall be given us."

When bullies in broadcloth aspired to rule Congress and the country in the interest of slavery, one spit in the face of Governor Slade, in the lobby; another struck the weak, eccentric Greeley on the street; and another caned the transcendental Sumner. Senator Wilson was challenged, but replied: "Though I abhor dueling, I believe religiously in self-defence." He bought revolvers and openly trained himself in their use. Slade fell out of Congress; Greeley died of a nomination; Sumner could not govern his wife; while Wilson distanced Colfax in promotion, and died on the up grade.

The N. C. A.—New Departure.

The Carpenter Hall and Fund being now secured, I recommend an "Institute" or gathering at the Hall as soon as funds to pay the lecturers' traveling expenses to and from the meeting can be spared, and the following or a better programme be carried out:

1. That the lecturers all be reordained, each to his particular work, by prayer, fasting and the imposition of hands.

2. That Professor Paul Feemster be brought, expenses paid, to Chicago, and appointed and consecrated, in like manner, superintendent of Christian missions in the ex-slave States, with a salary of five hundred dollars per annum, and his children, of sufficient age, be educated at Wheaton or some like college, free of expense for board and tuition; this last to be done without expense to the National Christian Association.

3. A thorough discussion of the leading doctrines of our cause by the assembled lecturers, so that all may "speak the same things."

I will attend and share in such an "Institute," as requested by recent complimentary resolutions not accepting my resignation, on the following conditions, rigidly adhered to, viz.: 1. Never to receive a penny or any other sum from the treasury of the National Christian Association; 2. Never to be nominated or chosen to any office in the Association, beyond Director; and, 3. If any person shall call Mr. Philo Carpenter "thief," or shall calumniate and revile "the family of Philo Carpenter," or "the family of President Blanchard," or any other person or family connected with our cause, as seeking to enrich themselves or their children at the expense of the cause; or shall accuse them of any other mean and unworthy actions or designs; or shall say or intimate that any one active therein is injuring the reform by his or her "idiosyncracies;" or use, concerning us, any other vague, reviling words; then such person shall be invited to appear before the board of directors and make his allegations good, and shall be given all reasonable opportunity to do so; failing to do which, such person, if a professed Christian, shall be admonished and reproved, and if he heed the admonition, well, if not, he shall be declared by the directors to be "a heathen man and publican," and regarded as a calumniator and villain. The reason why I insist on this last condition is that the National Christian Association cannot subsist if, when any one becomes prominent for his labors in its behalf, he and his family may be assailed and slandered for frailties from which no human being is exempt. On the contrary, any charges by responsible persons, of fraud, peculation, immorality, or gross imprudence with women, profanity, attending secret lodges, etc., should be promptly reported to the board of directors and by them canvassed and the offence removed by the word of God and in the Spirit of Christ.

If the respected and beloved brethren of the N. C. A., think the above conditions reasonable and just, I will take their silence as consenting to them and act in the body. If otherwise, I hope those who have requested me to withdraw my resignation will allow me to retire wholly from the Association, imputing to me none but grateful and affectionate feelings toward themselves, For I cannot consent to act where well-meaning friends are serving up myself and family as peace-offerings to the enemies of our cause.

The American Party.

It is time this party was pushed forcibly to the front. Never, perhaps, in the whole history of American politics, was there a more propitious time for political truth to get a hearing. There are now almost no party feeling, parties, or party issues in the country. And if the lodges, their oaths, idolatries and blasphemies are ever to be dislodged,

"Now's the day and now's the hour."

To talk religion and vote Masonry, is to falsify our professions and stultify our prayers. The necessary measures are to put more force on the *Cynosure*, double-shot its guns, and train them on every political castle and crevice where the lodges lie hid.

Fools, fuss and feathers are not all there is of Knight Templarism. Already the far-reaching janizaries of that vile order have planned a stupendous demonstration and feast in Chicago in October, 1880, where the next President is likely to be made. Allan Pinkerton's "We never sleep!" applies to the lookouts of the lodge. "They compass sea and land to make one proselyte."

I think that if the voters of this country can be made to see the thorough and absolute identity of the original American movement with ours, a storm of impetuosity will be aroused such as originated the American constitution and flag. The great heart of Mr. G. W. Needles beats strong in his *American Freeman*, of Albany, Missouri. He has engaged, or is seeking to do so, a graduate of Wheaton College, already a printer and editor, to come to his aid. There is a last year's graduate of the College, Mr. Wm. R. Hench, of Winnebago county, Ill., who would be a power in a reform press, and who inclines to journalism; and there will be many an *American Freeman* like that of Mr. Needles' speaking to the American people before the next Federal election is past, if we meet at Carpenter Hall and properly organize the movement.

It is altogether too late to demur reform politics. We must have the American party presented in the great Hall in Cooper Institute, New York city, where Lincoln taught the country that "No nation can endure permanently part slave and part free," and our people can be made to see that American slavery, vast and vile as it was, was only a tub thrown by the lodge (which wielded slavery from behind) to amuse the whale of American Liberty in order to prolong its own dark and detestable reign, and put off the day of its certain doom. Who shall be our Federal candidate, is not material, so that he properly represents the cause. We voted for Birney. We voted for John P. Hale; for Van Buren and for Fremont, when, as John Van Buren naively said: "Our only purpose was to make a naked operation principle." That is the sublimest kind of a campaign. And as John Quincy Adams said, when the House of Representatives had been in deadlock for days, for want of some one to put a motion, "I intend to put it myself," so "*I intend to run myself*," if there cannot be found some one who will serve the "American" cause more effectually. I mean just what I say, that if some one can be found, or will come forward, already inured to the life of a civilian, who will ride to the front, get off his horse, stab him and fight on foot, he is our man, and we will joyfully support him. Otherwise I will seek the nomination myself, openly, as others have done clandestinely.

College Anniversaries.

WHEATON.

"I have heard many college classes do no better," remarked a gentleman of wide observation and travel in this and other lands, on hearing the graduating exercises of the Preparatory school at Wheaton Monday evening, June 17th. The twelve young men and women well recommended the thoroughness of their study and the honesty of their mental culture. Prof. E. D. Bailey is principal of the department, but instruction is given by the various officers of the institution.

At the annual meeting of the Board of Trustees on Tuesday the resignation of Rev. W. G. Pierce of Champaign, Illinois, was accepted. His hostility to the reform position of the College and malignant persecution of its President are matters he himself will doubtless have occasion to regret more deeply than any one. Mr. E. Manville of Turner Junction, Illinois, was elected to fill the vacancy. Mr. John Christie of Wheaton was chosen in place of O. Hand of Elkhorn, Wis., resigned from inability to attend to the duties of a trusteeship. The terms of Rev. L. N. Stratton of Syracuse, New York, and Rev. L. Taylor of Wheaton, expired. The former was re-elected and Roswell Dow of Sycamore, Illinois, chosen instead of the latter. The titles of adjunct professor of languages and adjunct professor of mathematics were granted to Professors Bailey and Moffatt, and Prof. R. T. Morgan was elected to the chair of natural science. It was voted that the degree of M. A. be conferred upon Rev. John Boyce of Shrewsbury, England; E. D. Bailey, E. K. Bailey, Mrs. E. K. Bailey, W. D. Gates, F. W. Comfort, C. H. Nash, H. H. Hurd and Mrs. H. A. Fischer; and the usual degrees were voted to the graduating class. The Treasurer's report we have already printed in full.

Rev. J. C. Webster sent a communication to the Board saying that "under present circumstances" he was unprepared to accept the first

instalment of the $1,000 voted him last year. Rev. J. M. Snyder offered the following resolution which was adopted:

WHEREAS, A vote was passed June 28, 1877, that Prof. Webster be paid $1,000 and tuition of his children for three years; and,

WHEREAS, Prof. Webster has refused to accept the first instalment of the above sum; therefore, be it

Resolved, That the above vote be and is hereby rescinded.

Mr. Dow presented a paper expressing the views of the Board upon the attacks on the College President which after slight modification in committee was adopted as follows:

WHEREAS, President J. Blanchard has been the subject of unfavorable, and, we think, unjust and illegal ecclesiastical action since the last annual meeting of this board of trustees: and

WHEREAS, We believe that we have as full and correct knowledge of the facts in question as any other body of men, and as we know of no reason for this adverse action: therefore, be it

Resolved, That the confidence of this board in the moral and Christian integrity and educational ability in President Blanchard remains unshaken. Be it also

Resolved, That we record with thanks to God the increased prosperity of the institution during the past year under his administration, and express the hope that his strength may continue and the institution keep steadily onward in its prosperous course.

Prof. H. A. Fischer was re-elected treasurer, and Rev. J. P. Stoddard appointed financial agent. A plan for the funding and payment of the College debt of $19,000 was adopted, and efforts already begun in this direction are very successful.

On the afternoon of the same day, the members of the Alumni Association met for their social reunion at the residence of Dr. A. H. Hiatt, from whence they adjourned in the evening to the College chapel, for the literary exercises. A full house awaited them, and listened with frequent and hearty approbation to an essay by Mrs. H. L. Kellogg, of Wheaton, and an address by J. F. Snyder, of Kankakee, Ill. Corresponding with the audience, the programme was, if possible, better than usual, and maintained the superior tone and enthusiasm of this anniversary in the exercises already past. The association elected Prof. R. T. Morgan, president; Miss Katie E. Bent, treasurer, and H. L. Hellogg, secretary. Prof. T. C. Moffatt was selected for the address next year, and Miss F. A. Hiatt, essayist.

Wednesday was one of the finest of days for the great gathering of the college year, and never was the capacity of the College hall so tested. Eight States, from Missouri and Iowa on the west to Pennsylvania on the east, were represented among the visiting friends. It was a victorious hour for Wheaton. The human stream pouring into the beautifully decorated chapel was like a triumphal procession closed at length by the entry of the graduating class, the faculty and trustees, accompanied by a brilliant flourish from the orchestra. If any who have breasted the storm that for a year and a half has swept around the strong walls of Wheaton College, gave way for a moment to the joyful emotions of the hour, nothing could be more pardonable.

The exercises were, throughout, marked by an earnest religious tone, and emphatic reference to the principles of Christian reform represented by the institution. Rev. Mr. Eastman, of the First Presbyterian church of Belvidere, Ill., led in prayer, remembering to thank God that the College had been strengthened in the midst of trial, and to pray that its enemy, the enemy of God and human kind, the secret lodge, might perish from earth.

The audience united in singing with Prof. F. G. Baker, "My country, 'tis of thee," and Miss C. C. Bainum, of Bunker Hill, Ill., was introduced. Her salutatory address and essay on "The March of Nations" was delivered in a spirited manner, and prepossessed the listeners in favor of a class which could place in its front rank so charming a representative.

Mr. C. L. Blanchard, of Wheaton, pronounced a fine oration on "Popular Government, Universal." The theme is hackneyed, but the ability of the speaker lifted it out of the ruts and thrilled the audience with touches of oratorical skill of a superior kind.

The orchestra played an overture before Miss A. J. Carothers, of Guthrie Center, Iowa, was introduced. Her effort was an oration on "American Statesmanship," and not a few who aspire to that rank among our countrymen might have profited from listening to a woman's plea for something better in this art than the nation has lately known.

Mr. D. A. Coy, of Waterman, Ill., made an original and popular plea for "Elbow Room." His views of the labor question now agitating our cities were striking, if not orthodox, and his eloquent plea for the workingman gained rounds of applause and a generous floral tribute.

Miss M. Finch, of Gilmore, Mich., read next a fine poem on "The Realm of Silence," and was followed by her brother, L.L. Finch, in an oration, "Discord a Source of Harmony," which was also richly poetical.

Miss Gertrude A. Hayes, of Ottawa, Ill., read next an essay on "Nature and Revelation," of sweet and strong religious tone. God's books agree, to every pious reader, and wonderful are the sermons taught in each. "Theorems and Problems, or Theory and Practice," was the topic on which W. H. Morgan, of Carpenterville, Ill., spoke in a practical and effective style. He was followed by J. D. Nutting, of Wheaton, editor of the *College Record*, on "Colleges and Reforms." He made an able plea for such institutions as Oberlin was is the times of slavery, and as Wheaton is for days like ours. In a similar strain was the next oration, "The Problem of the Last Decade," by C. H. Rawson, of Wheaton, well written, earnestly spoken, and clear as a bell, on the idolatry of the lodge system. Both these orations were original in argument and fearless in tone, deserving all the compliments they received.

O. B. Stevens of Oneida, Ill., was introduced as a practical illustration of his subject, "The Teacher and his Work." He was followed by J. L. Williams, of Byron, Ill., in a fine apostrophe to the Welsh nation, of nationality he is a representative. His oration abounded in eloquent passages, and the valedictory address with which he closed will be surpassed by few efforts of the kind this year in the circle of American colleges.

This closed the exercises of the class. Mr. W. D. Gates of Chicago, class of '75, had been appointed to give the master's oration. He kept the audience to the last in a cheerful temper by an address which happily wedded wit with wisdom. Interspersed throughout the orchestra skilfully enlivened the exercises with fine music.

Prof. C. A. Blanchard spoke briefly by request before the degrees were conferred, reviewing the struggles of the past and the hopes of the present. The graduates then received their diplomas, the benediction was pronounced, and so closed what all the friends of the College regard as the greatest commencement occasion in its history.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $80,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association

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The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Evening Prayer.

I come to thee to-night,
In my lone closet where no eyes can see;
And dare to crave an interview with thee,
Father of love and light.

Softly the moonbeams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze
Steal through the slumbering vine.

Thou gav'st the calm repose
That rests on all; the air, the birds, the flower,
The human spirit in its weary hour,
Now at the bright day's close.

'Tis nature's time for prayer;
The silent praises of the glorious sky,
And the earth's orisons profound and high,
To heaven their breathings bear.

With them my soul would bend
In humble reverence at thy holy throne,
Trusting the merits of thy Son alone,
Thy sceptre to extend.

If I this day have striven
With thy bleat Spirit, or have bowed the knee
To aught of earth in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

Father! my soul would be
Pure as the drops of eve's unsullied dew;
And as the stars whose nightly course is true,
So would I be to thee.

Not for myself alone
Would I these blessings of thy love implore,
But for each penitent the wide world o'er,
Whom thou hast called thine own.

—Hymns of the Ages.

"Let not the Sun go Down upon Your Wrath."

Harry Green and William Baker had been good friends; but it came to pass that they one day disagreed, and their disagreement rose so high that they quarreled.

Now, as it wants two to make a quarrel, they were probably both a little in the wrong. There is no doubt that the dispute began by a hasty word or two spoken by Green, which did not receive from Baker the soft answer which turneth away wrath, but rather a sharp, stinging reply which made Green wince. Then he retorted, and Baker became angry. A little gentle, quiet explanation would most likely have set everything straight again; but neither of the friends was in a mood to explain.

"So this is to be the end of our friendship, is it?" said William Baker bitterly, after a long-worded contention.

"That's just as it happens to suit you," answered Harry Green. "If you can't bear being spoken to, you had better find somebody else to go along with; that's all."

"I can bear being spoken to as well as you can, Green," said Baker; "but I don't like being crowed over, and I don't mean to be crowed over."

And so they parted.

The worst of it was, that Green and Baker were Christian men. They had gone to the house of God in company, had taken sweet counsel together, and had shared in one another's joys and troubles. The next worst thing was, that their quarrel had been overheard by their fellow-workmen who were not Christians, and it had been good sport to them to see these two "brothers in Christ" in high dudgeon with each other.

"It is a bad job," said William Baker to himself, as he went home from work; "I never could have thought that Green would have used me so badly."

Singularly enough, these were just Harry Green's thoughts as he took his way home from work; "I never could have thought that Baker would have used me so badly."

Harry Green was walking in his little garden in an uncomfortable frame of mind, as he would have said. Somehow or other he could not settle himself to anything; he could think of nothing else but this dismal quarrel. "I cannot help it," said he to himself; "I would have given anything for it not to have happened. But if a man is so touchy, what is to be done?"

At that moment a dark cloud passed between the earth and the sun, casting its shadow and its chill over Harry's garden, causing him to look up. In a moment or two, however, the cloud had passed away, and the sun was as bright as before. It was very near setting time.

It was a happy circumstance which made Harry Green look up at the sun, for it brought a text to his mind; or rather, I should say, God's good Spirit made use of the sun and the cloud for this purpose. The text was: "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." (Eph. 4:26–27.)

The next minute, with his hat firmly fixed on his head, Harry Green was striding toward William Baker's cottage.

William Baker was sitting in his cottage, telling his wife all about the quarrel; how Green had begun it, and how ill Green had used him, and what injurious things Green had said, and how their friendship had been broken to pieces; when, looking out of his window, what should meet his astonished eyes but Harry Green himself, coming right up the garden path.

"Did you ever see any thing like that now, Mary?" said William to his wife. "If this does not beat everything I ever heard of! Harry has not had quarreling enough, but must be coming to drag me into it again," groaned he, in bitterness of spirit.

"Don't quarrel with him, William," pleaded Mary, "I would not if I were you. Remember, William, what the Bible says: 'Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.'"

Mary had not time to say more before the door opened, and in came Harry Green, holding out his hand too.

"The sun is almost down William," said he.

In another minute they were confessing their faults one to another, and to God in humble prayer.

"And Satan trembles when he sees
The weakest saint upon his knees."

Thus happily ended William Baker's and Harry Green's first quarrel, and their last.

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.)—*Selected.*

Luther and Calvin.

Both Luther and Calvin brought the individual into immediate relation with God; but Calvin, under a more stern and militant form of doctrine, lifted the individuals above pope and prelate, and priest and presbyter; above Catholic church and national church and general synod; above indulgences, remissions and absolutions from fellow-mortals, and brought him into immediate dependence on God, whose eternal, irreversible choice is made by himself alone, not arbitrarily, but according to his own highest wisdom and justice. Luther spared the altar and hesitated to deny totally the real presence; Calvin, with superior dialectics, accepted as a commemoration and a seal the rite which the Catholics revere as a sacrifice. Luther favored magnificence in public worship, as an aid to devotion; Calvin, the guide of republics, taught them to avoid, in their churches, all appeals to the senses, as a peril to the pure religion. Luther condemned the Roman church for its immorality; Calvin, for its idolatry. Luther exposed the folly of superstition, ridiculed the hair shirt and the scourge, the purchased indulgence, and dearly-bought, worthless masses for the dead; Calvin shrunk from their criminality with impatient horror. Luther permitted the cross and the taper, pictures and images, as things of indifference; Calvin demanded a spiritual worship in its utmost purity. Luther left the organization to princes and governments; Calvin reformed the doctrine, ritual, and practice, and, by establishing ruling elders in each church, and an elective synod, he secured to his polity a representative character, which combined authority with popular rights. But Luther and Calvin insisted that, for each one, there is and can be no other priest than himself, and, as a consequence, both agreed in the parity of the clergy. Both were of one mind, that should pious laymen choose one of their number to be their minister, the man so chosen would be as truly a priest as if all the bishops in the world had consecrated him.—*Bancroft.*

Elegant English.

"Elegant English," that is, fine words used to please the ear rather than to affect the mind, is, in the opinion of Mr. Richard Grant White, one of those little miseries of life from which we should pray to be delivered. "One of the curses of the day is," he writes, "that everybody wishes to be elegant—elegant meaning fine, showy and expensive." But elegance in language is not so much sought after now as it was in the days of our fathers. The present tendency is to simplicity of speech, and to clear, strong utterance of thought. A person who is deliberately elegant is generally thought to exhibit pedantry, or to indicate his social and intellectual inferiority. Mr. White tells of a woman called in to do a small job of house work, who said to her employer that "she an' her chil'n hed been awfully sick; but they went into the country, and they resusciated dreadful." A farmer's wife once asked a guest at the table if she should "assist him to some sass." Those who speak "elegant English" always choose a longer in the place of a shorter word, avoid idioms, and "talk in sentences that have an air of being uttered to be parsed." On the other hand, those who speak the best English prefer words of purely English origin to those derived from the Latin, short words to long ones, and in the felicitous words of Mr. White, take no thought of their speech, either in the words they use, the pronunciation, or the construction of their sentences. The mastery of their mother tongue has come to them from association, from social and intellectual training, and from an acquaintance with the writings of the best authors.

Ruined by a Spider.

Spiders crawling more abundantly and conspicuously than usual upon the indoor walls of our houses foretell the near approach of rain; but the following anecdote intimates that some of their habits are the equally certain indication of frost being at hand. Quartermaster Disjonval, seeking to beguile the tedium of his prison-house at Utrecht, had studied attentively the habits of the spider; and eight years of imprisonment had given him leisure to be well versed in its ways. In December, 1794, the French army, on whose success his restoration to liberty depended, was in Holland, and victory seemed certain if the frost, then of unprecedented severity, continued.

The Dutch envoys had failed to negotiate a peace, and Holland was despairing, when the frost suddenly broke. The Dutch were now exulting, and the French generals prepared to retreat; but the spider forewarned Disjonval that the thaw would be of short duration, and he knew that this weather monitor never deceived. He contrived to communicate with the army of his countrymen, and its generals, who duly estimated his character, relied upon his assurance that within a few days the waters would again be

passable by troops. They delayed their retreat; within twelve days the frost had returned—the French army triumphed. Disjonval was liberated, and a spider had brought down ruin on the Dutch nation.—*Selected.*

Children's Corner.

God is Great and Good.

I know God made the sun
To fill the day with light;
He made the moon and stars
To shine all through the night.

He made the hills that rise
So very high and steep;
He made the lakes and seas
That are so broad and deep.

He made the streams so wide
That flow by town and vale;
He made the rills so small
That leap down hill and vale.

He made each bird that sings
So sweet through all the day;
He made each flower that springs
So bright, so fresh, so gay.

And he who made all these,
He made both you and me;
O! let us thank him then,
For great and good is he.

—Selected.

The Little Sister.

One summer morning, as I sat at my window to oversee my own little ones, who were taking their usual airing with the other little folks of our neighborhood, I noticed a boy about ten years of age, leading by the hand a child, perhaps three years of age. The little one walked feebly, with tottering steps; the boy held her hand with apparent care. When he had reached the nearest doorstep to the flock of children, who were merrily laughing and chatting, he sat down on the step and took the little child on his lap. For several days they came and went, and I thought the little one appeared to walk more steadily; then the boy seated her by his side, and gradually, as he became familiar with the other children, he would join in their talk, and at last in their play, always returning at short intervals, as though to comfort and encourage his little sister, who remained quietly seated on the doorstep until her hand was taken and she was carefully led to her home.

Weeks passed, and Joe and his little sister were never missed, if the weather was fine, and he never failed in his watchful care. On one occasion, a little dog which belonged to one of the boys, approached the child, and had put his nose upon her little hand before Joe could stop him. It was the only time I had heard her voice. She cried, "Joe;" and when he came threw her little arms around his neck. He sat down and took her on his lap, and, after talking to her for several minutes, called the dog and placed the little hand upon his shaggy head and back.

From this time the dog seemed to enter Joe's service as assistant nurse, and always lay down at Nellie's feet, if his little master brought him out; and would even be allowed to lick her hand and put his head in her lap at Joe's special invitation.

Sometimes there would be an apple or some candy brought out by the little playmates, and Joe always carried his share to little Nellie, but she never joined in any of the plays. At first I concluded she was probably a timid child, and would grow more sociable, but now that a month had elapsed and the children never approached her, I felt troubled about it, and when my little boys came in, I inquired:

"Why do none of you children speak to that little girl in the white sunbonnet?"

They replied, "Joe does not wish us to speak to her; she is very timid."

I was not satisfied, and took the first opportunity of crossing the street, intending to approach the little girl very gently. Joe seemed to suspect my intention; in a moment he was at her side. I inquired why he kept his little sister always seated. He replied:

"Mother tells me to do so, for Nellie is blind, and mother is afraid she may get hurt."

I could scarcely believe that the beautiful eyes were sightless. I would like to have folded the little lamb close to my heart; but as Joe added, "She is afraid of strangers," I was obliged to go away. During the summer my heart was often touched, as, day after day, I witnessed the tenderness of little Joe. When cool weather came I saw them no more, and before another summer they were gone from the neighborhood. Yet I have never forgotten them, and if Joe has lived to be a man, it seems that he must be a good, kind man; the care of that little sister would surely train him to be faithful in other duties.—*Standard.*

Bee-Hunters of Timor.

The bees'-wax is an important and valuable product, formed by the wild bees which build huge honeycombs suspended in the open air from the under side of the lofty branches of the highest trees. These are of a semi-circular form, and often three or four feet in diameter. I once saw the natives take a bee's nest, and a very interesting sight it was. In the valley where I used to collect insects, I one day saw three or four Timorese men and boys under a high tree, and, looking up, saw on a very lofty horizontal branch three large bees' combs. The tree was straight and smooth-barked, and without a branch, till at seventy or eighty feet from the ground it gave out the limb which the bees had chosen for their home. One of the men first produced a long piece of wood, wrapping it in palm leaves. He then fastened his cloth tightly round his loins, and producing another cloth wrapped it round his head, neck, and body, and tied it firmly round his neck, leaving his face, arms and legs completely bare. Slung to his girdle he carried a long thin coil of cord; and while he had been making these preparations one of his companions had cut a strong creeper or bush-rope, eight or ten yards long, to one end of which the wood-torch was fastened, and lighted at the bottom, emitting a steady stream of smoke. Just above the torch a chopping knife was fastened by a short cord. The bee-hunter now took hold of the bush-rope, just above the torch, and passed the other end round the trunk of the tree, holding one end in each hand. Jerking it up the tree a little above his head, he set his foot against the trunk, and, leaning back, began walking up it. He kept on with as much coolness and apparent certainty as if he were going up a ladder, till he got within ten or fifteen feet of the bees. Then he stopped a moment, and took care to swing the torch (which hung just at his feet) a little toward these dangerous insects, so as to send up the stream of smoke between him and them. Still going on, in a minute more he brought himself under the limb, and, in a manner quite unintelligible to me, seeing that both hands were occupied in supporting himself by the creeper, managed to get upon it.

By this time the bees began to be alarmed, and formed a dense buzzing swarm just over him, but he brought the torch up closer to him, and coolly brushed away those that settled on his arms or legs. Then, stretching himself along the limb, he crept toward the nearest comb, and swung the torch just under it. The moment the smoke touched it its color changed in a most curious manner from black to white, the myriads of bees that had covered it flying off and forming a dense cloud above and around. The man then lay at full length along the limb, and brushed off the remaining bees with his hand, and then, drawing his knife, cut off the comb at one slice close to the tree, and, attaching the thin cord to it, let it down to his companions below. He was all this time enveloped in a crowd of angry bees, and how he bore their stings so coolly, and went on with his work at that giddy height so deliberately, was more than I could understand. The bees were evidently not stupefied by the smoke or driven away far by it, and it was impossible that the small stream from the torch could protect his whole body while at work. There were three other combs on the same tree, and all were successively taken, and furnished the whole party with a luscious feast of honey and young bees, as well as a valuable lot of wax.—*Appleton's Journal.*

Letters and Puzzles.

Canal Dover, O., June 16, 1878.

Editor Christian Cynosure:—My father takes your paper and I like it very much. I am very much interested in the cause for which your good paper is working. I am always on hand at the postoffice to get the paper whenever it is there. I will send an enigma.

I am composed of six letters.
My first is in priest, but not in king;
My second is in song, but not in sing;
My third is in told, but not in keep;
My fourth is in night, but not in sleep;
My fifth is in stool, but not in chair;
My sixth is in step, but not in stair.
My whole is something we should all be.

Respectfully yours,
William Andreas.

Home and Farm.

The "Why" in Vegetable Cookery.

Why should beans never be put into cold water to soak, as is often recommended? Because all the nutritious portion of the bean is extracted by the process. They should be washed in warm water, then in cold, be tied loosely in a cloth, be put into boiling water with a spoonful of dripping and a little salt in it, and be kept boiling for four hours. They are then excellent if served with gravy, and not with melted butter. They serve as garnish for roast mutton or beef, and are excellent eating served whole or as a puree. To make the latter, when the beans are done, throw them instantly into cold water, when the skins will slip off. Rub the beans through a colander, and mix a lump of butter with them. A little stock, or milk, or cream, is excellent mixed in.

Why should plenty of fast-boiling water be used in boiling vegetables, potatoes excepted? Because the greater the body of boiling water the greater the heat. If only a little water be used, the whole affair soon cools, and the vegetable becomes tough, so much so, that no length of time in boiling them will render them otherwise. Broccoli sprouts, in April, if properly cooked by boiling them for eight minutes in boiling water, will be tender as marrow; but if not properly done, hours will not cook them.

Why should onions be always cut in round and very thin rings? Because the fiber is thus cut across, and in so cutting them, whether for frying or for making sauce, they are rendered very tender when cooked. With turnips and carrots it is just the same; neither of the three should be split or cut in any other way.

What Comes From Smoking.—A certain doctor, struck with the large number of boys under 15 years of age whom he observed smoking was led to inquire into the effect the habit had upon the general health. He took for his purpose thirty-eight boys, aged from 9 to 15, and carefully examined them. In twenty-seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucus membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored. Now, this is no "old wife's tale," as these facts are given on the authority of the *British Medical Journal.*

An English scientist claims to have discovered one of the causes of typhoid fever. A family in his neighborhood was attacked with a severe type of the fever. On a careful search of the premises a spout in the family pump was found to be covered with a sort of gelatinous matter. Submitting this to microscopic investigation, it was found to be a fungoid growth, from which spores were constantly washed by the flowing water. He followed up this discovery by a minute examination of the outlet of the sewer through which the drainage of the town flowed, and his scientific zeal was rewarded by finding fungoid growths of a similar nature to those in the pump spouts. In the vicinity of this outlet the fever had also prevailed. Having cases of the fever in his own family, he followed up his inquiry by a chemical analysis of the water drank by the family, and found in it minute spores of the same fungus. His conclusion is that the fever had its origin in the fungus matter taken into the system where it ferments as yeast in beer, and poisons the blood.

[Continued from 5th page.]

Report of Proceedings.

Last Thursday, for the third time in its history, the National Christian Association met in Carpenter Hall, Chicago, to transact the yearly business which falls to its corporate capacity. The attendance was probably twice as large as at any previous meeting. The familiar names of most of the gentlemen in Chicago and vicinity intimately connected with the Association will be recognized in the report. From their more distant homes, a welcome was extended to Mr. and Mrs. I. R. B. Arnold, of Sycamore; Rev. J. M. Snyder, of Norton; Isaac Preston, of Lockport; J. R. Wright, of Wales; A. E. Carpenter, of Aurora; Moses Pettengill and B T. Pettengill, of Peoria; Charles Follet, of Byron, and Linus Chittenden, of Crystal Lake.

From other States were George W. Needles, of Albany, Mo.; Rev. A. D. Freeman, of Spring Prairie, and M. R. Britton, of Vienna, Wis.; Elder J. L Barlow, from the Province of Ontario; D. P. Rathbun, of Michigan, and Mr. A. D. Zaraphonides, of Athens, Greece.

The president, Dr. J. B. Walker, not having reached the hall, from his home in Wheaton, at the hour set for the meeting, Rev. J. P. Stoddard, Corresponding Secretary, called to order, and Mr. Philo Carpenter, Vice President, took the chair. Rev. D. P. Rathbun led in prayer. The roll was called, twenty members being present.

The Corresponding Secretary suggested that committees be appointed on membership. The Association concurred, and C. R. Hagerty, E. A. Cook and Isaac Preston were appointed. A committee on resolutions of respect, composed of Revs. J. L. Barlow and A. D. Freeman, was also appointed.

Letters were read from Rev. W. Post of Pennsylvania, J. A. Bingham of Ohio, Pres. S. B. Allen, Samuel D. Greene and others expressing regret at their inability to be present. A letter was also read from President Blanchard resigning his position as Director and his membership in the Association, which was referred to the committee on membership.

Rev. J. P. Stoddard, secretary of the Board of Directors, read report of that body for the year, which was referred to C. A. Blanchard, E. B. Thompson and M. R. Britton as a committee.

The treasurer's report was then read and referred to an auditing committee of whom Moses Pettengill, M. R. Britton and John Gardner were the members.

The Corresponding Secretary and General Agent reported the general work of the Association for the year, which was accepted. The forenoon having passed a recess was taken until half-past two.

In the afternoon the president, Dr. J. B. Walker, took the chair. The first business of the afternoon was the formal delivery of the Carpenter Building. Mr. Carpenter made the presentation speech printed on a preceding page, which was received with frequent and hearty demonstrations of approval by the audience. Dr. J. B. Walker responded. His address was printed in the *Cynosure* last week. Other gentlemen present were called out for short addresses.

Bro. Rathbun expressed his joy in being permitted to share in this meeting. He had prayed long and fervently that the Association might have success in its enterprise, and he rejoiced that this day had come. He had known by personal experience the dreadful power of the lodge. God had opened his eyes to its iniquity and commanded him to leave it; and directly he found a power rising up all over the land to destroy him. He continued in his work for the church, but felt that God required more of him, and he lost peace of mind under this conviction, until he was willing to take up this special work, and since, he had felt a deep, rich blessing.

Father Chittenden said that President Blanchard and others had first induced him to renounce and expose Freemasonry at Wheaton. His heart at this time was too full to say how grateful he was for God's blessing on this cause.

Mr. C. T. Webb, now residing in Chicago, but formerly of Springfield, described the torture of his mind while lying upon the floor as a candidate in the farce of Hiram Abiff. God sent him conviction then and there. He determined to leave the lodge, but to keep his opinions to himself. He did not succeed for he found that his name was being used as an indorsement of the lodge, because he said nothing against it. He had long and severe struggles, and finally, in protracted meeting, when those under conviction came forward and knelt at the altar, he was asked to lead in prayer, and knelt, but could not utter a word. He rose and unburdened his heart, renouncing the whole thing, and God had blessed his soul.

Mr. A. D. Zaraphonides, of Athens, Greece, a former student at Wheaton, and later from the Union Theological Seminary, New York, was asked to make a few remarks. He expressed his sympathy with the work of the Association, and hoped the prayers of those present might follow him as he returned to his native land to preach Christ.

Elder Barlow had come from Southern Canada to have his strength renewed, and felt that it had not been in vain. He spoke to the great interest of the audience, relating substantially the case of his church as appears in his letter in another part of this issue.

Prof. C. A. Blanchard was called for, and briefly addressed the meeting, pointing out the unity of the Commune with the Knight Templars; all the secret lodges being more or less animated by one spirit of selfishness.

The business of the Association was then taken up, and Dr. Walker stated that feeble health would compel him to withdraw from very active participation in its affairs, though he should be happy to attend its meetings.

A Nominating Committee was selected: Revs. E. Hildreth and J. P. Stoddard and Prof. O. F. Lumry.

The Committee on Membership reported through E. A. Cook, recommending for election to membership the following names:

Your Committee on Nominations respectfully recommend for membership in this Association the following persons:

Revs. S. C. Kimball, Center Strafford, New Hampshire; D. P. Rathbun, New York; H. H. Hinman, Wheaton, Illinois; A. S. Riley, Belvidere, Illinois; David J. Ellsworth, Connecticut. Philip Bacon, Esq, Connecticut; G. W. Needles, Albany, Missouri; Charles T. Webb, Richard Platt, Chicago, Illinois; Anastasios D. Zaraphondes, Athens, Greece.

Ezra A. Cook,
Isaac Preston,
C. R. Hagerty,
} Committee on Nomination of Members.

These names were voted upon and all were accepted as members of the Association. The Committee further reported the following resolutions respecting President Blanchard's resignation:

In reference to the resignation of President J. Blanchard, as a member of the National Christian Association, your committee would respectfully report that:

Whereas, President J. Blanchard, as Editor of the *Christian Cynosure* for the past ten years (which more than any other individual, he was instrumental in starting) and by public addresses as well as by the education of a large number of young men, who have been, and are now, efficient lecturers and writers in defence of the principles of this Association, has rendered services which merit the highest consideration; and

Whereas, President Blanchard has been largely instrumental in securing a permanent endowment fund for the purposes of this Association, a work now so happily completed, and

Whereas This life-long friend of true reform has been the victim of a bitter and relentless persecution by "the rulers of the darkness of this world," who have succeeded in combining worthy with vicious persons in assaults upon him; and

Whereas, This Association still needs and desires the counsel and prayers of President Blanchard, as of all true friends of its principles, especially of those who have aided in organizing the Association, and bringing it to its present state of influence and usefulness;

Therefore, your Committee respectfully recommend that the resignation of President J. Blanchard be not accepted, and that we hereby tender him the grateful acknowledgment of our appreciation of his past labors, hoping that while life and health permit he will continue his active membership in this body.

Ezra A. Cook,
Isaac Preston,
C. R. Hagerty,
} Committee.

Messrs. Preston, Hodge and Cook spoke earnes and just words of praise in support of the resolutions which passed unanimously.

Geo. W. Needles, Rev. H. H. Hinman and A. E. Carpenter were appointed a committee on methods of work for the year.

The committee on nomination of officers presented their report, which was adopted and the following persons were elected to the offices of the Association:

President—Moses Pettengill, of Peoria.
Vice-President—Rev. A. D. Freeman, Spring Prairie, Wisconsin.
Corresponding Secretary—J. P. Stoddard, Chicago.
Treasurer—H. L. Kellogg, Chicago.
Directors—Philo Carpenter, J. Blanchard, A. D. Freeman. E Hildreth, J. M. Wallace, Thos. Hodge, A. Wait, E B. Thompson, C. R. Hagerty, E. A. Cook, H. L. Kellogg.

Elder Barlow read the following memorial of respect on the recent death of Aaron Floyd, Esq., of Pittsburgh, which was adopted:

Among the enemies which we as a body and as individuals are compelled to meet, there is one before whose attacks we must all at last succumb, though with the assurance of a final and complete triumph over Death, the last of foes. During the year now past our conflicts with organized secrecy have been constant and unremitting, sustained by the feeling that our cause is just, and the consciousness of the Divine approval.

At this our annual gathering as we meet for work, for counsel and for cheer, it becomes us to look back over the way we have traveled, as well as to project our plans into the future. The past has its lessons drawn from the teachings of experience. We have suffered no defeats. Our course has been aggressive and forward. As to our forces, we have met with losses and gained recruits.

Our body has met with a notable loss in the death of that gallant reformer, Aaron Floyd, of Pittsburg, Pennsylvania. Those who have been wont to attend our National gatherings for years past will remember him well. He was one of those men it is impossible to forget; and those who were admitted to an intimacy with him would not wish to forget him if they could. Like Israel's first king he stood head and shoulders above his fellows; and his tall, manly form enshrined a spirit which was the fountain of every noble sentiment. He was a hearty hater of vice in all its forms, and an enemy to every institution whose principles or workings wrought oppression to the bodies or the souls of men. Hence he was opposed to slavery and wrought persistently and manfully for its overthrow. Such a man as Aaron Floyd could but be an Anti-mason. From the commencement of our work against the lodges he was with us. His interest has been unflagging, his labors and sacrifices unceasing, to advance the cause in which we are engaged. We know not how to spare him; but the Master we serve has seen fit to call him from labor to reward. 'Tis ours to meekly bow to his behests—knowing that "He is too wise to err, and too good to be unkind." Be it ours to emulate his spirit and follow his example, hoping at last to share with him in the rewards of the faithful. His family have our warmest sympathies. While he was immediately theirs he was more remotely, though still nearly the brother of all who love righteousness and hate the works of darkness.

The committee to whom was referred the report of the Directors reported, recommending the approval of the report with a single exception; the committee claiming that it was unwise to loan funds to employes or members of the Association, as under mortgage or other real estate security their circumstances might place the Directors in the unpleasant position of using legal measures against their will.

The committee on the Treasurer's report approved the general statement of finances, recommended the purchase of books for double entry and an auditing committee to examine the accounts quarterly and report annually. The report was adopted.

The committee on methods of work for the year reported by Rev. H. H. Hinman against the purchase of the *Christian Cynosure* by the Association at present, and in favor of a committee to distribute quarterly any funds available for such purpose among the State agencies in proportion to the donations and needs of each.

The resolution to adopt the report gave rise to some discussion, Elder Barlow, Rev. A. Wait and others wishing that the Association might begin the work of publication without delay. The majority, however, favored for the present the pushing of the work by the living agents, and while

the *Cynosure* and other publications are not likely to decline at present, the agents needed strengthening. The report was finally referred to the Board of Directors.

Geo. W. Needles requested the Association to send a man to Missouri and assist in his support, believing that in the western part of the State and in southern Iowa plenty of work could be given a competent lecturer and a reasonable support. Rev. D. P. Rathbun having signified his willingness to undertake work in that part of the field, and he was therefore by vote appointed as agent for Missouri. It was voted also to return to him the note he gave to the Publishing House fund, amounting with interest to about $65.

The following was read by the Treasurer:

TO THE NATIONAL CHRISTIAN ASSOCIATION:—While I thank you for the renewed confidence you have expressed in me in the re-election to the office of Treasurer, I beg leave to tender my resignation. For eight years I have served the Association gratuitously in this office, with the exception of a single year, and as I have expressed a desire to be relieved for several years, I desire now to renew that request. It is just that such burdens should be shared by others. For this and other reasons I resign the position to which you have elected me to-day.

H L. KELLOGG.

On motion of Rev. J. P. Stoddard the resignation was accepted by a majority vote, and Rev. E. Hildreth of this city, was elected to the position. It was also voted to refer the matter of salary for the new Treasurer to the Board of Directors, together with compensation for the past services connected with the office.

The Association then adjourned.

OBITUAYR.

MRS. CAROLINE MURPHY.—The subject of this short sketch was born in Braxton county, Virginia, June 16th, 1822. Her maiden name was Caroline Squares. She was given a good moral and religious education, and at the age of 14 years was truly converted to Christ, and, uniting with the Methodist Episcopal church, was a useful and efficient member during her life. She was married to Andrew W. Murphy, Oct. 10th, 1839, and in the spring of 1840 emigrated to Greenwood, McHenry county, Ill., where she lived till her death, May 5th, 1878, aged nearly 56 years. She was a dutiful and loving wife, a kind and gentle mother, highly respected by her neighbors, and greatly aided her husband in bringing up her large family in the nurture and admonition of the Lord. By great industry and frugality they have accumulated a competence of this world's goods, and best of all she had laid up her treasure in heaven "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." She was a woman of great weight of character and moral worth, united with agreeable manners, which endeared her to a large circle of friends. She with her companion early espoused the cause of temperance and anti-slavery, and for the last few years took a decided stand against the anti-Christian character of secret societies and especially Freemasonry. Her mind was clear to the last, and as she called her children and friends about her bed it was cheering to hear her invitations to have them all meet her in that land where the wicked cease from troubling and the are at rest. "Precious in the sight of the Lord is the death of his saints."

The sweet remembrance of the just
Shall flourish when she sleeps in dust.

LINUS CHITTENDEN,
An old acquaintance.

The Sabbath School.

LESSON I.—July 7, 1878.—BIRTH OF CHRIST THE LORD.

SCRIPTURE.—Luke 2:8-20.

GOLDEN TEXT.—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

[Commit to memory verses 10-14.]

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. John 10:14; Psa. 121:4.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. Judg. 13:13, 17, 20; Num. 16:42; Luke 1:12.

10. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. Luke 12:32; Gen. 12:3; Col. 1:23.

11. For unto you is born this day in the city of David a Savicur, which is Christ the Lord. Isa. 9:6; Mic. 5:2; Mat. 1:21; Acts 2:36.

12. And this shall be a sign unto you; Ye shall find the babe wrapped in swadding clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest and on earth peace, good will toward men. Psa 103:20, 21; Luke 19:38; Isa. 57:19; Col. 1:20; John 3:16.

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. Ex. 3:3.

16. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17. And when they had seen it they made known abroad the saying which was told them concerning this child.

18. And all they that heard it wondered at those things which were told them by the shepherds.

19. But Mary kept all these things and pondered them in her heart. Gen. 31:11; Luke 1:66.

20. And the shepherds returned, glorifying and praising God for all the things which they had heard and seen, as it was told unto them. Psa. 107:8.

HISTORICAL CONNECTION.—The events of New Testament history preceding the present lesson are to be found in Luke 1:1 to 2:7; Mat. 1:18-25. With these should also be read John 1:1-18, and the genealogies, Mat. 1:1-17; Luke 3:23-38. An angel had appeared to Zacharias in the temple to announce the birth of John the Baptist; an angel had announced to Mary the birth of Jesus; Mary had visited Elizabeth, and both had prophesied; John the Baptist was born; an angel had appeared to Joseph to protect Mary and announce the birth of Jesus; and Jesus had been born in Bethlehem. The place of the lesson is Bethlehem. There is no parallel narative in the other Gospels.

HOME READINGS.

M.—Luke 2:8-20. Good news to all.
T.—Isa. 9:1-7. Isaiah's testimony.
W.—Dan. 9:20-27. Daniel's testimony.
T.—Micah 5:1-7. Micah's testimony.
F.—Luke 1:26-35. Gabriel's testimony.
S.—Mat. 1:18-25. Matthew's testimony.
S.—John 1:1-18. John's testimony.

LESSON NOTES.

8. Country: Place or neighborhood. Abiding in the field: Staying out of doors. Keeping watch over their flock by night: Or, keeping night watches over their flock.

9. Glory of the Lord: Of Jehovah. Were sore afraid: Literally, feared a great fear.

10. Bring....good tidings: Same word as elsewhere rendered "preach the gospel." To all people: To all the people; i. e., to all the heirs of the promise to Abraham (Gen. 22:18).

11. Which is Christ the Lord: Or, Who is Anointed, Lord; or, an Anointed, a Lord. Meaning, who is Lord Messiah.

12. A sign: The sign.

13. Heavenly host: See 2 Chron. 18:18; Psa. 103:20, 21.

14. In the highest: i. e., Highest places, or heavens.

15. Let us now: Right away, even in the night. Go even unto: Go all the way to. Hath made known: Or, Made known.

16. In a manger: In the manger. The sign of a new-born babe lying in a manger was probably definite enough in little Bethlehem.

17. The saying which, etc.: Same as "this thing which," etc., of v. 15. Child: Same as "young child" in Mat. 2:9.

20. Returned: Back to their night-watches in the fields. Heard and seen: Heard and seen in Bethlehem. As it was told unto them: As it had been told them by the angel.

INTRODUCTORY TO THE QUARTER.

From what book are the lessons of the present quarter selected? What was the author's calling? Col. 4:14. What was his object in writing this treatise? Luke 1:3, 4. What other book of the New Testament did Luke write? Acts 1:1. Who was emperor of Rome when Christ was born? Luke 2:1. Who was governor of Judea? Mat. 2:1. In what city was Christ born? What prophecy was thus fulfilled? Micah 5:2. What distinguished ancestor of our Lord was born in Bethlehem? 1 Sam. 16:4, 13.—*S. S. Times Quarterly.*

Religious Intelligence.

UNITED BRETHREN.—The *Pacific Telescope* gives no uncertain sound on our reform. It says of the Dayton nullification convention: "The Dayton Convention was nothing short of an attempt upon the part of some to trample upon the most sacred principles of this church. We are glad that there were men in the convention who love the United Brethren in Christ, and who did and will continue to stand by the church in the struggle against those who are not of us, because they are not like us. We can always afford to be men, but to be unkind and extremely obstinate is a mark of careless passion. We are satisfied with the late action of the General Conference. Nullification would exterminate the U. B. church here in less than one year."—The 25th annual meeting of the Board of Missions of the U. B. church commenced at Hartsville, Indiana, May 10th, 1878. The total receipts for the year, $38,965 33. Balance in the treasury, $1,028 09. Total, 39,-993.42. The missions are in West Africa, near Sierra Leone, in Germany and home missions and among the Freedmen. The outlook of the mission work in Africa is considered hopeful. An educated African is about to return to his native land and other re-enforcements are asked for.

WESLEYAN.—The Missionary Association. This body met at the Publishing House, Syracuse, June 11th, 1878. M. Merrick was chosen president and D. S. Kenney treasurer, L. N. Stratton secretary. The treasurer's report contained many points of interest; disbursements had been made to a large number of missionaries who in nearly every case are devoting their whole time to the preaching of the Gospel. On the 11th and 12th were held meetings of the Publishing Association and the Book Committee; the latter took into consideration the re-publication of the "Image of the Beast," a valuable work by Rev. R. Horton, deceased. The agent was directed to publish "Lee on the Soul."

—The next Sunday-school lesson being review for the quarter the 8th chapter of Ezekiel has been selected for a Scripture lesson by the College church school at Wheaton as embodying a main fact of the quarter's lessons, to wit, the idol worship and sun worship of the Jews. This will be used as a lesson also on the great modern idolatry of lodge worship. Such a practical application of the lessons of the last three months would be found useful in many schools.

—The Seventh Day Adventists have been holding a campmeeting at Madison, Wisconsin, with much success. This body of Christians stand strongly committed to opposition to organized secretism.

—The General Association of Kansas met at Laurence, June 5th to 10th. There is reported 154 churches with 5200 members and 9000 in the Sunday-schools. There were 16 new churches organized and nearly 300 conversions.

News of the Week.

—Sherry and Connoly were quietly executed in the County jail in this city last Friday for the murder of Hugh McConville last fall in a drunken spree.

—At a special business meeting of Plymouth Church, Brooklyn, last Friday night, Mrs. Elizabeth R. Tilton was excommunicated.

—Another ship load of colored emigrants has left North Carolina for Siberia. They go out under the auspices of the Colonization Society. The cost of passage for adults is $100—children $50. The first ship, the Azov, has arrived at Sierra Leone, after a disastrous voyage. Sickness broke out among the emigrants and 23 died on the voyage.

—Advices from Southwestern Kansas state that a terrible rainstorm prevailed in that region last week. At Winfield the rainfall on Wednesday afternoon is estimated at twenty-five inches. The whole country is inundated, and great damage done to crops. Bridges and fences were carried away, and cattle, hogs, and poultry drowned. The children of a farmer named True, living on Beaver Creek, were drowned, and Mr. Bell, living on Badger Creek, was also drowned. Considerable damage was also done by lightning.

—The western section of Illinois near Quincy is overrun with tramps and fears of serious trouble are entertained. A freight train on the Wabash was boarded by about two hundred tramps last evening, and the conductor was compelled to bring them to Quincy. Another gang boarded an outgoing freight on the Chicago, Burlington and Quincy road, at Camp Point, this morning, compelling the conductor to carry them to Bushnell. As yet the passenger trains have not been molested, but in several cases, where the engineers have seen large crowds at country stations, they have run their trains through without stopping.

—The agitation in Berlin continues about the measures the government favors for the suppression of socialism, and the newspapers are continually reporting the arrests of socialists and the interruption of meetings. The *New Press*, socialist, asserts that the examining magistrate of one Berlin court said recently that, so far as the investigation had proceeded, there was not the least reason to suppose Nobeling was connected with the Social Democrats. It is hoped the Emperor will shortly be able to go to Wilhelmshoe, and, later in the year, to Weimar and Gastien.

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Flour—Winter		5 00	6 25
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Butter medium to best		16	18
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Beans			1 55
Eggs		9½	10
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CHICAGO, THURSDAY, JULY 4, 1878.

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Notices.

TO FRIENDS IN WISCONSIN.—Rev. H. H. Hinman has been laboring in Wisconsin now more than half the year for which he engaged and there has been paid less than one-tenth of the amount pledged for his support. He is in great need of the aid promised. Do justly by him, and as this is the work of your State Association, either pay him directly or send through your treasurer, M. R. Britten, Vienna, Walworth county.

REV. D. P. RATHBUN, Iowa State Lecturer, is expected to lecture at the following named times and places in Iowa:

Springville, Linn county, Tuesday and Wednesday, July 2d and 3d.

Walker, Linn county, Friday, July 5th.

Troy Mills, Linn county, Saturday, July 6th.

Brandon, Buchanan county, Monday and Tuesday, July 8th and 9th.

Raymond, Blackhawk county, Wednesday and Thursday, July 10th and 11th.

Masonville, Delaware county, Friday and Saturday, July 12th and 13th.

Newtonville, Buchanan county, Monday and Tuesday, July 15th and 16th.

Independence, Buchanan county, Wednesday and Thursday, July 17th and 18th.

Jessup, Buchanan county, Friday, July 19th.

W. S. MAY, for the Ex. Com.
Clarence, Cedar Co., Iowa.

Topics of the Time.

The authorities of Cincinnati are making an effort to close the theatres of that city on the Sabbath. May it prove a success! Such a work needs to be undertaken in Chicago in a resolute way. Our School Board leased a building in their charge for a theatre with the understanding that there were to be Sunday performances. The communists and secret trade unions should be suppressed for the same reason. The Lord's day is chosen for their picnics with a peculiar relish.

The late Presbyterian General Assembly meeting in Pittsburgh gave a true sound on the temperance question, thus: "The only hope of the success of the temperance reformation is in its alliance with religion—the religion of Jesus Christ. Our ministers and members should firmly hold, distinctly teach, and boldly proclaim that temperance is not religion; that a reformed man is not a saved man; that salvation is only by faith in the Lord Jesus Christ; that a reclaimed drunkard can be sure of not relapsing into drunkenness only by becoming a Christian. We believe that all compromises on this subject are dangerous in the extreme,—to the reformed in tempting him to rest on a false foundation, and to the Church in weakening the integrity of her faith." Such views are largely the result of Mr. Moody's efforts for the reclamation of drunkards in connection with his wonderful work. The ground taken by Murphy as told in our New England letter this week is weak and must fail, because not founded on Gospel truth. So Dr. Reynolds, the "red ribbon" apostle of temperance, was weak; though his work was apparently great, yet it was not fundamental because it did not go back to Christ. He purposely, as he admitted, did not refer to Christ, for the same reason as satisfies the lodge, to wit, there are men who who would hear him and might be benefited who did not acknowledge Christ. For this reason Dr. Reynolds would not point men to the great Helper, though he made some acknowledgment of the power of God in his efforts. The "red ribbon" clubs throughout the country are built upon this sandy foundation. Cigars, billiards and dancing are frequent with them, and in some instances they are ready to fall into the lap of the lodge. Christ alone died to save sinful men; "other foundation can no man lay."

The alarming condition of the country a few weeks ago from a threatened renewal of the terrible strikes of last season, and from the revolutionary tendencies of Congress, set the nation in a tremor. Will the end be war? was the question; and General Grant suddenly became a popular man, even with those who seldom had anything but adverse criticism for him as President. Very significant in connection is this conversation reported from Grant's visit to Paris: "You, sir," remarked General Grant, to MacMahon, "in retiring from the presidency will still remain a marshal of France, while I become plain Mr. Grant—a simple citizen of the United States." "Ah, general," responded the marshal, "your glorious deeds will make of you, whenever the American army is called upon to meet a foe, the marshal of America!" There may be some satisfaction in being able to turn to a successful leader of armies, for the early experience of the Rebellion was a bitter one; but let us hope that the country has done with General Grant in this capacity. As President his administration was marked by notorious failures, not so much from lack of integrity on his part probably, as from inability. As a general, a warrior, he was successful; and doubtless the military reputation of no other living man is higher. But there is no necessity for war if our people are wise and their rulers just. So let us dismiss this hero worship, and allow General Grant to continue to enjoy, with his fellow citizens, the blessings of peace.

For the second time in our second century, we celebrate to-day our national independence. There is a movement against our noisy, turbulent way on Independence day, that may accomplish a very desirable revolution, though springing, in the main, from mercenary motives. The losses in life and property from our Chinese love of burning powder on that day are immense, and the National Board of Underwriters are taking up the matter in the interest of the insurance companies. The statement is made showing that the Chinese cracker business for the past ten years was valued at $1,500,000 for the 4th of July only. It has been estimated that the actual damage during the same period, by conflagrations on that day, amounted to over $15,000,000. Last year, the fires occurring on the 3d and 4th of July, attributed to the use of fireworks, were reduced from 360, in 1876, to 120, and the amount of actual damage was decreased from $240,919 to $99,870, largely by the enforcement of ordinances against our would-be patriotism. This movement will help turn us back to the rational methods of our fathers, when the exercises of the day were of a joyful, yet solemn and impressive nature, and the principles of our republic were discussed and pondered as we, their children, have forgotten to do.

NEW ENGLAND CORRESPONDENCE.

Eight weeks of successful Gospel meetings (so-called) by Whittle and McGranahan in this central city and county of Massachusetts, have been followed by a tidal wave of temperance in connection with the advent of Mr. Francis Murphy. He is too well known through the papers as to his history, spirit and methods of reform to need reporting. The clergy, the press and the reform clubs have been alike unanimous in helping the movement to the best of their ability, and a total of 2,534 persons have signed the Murphy pledge since the opening meeting in Mechanics' Hall on the evening of June 9th.

Mr. Murphy himself carefully avoids condemning either the rumseller, or the act of licensing him; and he is never heard to speak in favor of legal prohibition. But it is to be noted as showing the popular temper and leaning that in all the temperance meetings of the past week, so remarkable for the interest manifested by the crowded attendance and enthusiasm of the people, nothing drew such a spontaneous burst of popular approval as the remarks of Mr. Gough, both at the noon and evening meetings, on the shameful course of the Worcester Aldermen in licensing so many dram shops, when he said with characteristic intensity before that vast audience, he was in favor of moral suasion, but there must also be a *law prohibiting the dram shop*, and the proper place for its rum-selling makers was the four walls of a jail, and, if he mistook not public sentiment, the wrong committed in Worcester of clothing dram shops with the protection of law would be soon righted. No one could mistake the swift, resolute response of the sympathetic crowd of auditors.

When, therefore, Mr. Murphy on a succeeding evening, out of his abounding charity, tried to abate the people's displeasure at rumselling and at the licensing act of our aldermen, by saying as he did, that the people are more responsible for the state of things in Worcester than their licensing aldermen, and that the sale of liquor goes on because the people have not yet said they could abstain from drinking, Mr. Murphy ventured beyond his depth and beyond the bounds of truth. For, as an undeniable matter of fact a large majority of the people of this commonwealth of

Massachusetts do themselves now abstain from drinking and want a law with proper penalties prohibiting the sale of alcoholic drinks to those who want to drink them, and a majority also of the legal voters are against the dram shop. But through the intervention of politicians of both the great parties pandering for the sake of votes to the whisky-loving countrymen of Mr. Murphy and to the beer-guzzling propensities of other naturalized foreigners and to what is called the criminal class in general, we in Massachusetts are now denied the effective protection and wholesome education of a prohibitory law.

How long the worst part of society, aided by a sprinkling of the better, is to rule, remains to be seen. Carlyle says, "America is a great country, but no system can last which gives Jesus and Judas precisely the same vote in public affairs." Certain it is that our American system cannot last unless the patriotic, intelligent and temperate of all parties, with malice toward none and charity for all, unite on behalf of the tempted, weak and vicious of society for the legal suppression of the dram shop. It is the acknowledged chief demoralizer and impoverisher of the country at large. And is it not deeply to be regretted that a man wielding the power that Mr. Murphy does, and doing a good work, from which God forbid I should detract a hair, does not see fit to throw the weight of his great influence into the scale of legal prohibition? When in cases of murder almost without number (to say nothing of other crimes against society) public sentiment and juries find guilty, by law and by evidence, of murder in the first degree under the frenzy of intoxication, and as accessories before the fact the proprietors of saloons and rum-shops at which the murderer bought and drank the "distilled death and liquid damnation," that

"Ruffled up his spirit,
Stopped the access and passage to remorse,
That his keen knife saw not the wound it made,
Nor heaven peeped through the blanket of the dark,
To cry, Hold! Hold!"—

why will not Mr. Murphy, and every other man capable of seeing the connection between cause and effect, strike strongly at the root of such misery and murder, the legalized dram shop? Why, in other words, do we not aim at the accursed liquor traffic, *fons et origo maldorum?*

The centenary of Phillips' Academy, Andover, has just come off with great honor and *eclat*. Fifteen hundred guests at the Tent dinner on Andover Hill; addresses by Revs. Adams, Park, McKenzie, Alden, Chamberlain, Phillips Brooks; Professors Park, Churchill, and others; Presidents Porter, Eliot, Bartlett, Josiah Quincy and Governor Rice; poems by the witty Dr. Holmes, worthy of his ancient fame, and by Miss Elizabeth Stuart Phelps, the latter read by Professor Churchill with the hushed attention of the audience, as from the unseen alumni who had died in the service of their country, the effect being highly impressive.

HENRY T. CHEEVER.

Worcester, June 20, 1878.

[For the Cynosure.]

A MASONIC FUNERAL.

I stood beside an open grave,
Benumbed with grief and pain;
It seemed to me, in that dark hour,
I ne'er should feel again.

Friends closely stood about me
On that sad, dreary day;
A voice fell on the silent air,
Clear spoken: "Let us pray."

The man who spoke had never bent
To heaven his worldly pride;
A scoffer and a scorner he
Of Christ, the crucified.

A man of God stood silent by,
With grave and reverent air,
And listened, without word or sign,
Unto the scorner's prayer.

He prayed that he, my precious dead,
The object of my love,
Might meet his brethren all once more
In the Grand Lodge above.

I wondered, as I thought of him,
In that strange place of rest,
If I should ever see his face,
Or lean upon his breast.

It seemed that on good works alone
They dared to base their claim,
For they sought not heaven's favor
In the Redeemer's name.

And I wondered, as I listened
To that strange, unchristian prayer,
What would light that distant lodge of theirs,
If the Saviour was not there.

Would it not be outer darkness?
Would it not be burning pain?
Where those gathered who had never
Called upon the Saviour's name?

The brethren listened reverently
To what was sin to me,
And answered to the master's words,
"Amen; so mote it be."

A holy order, verily!
In bitterness, I said,
To choose a wicked man like that
To pray beside their dead.

And now I often feel the pang
That hour of trial gave,
When a reckless unbeliever prayed
Beside my father's grave.

—ANON.

WAS PRESIDENT LINCOLN A FREEMASON?

BY GEN. J. W. PHELPS.

They who undertake the work of reform should have a clear understanding of the whole field of their operations. It is a matter of great importance to our Anti-masonic movement, as well as to the vital interests of the Republic, to have a clear conception of the fact whether Mr. Lincoln's administration was influenced by the Masonic lodge or not. If it was controlled by Masonic councils, and by Masonic influence, it was a vicious administration, and the country is in great danger from it.

I noticed in the *Cynosure*, of the 20th of June a statement made by one of its oldest contributors, which ascribes to President Lincoln the following language, viz: "I am no Freemason; I have no desire ever to be a member of that order. I do not know whether the ceremonies are proper or improper, refined or degrading, nor have I any wish to know. But I do know that trickery is wrong, and that whatever gives a man an undue advantage of his neighbor is wrong; and I have lived too long in the world to be blind to the evils of Freemasonry in these regards. Besides, this egg of treason was laid and hatched in the nest of Freemasons in Washington; and it is dangerous to trust men who do not respect the legal oath of their country before every other obligation, imagined or imposed."

Where and when Mr. Lincoln made this statement your correspondent does not inform us; but it has always appeared to me that Mr. Lincoln never acted up to these just sentiments in his administration. I am most fully in accord with the statement that "it is dangerous to trust men who do not respect the legal oath of their country before every other obligation;" but in no respect was Mr. Lincoln's administration ever conducted on this principle. He not only trusted men who had bound themselves by secret Masonic obligations, and who were manifestly under the influence of those obligations, but he favored them to the injury of the government.

I have been assured within the last few months by a man who claimed to have taken twenty degrees of Masonry, that he *knew* (emphasizing the word) that Lincoln was a Mason.

But let us admit that Lincoln was *not* a Mason, and that Secretary Wells was the only member of his cabinet who belonged to "the order," (though I much doubt this) yet his administration was managed in the interest of the Masonic lodge rather than in that of the country. And it was this fact perhaps that induced my informant to think and say that he *knew* Mr. Lincoln was a Mason.

Know-nothingism was an appeal made to Freemasonry for political purposes. Previous to its introduction into politics, the Democracy had made use of the lodge to sustain its position on the slave question; and the resort to Know-nothingism, by the Republicans, was was made on the principle of fighting fire *with* fire. It was a direct and needless violation of the moral principle which prohibits the resisting of evil by evil. Know-nothingism was nothing but Freemasonry in disguise; and its baseness revolted the pure American feelings of almost every one who suffered himself to be seduced into it. The measure was a perfectly Jesuitical one, proposing the accomplishment of a good end by bad means.

But Mr. Lincoln's administration came into power through this resort to Freemasonry; and throughout its entire duration it was more under the control of the lodge than it was under that of the civil institutions of the country. Freemasonry never admitted the manhood and much less the soldiership of the negro; rejecting him from the lodge; nor did Mr. Lincoln's administration admit it until long after it had been a foregone conclusion. Mr. Lincoln's cardinal idea that the people were not capable of managing their own interests, but "must be educated up to it," is a Masonic idea and not one of the American citizen. It is a Masonic conception of the lodge, which always stands ready to manage the affairs of the people for them.

The same secret political movement that brought Mr. Lincoln into office, brought the lodge into power; and the lodge has shown a determined jealousy to augment and strengthen that power at every hazard. The following incident, though seemingly a trifling one, serves to confirm my views on this subject. In the month of March, 1864, I had issued a second edition of the "History of the Secret Societies of France," which I had translated from the French some years before. The object of that work was to open the eyes of the people to the dangers to all kinds of civilized government from secret societies. But Congress, in the following month of April, showed its subjection to a few leaders of the Masonic lodge by chartering a "Masonic Hall Association in the District of Columbia," an act as hostile to our government as it would be to charter a political party, or the "Church of Latter Day Saints of Great Salt Lake City."

I think that any candid, unbiased mind, on examining into the history of Mr. Lincoln's administration, must be convinced that it was managed in the interest of the Masonic lodge, a foreign institution of the basest character, instead of in the interest of the people and of the Constitution of the United States. American sentiment and American principle lay at the bottom of Mr. Lincoln's election; but the principle by which the war was managed was Masonic and not American. The party that claimed to be American, was wholly foreign in its management, and not American. This is Masonry entirely; it pretends one thing, but does another. Its very secrecy is an evidence that it will do the reverse of what it ought to do. While thousands of honest American patriots were pouring out their blood on battle fields, other thousands of men, in office and out of office, adherents to the lodge, were delaying the war and obstructing measures, under pretence of moderation, and accumulating immense fortunes in the meantime without any moderation at all.

To assume the ground that the American people, at the breaking out of the war, were not ready to meet, with promptness and decision, all the issues involved in the war (some of which have been utterly neglected) is to assert that they are not fit for self-government. But this was effectively the ground assumed and persisted in by Lincoln's administration; and this is precisely the doctrine virtually taught and practiced by the Masonic lodge.

Brutes Rebuking Odd-Fellows.

Balaam the son of Bosor, who loved the wages of unrighteousness, was rebuked for his iniquity on one occasion, "The dumb ass speaking with man's voice forbade the madness of the prophet." Similar to that occurrence is the following which I take from the *Mystic Jewel*, the Odd-fellows' organ of Cincinnati. It says:

"A number of St. Thomas Odd-fellows drove to London on Sunday to hear Rev. Mr. Calvert's sermon to the fraternity there. When ready to make the return trip their team stood stock still on the street, and neither coaxing, persuading, nor whipping would make them budge one inch. After an hour and a half thus wasted with crowds of gaping citizens looking on, the Odd-fellows hired another conveyance and left the baulky brutes to the care of an hostler."

A sermon to Odd-fellows must necessarily be destitute of the preaching of Christ in the Bible sense. The fraternity is composed of professing Christians, non-professors but moralists perhaps, saloonists, drinkers, swearers, Jews, and every element which enters into society at large. To preach Christ to such a fraternity would not only be contrary to the principles of the order, but impractible in the very nature of things from the standpoint of a mixed assembly.

To drive some distance on the Lord's holy day to hear such a sermon as that one likely was, can not be justified by any Scriptural argument. While it is allowable to do good on the Sabbath day, to do necessary temporal work, to go a reasonable distance to worship God in the sanctuary, it is not allowable to desecrate the day by driving to hear a "sermon" delivered to a worldly institution, on the Sabbath, especially if all is done in the name and for the benefit of that institution.

No wonder therefore the "brutes" became "baulky" and refused in spite of "whipping" to "budge one inch" for the gratification of brutal Sabbath desecrators. It is time that the profanation of the Sabbath now so common with all secret societies, were receiving a rebuke even if it must come from dumb asses and horses. It is not said what kind of animals constituted the "team" of "brutes" which provoked pious Odd-fellows to whip them for part of an hour and a half, while "crowds of gaping citizens" looked on. But whatever they were, they rebuked the iniquity of the Odd-fellows who were guilty of the sin of breaking the Sabbath and at last of cruelty to animals.

W. O. T.

The Lord made room for you in heaven; cannot you make room for him in your heart? The nations don't want him; many of the churches are locked and barred against him. There is no room for him in our inns.—*Moody.*

There must be Suffering.

Dear Cynosure:—I wish through your columns to add a word in testimony to the article with the above title in the issue of June sixth. Perhaps to but few men does that article bring to mind many things, some very unpleasant but assuring us that ours is a ministry of suffering, and the servant should be content to be as his master. It may be a consolation to know that suffering in a worthy cause gives birth to that which is worthy of true manhood. Our nation was born of suffering; our redemption is the purchase of suffering. The suffering of the rebellion gave millions freedom, "and I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" in a little while, and even now we have a foretaste. In the world we have tribulation but in Christ we have peace. Thanks be to God who giveth us the victory through our Lord Jesus Christ. His true soldiers cannot see his banner trailed in disgrace without feeling keenly the insult to divine goodness.

I know well the brother referred to in the article; of whom it was said, "There is no place for him." That, reader, is what some of them said in public, but in side-talks they said, crush him! He ought to be crushed out of existence or learned to mind his own business. I speak what I know and have repeatedly heard from year to year. They could not say that he was not pious, and a more sweet-spirited Christian man I never have had the privilege to know. I have thought that if he erred at all in the matter it was that he bore too much and bore it too patiently. Few men I think could or would have borne so meekly what he has; but he bore it for the Master. I wanted some time ago to have said what I now say, that a personal acquaintance of twelve years with him as an earnest, devoted Christian minister taught me to love him. Brother Woodruff Post had the moral heroism to present in the conference a resolution against the increase of secretism and especially against Freemasonry. In the fear of his God and in love to Jesus Christ he dared to meet and sound the alarm against the foe. It was the key-note for his destruction, and all who dared to sympathize with him or aid him! It was my misfortune—or good fortune, the Lord knoweth—to sign Bro. Post's resolution as seconding it, and from that day, the war-cry of the enemy was sounded equally against me. I was not so meek as Bro. Post to bear it. I shall never forget that afternoon when a leading minister and a high Mason shook his fist to give emphasis to what he said at me and another brother, saying, "You are *marked men!* you'll smart for this! you'll not be forgotten!" I have realized it all, I have been made to drink the bitter cup of Masonic vengeance and wring them out. Nor yet does that institution of Satan let me alone although I have not openly met and opposed it until quite recently; but hereafter by the help of the Lord Jesus Christ I mean to give it no quarter.

Their sly secret plans to injure and destroy a man's reputation and business, might do credit to the prince of darkness. I am satisfied that many ministers meet with failures, the real cause of which is in Masonry. One came to a wealthy Mason here whose wife is a member of my church, and urged him to withhold his support because I took and circulated the *Cynosure* and Anti-masonic tracts. He was informed that we were in free America. Only last week a leading Mason, a pastor of a church, said to me that he was proud to say that he was a Mason; and he mentioned the fact to me that I might not insult him by saying anything against Masonry, when the man's very business here was to slily work upon the church to its harm and to my detriment. I preached a short sermon on repentance, urged him to seek forgiveness, and renounce the Christ-denying Baal worship. I thank God there is not a secretist in my church, and the more we see of it the less they respect it. They have had some trouble they believe on account of it.

But to return to the case of suffering. Some years since the wife of a leading Freemason in the city of Rochester, N. Y., told me in conversation about Bro. Post that he had lost about half of what he was worth as the result of his meddling with what was none of his business, and if he didn't learn to let the Masons alone he would lose the rest. Now if this has been fulfilled, here at least is one cause if this brother has suffered the loss of all things through Masonic vengeance. I know well how to sympathize with him. Masonry has no respect to age. I was young then but now am old and gray-headed, but they are threatening to give me a ride as they did Bro. Rathbun. When I look back to that day in conference when the first public effort was made to save our young men from the snares of the wicked one, I feel that all our suffering has not been in vain. I am for the war until victory. We cannot hold our peace; we cannot keep still.

"Courage, my soul, on God rely."

Joel H. Austin.

The Christian Standard Answers Some Important Questions.

[From the Christian Standard, Cincinnati.]

1. Are Christians to be encouraged or discouraged in joining the Masons or other secret societies? or is it simply a matter of indifference, to which no notice is to be paid by the church?

2. Having joined the Masons and taken the obligation to secrecy, has a Christian a right to renounce the institution and divulge the secrets?

3. If a minister of the gospel does divulge the secrets he has promised to keep, is he not to be considered an unworthy person, unfit for the ministry, or to be trusted in anything?

4. If a majority of the church continue to retain such minister contrary to the wishes of a respectable few, are the few who object under any obligation to help support one in whom they have no longer any confidence?

5, What, if anything, was the testimony of A. Campbell upon the subject of Masonry in the church?

H.

1. In our judgment, they should be discouraged from joining secret societies, for the following reasons:

(1.) So far as such societies have religious, moral or benevolent ends in view, there can be nothing commendable in them to which a Christian is not already pledged, or which may not be accomplished through Christian channels, without oaths binding to secrecy.

(2.) So far as any of these ends are not Christian, nor capable of being wrought out through Christian channels. a Christian should not be identified with them. For instance, worship that is merely deistic, recognizing no Christ, worship in which a Jew or a Turk could join, is not Christian, and we know not how any Christian can share in it who has learned, at the feet of the Great Teacher, "No man cometh unto the Father but by Me;" or from the pen of an apostle, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks unto God the Father by him." This leads us to remark that it is to us a puzzle how any Christian or Christian minister can conscientiously act as the representative and mouthpiece of any society in offering purely deistical prayers, or in presenting, as an acceptable sacrifice to God, the merely formal worship of those who make no profession of faith in the Lord Jesus Christ. We can see how he might pray for them, but we do not see how he justifies himself to his own conscience in praying as their representative.

(3.) There remains no reason for a Christian entering into such associations, unless of a purely selfish character—that he may protect himself and his family from distress and want. We do not say that the object is wholly unworthy; but it appears to us that it is not up to the Christian standard to seek it through such associations. Faith in God and faith in God's people should lead to a different result.

(4.) It is, putting it in its most favorable light, a matter of serious doubt whether a Christian is to be justified in entering blindfolded into any association, assuming obligations of the nature and extent of which he knows nothing, and swearing to observe secrecy concerning he knows not what. When we say blindfolded, we do not refer to a bandage over the eyes; that would be a small matter; but to a bandage over the mind. For ourself, we could not conscientiously take such an oath. We know of nothing in the way of moral obligation on which to base our consent to bind ourself to be faithful to a secret order of whose nature and performances we are permitted to know nothing, and to take an oath to hold forever secret what we may afterwards learn, be it good or evil.

Granting that, after taking the oath, nothing is found but what is innocent and praiseworthy, that will not alter the moral character of the oath; for, when it was taken, the swearer did not and could not know that such would be the result.

(5.) The time and money spent in such associations is time and money that the church has need of. It drains the church of her resources. It drains the church, likewise, in very many cases, of the sympathy to which she is entitled. The heart is divided. In numerous cases, the lodge has the warmest place in the heart. The mighty warfare the church is called to wage calls for supreme devotion on the part of her members, an enthusiasm and wholeheartedness which is not apt to be realized when her membership is enlisted in the support of secret societies.

2. This is a very grave and difficult question. So far as renouncing such associations is concerned, there can, we think, be no question of the right of any one to renounce them whenever he becomes convinced that they are unprofitable or injurious to him. But as to divulging secrets he has sworn to keep, that is another matter. If he becomes convinced that he did wrong to take the oath, he ought to repent and reform; but that involves nothing more than to guard against repeating the wrong. "Go and sin no more." In one case we can see it to be clearly right to disregard such an oath. If one was led to swear under false representations of what the oath involved, and finds afterwards that he has been deceived, such deception renders the oath null and void. No man can be bound by that which is imposed on him by falsehood. If he finds that he is not only deceived, but that his oath, contrary to its spirit and to his own honest and expressed purposes, binds him to secrecy concerning wicked purposes or wicked deeds, involving injury to others, or to society at large, then, clearly, the oath is not binding. If, on one side, stands an oath obtained under false pretense, and, on the other side, wrongs and crimes which can only be revealed by disregarding such an oath, we do not see that there is room for more than one opinion as to duty. To illustrate: It is evident that in Germany, and perhaps throughout Europe, there is a secret order whose members are bound, when it falls to them by lot, to assassinate some one who is an object of the vengeance of that order. It comes to light that the recent attempt on the life of the Emperor of Germany was the result of such a decision on the part of a secret society. Does any one doubt the propriety, nay, the imperative duty of any member of that society to break his oath and reveal the criminal purpose of the society?

[*Continued next week.*]

—The peculiar tactics of Blanchard and his allies have been novel, if not effective. They consist in working out the Masonic degrees of Entered Apprentice, Fellow Craft, Master Mason, and the Royal Arch (or what they claim to be such), and various Odd-fellow degrees, before a public audience, on a stage or platform. This was an ingenious plan of attack and they fondly imagined that it would blow Freemasonry and the other fraternities skyhigh. The practical effect has been exceedingly small. Universal exposition has brought Masonic lodges a larger number of applicants for light than now; and the only danger to which Masonry is exposed, is that of having its ancient respectability lowered and injured by the number of neophytes who crowd its portals.—*Masonic Review.*

Masonically correct, but actually far from the truth, especially the last sentence. If the *Review* wishes to know the facts we refer it to the Masonic and Odd-fellow Grand Lodge reports for the past two years.

Reform News.

Southern Michigan—Quarterly Meeting.

Bro. K.: As you, or the friends of our great and glorious reform, through your excellent paper, have heard nothing for some time from the South Calhoun and North Branch Reform Association, it may be encouraging to our brethren and fellow-laborers in the work to know that we are still alive and at work. I will, with your permission, inform the friends that we held what we called a quarterly meeting at the Whig Center school house, in the town of Butler, Mich., May 14. We wished a two days' meeting, and wrote to Rev. E. Mathews, Brooklyn, Mich., to come and help us in the work, as we did not know just where to find Bro. Rathbun, who did so noble a work here last winter. We have had no communication from him since he was here, though he promised to write soon after he reached New York. Probably his letters have found a lodgement before they reached me, as probably mine did before it reached Bro. M., as I got no reply.

However, our meeting was a success. We had a full house and fair attention. A sprinkling of the craft, backed by a few "jacks." Our object was mainly to convince the young men and candid old men that the revelations of seceding Masons were true, and the course pursued was to read the main features, as given by Bernard and Ronayne, and the certificates of Bernard's character, as given by churches and Christian associations, and then the testimony of the seceders' associations at Leroy, N. Y., and other places, and then the testimony of seceders that were present. Father Hatch, of Homer, Mich., 86 years old, bore solemn, candid, Christian witness that he had taken those obligations and went through the ceremonies, as given by Bernard and Ronayne, 50 years ago, and left them nearly as long ago; and then Bro. S., from Hillsdale College, Mich., who publicly renounced the institution a few years ago, took the stand and gave a short, but very candid and effective speech, giving his experience, opinion and renunciation; bearing testimony that the revelations made of the first three degrees were substantially as he took them about ten years since. With a convincing speech from Bro. A. Mills, the president of our society, together with what your correspondent said, the meeting closed, as we think, with deep conviction of the evils of the institution on the minds of many.

We rejoice to believe the light is spreading. May God bless the effort to spread the truth until the monster is banished from the land, is and shall be my prayer.

Yours for the reform.

H. S. Limbocker.

From California.

A MURDEROUS NIGHT ATTACK ON REV. B. A. HILL, IN SAN BENITO COUNTY —MASONIC ARGUMENT VARIES FROM EGGS TO BLUDGEONS!

Hollister, Cal., June 8, 1878.

Editor Cynosure: Our town has just been shaken with a tornado of excitement. The Rev. B. A. Hill has just been here, working and illustrating the first three degrees of Masonry, though he really worked only the first; still, he explained and illustrated, with charts of half life size, the second and third degrees; he would have worked the other two the next night if he had not been driven off. But the lodge demon got so thoroughly roused that his work became unendurable, and they broke out on him with mob violence.

During the third lecture, large crowds gathered about the door, concocting plans by which to wreak their vengeance on the speaker. Some others were in the house, making some disturbance, but, having provided a town marshal, tolerable order was sustained in the house. When the lecture closed, Bro. Hill and myself put out the lights, and went out together, passing through a crowd at the door, and started for my house, walking side by side. When about half way home, while passing under some locust trees, which added to the darkness of the night, he was attacked. The assailants crept up; stealing upon us so slyly as not to attract my attention until, suddenly as lightning, came a blow over the head of my friend, Mr. Hill, crashing down with the strength of a giant. My eye instantly caught the sight of a human form bending forward half way to the ground, with a fiendish vengeance, aiming a desperate blow, with a heavy weapon, directly at Mr. Hill's defenceless head. The whizzing noise of the weapon, passing so rapidly through the air, might have been heard twenty rods. The shock I felt was, as nearly as I can describe it, a sudden sense of hell broke loose in the dark. I shall never outgrow it nor fail to associate it with Masonry. I was walking with a heavy hickory cane, which instantly became magnetized with a sense of Bro. Hill's danger, and flew to his relief. One blow routed the assailant; and before my cane could make another revolution he was out of sight, and Bro. Hill was also gone. Two men stood near me, who quietly withdrew.

It appears that Bro. Hill had caught sight of the blow and dodged one side, and, throwing up his arm, warded off the blow, with some injury to him arm, and instantly ran; and, being quick on foot, he jumped a hedge fence and hid under the other side of it until the assailants had passed. In a minute after the attack a dozen men were on the ground to respond to the cries of "Murder! Help!" Ladies who were on the sidewalk ran for safety in fright. Bro. Hill ran and hallooed "Murder! Help!" He says two men came from across the street after him, one exclaiming, "What in hell did you let that man go for?" and two more headed him off in front, which caused him to jump the fence.

That corresponds well with current report in town, which is that there were eight or ten engaged in it, all Masons, and those who would not be mistrusted for such an outrage; that the blow was given with a heavy weapon, with the intention of knocking the lecturer down with the first blow, and then jump upon him and stamp, kick and whip him to their full satisfaction. But on missing their first blow and losing their victim, and fearing the hickory cane, they all left.

I judge there were eight or ten in the attack, but I don't know who any of them were, though probably all men I am well acquainted with. If such cruelty and outrage are the production of a small lodge here below, what must be the emanations of the "Grand Lodge above," where all power would be in their own hands!

The impression given to me in the whole transaction leads me to look upon the institution with a feeling of horror that I never felt before, and that I cannot describe, and I am not alone in it.

An institution which involves the necessity of such defense must be dangerous. The assumed right to take life shows that they recognize their institution as a government, and superior to the civil laws. They don't profess to have intended to kill, but to whip; but if such whipping won't kill, it shows, at least, a recklessness in regard to the life of their victim, a willingness to take desperate chances of killing. The God that saved Daniel from the lions' jaws saved Bro. Hill from their grasp, and let them expose to public view their real character.

It is said here that if Bro. Hill had tried to give another lecture, as was announced, they would have killed him at the commencement, being determined he should not give the third degree, at all hazards. We could see how it could be done by so many, and they controling the civil, as well as ecclesiastical power of the country; and, acting on that belief, we considered prudence the better part of valor.

If a small number of Masons rule the community with such rigor, what will they do to us after another fifty years' growth, if unmolested? If it costs life now by mob violence to defend our interests publicly, it will cost a civil war then, and such a one as never cursed the world before. It is time that people began to look at these outcroppings of assumed power and human slaughter.

I am more than ever convinced that the most successful method of combating the evil is by working the degrees in public. But the next man who undertakes it in California must be better prepared for his work and figure correctly on his danger. I believe the work can be done, and done here, but not single-handed.

Such Masonic violence places their Christian members in a bad light before the world. But, says one, I do not see how it is possible that Christians can unite in such outrages. Well, perhaps you don't see how ingeniously they get at it. One of them said to me that if a man would take such oaths and pledges, and divulge the secrets, he was not a human being; and, you see, if he is not human, it is no crime to kill him. That was the old, approved way of stifling conscience in the system of slavery; first rob him of his manhood, and then dispose of him as a thing. Such arguments are weighty where there is no opposition or discussion.

L. B. LATHROP.

FROM ANOTHER DISTRICT — GOOD FRUIT PROVES THE SEED.

WOODLAND, Cal., May 11, '78.

DEAR CYNOSURE: Some time in April or May of last year, Elder Cogswell gave us three telling lectures on Freemasonry, which had a very fine effect upon this community. About a month ago, a Rev. Mr. Hill, of Eldorado county, this State, a man who is filled with the Holy Spirit, gave us two lectures and worked the degrees of blue lodge Masonry, which has done the "Old Handmaid" much harm. So, you see, the good Lord is raising up men who are fearless and and bold, in this far-off land, who feel it their duty to take their lives in their hands and go forth to publish this greatest of swindles. Mr. Hill is a Mason of ten years' standing, and was converted to Christianity about four years ago. He says, when he was converted, he was no longer a Mason, and that no man can be a Christian and a Mason at the same time.

My father-in-law has just visited me, from Indiana. He is near 70 years old, and was a Mason in the time of the Morgan abduction and murder. He says that since that time he has only been in the lodge three or four times, and has thought but very little of the institution, but had no opportunity to investigate the subject. But he came here wearing his Masonic breast-pin. I gave him Finney's work to read and some items in the *Cynosure*. He now agrees fully with me, and says Mr. Finney is right, and that the whole of Masonry is a humbug and swindle, and renounces it as such. One other Mason, who is a minister of the Gospel, I served in the same way, giving him Finney to read, and also the *Cynosure*. He, too, now agrees with me, and that Mr. Finney is right. So, you see, the good work goes bravely on, and may the good Lord speed the day when all lovers of the meek and lowly Jesus shall do likewise, and especially those who are trying to proclaim his Gospel.

Almost everything in this quarter is in the hands of secretists. Our ministers of the Methodist Episcopal and Congregational churches are strong secret society men. Both are Masons, and our Methodist minister is Mason, Odd-fellow, Champion of the Red Cross, Good Templar, and, I do not know how many more. So, you see, he is a "hail fellow well met." Nearly all of our church members are members of some one or other of the fraternities, and some of them belong to two or three at the same time. The consequence is the church is spiritually dead, and all the efforts of a three-weeks' protracted meeting, just held, were fruitless in improving the spiritual life of the membership. It seems that matters are to remain so until we can get help from some quarter where "Baal" is not worshiped.

And now for my confession, for I have one to make, and I wish I had time to write it in full. At present a short sketch must suffice. I, too, have been a member of three or four of these societies, "these traps of Satan," the most prominent of which was the Odd-fellows, in which I took all of the degrees belonging to a subordinate lodge, and remained a member for about fifteen years, and have held a number of the offices in the lodge, the most prominent of which were chaplain, recording secretary, and vice grand. In the time of filling some of these offices I had access to the books, and by this means and the aid of the Holy Spirit, satisfied myself that no Christian had any business to belong to any such institution. Just here, let me add my testimony to that of others: In my investigation I discovered that the name of Jesus or Christ is not to be found in the works of the order, and that the members of the order shall all have their place in the Grand Lodge on high. At this time I had not the means by which to investigate the subject as fully as I wished to, and through the influence of my pastor and others, after a time concluded that perhaps there was not so much harm in them, after all, and so continued with them until about two years ago, when, through the kindness of Bro. Phil Beck, I was permitted to read a few tracts from the *Cynosure* office, Finney on Masonry, and a few copies of the *Cynosure*. By the aid of these and other tracts and pamphlets, also the opinions of many eminent men on this subject. I have been able to investigate to my satisfaction, and have settled down in the opinion that Masonry is a legitimate child of the devil, and all other secret societies are offshoots of the same, and can be summed up under the head of "The Image of the Beast."

This ends my confession, and you may want to know now what I am going to do. My answer is, To heartily repent of my sins in this respect, ask God, for Christ's sake, to forgive me, and promise that in the future I will do so no more.

M. M.

[NOTE.—This brother shows his faith by his works—he orders a good supply of books and tracts, to help others to the true light, even Christ.]

WISCONSIN—THE FULTON MEETING.

FOOTVILLE, Rock Co., Wis.

EDITOR CYNOSURE:—The lectures of which due notice had been given and arrangements made, were attentively listened to by a full house. Mr. Ronayne never fails to interest and instruct his hearers. The perfect knowledge he has of the subject and his library of Masonic authors convinces his audience beyond a doubt that this expose of Masonry is true, and that in three evenings he merely commences the A B C of what he knows of the wickedness and dishonesty of the fraternity.

The lectures were a complete success; the friends were strengthened and the community convinced that the more they know of this heathen institution the better they can detect and shun it. Prominent men were there from a distance to carry the good tidings into their own towns and said "We must have him lecture for us."

Anti-masonry is getting past the day of small things. A majority of the men, women and children, know what Masonry is, but Masonic dupes say these things are all a lie; but their masters and authors say it is truth and the light of this is no longer hid.

The Rock County *Recorder*, May 31st, says, "The man that is exposing Masonry in Janesville township, we have been informed is the same one we noticed some time since as not being willing to offer prayer at the open session of a grange, because he was opposed to secret societies." Now if this editor does not know that the town of Fulton is not the town of Janesville he is excusable for not knowing that Mr. Ronayne is not the one he noticed sametime since, etc.

The Janesville *Gazette*, May 30th, says, "A would-be sensationalist is giving lectures in the town of Janesville this week, in which he pretends to give a full expose of the true inwardness of Masonry, and

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Correspondence.

WHO WILL HELP BUILD THIS HOUSE OF THE LORD?

FT. SCOTT, Kan., June 25, '78.

DEAR CYNOSURE:—I love your able and noble paper. It speaks the truth, and by the truth we must stand or fall. I shall do all I can for your paper this summer and fall. I am trying to preach the truth here as it is in Jesus, and circulating anti-secret tracts and papers, and although the "hidden things of dishonesty" here are strong, yet the leaven of truth is surely working. Now brethren, what we want here, is help. "Come over and help us." We want either Bro. Stoddard, Prof. Blanchard or E. Ronayne here this fall to attend our State convention.

Our church here is small and poor, but we are trying to build us a stone church. Our walls are over half done with doors and window frames in, and now will Bro. Philo Carpenter, or some dear friend whose heart is in the work, step forward and help us? We want to finish the walls this month and put on the roof next month, and we must have help to do it, and so have it ready for fall conference and convention. I am preaching for Jesus, *free*, so as to put every dollar into this house. Who will come and help me? The church must go up. Pray for us.

Ever your brother in Christ.

J. A. RICHARDS.

EQUITY.

God is equitable. Heaven is full of equity; Christians should be; they must be, or never be accepted of God or admitted into heaven.

These are truisms. None dispute them. In their clear light let us examine the conduct of the *Advance* editor in his treatment of President Blanchard and the College church of Wheaton. Is he equitable? Does he mean to be fair-minded? Does he design to treat the President, the College over which he presides, and the College church in a candid, Christian manner? Or does he design to violate every principle of equity and Christian consistency? Whenever they occupy his thoughts he seems to lose a sense of all obligation to be consistent or fair-minded, and lets fly not simply "a blow," but a bundle of stings which lacerates and poisons the hearts of his own friends as well as those at whom he "lets them fly." Before the equity of heaven his stings seem more venomous, more heartless, more wicked, than a "one-half, three-quarters," or full-strength blow that sends a man who habitually outrages and hounds you, reeling from you. So habitual and persistent

has the *Advance* editor been in his unfairness, that many are inquiring if he designs to follow up this inequitable course. They are watching to see what course he will take. They don't mean to hound him or sting him. They want to give him an opportunity to act himself out, and have the benefit of his second thoughts, and see if he will recover himself out of this wicked snare.

Lest I seem to be what I am condemning, I will specify. In his notice of the unhappy affair between President Blanchard and Chapman, he holds up the former in the most scurrilous manner, while the great facts in the conflict he buries out of sight. * * * Now if the *Advance* editor means to be truthful, fair-minded, why bury all the facts? Why not give them a fair presentation? Is it flagrant wickedness that the editor is opposed to that moves him to such a course? Why, then, this silence to the outrage of Chapman, as shocked all who saw it, and brings them out in sympathy with the President, while he represents the action of the latter in the most untruthful and scurrilous manner? He leaves the reader to suppose that without any cause the President pounced upon an unoffending man, and dealt him a reeling blow. Ah! it is not opposition to wrong doing that moves the editor to such unfair treatment. It is cherished animosity to President Blanchard; dislike to Wheaton College and the College church. It is true he says he has no personal feeling against President Blanchard. Is it possible he thinks his readers will believe it? The conduct of Chapman was not less flagrant than that of a brigand, and the President simply resisted him in a manner that in no way disabled him. The editor presents the President in the most scurilous manner as an aggressor, while Chapman's conduct is passed over in perfect silence, and then he claims that he has no personal animosity against President Blanchard! Who can believe it?

I cannot omit one thing more that shows great inconsistency and inequity in the *Advance* editor; and this lies at the bottom of all the flagrant injustice thrown upon the President by the minority church, and by the majorities of the associations. He speaks of the College church as wholly "irregular in its organization." In this he takes ground with the associations, that it is no church at all, only a faction broken loose from the minority. At other times he calls it a church and treats it like a church. He takes a double attitude towards it. It both is a church and is not a church at the same time.

In all kindness and plainness, with a meaning in it, we went our editor, if he values our confidence and respect as an honest man, to speak out on this subject with a single tongue. It is now time to stop double-dealing, ro dealing with flings and stings. Enough has been said blindfold. If the Wheaton College church is no church, the editor of the *Advance* becomes the basest hypocrite if he calls it a church or treats it as a church, and is unworthy the confidence of any reader of the paper. If it is a church of Christ, deserving love and confidence, he should say it with equal candor and plainness. The church has a right to demand it of him, and his readers have also. He is not at liberty to trifle with interests so sacred and feelings so vital. And if he is a Christian worthy the position he occupies, he will be willing to say whether it is a Christian church deserving of confidence or not. He will do it joyfully, and if there has been an irregularity fatal to its existence as such, tell them what it is, so it can be recognized; and he is simply a religious trickster if he will not do it. If it is a Christian church let him put his finger upon the point of time when, and the transaction by which it became a church. If in spite of any irregularity (and the case has been presented before ministers of the largest experience and they say there is no irregularity about its organization), it is a church deserving confidence and kind treatment, then it became such when the two bodies by their committees met and formed them such, and the editor ought to say so, or honestly show what was wanting. If a church, then President Blanchard is a member of it; then the action of the minority church in expelling him was worse than a farce; it was an enacted falsehood; then the Elgin Association persistently shutting its eyes to the truth based its action on a falsehood, and the General Association by a majority stands on the same ground. The editor keeps speaking of this matter in flings and inuendoes, and if he is a manly Christian, he will stop this sinful, undignified conduct, and in Christian kindness and love plainly show what was wrong in its organization, or why it is not now a Christian church worthy the confidence of all.

As to President Blanchard's conduct, he don't justify it himself. No thinking person will do it. He regrets it and never will repeat it. None can justify it; none do, but all know and feel there was no malignity in it. No preconcerted, cool calculation about it. It was a great weakness—unwisdom in an hour of most intense aggravation, occasioned just like the weaknesses of others, the *Advance* editor included, because he was human. Now if the *Advance* editor speaks the truth when he says he has nothing personal against President Blanchard, I hope he will show it by ceasing to "let fly" any more stings and flings against him, and thus offend many friends and readers of his paper.

A FRIEND OF THE TRUTH.

SHOTS AT A VENTURE.

SEEMLY, Ill., June 17, 1878.

EDITOR CYNOSURE:—I gave out in the last few days on trains and in towns and villages a large number of tracts and back numbers of the *Cynosure*, and in almost every instance where the character of the tracts and papers were known they were gladly received, and in no single instance, save one, was any improper language used by the recipients, and then the man seemed to think (or talk at least) that we fellows had a big job ahead of us and that this movement of ours, like Bob Ingersoll's against the Bible and Christianity, would only result in making the lodge more firm and solid. Time will tell. We informed him that the Masonic lodge in Illinois was losing in numbers. This gentleman was quite intelligent and I had supposed possibly he was master of the Sidney lodge, Champaign county, Illinois. He said Ronayne was perjured and could not be believed. Said I, as long as Mr. Ronayne remained in the lodge he could not be perjured and when he left the lodge and exposed it and *told the truth* I could not see how he could be perjured. He made the startling reply that a man could tell the truth and still be perjured! Masonry is hard to defend and is certainly a crooked stick when intelligent lodge-men are driven to say that a man can tell the truth and still be perjured.

I ate dinner with an intelligent and apparently conscientious farmer in Champaign county, who was an ex-member of the three-linked order in Urbana, the county seat. Said I, "I guess you had in your hall the skull and cross bones?"

"No," said he, "we had the entire skeleton." This man seemed to be a Christian man and there are no doubt Christian (?) men, members of the Urbana Odd-fellow lodge who would for this admission have his name denounced as an American citizen, and in addition persecuted and driven from the church!

In one village a lawyer and good citizen learning that I was in town, and knowing that I generally carried plenty of anti-lodge documents, like Nicodemus he came after night that he might learn more certainly of this anti-lodge movement and procure documents to post himself. I believe he was an earnest inquirer and earnestly desire that he may not only learn but become bold.

At Chicago in the Union Stock Yards, in Conover and Hall's office, a Mr. Goodwine, who is a Mason, ran to me for an argument. He commenced the argument himself. Of course I was not hard to draw out and for two hours we had a very pleasant and good natured but intensely hot controversy. It was specially agreed that each might say what he pleased and the other was not to get mad and the pledge was not broken.

Mr. Goodwine is anxious for a big debate on the lodge question and thinks that Jewell, of Danville, can sweep the decks on the lodge side.

Mr. Editor, don't you think if Mr. Jewell wants a pitched battle on the lodge question he can be accommodated? This Jewell, if I am rightly informed, is a Campbellite or Christian preacher, and preaches both Masonry and Christianity from the same pulpit.

Respectfully yours,

J. S. HICKMAN.

OUR MAIL.

P. N. Clapsaddle, Ilion, N. Y., writes:

"What we need here is Ronayne to work the degrees and break the spell that holds the people down. * * I have many warm controversies here with the Masons and while they deny my arguments I kindly put one of Ronayne's tracts into their hands. It has the effect of spiking their gun but it makes them very unsociable."

Peter Hewitt, Ryerson, Pa., writes:

"I have read the *Cynosure* and as soon as I finished reading it sent it on through the neighborhood preaching the truth and Gospel of Christ. I am a thoroughbred Anti-mason, and I pray God the time may hasten when secretism shall be forever lost sight of in the sea of reformation."

Albert M. Paull, Providence, R. I., writes:

"First I want to say that if a New England Convention is held, as proposed, at Worcester, I, for one, shall be there, if the Lord will. I think a convention is what we want to unite us in the work, and to open the eyes of the sleepy ones. And I think Worcester is the place to have it. I will do what I can as I always do. I trust, if the proposition is carried out, the Lord will be with us, and I sincerely hope Bros. Ronayne and Stoddard will be on hand to work the degrees. I pray God to grant us this boon, if it is his will. * * * God be with you and yours and support you in all your trials. 'It is enough for the disciple that he be as his Master.' 'If they have persecuted me' says Christ, 'they will also persecute you.'"

B. M. Amsden, Manchester, Deleware county, Iowa, writes:

"I am not pleased with the treatment President Blanchard is receiving at the hands of his Congregational brethren in Illinois. It is not the way to treat a reformer, if he does occasionally make mistake. Reforms never go backward. Thank God for that."

Mrs. Sarah Proctor, New Rutland, La Salle county, Ill., writes:

"Only a very few seem to have any interest in anything but self and the dollar. You cannot get the people roused up enough to read or look to see the foe coming in among them. For that reason they are not ready to meet him. I am pleased with the work Ronayne, Rathbun and others are doing in working the three first degrees of Masonry in public, and hope their lives may still be spared to show up the wickedness and foolishness of such degrading societies. I hope and trust their expositions may be the means of saving our young men from being drawn into the snare of Masonry or the devil. I think if they once see the mummery or farce gone through with it will sicken them so that they never will be caught in a Masonic trap. My papers do not stop with my reading. I scatter them here and there trusting they may be the means of opening some one's eyes to see the stealthy foe coming, and be ready to give him battle."

Chester Francis, West Hartford, Ont., writes:

"I am interested in your work and the objects of the *Cynosure*, and have an abhorrence of Masonry. I hope you and those interested with you will be prospered in your aims and purposes. My sympathies are with you. * * We are all Anti-masons."

Mrs. Elizabeth Coleman, Seneca, Kan., writes:

"We regret to say that we have been unable to procure any subscribers to your valuable *Cynosure* although we have sent

the paper far and near after reading it, and often wonder why people are so slow to move in this great reform."

Albert C. Hepburn, Woodbridge, San Joaquin county, Cal., writes:

"In this village there are a number of lodges and they are quite strong, too. Good Templarism is all the people talk about now. Mr. Becker was here last Thursday and Friday and lectured on temperance and the Murphy movement. Over ninety joined making a pretty good start for the blue ribbons."

J. V. Baker, Leesville, Mo., writes:

"I offered tracts to two staunch old Masons this morning. Both refused them. Some Masons will read them and those who are not Masons are anxious for light. One of those mentioned is an old minister and says that he has no uneasiness about our work against Masonry, that we cannot damage it in the least, but that he fears we will do great injury to the churches. How firm a foundation then must the 'ancient and honorable' have if it can stand unmoved the shocks that can rend the church of Christ!"

Dr. J. A. Brenneman, Davis, Ill., writes:

"Bro. Arnold of Sycamore, was here last week and did good work exposing the lodge and at the same time showing that their rites and ceremonies are borrowed from the heathen and sun worshipers. His delineations are good and instructive, and we bespeak for him great success in the future. The Masons here are very quiet and feel ashamed since they were so glaringly exposed. Our Rev. gentleman Mason, especially, seems to feel very badly."

The Sabbath School.

LESSON II.—July 14, 1878.—THE CHILDHOOD OF JESUS; or preparing for work.

SCRIPTURE.—Luke 2:40-52.

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2:52.

40. And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41. Now his parents went to Jerusalem every year at the feast of the passover.

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and stature, and in favor with God and man.

ANALYTICAL AND BIBLICAL OUTLINE.

I. His growth.

Grew and waxed strong in the Spirit. v. 40.

"The Spirit of the Lord shall rest upon him." Isa. 11:2.

II. His godliness.

1. The grace of God was upon him. v. 40.

"Grace is poured into thy lips." Psa. 45:2.

2. They found him in the temple. v. 46.

"This man hath an unchangeable priesthood."

III. His intelligence.

1. Hearing them and asking them questions. v. 46.

"Of quick understanding in the fear of the Lord." Isa. 11:3.

2. All that heard....astonished at.... understanding. v. 47.

"Light . . . in darkness, the darkness comprehendeth it not." John 1:5.

IV. His zeal.

I must be about my Father's business. v. 49.

"As the Father gave me commandment....so I do." John 14:31.

V. His humility.

Subject unto them. v. 51.

"Obey your parents in the Lord." Eph. 6:1.

VI. His attractiveness.

Favor with.... man. v. 52.

"Will draw all men unto me." John 12:32.

GENERAL STATEMENT.

From the events of Jesus' birth we now pass over an interval of twelve years to the single incident recorded of his boyhood. He has been protected from the jealousy of King Herod by a flight into Egypt, and from thence is taken to his mother's home among the hills of Nazareth, where, in communion with God and nature, he spends the years of youth, growing up to his great work. Changes have meanwhile taken place in the great world without. The aged Augustus still holds the scepter of Rome, but Herod has ended his wicked reign, and his dominions have been divided among his four sons. Herod Antipas rules over Galilee and Perea, but Archelaus, his brother, has been dethroned by the decree of the Roman emperor. Jerusalem belongs to a Roman province, under the procurator Coponius, and the scepter has forever departed from Judah. At the age of twelve years, Jesus accompanies his mother and Joseph on their annual visit to the temple at Jerusalem. When they depart, he remains within the cloistered courts of his Father's house. After three days of sorrowing search he is found in the temple, listening to the learned men, and charming them by his deep, spiritual perceptions. He goes forth in meek obedience from the temple to the quiet of the Galilean home, there to wait until his Father shall summon him forth.

ENGLISH TEACHER'S NOTES.

It is a great mistake, in lessons on this subject, to concentrate attention upon the visit of Jesus to Jerusalem when he was twelve years old. Interesting as that incident is, and full of profitable instruction, it is still more interesting and profitable to contemplate the daily life of the holy child at Nazareth. Does some one say, But we know so little of it. On the contrary, we know enough to make the task of tracing its leading features quite easy.

1. We know Nazareth itself. Pictures and descriptions have made us familiar with the little out-of-the-way town, and the "low undulating ridge of hills inclosing the green plain that lies like a lake with Nazareth built on one of its shores," (as Dr. Macleod expresses it,) and the crag or rock from which the townsmen attempted to hurl Jesus in after years, and the well at which Mary must have resorted like other women.

2. We know the political condition of the country. It was when Jesus was ten years old that the "autonomy" (to use a modern phrase) of the Herodian kings was abolished, and a Roman governor, Roman soldiers and centurions, Roman coinage, etc., came into Judea; and that the independent spirit of the Jews was manifested in the revolt of Judas of Galilee against the "taxing." (Acts 5:39.) We should think of their ardent Messianic hopes rising while the true Messiah was growing up unnoticed in the secluded little town.

3. We know the reputation of Nazareth. "Can any good thing come out of it?" said Nathanael. And it was the place where, in after years, Jesus "could do no mighty works," "because of their unbelief." Why was such a place chosen for his home? Because he was to be "despised and rejected," and even his supposed origin should add to his humiliation. Supposed origin, yes, he was really a Bethlehemite by birth, but he was "called a Nazarene."

4. We know something of the life of a Jewish boy. There were schools in all the towns, and education was much thought of. "The world," says the Talmud, "is only saved by the breath of the school-children." And it was from that section of the Book of Deuteronomy which every child learned as its first catechism that Jesus long after drew the texts with which he foiled the tempter. We can think of him, too, in the synagogue on the Sabbaths, (see Luke 4:16, "as his custom was,") and we know what the synagogue service was like. And then the carpenter's shop. The East is unchanging, and the same articles that Jesus, working for his living, made for his fellow-townsmen, with the same tools, may be seen in Nazareth to-day.—*Sunday-School Journal.*

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 4, 1878.

Right Praying and Voting.

If the system of lodgeism, now spreading like leprosy over every thing American, is ever, in the words of the National Christian Association constitution, opposed, withstood and removed, it must be by praying and voting. The churches that do the praying in this country will not oppose, withstand, or remove secret societies; nor will existing political parties vote them down. We must organize both religion and politics against them. The salvation of England has come to her from her dissent, and through dissenters. All the spiritual life which the English state church contains has been injected into her veins in the shape of dissenting blood. A nobleman writes to his diocesan: "For God's sake, Bishop, send us a pious rector if you have one, or our people will all go over to the conventicle, and then they will vote against the landed interest." The fox-hunting rector is thus beaten by some praying youth, reared and taught by a dissenting mother, whose husband has made money, and who is now ambitious to connect her son with the aristocracy through "the Church."

Thus churches, newspapers and parties, in this country, must be reformed by making new ones. The United Brethren church may slough off its secretism and obtain a new lease of existence in nearly its present form. So with United Presbyterians and the rest. All that can be purified and saved, must be; and the more the better. But we must divorce the religion and politics of this country from the blasphemous night worships, or wrath will come on us to the uttermost, and blood to the horse-bridles.

The United Brethren.

Apparently the measures taken by a party opposed to the radical Christian standing of this body of Christian churches have gone to such an extreme that there can be no peace in the denomination until a separation takes place. The question is, shall the contention go on within or without the church? No doubt hundreds of faithful United Brethren realize that this is the issue, but he is a bold man who ventures to publish it. The following from Rev. I. L. Buchwalter, an earnest and devoted minister, in Bro. Hurless' *Christian Radical* will find a response in many hearts:

From the doings of the nullification convention, Dayton, O., they mean mischief—*rule* or *ruin*. It seems to me now that a division in this church cannot any more be prevented. See their audacity in proposing to remove their printing establishment to Dayton, O. This shows that they intend to capture the whole church and its institutions if possible.

It seems to me that our men are too slow and fearful in acting promptly and speaking out. It is, in my opinion, this mild and silent policy that emboldens them to come to Dayton with their convention. Error generally uses the force of bluster and noisy intimidation, and thus sometimes for a time gains advantage over truth and right, when the friends of truth are not as bold and prompt as they should be in setting forth their principles before the world with courage, reason and authority.

The misguided brethren who have caused this agitation and trial must be reminded of their covenant, as the *Telescope* did in a considerate and Christian editorial last week. They will obey conscience and heed such remonstrances, or, if they are continued, will not endure to remain in such relations as make them necessary. God will hear the prayer of his faithful people for the removal of this mountain in the United Brethren church. Faith as a grain of mustard seed will cast it into the sea.

—Rev. J. P. Stoddard spent last week in the vicinity of Lostant and Tonica in this State, giving several lectures. He passed the Sabbath in Wenona, lecturing there Monday evening.

—Rev. H. H. Hinman started for Wisconsin again on Thursday morning last.

—Among the friends who wanted to be present at the Annual business meeting was Rev. H. C. Hurlbut, of Whitehall, who was prevented in his good intention by an unlooked for change in the time for the starting of the boat.

—A California correspondent wishes to know the address of the superintendents of the Free Methodist church. Rev. B. T. Roberts may be addressed at North Chili, N. Y., and Rev. E. P. Hart at Spring Arbor, Mich.

—A. L. Rawson, the Orientalist and projector of a map of Palestine is a 33 degree Mason.

—Past Master Ronayne returned from his visit to Stevens Point, Wis., last Saturday morning, and may be again addressed at his home in this city, 104 Bremer street. He has well improved his short rest and looks better able to undertake a vigorous campaign in his heaven-appointed mission than we have seen him for months.

—The telegraphic report of the late annual meeting of the National Christian Association places the value of the Carpenter building at $40-000, and the item is being copied in some of our exchanges which should be better informed. The building and lot were valued at half the amount only in the proposition of Mr. Carpenter.

Notwithstanding the recent execution of Connolly and Sherry in this city, two women were shot by their husbands last Sunday, with fatal results in one, and perhaps in both cases. Both murders were incited by jealousy and whisky, the almost universal agent in such cases. The execution of two men is generally held to be a lesson to the thugs and a check to crime, but it must be remembered that this was a remarkable exception for Chicago, and until the slums learn that hanging is the rule, each murderer will expect in some way to escape a just doom.

—A number of the friends and readers of the *Cynosure*, who have sent in words of encouragement and sympathy for its editor-in-chief, will probably accept the deserved rebuke of an old and respected Congregational minister of this State to the *Advance* in respect to its conduct in the case, as their representative and excuse us from printing all the good words they send, at least in this number. Your kindness will not be lost and its influence will reach far beyond the few who may read your letters.

—Prof. C. A. Blanchard, acting as special agent for Wheaton College, had on last Wednesday raised $4,100 since Commencement, to cancel the $19,000 debt—a good week's work. In connection with the Commencement it will encourage the friends of Wheaton to know that, in spite of the hard times and harder battles with the lodge, yet her graduates this year out-number those of Knox College by one, and are twice as many as those of Illinois College at Jacksonville, both of which are old and wealthy institutions.

—The New York Grand Lodge report in 1877 showed a gain of only 632 members during the preceeding twelvemonths, the whole number of lodges in active operation being 714, and the total membership being 81,-594. Not a very prosperous season when each lodge gained an average of less than one member per year. The demits for the term numbered 1,179 and suspensions for non-payment of dues 2,789. The Grand Lodge now requires non-affiliation if dues are suspended but a single year, instead of two as before.

—The "Knights of Honor" in the South have a counterpart in the "Independent Champions of the Red Cross" in the West. This terrible name was first invoked, we are told over a secret organization in 1873 somewhere in California, a State celebrated also in various enterprises in nature on a grand scale. Its author must have been intimate with the etiquette of the Chinese court. During the past five years it has established "commanderies" and "encampments" in Oregon, Nevada, Idaho, Colorado, Wyoming and Nebraska. Miss Anna Figg of Denver is not ashamed to be published as "Grand Secretary" for the "Colorado Commandery."

—Rev. J. Wagner of Annawan Ill., has sent a reply eleven pages long to the letter printed in these columns some three months ago, entitled "Spiking Anti-masonic Cannon." Mr. Wagner's language toward the author of that letter is too severe and personal to accomplish any good end by reproducing it in print, unless the design were hostility to the writer himself, which we have not. He denies that he is a Mason or a traveling salesman, and explains some other points in the letter, but is very weak in the main point, that he does not sympathize with the United Brethren church in its position against the lodge. The following sentence from his letter should satisfy even Mr. Wagner himself that he does not properly belong to the United Brethren in Christ: "That I had spiked the Anti-masonic guns in my church is true; and that such will be the case if I ever recover my health sufficiently to take the pastorate of another circuit is also true." We hope this brother will radically change his views on this point before he again attempts to preach the Gospel of the Son of God, who is rejected by the lodge.

—The *New Covenant*, Universalist organ of this city, lately published a letter from Sycamore, Ill., in which the relations of the Universalist minister of that place are thus mentioned:

"The Odd-fellows, Masons and our temperance people are all interested in keeping Dr. Sage among us as well as the members of the church which he serves so faithfully."

The sermon of this Dr. Sage to the Knight Templars on their "Easter Day" in his church explains the interest of the lodges. Dr. Sage is a great prop; any other course on their part than that mentioned would be suicidal. If they are anxious to keep a Universalist preacher in a place, much more will they want to keep a Methodist or Congregationalist who makes himself useful to secretism. Such hints explain much of the popularity of such preachers as Thomas, Ravlin, and Perry of this city, and examples of the same kind can be found in nearly every considerable town in the country.

The blood is the one subject of the Bible. Take this scarlet thread out of it, and the whole book would fall to pieces.—*Moody.*

When the friends of the paralytic would bring him to Jesus, they let him down through the roof. There are many Christians who would like a great revival in Brooklyn, but they don't want any roofs torn up. —*Moody.*

Reform News.

Continued from 5th page.

squeals generally on all the secrets of the order. Those who thus get possession of the secrets shouldn't be in a hurry though to try to slip into any lodge and catch a glimpse of the goat'" These mistakes about townships make me think of a farmer living ten miles from the city, being in on business soon after town meeting, asked a gentleman how they generally liked the new mayor, "I do not know," said he, "who is it?"

This same thoughtlessness is an excuse for their supposing that any one desires to see the inside of a lodge. No, no, far from it, it is to arouse the people to fully realize what they already know.

The candidate swears if he divulges the secrets etc., he will have his throat cut, his tongue torn out by the roots, etc. Who is going to cut all these throats? Who is going to tear out all these tongues by the roots? Masonry Divine. Who can come to any other conclusion but that it took the wickedest devils from the deepest hell, to produce such a system of fraud and corruption? Talk of the goat, the phrase is obsolete.

The *Gazette* of June 6th says, "The man who is busily posting the folks in the town of Janesville on the secrets of Masonry does not seem to be meeting with a very cordial reception. It is said that some unruly boys raised a great disturbance in the meeting night before last, and gave the speaker a liberal douseing of kerosene and soapsuds." And so, if some unruly boys should disturb Mr. Moody, or any other gentleman, it would not prove that they were not cordially received. The jury were not appreciated by the criminal last week because they found him guilty and sent him to Waupun. I know nothing of the man that lectured in Janesville but Mr. Ronayne was cordially received in Fulton, gladly entertained by Mr. Paul and Mr. Harvey, other families desiring to make his acquaintance, the friends from a distance were welcomed by the same families, and we shall remember with great pleasure the friendships strengthened by interchange and comparison of views. I desire to mention D. A. Walrath whose assistance corresponded with his sympathy in our time of need.

We feel encouraged. Six months ago a county paper would not print a word about these lectures without very special arrangements, and now of their own free will they announce the meeting and perhaps if they are studious they will be able to tell the man's name and of the town also.

Where these lectures are held men refuse the hood-wink and cable-tow, the oaths and penalties; have no desire to feign themselves dead fifteen days in one evening or bind themselves to be a life-long slave to the task-masters of Masonry.

I know some think the work moves slow, but if they could see the influence for good that is left on a community and that it does not diminish but increases they would hail with delight every opportunity to speak to the people.

Some ministers are neither afraid nor ashamed of the name of Christ, but very many seem to think bread and butter would be more certain by yielding to Baal and denying Christ, but the cob-web of their selfish cowardice deceives none who desire to see honesty in the pulpit.

Mrs. Belva Stevens.

First Wesleyan Methodist Michigan Conference Association.

At a meeting of the above named body, held in Allendale, Ottawa county, May 29, 30, several able and interesting papers were presented and read upon topics of interest to the church and public. The following preamble and resolutions were unanimously adopted:

Whereas, There are in our country some churches and denominations that occupy the ground of Christian hostility to the great evil of organized secretism; and,

Whereas, It is true to an alarming extent that, in consequence of the above stated fact, these churches and denominations are, in many instances, strenuously opposed and often unrighteously persecuted for this, their opposition to sin, and that, too, by the great popular churches of the land; and,

Whereas, We think the time has fully come when we should speak out and make reply to these opposers of this great moral reform; therefore.

Resolved, 1. It is the sense of this association that those ministers and members of the so-called evangelical churches who fraternize with secret societies are doing more to uphold the abhorrent and anti-Christian institution of Freemasonry than any other known earthly instrumentality.

2. That those churches that accept to their membership and fellowship fraternizing members of secret societies, (especially that of Freemasonry), are doing more to retard the progress of the Anti-masonic reform than any other earthly power; and that by so doing they particularly provoke the just displeasure and sore judgment of Almighty God upon this guilty nation.

3. That those professional Christians who have sufficient light to intelligently say they are Anti-masons, and still adhere to Masonic churches, giving to them their influence and support, present to the world, to say the least, a spectacle that involves a strange inconsistency and a grave impropriety.

OBITUARY.

Delavan, Wis., June 24, '78.

Dear Bro.—Joshua Parish died suddenly of heart disease at his residence in Delavan, Wisconsin, on the 21st of March, aged 71 years. On the morning before his death he ate his breakfast as usual and went about his chores; but about noon was taken with a severe pain in the region of the heart, and died a few minutes afterward.

Thirty-seven years ago Bro. Parish and wife came from his birthplace, Wethersfield Springs, N. Y., and settled as a farmer on Blooming Prairie, where he reared an interesting family of five children; four boys and one girl, the latter now dead. For the past few years he had resided in the village. Feb. 20, 1871, they had reached the rare way-mark in life, known as their "Golden Wedding," which was attended by a large concourse of friends and signalized by many valuable presents. Bro. Parish expressed his appreciation of their gifts, but declared their friendship dearer to him than gold.

He was a man of strong convictions and great decision of character, and when he saw the right, no price could purchase it from him. In all the reform questions of the day he was radical—a term which his biographer thinks embodies as many virtues as any word in the English language. Hence he was anti-slavery, anti-liquor and anti-secret society. At the time of his death he was especially interested in the latter. He was elector from our district on the last Presidential election and voted the ticket, saying he was proud to do so. He attended the State meeting at Baraboo, and declared it the best he ever attended. One of his last acts was to transmit funds for the Carpenter building for himself and associate workers. He had been a member of the Baptist church for more than thirty years; was a decided Baptist, but owing to the truckling conservatism of the pastors on the Masonic question, he declined to attend that church and took a seat in the Congregational church. The funeral exercises were therefore conducted by Rev. Mr. Colby, and a very appropriate address delivered from Psa. 37:37. The speaker represented him as true to his convictions and claimed that such a man must be a marked man. We all feel that our cause has suffered a very great loss, as well as his estimable wife, who is still left a true representative of his principles.

The National Chhistian Association.

President of the National Convention.—Pres. S. B. Allen of Westfield College, Illinois.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Faith.

My wish is that in all the various affairs of life, great and small, we should seek increasingly to roll our burden upon God, so that the principles which I have sought to illustrate by the Orphan House may be applied in all the variety of circumstances in which a great many Christians are to be found; and especially, also, that they may be encouraged more and more to take God at his word, and believe that God means what he says. One or the other may say, "But Mr. Mueller has received the gift of faith; we cannot expect to have anything of this kind; he has the gift of faith." Now that is a great mistake; I have no gift of faith. I disclaim it entirely, and there is not a particle of truth in it; it is altogether erroneous. I have no such thing as a gift of faith, but I have that which all Christians have—the grace of faith; that is, all who believe in the Lord Jesus Christ have this grace of faith, and in the measure in which we seek to have this grace developed, so will it grow.

I am conscious to myself of the increase of faith. When I began first in this way to trust God for a few dollars, I needed to exercise faith, and it was something to me. Then, afterward, I trusted God for a few hundred dollars, then for some thousands of dollars, and then, by the grace of God, I have come to this: That if I could clearly and distinctly see that the work I had to do was really the work of God, in which I should be engaged, and that His time had come that I should do His work, and then, if I required two thousand acres of land and five millions of dollars, I should not be in the least afraid; I should go forward. So has my faith grown. But I know how I was tried at the first, when I entered this life of faith, with regard to a few dollars, and how I had to muster up all courage and seek to lay hold of the word of God, to encourage myself by the promises of God, so that I did not break down. By standing still, by waiting on God, by having my faith exercised and tried, and not going in by-ways and forbidden paths, I found my faith more and more developed, more and more strengthened, and so I was upheld. I say again, because in my inmost soul I believed it, that if I required two thousand acres of land and five millions of dollars for a certain work for God, I should just as easily now undertake it as I undertook the furnishing of the first orphan house for thirty children; and thus I am conscious to myself that my faith has grown by the exercise. The gift of faith, however, is always the same; it does not allow either increase or decrease. If it is meant that God has given me faith—that is true; of course I owe it all to God. It is a poor sinner that is speaking now, who cannot do anything. He is a poor, miserable sinner, who has not a particle of strength in himself, but he has the faith that comes from God. It is not the gift of faith, but the grace of faith, and it is the same grace of faith that all my beloved brethren and sisters in Christ have. It is the soul that trusts in the Lord Jesus Christ for salvation, that partakes of this precious faith; but after we have received faith, it depends how we seek that it is developed, in order that it be increased more and more.—Times of Refreshing.—*Mueller.*

Webster's Disappointment.

Mr. Webster is reported to have said to a friend that although he knew that he had a public reputation to leave to posterity, yet if he were to live his life over again, he would, upon no consideration whatever, permit himself to enter public life. The public, he said, are ungrateful, and the man who serves them most faithfully receives no adequate reward. Do your duty, he added, as a private citizen, but let politics alone. It is probable that he said this substantially as it is reported, for there was never a more bitterly disappointed public man. Toward the end of his life there was almost a gloomy melancholy in his aspect. At the completion of the Erie Railroad, in 1851, as Secretary of State he accompanied President Fillmore and a very distinguished party of public men on an excursion along the road from New York to Dunkirk, and upon reaching Dunkirk he spoke from a platform in the street. During the speech the Easy Chair, who was a spectator, observed that the sun was setting just behind Mr. Webster as he stood erect, his gray hair lifted by the breeze, his great head and sombre, mournful face drawn against the illuminated west. It was a significant and pathetic spectacle. A little later the National Convention of his party passed him by and nominated another candidate for the Presidency. Still a little later he died, as was generally felt, a broken-hearted man, not only, it was believed, because he had failed to receive the "adequate reward," but of some things he had been willing to do to obtain it. On the evening of the 6th of March, 1850, the orator at Plymouth Rock in 1821 said to a friend and member of Congress, who told the Easy Chair, "To-morrow I am going to annihilate you——abolitionists."

The remarks that we have quoted are familiar, and are but a modern form of Woolsey's piteous words to Cromwell in Shakespeare's Henry VIII. They are true also in this sense, that the man who serves the public for the hope of adequate official reward from the public will probably be disappointed. But this truth is as old as history, and no man who is able to fill a great public place adequately can be ignorant of it. The blindness of personal ambition is well illustrated by the reported words of Mr. Webster. He says, in effect, that he had served the public faithfully, and had been not only inadequately rewarded, but had been most severely censured for his least selfish actions. But what is adequate reward of great public service? For forty years Mr. Webster was almost continuously in public life, as Representative in Congress, Senator, and Secretary of State. His commanding abilities, at once recognized, placed him in general estimation at the head of the bar, and secured him an unequalled influence in politics. By common consent he was the chief of living American orators, and his mere presence as speaker gave greatness to the greatest occasions. Upon points of constitutional law he was the highest authority, so that his word alone could challenge a long-settled interpretation, not only without absurdity, but with a force that was so respected as to raise a doubt. As a diplomatist he was unrivalled by his fellow-statesmen. And, above all, there was the greatness of his reputation—a historic fame that began while he was yet living—which made him the most conspicuous of American citizens, and which might well have satisfied the most inordinate ambition of applause and personal consideration. No possible official position could have added to his renown, nor to his opportunity of great service. If his fame and unquestionable power, the immense admiration which was universally conceded to him, and his vast authority in public affairs were not an adequate reward, it is not easy to see what would have been.—*Editor's Easy Chair, in Harper's Magazine.*

Why a Working-Man should not Enlist in the Army.

1. Because peace on earth is the highest aim of Christian civilization.
2. Because I have no right to endanger or destroy the lives of others.
3. Because there can be no glory in the slaughter of men or in the destruction of their works of industry.
4. Because barrack and camp life is demoralizing.
5. Because it is a folly to fight at all, more particularly against those with whom I have no quarrel.
6. Because I should have to quit all occupations for a life of uselessness.
7. Because the poor soldier has only in prospect the savage work of the battle-field; and as its reward mutilation, penury and dependence.
8. Because war between nations is productive of waste, want, and woe; and this enormous waste, both of men and money, has to be borne chiefly by the industrious classes.
9. Because war does not decide who is right or who is wrong, but simply who is the strongest.
10. Because war very seldom settles disputes between nations, as one war generally begets another.
11. Because if working-men refuse to enlist and fight about the disputes of others, rulers will be compelled to settle their disputes by peaceful means.
12. Because in time of war soldiers may be flogged or shot for the slightest act of disobedience.
13. Because at the command of my superiors I should have to fight even in an unjust cause against my conscience and my religion, and I might even be compelled to kill father, brother, or dearest friend.
14. Because by the "Regimental Exchange Act" officers are allowed to pay others to fight for them, but the poor soldier is denied the same privilege.
15. Because officers can marry whenever they please, but by military law the private soldier may not marry without the officer's consent.
16. Because armies are generally kept up by rulers to keep down the liberties of the people.
17. Because fighting forces, instead of preserving peace, are, as history demonstrates, eminently calculated to provoke war.
18. Because if I enlisted I should in some degree strengthen the army, but if I refuse I shall, by withholding that strength, be doing my duty and setting an example to others.—*The Arbitrator.*

I wondered how the shepherds in the East could know every sheep of their flock individually, till one told me—that one has a little spot, that one has a piece out of his ear, that one has a bruised foot, etc. He knows some defect in each. So God knows all his sheep, not by their perfectness, but by their failings.—*Moody.*

Children's Corner.

Daybreak.

A wind came up out of the sea,
And said, "O, mists, make room for me."

It hailed the ships, and cried, "Sail on,
Ye mariners, the night is gone."

And hurried landward far away,
Crying, "Awake! it is the day."

It said unto the forest, "Shout!
Hang all your leafy banners out!"

It touched the wood bird's folded wing,
And said, "O, bird, awake and sing."

And o'er the farms, "O, chanticleer,
Your clarion blow, the day is near."

It whispered to the fields of corn,
"Bow down and hail the coming morn."

It shouted through the belfry tower,
"Awake, O bell! proclaim the hour."

It crossed the churchyard with a sigh,
And said, "Not yet! in quiet lie."

—Henry W. Longfellow.

Charlie's Puzzle.

There it was, as plain as print could make it; the text from which the stranger minister preached that Sunday morning in October. Charlie Thorne had gone to church, a thing he did not always do; for, unfortunately, his father and mother went only occasionally, and they let their little son follow his own inclinations. His Sunday school teacher, however, had recently asked his class to sit with him in his pew, and quite a number of the boys had accepted the invitation, and were to be found at their place in the middle aisle, behaving like young gen-

tlemen, every Sunday. The pastor liked to see their bright faces and eager eyes, and he always tried, somewhere in his sermon, to say a special word for those listeners to hear.

The stranger minister had not directed any part of his sermon specially to the boys, yet they had been quite as sure it was meant for them as the older folks had been on their part. He was a tall, elderly man, with a soldierly bearing and a kind face, lighted by blue eyes. He spoke with a very German accent, and when he read the Bible he seemed to be sure that every single word was true. When he came to the verse which he said God had directed him to take for that day, the little fellows, though they must have heard it before, were quite struck with the thought it contained. It was in Romans, 8th chapter and 28th verse: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Things had been going very crookedly at the Thornes' house lately. Even Charlie could see that. His father looked worried and troubled, and was often very cross indeed, "almost ready to bite your head off, if you speak to him," as the boy complained to his sister Sara. He was not one bit like the jolly father who used to come into the dining room in the evening and have a frolic with his children, before they settled down with slates and maps, at the large table, for their hour of study. Mother, too, looked sad, and cried a good deal. Elsie and Fanny had stopped taking music lessons, and Sara was trying to teach them, instead of the professor, while the last and most annoying thing of all had occurred on Saturday. The horses and carriage had been sent away to be sold, including the pony, which belonged to the boys; and, as though this had not been enough, Mr. Thorne had said to Charlie and Ned:

"You boys must make the most of this term at the academy. You'll have to attend the public school after Christmas."

"Father has had heavy losses," Sara explained. "He may have to give up his business and be a clerk himself, and mother thinks that we'll be obliged to move out of this house into a smaller one, on some quiet little street."

Charlie thought of it in church. "All things work together for good," he said to himself. "They are working together for bad in our family, I think; there never was a fellow so unfortunate as I; and my pony is gone, and very likely some Irishman will get him, who will beat him, poor Don, and never give him any sugar to eat; and I'll have to go to school with all the North Side boys, and life is dreadful, dreadful!"

You understand that he did not say this aloud, because it was in church, and the minister was preaching. He just kept thinking it over, a kind of accompaniment, such as the piano can make to a song, while the good German preacher kept on talking.

"To them that love God—"

"I wonder," thought Charlie "if we belong to them."

Now the fact was that though he was twelve years old, going on thirteen, this was the first time that any wonder of this kind had ever entered Charlie's head. If you had asked him whether or not he loved God, he would have answered, "Why, certainly," and he had supposed that his mother and father, and the whole family, were of those who love God. Yet, now that he began to consider it, he remembered that they had never prayed together in his home, as they did at Grandpa Carter's; that they had never asked a blessing on their food; and that they never said their prayers in the morning, though he and Ned generally knelt down and rattled off "Our Father" and "Now I lay me" before they went to sleep at night. His own good sense showed him very plainly that this was not the way to treat a dear Father and Friend whom they loved.

"All things do not work together for good for us," went on the whisper in the busy little brain, "because we do not love God."

By this time, the man who was preaching had gotten to another part of his discourse. He was reading another verse, and the boys, who did precisely what they observed their good Sunday school teacher do, found the places in their Bibles, and followed the reading with their own eyes. Charlie Thorne, too, as if he had never heard it before, read and listened to this sweet and true and grand text, Romans 8: 32: "He that spared not his own Son, but delivered him up for us all, how shall he not, with him, also freely give us all things?"

The few sentences in which the sermon was summed up spoke of the great love of God the Father, who was willing, for enemies like us, to spare the very dearest thing he had, his only Son.

While Charlie listened, he became very glad and very sorry. Very glad, because he saw, all at once, that he was a child of God, a brother of the dear Saviour who died on the cross; and very sorry because in all his life, he had never loved him, nor praised him, nor done any thing but forget all about him. You may think it strange that so much could happen to him in so short a time, but it is perfectly true. Charlie Thorne walked out of church a Christian boy. He had gone there thoughtless. He left and went home, believing with his whole heart on the Lord Jesus Christ. Such a change may take place with you, if you choose, in a moment.

When he reached the house, dinner was ready, and everybody had taken his or her usual seat. They were waiting for Charlie. He came in, hesitated a moment, and then said, and it was a brave thing to say:

"Father, I've heard something this morning which makes me feel that we all ought to be different here. Won't you please ask a blessing before we begin?"

His father for a moment looked vexed. Ned pursed up his mouth and gave a sort of silent whistle. Sara seemed gently surprised. The others stared. Tears gathered in the mother's eyes. She feared lest a harsh reproof should fall on her boy. But the father only said:

"Ask one yourself Charlie, if you want to."

The little fellow did not stop nor stammer. He said, quite simply, but reverently:

"Dear Lord Jesus, please let all things work together for good to us, and make us all to love thee. Amen."

From that hour a great change came over the Thornes. Father and mother had been wandering from the fold of God. The one had been full of business and the other full of care, and they had lost the habit of going to the throne of divine grace. But Charlie's words brought them to a better mind. The business had to be given up; and Mr. Thorne became a poor clerk. They moved out of the big, beautiful house, into the little, narrow one, in an obscure street. The girls could not have new dresses, and the boys had to leave the academy. But, somehow, they did not mind it. God took away these outside things, but he gave them something so very much better that they were happy and peaceful once more. The father came home at night with a smile. The mother was gay and merry. The sister was sweeter than ever. The love of the Lord was in the house, and it made every meal a feast. Night and morning they met together to pray and praise, and, though trials and troubles were sent, they all felt that he who ordered them was wise, and would bring them through and receive them to himself at last. Charlie's puzzle was made clear as daylight, for he saw that when things were seeming most wrong, they were really all right and working together for good, since they had learned the dear lesson of love and trust.—*Margaret E. Sangster.*

Home and Farm.

System and the Want of It.

The house keeper who has no business habits makes but a poor appearance beside the one who has them. The latter has a fixed hour and day for every domestic duty; the former has things done when she thinks of it. The one replenishes before an article is exhausted; the other runs and borrows. The one knows just how long an article ought to last; the other is robbed before her face and eyes. The one makes her "rags" pay for her "tins," her grease pay for her soap; the other has to give ready money for both commodities. The one has her house cleaning done in May; with the other it always dangles along into July. The one can see a visitor at almost any hour of the day; the other has to hurry and scurry to make herself presentable. The one always has something toothsome in reserve if an unexpected guest must be asked to tea; the other has nothing but an apology. With one all goes smoothly, noiselessly, pleasantly and with a smiling face; with the other the jar is always evident, the house and its mistress and its servants are forever in a snarl. The one has business habits; the other has no habits at all.—*N. E. Homestead.*

Remedy for Cancer.—Colonel Ussery, of De Soto, Louisiana, says that he fully tested a remedy for this troublesome disease, recommended to him by a Spanish woman, a native of the country. The remedy is this: Take an egg and break it, pour out the white, retaining the yolk in the shell; put in salt and mix with the yolk as long as it will receive it; stir them together until the salve is formed; put a portion of this on a piece of sticking plaster and apply to the cancer about twice a day. He tried the remedy twice in his own family with entire success. It has also been tried on two cases in Rhode Island with perfect success. Such a remedy is within the reach of every one, and should be known to the whole world.

How to Do up Shirts.

A lady gives the following in the *Ohio Farmer:* To three tablespoonfuls of common starch, well boiled in one quart of water, add a lump of lard the size of a pea, a tablespoonful of loaf sugar, and a little salt. Let it cool until you can use it without burning your hands. When the clothes are thoroughly dry, dampen your shirts in a thin, cold starch; roll them up and let them lay one hour before ironing. when ready to iron, have a bowl of clean, cold water at hand; dip a clean handkerchief into it and wring it out dry; then stretch the shirt over a shirt board, and with the dampened handkerchief wipe off every particle of starch that appears on the surface, taking care always to wipe downward. Be careful not to have the iron too hot. The more pressure you use on the starched surface the finer polish you will get. I have done up shirts in this way for several years, and know that it will produce a polish equal to any laundry work. I forgot to mention in its proper place that you should never boil the starch until the clothes are ready to hang up to dry.

No shirt can be done up nicely without a shirt board. The one I have is two feet long and one foot wide—an inch board planed smooth, and covered on one side with six thicknesses of flannel, the top one being soft white flannel. The first five thicknesses are stretched over tightly, and tacked securely to the edge of the board all around; the white flannel, outside, is stitched to the edges of the others, so that it can be removed for washing whenever necessary. Old blankets or shawls that have done their duty as such can be well utilized for this purpose.

Selected Receipts.

Something Better than Shortcake.—Make nice, light, white gems by mixing flour and milk nearly as soft as for griddle cakes, and bake quickly in hot gem pans. Break, not cut them open and lay in a deep platter and pour over strawberries, raspberries, blackberries, peaches (or even nice, stewed apples), mixed with sugar and a little rich cream, if you have it. Ten times better than any pastry or short cake, and you get rid of soda or baking powder and shortening.—*Laws of Life.*

Boiled Flour for Invalids.—Take a pound of fine flour and tie it in a clean linen cloth, as tight as possible; after frequently dipping it in cold water, dredge the outside with flour till a crust is formed round it, which will prevent the water soaking into it while boiling. Then boil it until it becomes a hard, dry mass. Grate two or three spoonfuls of this and prepare it as you would arrowroot, for which it is an excellent substitute.

"Apple John."—Pare, quarter and core enough apples to fill a three or four quart crock. Make a batter a little thicker than for pancakes; put a layer of apples on the bottom of the crock; then pour over some of the batter; then another layer of apples, then batter, and so on till all is used; then put a thick soda crust on the top and bake three hours. To be eaten with sweet sauce. Very nice.

The law is God's mirror, to show us the evil that is in us; but we don't take a looking-glass to wash our faces with.—*Moody.*

The Mother of the Brood.

Under the title "One Brotherhood," the *Advocate* of New York, prints the following, which is a valuable confirmation of the claim so often urged in these columns that all the minor orders are closely related to Freemasonry:

Twenty years ago we wrote, "Our country is filling up with secret societies, and every year a new affiliation is presenting its claims to popularity." How is it now? Why every village of 500 inhabitants has from three to five secret societies. All through the farming community there may be seen, at intervals of a few miles, the halls of the recent brotherhood that has grown out of the oppression practiced upon the agriculturalist. What will come next; who can predict? Is there a want of Unions to stay the torrent of intemperance? A few men get together, pick out some passages from Holy Writ, shake them up with extracts from rituals of societies extant or extinct, invent a few very awkward gestures called "signs," and a few very unmeaning expressions called "words," and a few childish joinings of the hands called "grips," and lo! *a new society is born!* Soon there are two or three organizations styled (most consequentially) "lodges," out of which a "Grand Lodge" is formed. There being profit as well as fame in this, men (sometimes women). go on to extend it into other States, and the next report is that of a "Supreme Organization," with a string of titles that would be supremely alarming if they were not supremely ridiculous.

It is asked what has Freemasonry to do with all this? The answer is Freemasonry is responsible for it in two ways; 1st all the machinery of these "secret societies" is borrowed from Freemasonry; and 2d, it is mostly Freemasons who get them up and run them. Sixty years ago, not one of all the numerous affiliations that jostle us at our funerals, and crowd us in the advertising columns of newspapers, was in existence.

There was at that time the "One Brotherhood," mother of secretism, representative of all that is great and good in humanity, relic of the ages. Now there are fifty imitations of Freemasonry, each having taken a limb or an organ of our order, (as the medical students do in the dissecting rooms,) and made it the nucleus of a new society. The old trunk has been separated by vivisection as scientists do with the polypi, and each section is formed with a new "order." Does any one believe that had Freemasons adhered to Masonry alone any of these "brotherhoods" had been in existence.

Freemasonry is held responsible before the world for these children whom she has brought forth. Their brief and inglorious career is charged up against us. The fearful expense of time and money entailed by their too frequent meetings, and their too costly rig, is charged up by Anti-masons against the "One Brotherhood," and often we suffer vicariously for sins that we never committed.

It is fortunate for Freemasonry, in one sense, that these figments of over-strained imaginations are so short-lived. Like the locusts, which, were they to remain and increase in their usual ratio for one year, would destroy all living things, so these ephemeral "fraternities" grow so fast by their hot-house processes that they would absorb all the material in five years, and leave no room for Freemasonry. But they have consumption from their birth, and the land is full of their wrecks.

At a visit made to Washington city in 1875, we were present at a Masonic funeral, in which the Master stated that "the deceased was a member of seventeen secret societies!"

Now the improvement we would make of this subject is three-fold: 1. What good could it possibly do a man to belong to seventeen secret societies? 2. What good could seventeen secret societies get from a man? 3. If there is anything valuable in an imitation, why leave the model, the "One Brotherhood," to go to the imitation? Who would forsake the fountain to drink from the warm and muddy water below?

The best Masons of our acquaintance belong only to the "One Brotherhood," and they say its duties absorb all the time, money and thought which they can spare from home and business.

P.S.—When the Worshipful Master tells the candidate that "his O.B. is not to interfere with his other duties," does he include in the word duties his engagements to the other sixteen secret societies?

Gleanings.

—Ritualistic practices seem to be making headway even among dissenters. Methodist revivals in London, it is alleged, are now being termed missions, and silver candlesticks are to be found on the communion table in several metropolitan Wesleyan chapels.

—Many of the young men of our country could be saved from the lodge if our ministers and others would be on the alert to secure an opportunity to warn them, for in vain the gin is set in sight of the bird. Let us not sleep as do others. —*Christian Radical.*

—It is commonly said that the Roman Catholic Church in the United States is almost wholly made up of Irish element. The *Catholic Telegraph* gives the statistics on this point. Of the ten archbishops in the United States, four are Irish, as are twenty-nine of the fifty-six bishops; of the 5,200 priests 3,000 are of the same nationality. The Catholic laity number 6,500,000; of this number 4,000,000 are of Irish stock. If this estimate be correct, then the number of Irish Catholics in this country is precisely equal to the number in Ireland itself.

—The papers report that when Mrs. Grant was presented to the Pope at Rome, she asked him to bless for her a silver cross which her husband had given her when they celebrated their silver wedding, at Long Branch, in August, 1873. She said, on account of its being her husband's gift on the twenty-fifth anniversary of their marriage, she felt it to be particularly sacred, and desired the Pope to bless it for her, which he did.

—I cannot illustrate one doctrine, misconceived by many, better than by an incident of the days of the French revolution. An attempt was made by a brilliant Frenchman, M. Lepaux, to establish a new religion — a sentimental Rosseauism, which he termed theo-philanthropy. After long effort, he found the trial a failure, and went to that great master of statecraft, Talleyrand, and asked his advice. Talleyrand said: "Monsieur Lepaux, you have undertaken a very difficult task. It is not easy to establish a new religion. I don't know whether you can be successful. I venture, however, to give you one piece of advice. I advise you to be crucified and to rise again the third day."—*Address before the Southern Methodist Conference.*

—The following facts and figures are interesting for the sake of comparison: The London *Daily Telegraph* has a circulation of 240,000, or a copy for every 18 of the population. The *Times* has 85,000, or one copy for every 41 of the population. The New York *Herald* has 75,000, or one copy for every 21 of the population. The New York *Sun* has 100,000, or one copy for every 16 of the population. The New York *Times* has 35,000, or one copy for every 45 of the population. The New York *Tribune* has 30,000, or one copy for every 53 of the population.

—In Great Britain eight persons own more than 220,000 acres of land each, and forty-one persons own more than 100,000 acres each. The largest landholder, according to a recent report, is the Duke of Sutherland, who owns 1,358,425 acres in Scotland. The Duke of Bouccleugh and Queesburg owns 459,260 acres, Sir James Matheson 406,070 acres, Earl of Breadalbane 372,729 acres, Earl of Leafield 305,-891 acres, Duke of Richmond 286,-407 acres, Earl of Fife 557,652 acres, and Alexander Matheson 220,433 acres. According to the latest returns there are 1,173,724 owners of land in Great Britain, but 252,438 of these own less than one acre each.

Religious Intelligence.

Wesleyan.—Prof. E. J. Payne, of Wasioja Seminary, Minn., is spending the summer vacation in the East in the interest of his institution.—Rev. C. W. Hawley, of Damascoville, Ohio, who has been kept by the bedside of a sick wife all winter, is now expecting to begin evangelistic labors again. A daughter who has been studying at Wheaton takes his place in the sick room.—Revs. Inman, Bruce, Stowell, Hudson and Jesseph are expected to take part in a campmeeting to be held August 6th, near Leroy, Ingham county, Mich.—Rev. G. W. Ball, of Haysville, Ohio, reports a remarkable faith cure in the *Wesleyan*. A Mrs. Elaight had been sick eight months and was nothing bettered by skillful physicians. She with two friends were convinced that her cure must be of the Lord, and prayed for healing. On the evening of March 8th, after a season of prayer she arose from her bed and has been well ever since.

The Brethren.—Twelve thousand people were present at the annual gathering of the Dunkards in North Manchester, Ind., not long since. A descriptive letter says: "Agreeably to custom, there is a common table where all are welcome. Three thousand persons were seated at the table at one time. The meal was prefaced by the singing of a hymn, which was lined out, and a long volunteer prayer. The style of the repast was somewhat primitive. Deep tin pans full of soup were placed at intervals on the tables, into which each person dipped with his own spoon. The bread was not sliced, but a whole loaf was placed between each two plates, from which each guest broke what he pleased. The primitive custom of breaking bread prevailed to the exclusion of the knife. Huge joints of boiled beef, fresh butter and coffee, completed the repast. A hymn was then sung at the table, and a brother returned thanks.

—The *Brethren at Work*, the organ of this church in Illinois that the question was brought up whether persons who had been members of the Masonic lodge are eligible to offices in the church. It was agreed that they are, "providing they have renounced all connection with such societies."

Church of God.—The *Herald of Gospel Freedom* reports a holiness meeting at Yellow Lake Bethel, Indiana, conducted by Elder D. S. Warner of Upper Sandusky, O. The meeting lasted over a week, and resulted in the conversion of several persons, and the sanctification of over thirty. God poured out his spirit in a powerful manner upon the people.

United Brethren.—At the late commencement at Westfield College, Bishop Weaver presented the financial condition of the institution and before the close of the anniversary from six to seven thousand dollars were subscribed toward paying the $25,000 debt.—The *Telescope* has an able article on the constitution of the church adopted forty years ago. Some of its provisions being in the way of the "nullification" movement a revision is desired in some quarters. The editorial proves that this constitution was unanimously adopted and with a few exceptions all the present membership have entered the church under and have subscribed to it, they must while they remain in the church maintain that covenant.—The mutual aid society established in Pennsylvania some years since lately paid $13,000 to the heirs of a deceased member. When father and mother left them the insurance company took them up.

United Presbyterian.—The *Little Preacher*, the excellent children's paper published by Rev. A. T. McDill at Washington, Iowa, began publishing a series of articles on secret societies and church principles a while since for the special instruction of the children. The series was not completed because of loss by mail. In noticing this the editor says: "The danger to the government from these leagued fraternities is becoming more and more apparent to all. With Freemasonry and Odd-fellowship ruling courts and legislatures; the Ku Klux and Mollie Maguires, Strikers and Communists controling elections, and combining against the liberties of citizens, the peace of society and the supremacy of the law, it requires no prophet to tell that the government is in imminent peril from sworn secretism. In the good providence of God it has been shown that the U. P. church was and is right on the subject of slavery; and the indications are that it will soon be generally acknowledged that she is right on the secret society question also.—Rev. Marion Morrison, formerly of College Springs, Iowa, and more lately missionary evangelist, has been elected pastor of the U. P. church in Pawnee City, Neb.—Rev. J. P. Lytle of Sago was given a D.D. by Westminister College this year.—At the last communion Rev. W. T. Meloy's Church in this city received fourteen new members.—Forty-seven persons in Clinton, Mass., have applied to Boston Pres-

bytery for recognition as a U. P. church, and for a preacher. They belong to the Congregationalists there, but as "The church of Jesus Christ" of that order "in Clinton," a few weeks before had struck out the 7th article of their creed, viz., the doctrine of election, these persons, previously Presbyterians, thought that they were now "removed from him whom they trusted had called them into the grace of Christ, unto another gospel which is not another," and that there exists such a thing as "perverting the gospel of Christ." Hence their application. The General Assembly met at Cambridge, Ohio, May 22d, passed the following on deaconesses:

Resolved, That while the assembly does not find in Scripture sufficient authority for ordination of women to the office of deacon, it is convinced that pious women may, with profit to themselves and with great advantage to the cause of suffering humanity, and for Christ, be organized to act as assistants to deacons, it being understood, however, that those so devoting themselves, and banded together, shall not be formed into sisterhoods living apart from ordinary society, after the manner of certain Popish devotees, or even of some associations found in certain denominations of the Protestant church.

—Mangiardino, the agent of the British and Foreign Bible Society in Buenos Ayres, has been stoned to death for the crime of being a Bible seller.

—At a late meeting of Amherst alumni, in Boston, President Seelye made some interesting remarks concerning the religious life of the college. Hardly any class had graduated, he said, without an awakening of religious sentiment such as was now going on there. "And," he continued, "when I see the superficial views of education current in some quarters, and hear men talk about divorcing education from religion, as ignorant legislators talk about divorcing money from the laws of trade, I find opportunity and hope for all the work in this respect which Amherst College can do."

—At a meeting of the American Board of Commissioners of Foreign Missions, held in Boston, May 30th, the report of the secretary was read, showing 18 missions, 82 stations, and 534 out-stations, among nations speaking 26 different languages, with a population of nearly 100,000,000. Total working force from America, 355; total native laborers, 1,102; churches, 262; church-members, 14,500; total number under instruction, 35,910. Larger contributions are needed to meet urgent calls from all parts of the field.

—The demand for the five-cent Testament issued by the American Bible Society is so great that it has led to the issue of a thousand copies a day throughout the month of May. A new price-list has been adopted, in which the various publications of the society are greatly reduced. The receipts for May were $24,323; copies of Scripture issued, 104,087.

—The indebtedness of four of the principal missionary ordanizations of this country are as follows: American Baptist Missionary Union, $26,000; Presbyterian Board of Foreign Missions, $60,000; Reformed Foreign Missions, $28,000; Methodist Missionary Society, $170,000. The other denominations are probably not far behind proportionately, especially in the item of foreign work. Foreign missions do not seem to be very popular in the Southern Presbyterian Church. No new missionaries have been sent out for three years, and during that time the missionary force has been diminished one-third, and the board closes this year with a debt of $9,000.

—During the past year there were organized, through the instrumentality of the missionaries of the Presbyterian church, 132 churches and 322 Sabbath schools, giving a total of 1612 schools connected with the missionary work of that church, embracing 124 921 children.

—The famine in China has been the opportunity of the English and American missionaries. They have devoted themselves to relieving the dying people about them and helping the suffering, as far as the means at hand would allow. This has effected a change in the opinions of the Chinese as to the religion of the missionaries. They now concede that a religion which sends its devotees on missions of mercy is at least a good religion, if not a better one than their own.

—The whole number of foreign missionaries sent out from christendom is stated at 2,110. Of these Great Britain furnishes 1,060, Germany 502, the United States of America 460, and the smaller states of christendom 88.

—A hint for the S. S. teachers' meeting: "Never conduct it as a Bible class, but give each teacher a topic. 1. An analysis of the previous lesson. 2. Its connection with this. 3. The history. 4. The doctrines. 5. Practical lessons. 6. Illustrations. 7. Difficulties. 8. How will you teach it?"

—At the present time the whole number of Jews in Jerusalem amounts to 13,000 souls; as such it forms more than one-third of the entire population and is almost double the Christian portion.

News of the Week.

—Judge Sidney Breese, of the Illinois Supreme Bench, died last Thursday at Pinckneyville, Ill. He is said to have been the oldest Judge in the country, being over eighty years of age. He was a member of Centralia Chapter, R. A. M., and will be buried at his home in Carlyle, Clinton county, Ill., by the Masonic fraternity.

—A dispatch from Appleton, Wis., June 28th, says the morning's passenger train on the Chicago and Northwestern railway, going north, was wrecked about three miles south of here by a loose rail. The engineeer, Samuel Davis, and fireman, A. L. Cate, were severely injured. The fireman is expected to recover. All the passengers escaped without injury. The engine and smoking-car are a total wreck, and the rest of the coaches were more or less smashed. Had not the engineer applied the brakes before being thrown from his engine, the whole train must have been thrown down an embankment. It is supposed to be the work of tramps. Several were switched on the side track at Neenah yesterday from a freight train, and left there, while stealing a ride. They threatened to make the railway company suffer.

—Other instances of train wrecking last Saturday were these: The southern express from Philadelphia, at 9:30 o'clock, was thrown from the track near Claymont, Del. The engineer and fireman were killed. A man supposed to be William R. Hough, of Chicago, and Christian Krauch, of Baltimore, were also killed. The engine, baggage, mail and two express cars were wrecked. A railroad tie had been place on the track. An arrest has been made. An oil train was thrown from the track of the New York Central road by the removal of a rail, and nineteen cars were wrecked. The oil took fire, and a brakeman named Truax was burned to death. The engineer and fireman were injured.

—For several months past, the "metropolitan police force" at East St. Louis, Illinois, disbanded by an edict of the mayor, have refused to disband, and have held possession of an engine house as headquarters. Last Sunday the Mayor's force attempted to surprise and capture the building, but were fired upon and three of them killed, the remainder withdrawing in confusion. There is great excitement, and many sensational rumors are afloat. At Elgin there are also steps for control of municipal institutions, and on Saturday there was a scrimmage for possession of the city jail. The mayor's party, making the attack, was repulsed. A meeting of citizens, subsequently held, repudiated the mayor, and he has been placed under arrest.

—The great Sutro tunnel into the Comstock lode, on which is located the great Nevada mines, is nearly completed. This tunnel taps the lode on a level with the base of the mountain.

WASHINGTON, June 30.—The interest in the Potter investigation has quite died out here. Potter himself seems discouraged and disgusted. Mrs. Jenks' specific declaration that she alone is responsible for what was supposed to be Sherman's letter, and that the Secretary had nothing to do with it, let the bottom out of the whole matter so far as he is concerned. Potter's dignity collapsed under mere suspicion that he has been made the victim of such a trick. Butler, taking up the cue which Potter dropped, and piqued by his own discomfiture at the woman's hands thus far, makes no more out of the case than his predecessor did. The only peg on which the prosecution still lingeringly hangs is Sherman's original indefiniteness in denying flatly that he ever wrote a letter which he had no recollection of, but which contained some sentiments which he did ont disapprove.

Unprejudiced folks are quite disposed to laugh the Potter committee out of court, unless unexpected and positive testimony refuting Mrs. Jenks' can be produced.

Minister Noyes is generally admitted to have come out with a clear record. No shadow of reflection upon him is developed by the testimony. This helps to discredit the whole proceeding as a fearful blunder, inspired by partisan prejudice and hate.—*Inter-ocean.*

LONDON, June 30.—The English press differs greatly in opinion as to the results thus far-reached in the Congress. The *Daily News* says: "It is not for us to propose any regret because of any terms that have been imposed on Turkey by the Congress, but we confess we cannot see how her majesty's present advisers can come with any credit out of the whole transaction. The dullest Turk must now see that Turkey would have had far better terms had she submitted to the recommendations made by the Constantinople conference." The *Saturday Review* says: "A comparison between the map attached to the treaty of San Stefano and the limits of Bulgaria, as defined by the Congress largely, but inadequately represents the service which the prime minister and foreign secresary have rendered to Europe. The means by which considerable success has been attained are even more valuable than the material results. The English government has, throughout the negotiations, never been exacting or overbearing, and it has always been firm."

—The national festival in honor of the Paris exhibition took place last Sunday. Hundreds of thousands of people poured into the city, and when the inauguration of the statue of the republic began the mass of spectators was immense. Demarcere, minister of the interior, unveiled the statue, and delivered an eloquent speech. He declared the Republican party had now become the nation's safety, and regenerated France was determined to enjoy the benefits of her dearly bought institutions of peace. The illuminations at night were grand in dimension and ingenious in construction.

—A telegram from Syka, June 30, reports that fighting continues at Apocorona, and several Turkish men-of-war took part in the conflict. Armed Mussulmans have encamped outside Canea, and demand the dismissal of the governor of the island.

—A portion of the tunnel near Schwelm, Germany, fell in last Saturday night, burying twenty-seven persons. Seven bodies have been recovered. Search for the others continues.

MARKET REPORTS.

		Chicago, July 1.	1878.
GRAIN— Wheat—	No. 2	88¼	89
	" No. 3		81
	" Rejected		78
	" Minnesota	90	95
Corn—	No. 2		36
	Rejected		33
Oats—	No. 2	24	24¼
	Rejected		23
Rye—	No. 2		49
Bran per ton			9 50
Flour—	Winter	5 00	6 50
	Spring	3 50	5 50
Hay—	Timothy	9 00	10 75
	Prairie	5 50	8 00
Mess Beef		9 00	11 00
Tallow		7	7¼
Lard per cwt			6 85
Mess pork, per brl		9 80	9 25
Butter medium to best		10	18
Cheese		3	7¼
Beans		1 00	1 70
Eggs		9¼	10
Seeds—	Timothy	1 10	1 20
	Clover		4 40
	Flax		1 25
Broomcorn		3	6½
Hides	green to dry flint	6¼	15
Lumber—	Clear	29 00	34 00
	Common	11 00	13 00
	Shingles	1 50	2 90
WOOL—	Washed	25	36
	Unwashed	16	28
LIVESTOCK	Cattle Choice	4 80	5 35
	Good	4 10	4 40
	Medium	3 75	4 00
	Hogs	3 90	4 30
	Sheep	3 00	4 00

New York Market.

Flour	$3 40	7 00
Wheat—Spring	99	1 01½
Winter	1 06	1 15½
Corn	42	49
Oats	30	36
Rye	30	62
Lard		7¼
Mess pork		10 50
Butter	17	20
Cheese	7	8
Eggs	16	16½
Wool	10	46

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 18 WABASH AVENUE.

CHICAGO, THURSDAY, JULY 11, 1878.

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Notices.

TO THE FRIENDS IN EASTERN IOWA:—Any one desiring the services of Bro. Rathbun, either in working the degrees or lecturing, will communicate with me. Bro. Rathbun is a mighty man against Masonry. His terms are reasonable, $5 per night. Now, brethren of the cause, let the world know where you are. You may live and die where you are and the cause will not be benefited unless you agitate the question.

ALVIN. W. HALL.

Clarence, Cedar Co., Iowa.

TO FRIENDS IN WISCONSIN.—Rev. H. H. Hinman has been laboring in Wisconsin now more than half the year for which he engaged and there has been paid less than one-tenth of the amount pledged for his support. He is in great need of the aid promised. Do justly by him, and as this is the work of your State Association, either pay him directly or send through your treasurer, M. R. Britten, Vienna, Walworth county.

REV. D. P. RATHBUN, Iowa State Lecturer, is expected to lecture at the following named times and places in Iowa:

Springville, Linn county, Tuesday and Wednesday, July 2d and 3d.

Walker, Linn county, Friday, July 5th.

Troy Mills, Linn county, Saturday, July 6th.

Brandon, Buchanan county, Monday and Tuesday, July 8th and 9th.

Raymond, Blackhawk county, Wednesday and Thursday, July 10th and 11th.

Masonville, Delaware county, Friday and Saturday, July 12th and 13th.

Newtonville, Buchanan county, Monday and Tuesday, July 15th and 16th.

Independence, Buchanan county, Wednesday and Thursday, July 17th and 18th.

Jessup, Buchanan county, Friday, July 19th.

W. S. MAY, for the Ex. Com.

Clarence, Cedar Co., Iowa.

Topics of the Time.

A convention is to be held in Watkins, New York, next month, remarkable for the character of the speakers invited if for no more. It purports to be a gathering of "Freethinkers" and on its programme are these names: Robert Ingersoll, infidel; Robert Collyer, Unitarian and Freemason; James Parton, Unitarian; Thomas K. Beecher, Congregational; Rabbi Wise, Frederick Douglas and D. R. Locke (Nasby). Such an array and diversity of talent has seldom been united before against the simple gospel of our Lord Jesus Christ, and may never be again. Tom Paine Memorial Hall in Boston is sold out or closed, and the Free Religious Association of New York closes its year in debt, complains of lack of funds and gives various unmistakable signs of weakness.

Protestantism in Spain is on its road to victory by the "royal way of the cross." Since the young King Alfonso superceded the wavering republic, the gradual tightening of the cords of Roman Inquisition and priestcraft has ceased many souls whose eyes by faith had seen the coming of their Lord and King. And lately, as a correspondent at Rome writes, the high church dignitaries of Spain have made such representations to the Pope respecting the wide distribution of the Bible in the country, especially among the poorer classes, that a decree has been issued prohibiting, under pain of excommunication, any person from affording food or shelter to any Protestant missionary in Spain. The greater excommunication is also decreed against any who shall have in his possession any Protestant religious publication, whether for sale or otherwise. These decrees, which are ordered to be read in every parish church in Spain, are accompanied by an autograph letter from the Pope to King Alfonso, urging him, for the sake of the great Catholic country of which he is the ruler, to use all his efforts to bring the civil power to bear against the missionaries for their expulsion and confiscation of their establishments throughout the country.

The Berlin Congress is steadily nearing the end of its work, and will soon adjourn. It is yet too early to review its disposition of the map of Eastern Europe, since the proceedings are ostensibly secret. Nothing of this kind would be imagined from the voluminous dispatches, however, which we may find wide of the mark in some particulars of their shrewd guessing. If they are correct, however, the Russians have maintained every material advantage demanded in the treaty of San Stefano. They secure Batoum, an important Armenian port, and the adjacent country, and Roumania has to give up Bessarabia to them in exchange for Dobrudscha. Bulgaria north of the Balkans and Servia are to be independent. Bulgaria south of the mountains is to have a Christian governor under the nominal protection of the European powers. The Balkan passes are to be fortified with a limited Turkish army, but this is held to be no embargo if Russia wants to enter the region again with her armies, as the Sophia route will be open. Austria will occupy Bosnia and Herzegovinia, which she was urged to do months ago by Russia. Montenegro will have some accessions to her territory. Greece, backed by English diplomacy, hoped to succeed Turkey as the great Eastern power, but the coveted provinces of Epirus and Thessaly have not been given her, but placed in a condition of nominal self-government. Beaconsfield has succeeded in securing for England the enmity of Bosnia and the two Bulgarian provinces in addition to that of Turkey and Russia. He has gained nothing important which was not long ago offered. It appears that Turkey is as completely at the mercy of Russia as at the close of hostilities; and although intimations of another warlike outbreak at the close of the Congress are freely made, on account of the disagreement of Turkey and the provinces, yet it is hoped that these deliberations may form the basis of a long prosperous freedom from the horrors of war.

It is reported that a new degree of "Holy Wisdom" is being conferred in Masonic lodges, but upon Knight Templars only. Is this another preparation for the seizure of our national government by this religious and military order? and is not this wisdom rather like that described by Paul as "earthly, sensual devilish?"

True zeal is a sweet, heavenly and gentle flame, which maketh us active for God, but always within the sphere of love.

THE AMERICAN HOME MISSIONARY SOCIETY AND FREEMASONRY.

To the Congregationalists of the Northwest:

"Vice is a monster of such frightful mein,
That to be hated needs but to be seen,
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

So wrote Alexander Pope, and St. Paul condenses the same thought into these words: "Evil communications corrupt good manners."

Ten years ago Pres. Finney's letters on Freemasonry brought that subject vividly before the Congregational churches. The great majority of the members, including a large proportion of the ministry, were both shocked and grieved that so gross an iniquity should have ever found toleration in the churches.

The Congregational Associations of Ohio, Illinois, Wisconsin and Iowa in mild but positive language condemned every form of organized secretism, and it was hoped and believed that no Congregational minister would be a Freemason. But Masonry was tolerated in all our city churches, and the ministry dare not bear testimony against it, lest they should forfeit their popularity and support. Many of them joined the minor secret societies and this was an additional reason for silence. The continued toleration of this iniquity, and the silence of the ministry under light and after faithful admonition, necessarally resulted in more than toleration—in sympathy and active support. Evil communications have corrupted good manners. The General Association of Illinois has for several years refused to give any testimony against the growing evil. None of the other State Associations have for almost ten years said one word on the subject. The influence of Masonry which is manifestly less than it was ten years ago has largely increased in the Congregational churches.

The *Advance*, which ten years ago published some bold things against the lodge has long been editorially silent. The *Congregationalist* from being conservatively Anti-masonic has become thoroughly non-committal. The Elgin Association, after casting out President Blanchard because of the action of an *ex-parte* council, engineered by the Senior Warden of the Wheaton lodge, sought to cover its tracks by an Anti-masonic resolution, and then to break the force of this same resolution by admitting

one Mason to membership, and putting another in a prominent position.

The proportion of Congregational ministers who are Freemasons has largely increased. Five years ago Rev. J. E. Roy, Western Secretary of the American Home Missionary Society did not know of but two in Illinois. How many there are now I cannot say, but there are at least nine in Wisconsin, three at least of them chaplains of lodges and seven either are or have been until recently home missionaries; and the money raised by the friends of Christ goes to support a Christ-excluding religion.

For one, I feel unwilling to give for the support of Baal worship, and while I love and honor the good men who have built up and have sustained the American Home Missionary Society, yet the time has come when it must sever its connection with Freemasonry or be destroyed by it. It should either refuse to commission Freemasons or to aid churches that admit them or we should seek other channels for our contributions.

The evil is a growing one and for that reason must be arrested. Sin, when steadily and silently contemplated always allures and fascinates. Like the serpent it lures to destroy. Brethren of the Congregational churches, let us break up this deadly fascination by severing our connection with this abomination. Let us have churches and a home missionary society that shall have no fellowship with the unfruitful works of darkness, but rather reprove them.

H. H. H.

Craft-Concocted Criminals.

BY D. B. TURNEY.

The Freemasons boast that George Washington was once a member of their fraternity; but they conceal the equally significant fact that Washington became disgusted with the institution, and for many years never put foot inside of a lodge-room. On the contrary, Benedict Arnold was an adhering Freemason and remained a brilliant light in the craft to the day of his death. When the boast is made that Washington was a Mason, the truthful answer will be, "Yes, a non-adhering one; but Benedict Arnold was an adhering one."

The craftsmen, feeling badly discomfited, say that Benjamin Franklin was a Freemason. But while Dr. Franklin cannot be consistently claimed by them, they are entitled to Tom Paine, the deist, who was not only initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and raised to the sublime degree of Master Mason, etc., but was probably the inventor of the statement which all intelligent men know to be false, that "King Solomon's temple was situated so far north of the ecliptic that the sun and moon at meridian height could dart no ray of light into the north portion thereof." Thomas had read in a certain book which he hated: "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great king," Psalm xlviii: 2; and was probably well pleased to have his brethren of the mystic tie "Masonically term the north a place of darkness." This Paine-like "innovation" has secured a foothold in the rituals of Ancient Craft Masonry (which isn't so very ancient after all,) notwithstanding the "landmark" that "no man or body of men can make innovations in the body of Masonry."

The murderers of Pritchard, of Livingston, and of Capt. Ariel Murdock were Master Masons. Joab Hunter of Boston, and Wm. Miller in the Belfast lodge, died by the act of Masons in the lodges to which they were summoned. The same "conscientious" craft murdered Noah Smith, Wm. Ritchie and Oliver Gavil, and had the renouncing Morgan drowned in Niagara river. The same conclave of criminals tied Capt. Neill and cut his throat in their lodge-room in Queenstown, Canada, and then buried his body in the margin of the river, circulating the report that he had committed suicide. Yet there are many ministers who have taken the degrees, who tell us that they "can see nothing wrong in Freemasonry." After awhile, when the Judge of all looks on them, it will be found that he can see something wrong in their souls—something very wrong.

Ralston, Tweed and Winslow, the energetic spendthrifts of money which did not belong to themselves, were all Freemasons who stood high in the craft.

As Masons delight to use "the good man argument," we point to these craft-concocted criminals, and ask if Freemasonry did not make them such. The fraternity did not repudiate them after their outrageous villainy became known. It tried to cover up their tracks, and honored them to the end, with a final send off to "the Grand Lodge above." "Hail, Masonry divine!" The criminal-concocting craft can rotten-egg Past Master Edmond Ronayne for exposing their "unfruitful works of darkness," as God requires of him, and can extend gorgeous funeral obsequies in honor of the convicted criminal and perjurer, "Boss" Tweed, saying, "While we drop the sympathetic tear over the grave of our deceased brother, let us cast around his foibles, whatever they may have been, the broad mantle of Masonic charity, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained; the wisest, as well as the best of men, have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer extenuate for himself." "Our deceased brother, whose memory we revere and whose loss we now deplore.... raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end—and love and joy prevail through eternal ages."

Cease, brothers of the mystic tie,
Your awful works of sin,
And turn to him who reigns on high—
Through Jesus Christ to win!

Grafton, Taylor Co., W. Va.

Masonic Proselyting.

BY A NEW ENGLAND CLERGYMAN.

It is a violation of Masonic obligations, we are informed, to make any special efforts to induce persons to join the lodge. But I have been labored with more than once or twice, with the view of overcoming my objections and securing my consent to have my name proposed for admission. If this was not the case I am unable to understand what motives actuated the person who presented such considerations before me.

But I will not detain the reader with preliminaries. The first instance to which I allude, where reasons were assigned for joining the Masons, occurred nearly twenty years since. A member of my church was a member of the only lodge in the town. Knowing that his pastor was aware of the fact that many members of the order were notoriously bad men, drunkards, licentious, haters of real religion, he frankly advised him not to join the lodge in that place. He then gave reasons for the conclusion that it might be of advantage to join some lodge. Especially would it be well to be a member if a man intended to travel abroad. The case that was undoubtedly trumped up for a similar occasion fifty or a hundred years ago, was presented as a living reality. I refer to that instance with which all familiar with the motives used by Masons are acquainted,—the vessel that was pursued by pirates, and the lives of the crew and passengers were all spared because the pirate captain was a Mason, and a Masonic signal was given by some one on board of the vessel pursued. A noble act indeed! But my answer somewhat disconcerted my friend: "But it appears, though Masonic obligations required the pirate to spare the lives of those on the other vessel, Masonry did not prevent him from being a pirate." My friend had nothing more to say.

The second case shows the deception of those who belong to the lodge, although they belong to the church. Excuse me, dear reader, I have great confidence in the church; but Masonry, as we understand it, requires its votaries first to be true to *it*, although false to Christ and his church, while it assures the candidate to the contrary. The person who wished to have me join the lodge was one of my class-mates. He assured me that I should have better appointments from my conference if I were a Mason. "The appointments are not made out on the merits of the men, but on the basis whether the man is a member of the lodge or not. The bishops and presiding elders are Masons, and hence such results." I questioned whether the elder of the district at that time was a Mason. I was assured that he was, and the reason assigned for his joining was that his son had joined, and he had induced his father to join. I assured my informant that such motives were the last to present to me. If such were the principles of Masonry; if Masonry was put before manhood and religion, I desired to have nothing to do with it, even if I had been inclined to join before hearing his statements. What was my surprise to learn, some time subsequently, that the presiding elder and his son had not become Masons, and did not intend to join the lodge.

I have a brother who is a Mason as our father was. Of course, he would have rejoiced, on some accounts, to see his only brother a member with him. He gave me honorable reasons for joining. But upon my making minute inquiry, he frankly said to the brother he loved and honored as a Christian minister: "There are things in the initiation that you would consider beneath your manhood." I will give some facts in reference to the sad results of joining the lodge, on the part of those I have known, in my next communication.

TRUTH.

Christianity and Baalism, on the Basis of Mackey.

We have shown, from this distinguished authority, that Masonry is a teacher of the necessity of the new birth, of a resurrection, and of a salvation beyond the grave; and that these doctrines, so familiar to the ears of our people, are yet utterly at variance with those which are taught by their Christianity. These doctrines of our Saviour are genuine only when taught under his authority; and none of his followers can for a moment tolerate the idea that they can be obtained through Freemasonry, or any other way than Himself. As well may brass be regarded as gold, or any other sham in the material or moral world become synonymous with that which is genuine and real; as well may falsehood pass for truth, and the distinction be obliterated, if salvation by this oath-bound fraternity and salvation by the openly proclaimed gospel of Christ are synonymous terms. In fact, Masonry is the cunning foe and subverter of the authority of Christ, although it professes to be "the handmaid of religion."

We have incidentally shown also that the old idolatries of the world were sources whence very many of the rites and ceremonies of Mason-

ry are derived, perpetuated and honored. Our readers have seen that the ceremonies of the old sun worshipers were, and those of the lodge are adopted with especial regard to the course of that luminary. We quote from Mackey, page 57. "The three principal officers and the three principal supports refer undoubtedly to the three principal stations of the sun." . . . . . Some of their symbols, however, are of so gross a character that, while attempting to modify the interpretation of the point within a circle, he uses the following language: "It has been so debased in the modern lectures that the sooner that interpretation is forgotten the better will it be." And yet, in the very next sentence, he seems to think that the weight of reproach should be removed, when he says: "The symbol is an allusion to the old sun worship, which introduces us for the first time to the worship of the phallus . . . . a generative organ."

It is scarcely credible that a large per centage of the members of churches, of deacons, ministers, clergymen, and bishops, should be bound together as brethren with deists, under such tuition as Mackey gives us here, and yet it is true, and "pity 'tis, 'tis true." But such gross indications are sought to be shrouded by the assurance that the limit is bounded by the Holy Scriptures and St. John the Baptist and St. John the Evangelist, and hence the comfortable assurance that "while a Mason keeps himself within these due bounds it is impossible he should materially err." Just so. "Thou shalt not surely die." The abominations of idolatry are unfit to be recorded, but Masonry prides itself on rescuing from well-merited oblivion such practices as have borne fruits of the worst character. The ancient stones which have been excavated from Pompeii have disclosed facts which should overwhelm idolatry forever with shame and everlasting contempt. But what does Masonry teach us from its stones? We shall not wait to specify its crimes against Scripture by its frequent mutilations and its misapplications of such words as "living stone," "tried stone," "precious corner stone," nor to discuss its incense, its consecrations, its chaplains and its priesthood, its prayers and royal dignitaries; nor shall we show its contradictory language regarding religion—that it is not a religion, and yet binds its members "to be of such a religion as all men agree in," &c. We pass by all that, and come to consider "the Stone of Foundation."

A few sentences will establish the astounding fact that Freemasonry, while acknowledging this form of stone as an idol in itself, claims to perform as great a miracle as ever Rome herself dared to impose on human credulity, viz.: consecrating an idol to the worship of the true God. On page 547, he says: "Among the earliest nations of antiquity, there was a general prevalence of the worship of stones, as representations of Deity." "This legend is found in the Masonic system. . . The Stone of Foundation was also a symbol of Deity. And this idea is strengthened by the sacred name of God inscribed upon it. This ineffable name sanctifies the stone upon which it is engraved ['Thou shalt not make unto thee any graven image.'] as the symbol of the Grand Architect. It takes from it its heathen signification as an idol and consecrates it to the worship of the true God!"

The true God of Masonry cannot be the true God of Christianity if such graven stones are acceptable "consecrations." Reader, do you follow Christ, or this, or any of the anti-Christs? H.

The Christian Standard Answers Some Important Questions.

[Continued from last week.]

1. Are Christians to be encouraged or discouraged in joining the Masons or other secret societies? Or is it simply a matter of indifference, to which no notice is to be paid by the church?

2. Having joined the Masons and taken the obligation to secrecy, has a Christian a right to renounce the institution and divulge the secrets?

3. If a minister of the gospel does divulge the secrets he has promised to keep, is he not to be considered an unworthy person, unfit for the ministry or to be trusted in anything?

4. If a majority of the church continue to retain such minister, contrary to the wishes of a respectable few, are the few who object under any obligation to help support one in whom they have no longer any confidence?

5. What, if anything, was the testimony of A. Campbell upon the subject of Masonry in the church?

H.

3. No, unless, without just cause, and in defiance of moral obligations, he has made the revelation. If he has acted from a sense of duty, even though it be a mistaken sense of duty, it may impeach his wisdom, but not his integrity.

4. It ought not to come up in that form. The mere fact of the small minority *disliking* him ought not to be a ground of refusal on their part to assist in fulfilling the obligations which the church, as a church, has assumed. If their refusal is based on the consideration that the preacher is not a man of truth, then they should present a charge against him and prove it. If they are not prepared to accept this responsibility, they should quietly acquiesce in the action of the church and not allow their unfavorable opinion on that point to disturb the peace or prosperity of the church.

5. A. Campbell was decidedly opposed to Christians entering into such associations. He wrote with much emphasis on this point. We have not lately read him on that subject, and have not time just now to refer to his essays. But, as a specimen, we give the following from *Mill. Harb.*, 1849, p. 30, in reply to A. Broaddus:

"I thank you for your very full and unambiguous testimony against Christians becoming members of secret societies, and against their holding habitual converse and communion, under oaths of secrecy or other religious formulas, with Turk, Jew, and atheist, because of the aids likely to accrue to themselves or their fraternity in times of worldly destitution—motives as worldly and selfish as insurance policies or any worldly copartnery or league offensive or defensive, formed against a common foe."

Let us say, in conclusion, that we imply nothing, because we know nothing, of an immoral character, against Masonry, or other popular secret associations in our country. Among our personal friends we number many gentlemen of high moral worth who are members of such societies, and we do not believe they would remain where they are did it involve consent to, or approval of, any violation of purity or of justice. We do not, therefore, discuss the question on this ground. Granting that such associations obligate their members to nothing immoral, we still object to Christians entering into them, for the reasons we have stated. Especially if such membership is likely to prove a source of vexation and trouble to the church, loyalty to Christ should decide them to give the church the benefits of peace by a concentration of their influence and means in her favor. Better that secret societies should be abandoned than that the church of God should be involved in strife. On the other hand, it is evident to us that many Christians have entered into secret associations without the least idea of disloyalty to Christ; and if there is error in it, it must be overcome by a calm discussion of Christian duties and obligations, and not by ecclesiastical action.

We are aware that, in thus answering the questions sent to us, we are opening the way to be deluged with communications on the subject. We therefore remind our readers of our rule not to allow discussions over answers in the Querists' Drawer unless there is a special reason for it. This subject has already been introduced into our columns. We have yet two or three short communications, on different sides, which we expect to publish. After that we propose to limit discussions in this way: Let the question be, as our querist puts it: "Are Christians to be encouraged to join the Masons or other secret societies, or to be dissuaded from it? Or is it simply a matter of indifference?" If any competent person will write four essays, of two columns each, in favor of encouraging Christians to enter such associations, and another, an equal number of essays in opposition to it, making them courteous and dignified in expression and Christian in spirit, and putting forth their strongest arguments and evidences, we will publish them, and let our readers form their own conclusions.

Against War.

May God hasten the time when war shall be buried—that grim old breaker of hearts. Carry him out on a rusted shield. Put him down in the most desolate part of all the earth. Bury his sword with him. Heap on his gravestone broken chariot wheels. Let widowhood and orphanage clap their hands over his burial and the winds howl for requiem.—*Talmage.*

War is the fruitful parent of crimes. It reverses all the rules of morality. It is nothing less than a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are included. The morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the latter to inflict injuries.—*Robert Hall.*

Whence is it that wars still disgrace the self-styled Christian world! It is owing to the doctrine of expediency. If Christians had boldly looked in the face of their duty, as developed in the New Testament, this senseless, infernal system of wholesale butchery must long ago have ceased.—*Robert Southey.*

The Way of Reformation.

Dr. Chalmers, in reviewing the course of his Christian ministry, says: "I cannot but record the effect of an actual though undesigned experiment which I prosecuted for upward of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny, in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and disturbers of human society. Even at this time, I certainly did press the reformations of honor, truth and integrity among my people; but I never once heard of any such reformations having been effected among them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life had the weight of a feather on the moral habits of my parishioners. And it was not until I got impressed by the utter alienation of the heart from God, in all its desires and affections; it was not till reconciliation to him became the distinct and prominent object of my ministerial efforts; it was not till I took the Scriptural way of laying the method of reconciliation before them, it was not till the free offer of forgiveness through the blood of Jesus Christ was urged upon their acceptance, and the Holy Ghost, given through the channel of Christ's mediatorship, to all who ask him, was set before them, as the unceasing object of their dependence and their prayers; it was not, in one word, till the contemplations of my people were turned to those great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and zealous, but, I am afraid, at the same time, the ultimate object of my earlier ministrations."

College Commencements.

WESLEYAN SEMINARY, WASIOJA, MINN.

The examinations for the spring term of this institution took place on the 17th and 18th of June, the results in most cases evincing a commendable progress. Perhaps an Analysis examination on the first part of Milton's Comus, a Latin examination on Roman History, and one in Algebra, deserve special mention.

On the next day after the examinations, Wednesday the 19th inst., occurred the closing exercises for the term and year. The excellence of the programme as a whole and of particular exercises was a subject of common remark from members of the large and appreciative audience. The oration on "Our Gibralter," by C. R. Hunt, was remarked upon for its originality. In it and also in the one upon "Christianity the Hope of the Republic," by Edmund Trim, in a few sentences, sturdy blows were struck at the root of much of the evil of our time—oath-bouud secretism. The discussion of the Chinese Question by gentlemen Orelup and Knappenberger, was conducted in an original manner that reflected credit upon the speakers. The smoothness, in diction and elegance in delivery of Mr. Manwell's oration on "Footprints of Men," were noticeable. The turns of wit in Miss Gould's essay on "Cloaks," and her exact and expressive intonations in reading, captivated the audience. The poem and valedictory, by Augusta True touched a responsive chord in every breast. Some notable excellence in each exercise might be mentioned, but space fails. We must remark, however, upon the excellence of the music, both vocal and instrumental. In conversation Prof. Paine made the remark that the exercises were by far the best of any during the three years of his connection with the Seminary.

The Principal's reception, Wednesday evening, was an enjoyable affair. The pupils, their friends and other friends of the Faculty filled the chapel and passed the evening in visiting, and finally said their farewells for the vacation. Thus closed the most prosperous year of one of our institutions of learning conducted upon reform principles, prosperous notwithstanding opposition in their peculiar methods on the part of secretists. X.

WESTFIELD COLLEGE.

Some of the readers of the *Cynosure* will remember that the United Brethren in Christ have a College at Westfield, Clark county, Illinois, a town situated on the narrow gauge railroad, now running from Westfield and connecting with the Indianapolis and St. Louis railroad at Kansas station, between Paris and Charleston, Illinois.

Westfield College is pleasantly and healthfully situated. It is surrounded and sustained by a large-hearted and intelligent people, friendly, given to hospitality, and very earnestly Christian. These Christians make Westfield College a pleasant and safe place for young men and women to obtain a liberal education. This College has a preparatory and normal department in addition to the regular College course of instruction. The scientific course continues three years and the classical four years after the preparatory. Each is thorough and complete. There is also a teacher's course for those who wish to be thoroughly qualified as teachers for our common and graded schools of Illinois.

The College has an earnest corps of Christian instructors headed by President S. B. Allen, personally known to many members of the State Christian Association opposed to secret societies of Illinois, and of the National Convention, of which he is chairman. The *Cynosure* and the Association have many earnest friends who are connected with Westfield College.

The joint anniversary of the three literary societies was more than usually good. The annual lecture on "Principle," by Bishop J. Weaver, was able and highly appreciated by those who heard it. The late commencement day (June 13th) was an interesting day. An essay and several addresses delivered had real merit in them. President Allen gave a well-timed address, spiced in the beginning with some humor, after which followed the conferring of degrees on a number of persons.

The occasion was also improved by Bishop J. Weaver in presenting the financial wants of Westfield College on account of indebtedness. A relief fund amounting to $25,000 was proposed to be raised by January, 1880. There were secured there on said relief fund, nearly $7,000 by note to be due as soon as $25,000 are thus pledged, in amounts from $1,000 down to $25. The friends of the College think they will be able to raise the relief fund to about $10,000 in and around Westfield.

The College deserves a liberal patronage of the co-operating conferences, and of the public in central Illinois. It is a place where Christian, and indeed, all parents, can safely educate their sons and daughters, and as cheaply as anywhere in the West. A. L. Best.

—The religious views of the late William Cullen Bryant are the topic of a note in the New York *Observer*. After stating that he was educated as a Unitarian, and never wholly gave up those views, it continues: "But as he advanced in life his views became more enlarged, and approached, if he did not fully adopt, the faith of the evangelical school. When traveling in Italy with his family, several years ago, he had a conversation with the Scotch Presbyterian chaplain at Naples, the result of which was that Mr. Bryant, for the first time in his life, received the holy communion then and there. On his return, and during his residence at Roslyn, L.I., where he had his country seat, Mr. Bryant was a communicant of the Presbyterian church."

Religious Intelligence.

Free Methodist. — The St. Charles camp-meeting was attended by a large number of preachers, among them, Brn. Clute, Vorheis, Roberts, Morrison, Baker, Sinclair, Murray, Leonardson, Zeller and Whitney. The meeting was thought to be one of the best ever held on the ground. Over $200 were raised for incidental expenses and other objects.—A new church was dedicated in Freeport, Ill., last Sabbath. The members are comparatively few but they have shown a commendable zeal in procuring a new house of worship. Rev. B. T. Roberts of Rochester, N. Y., was to preach the sermon.

United Brethren.—A monument has been erected over the grave of Bishop Edwards in Woodland Cemetery, Dayton. He was for twenty-seven years bishop, and for forty-one a minister in the church.—Bishop Dickson has gone to Canada to encourage the brethren. He returns after three weeks. —The conference of Marion district, Indiana, meeting last month in Delaware county, passed an earnest protest against the late nullification convention in Dayton.

Congregational.—Rev. George Thompson, the veteran reformer, of Leland, Mich., preached the opening sermon and read a thesis on modern Spiritualism at the late meeting of the Grand Traverse Congregational Conference. — The church at Strawberry Point, Iowa, B. M. Amsden, pastor, received fifteen members June 23.

—Prof. C. A. Blanchard of Wheaton is this week journeying toward the central part of the State in the interest of the College. He preaches next Sabbath at Grand Ledge.

—The meeting called by the Philadelphia Sabbath Alliance in defence of the Sabbath, in the Arch Street M. E. church, was large, interesting and full of promise. Bishop Simpson presided, Dr. Warren opened the meeting with prayer, and able and stirring addresses were delivered by George Junkin, Esq., and the Rev. James Neill. John Alexander, Esq., Chairman of the Executive Committee of the Alliance, read an address from the Committee to the citizens of Philadelphia and this State.

—The "National Holiness Association," held a meeting in Putnam, Conn., from June 6th, to the 16th, in a large, new tent that would seat 3,000 people. Short, Inskip, Gill, Taylor, Wood, Davies and McDonald, of the Methodist ministry were the leading preachers. There were also gathered from a large region of country, an intelligent, devout and earnest company.

—In a discussion on Sabbath school work, at its late meeting, the General Synod of the Reformed (Dutch) church solemnly called the attention of its people to the danger of "Lesson Leaves" in the system of International Lessons usurping the Bible, and leading to a practical neglect of the Scriptures as a whole.

—A writer in the *Baptist Magazine* thinks the outlook for the Baptist denomination in England a very hopeful one. Since 1870 the average annual increase has been 4,520 for Great Britain and Ireland, the membership now being 269,836. The most serious want at present is of ministers; but the colleges are in a high state of efficiency, and are making annually large contributions of prepared students for the theological schools.

—A conference of delegates from the Protestant missions of Japan has been held in Tokio. It provided for the translation of the Old Testament into Japanese, and the completion of the New Testament by 1879. Forty-two missionaries attended the conference.

Reform News.

Waymarks in Wisconsin.

Dear Bro. Kellogg;—It is some time since I have sent you any waymarks. Well, you know I have not been idle. I have visited and labored in Geneva Lake, Spring Prairie, East Troy, Palmyra, West Bend, Fond du Lac, Oshkosh, Omro, Neenah, and lastly New London, Wapacca county. I have found at nearly all of these places faithful friends, many of whom deserve especial mention and remembrance; but I can only mention John Chapin, of Palmyra, Bro. Hamlyn, of West Bend, Bro. Holt, of Barton, Rev. E. Collins, of Fond du Lac, and T. Taft and wife of New London. In all, I have spoken twelve times in these places, and some seed has been sown which I trust will appear in the great harvest.

I reached this place June 28th. It is a fine young city twenty miles west of Appleton on Wolf river. There is a Baptist, Methodist, Congregational and United Brethren, besides two Lutheran and the Roman Catholic churches. There are three lodges, one Masonic and two Odd-fellow, one Chapter, and one Temple of Honor. The mandate has gone out, "These be thy gods, O Israel," worship them; and almost all knees have bowed and all tongues confessed. The churches have all been captured except the little U. B. church, and that has been sorely tried. The lodge captured their minister, made him an Odd-fellow, and then he did all that was possible to destroy the church. The Congregational minister, already an Odd-fellow, made a very low bid for Masonic support and has received his reward. Yerterday about sixty dollars was collected from the Masons and a saloon keeper and formally presented by a leading Freemason, who makes no pretensions to piety.

A grand festival was gotten up for his benefit, and largely patronized by the same class of people. But some of his church members are sorely grieved, and because they will not submit to follow him in his subserviency to the lodge he denounces their conduct as contempt-

ible and wicked. He has resigned and will leave.

The Winnebago Congregational Convention, acting as a council, advised his resignation, and placed the blame on those who would not call evil good nor good evil. Verily, "he that departeth from evil maketh himself a prey."

I preached twice in the U. B. church and spoke on secretism three times to moderate but intelligent and attentive audiences. A considerable number of Masons have attended and the impression on the public seems to be good. Rev. E. Collins, a seceder from Masonry, gave his testimony. An Advent minister who has been a Mason and Odd-fellow, made an excellent and fervent prayer at our last meeting. While I think that it can be said of the churches now, as in ancient times, "The whole head is sick, the whole heart faint," yet there are here and elsewhere souls under the altar, who cry "How long, O Lord, holy and true dost thou not judge those who delight in lies and rejoice in the oppression of thy people."

I have work laid out for some time to come. Yours in Christ.

H. H. HINMAN.

New Light on Ancient and Modern Heathenism.

NEW MILFORD, Ill., July 3.

Mr. I. R. B. Arnold of Sycamore, Ill., has just visited our village, and entertained the people with two very instructive lectures.

The first evening was devoted to heathen mythology, Egyptian, Grecian and Scandinavian. He gave many of their traditions and proved that sun worship was amongst the earliest forms of worship of our fallen race, and also showed that Freemasonry has its foundation in connection with those heathen rites and mysteries; in short, that it is the ancient sun-worship revived.

The second evening he opened the lodge in the first three degrees, and entered passed and raised the candidate in due form.

In both lectures he made a free use of the sciopticon, throwing out upon canvass in fine large size representations of the heathen gods and also of the candidates received into the lodge. Many of his representations are very fine indeed. Besides Bro. A. is a good talker. Many of his remarks were truly eloquent and produced a fine impression. It will pay any one well to attend these lectures. We bespeak for Bro. Arnold a good word in his good work.

N. B.—The connection of these two lectures is so close that it is of the utmost importance that both should be attended if one would have an intelligent understanding of the subject. To see and hear his lectures is to be convinced of their truth. O. E. BURCH.

Will the *Wesleyan* please copy.

From the South.

A GRAND WORK BEGUN IN MISSISSIPPI—THE N.C.A. FORESTALLED, AND GOD OPENS THE WAY.

COLUMBUS, Miss.

EDITOR CYNOSURE: On the 16th of June I preached to a large congregation at a Methodist church in Lowndes county, Miss., from Rom. 2: 16: "In the day when God shall judge the secrets of men by Jesus Christ." I spoke of the secret sins of individuals and of Masonry, the Ku-klux Klan, and other secret orders, and also how the Lord had moved upon the hearts of men to expose them, and how judgment was now brought upon them, but would be more severe at the last great day. I explained some of the evils of secretism, and told them that Freemasonry was published in books, and in other States was shown up publicly to those who wished to see it; and yet, here in Columbus, they were selling it as some great and good thing, charging five dollars for the first degree. I then asked the people if they thought it was the duty of the preachers to warn the people against secret orders and advise them not to go into any one of them whatever. If so, I requested them to make it known by rising to their feet. The entire congregation rose, both men and women, as nearly as I could tell. I then gave opportunity to those who thought differently to express it by rising, but none rose. I then called upon the preachers present who felt it to be their duty to tell the people that the secrets of these orders are revealed, and to warn them not to join them, to give me their hands. Three rose up and gave me their hands, and many voices in the congregation spoke aloud their thanksgiving to God. I then read Matt. 26:27, 28: "Fear them not therefore, for there is nothing covered that shall not be revealed, and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

After dismission, a man called the attention of the congregation in the yard, and told how he was swindled out of fifty dollars by a secret order, and he said they gave him that same grip he saw described in the book of Masonry. At the close of a former lecture, a man said to me: "I wish you had come a little sooner. You would have saved me five dollars." I have been much encouraged lately by the rapid increase of interest in and sympathy with the Anti-masonic cause. Brethren in the conflict, we hear the sound of a going in the tops of the mulberry trees. Let us bestir ourselves, believing that now the Lord will go out before us. "Be of good courage." "The God of Israel is he that giveth strength and power unto his people."

E. TAPLEY.

Correspondence.

Gospel Temperance.

A reformed brother now doing good service in this cause in different places in the West writes of his work in Ohio and Indiana:

To the Readers of the Christian Cynosure:—Some of you have expressed a wish to hear from me. I am trusting in the Lord. At Defiance, Ohio, I began by picking up a man intoxicated, and with his face bruised. I got him to sign the temperance pledge, and got him back into his old place from which he had been turned away for drinking. He is now going to church and living a praying life. He immediately, after his bruises were fixed, brought three of his drinking companions and they signed the pledge and are sober. Sixty-five of this class signed the pledge in that city. At the court-house square, 2000 listened three-quarters of an hour to hear me tell the wonderful story of redemption from intemperance full and complete in Jesus.

From Defiance I went to Garrett City, Ind., where seventy-five signed the pledge. I spoke from one to three times for God and humanity at Auburn, Sedan and Corunna and at a Christian church in the country where the like result took place. At Albion, the very quiet county seat of Noble county, Ind., 165 signed the pledge, and now I commence work for God in Cromwell—the same county.

I wish to say for the encouragement of those who trust the Lord, God has taken good care of me, though I have labored among the poor people a large part of very last three months. God has blessed me and helped me bring many drunkards into the fold of his dear Son, and I give God all the glory. I remain, yours at Jesus' feet learning some lessons of his grace. Praise the Lord O my soul!

D. N. TUCKER.

A Camp-Meeting Incident.

DELTA, Mich., June 25, '78.

EDITOR CYNOSURE:—I have sent you several articles, some of which you may have thought too personal; but in combating an enemy like Masonry, whose only argument is abuse, slander, mob law and vengeance, I can hardly justify any half-way work, and with all Christian charity believe the way to deal with secretists is to confront them with the truth both as organizations and as individuals; show them their deformities as others see them.

I noticed a few weeks since a correspondent from Connecticut saying he found no ministers of the Gospel defending Masonry. I have not been so fortunate in my acquaintance among clergymen, the last three M. E. ministers upon this circuit having been loud in the praises of Masonry, the Rev. Mr. Hewitt saying, "If I were to choose which I would leave, my Christianity or Masonry, I should leave Christianity." The present incumbent, Rev. B. S. Pratt, said in preaching a Masonic funeral sermon, "I am proud to say I belong to the society of Freemasonry."

I wish to tell you of a circumstance which occurred in the town of Benton, Eaton Co., some two years since, during the Free Methodist campmeeting, illustrating what deceit and discomfiture is forced upon one who tries to harmonize secretism and Christianity. As this meeting was in progress, the Rev. Mr. Ashworth, a M. E. minister, member of the Odd-fellows society and now in charge of the Odd-fellows Institute in Lansing, and acting as supply of the M. E. church at Wacousta and Eagle, came, and, making himself known as a minister was invited to the stand and took part in the exercises. One of the ministers preached quite a stirring and characteristic sermon upon secret societies, after which Mr. Ashworth attempted a reply, and said the report was in circulation upon the ground that he was a Mason, which he denied, saying he was an Odd-fellow, when an argument began in regard to Odd-fellowship, in front of the tent of the Rev. James Craig, who sat eating his dinner. Those opposing Mr. Ashworth not understanding the subject were getting confused, when Mr. Craig said, "Let him come to me and I will answer him," and asked him if he denied certain parts of the initiation, in particular their clanging and grating chains as the candidate entered the lodge, also as to their leading them around the room blindfolded and halting before a coffin containing a skeleton, etc., also in regard to the auctioneer's sign; all of which he stoutly denied; when Mr. Craig said, "You will surely go to hell unless you repent," whereupon Mr. Ashworth being much agitated walked back and forth in the tent back of Mr. C.'s chair several times, and stooping, whispered in his ear, "You're a lying man," and went to the opposite side of the tent and sat down in an agitated and oppressed manner. When he had done his dinner, Mr. Craig confronted him and said, "Do you call me a lying man because I have broken my promise to keep the secrets of Odd-fellowship? Mr. Ashworth answered, "Yes, sir, I do;" and was told by Mr. Craig that he never belonged, but had read expositions of Odd-fellowship which were corroborated by his brother who had belonged. Mr. Ashworth left the tent very abruptly and the grounds soon after, but before going came and called for Mr. Craig and tried to apologize for calling him a liar by saying that as he never belonged he was incompetent to assert truthfully or falsely

on the subject; but it was done with such bad grace that he only strengthened the belief of the bystanders that Mr. Craig had told the truth and that he was a slave to a society that demanded lies, deceit and double-facedness.

ARTHUR INGERSOLL.

FUNERAL ADVERTISEMENTS TO LITTLE PROFIT.

PAW PAW, Lee Co., Ill., June 9, '78.

EDITOR CYNOSURE: Having waited a long time in vain, to see if some one better qualified would inform of the doings of the Masons in this region, I have concluded to drop you a few lines.

Some months ago, a noted doctor died two miles east of here. He was a member of the fraternity. Though it occurred early in the week, he was kept in ice till the Lord's day; the object, doubtless, being to make a great display; so the members of the craft came from afar, and the Methodist Episcopal minister left the church closed, noticing on the blackboard before it, "Gone to the funeral."

But the deceased, had requested that, if any of the near relatives objected, they should not bury him in Masonic order; consequently a a sister had the procession stopped, and had them take off their aprons (all honor to her), so that their show was measurably spoiled, at least.

But they have had another opportunity to carry out the intended programme. The esquire of this place died, and his burial occurred on the first day of the week. He being a member of the craft, the news went to a distance. There was a great turnout, so that an extra train ran from Amboy to Shabbony. It is said there were ten lodges represented, so that the Methodist Episcopal house would not hold all the lamb skins, leaving a little space for the few relatives and a few females, while the main body of the friends was left out of doors.

Judging from the conversation in the streets afterward, we think the impression was not favorable to the cause, as the remark was that the Fourth of July came in May this year, as the drums were beating till dark. But there was an afterclap. The editor of the *Herald* requested the sermon to print. The minister, desiring to fit it for the press, took it home to Earlville, agreeing to send it back by the hackman, who was told to give it to the editor that inquired for it (there being two editors in the place, one an Odd-fellow, the other a Mason). The Masonic editor not wanting the Odd-fellow to publish it, there arose a contention that resulted in a fight. The doctor, who had taken some of the highest degrees that can be conferred in the United States, ran home for his revolver, but, being followed by his wife and mother-in-law, was prevented in what would probably have ended in manslaughter.

So we see that these leading orders are divided in this place. Thus, it is said, "Whom the gods would destroy they first make mad." The leading Masons here are contending with each other, and we have reason to believe that the mighty God, with whom nothing is too hard, will bring this Goliah down if we could have the degrees thoroughly worked here.

Yours during the war.

J. C. NOE.

ORGANIZE.

WARDSVILLE, ONT.

The Church of Christ cannot, without dishonoring Jesus, receive into her communion the members of foresworn, secret, deistic societies that reject the name of Christ from their ritual and creed, and the work of the Holy Spirit from their lodges.

How many Christian churches in the United States could subscribe to the above, or some more strict and yet comprehensive declaration of the views of Christian anti-secretists?

The wording of the United Presbyterian church in the United States is evasive—"This church ought not to fellowship." This is interpreted as simply advisory, not prohibitory. At least we have known some to so interpret it, and fill their church with secretists, who would not allow one word to be said against secret fraternities. Now if any Presbyterian minister of another branch of the Presbyterian family who was conscientiously opposed to fellowship with Freemasons, and wished to act consistently with his views, what better would he be, if he applied to the U. P. church of the United States, and was received by them? They would send a deputation to fraternize with the United Presbyterian church in British America, that is overrun with secretists of every stripe. They would commune together at the meeting of General Assembly! He would thus exclude secretists at home and fellowship them abroad! A palpable absurdity.

Could there be any way of completing the statistics of the Anti-masonic churches in the United States? How many ministers of churches that are friendly to secretists and do fellowship them, would sign the above protest in their own name, and in the name of all who should agree with them; that is, in the denomination to which they belong?

It seems to me to be a most fitting work for your excellent and worthy general agent, the Rev. J. P. Stoddard, to visit the church courts of the different religious denominations in the United States and present the claims of your Association. Deputations of the most worthy and talented representatives of the different religious denominations also appointed, and visiting such church courts as would agree to receive them in the name of Jesus, might do much good in the way of extending our views, and saving the young and unwary from lodge thralldom.

While we are always glad to see the accounts of your general agent's work in the different States, yet it seems as if his work was too diffusive, desultory, and ineffective. He has to do much work that falls more properly to the State agents. Indeed there seems to be a great lack of concentrated and united work in the National Christian Association. More might easily be accomplished with far less labor by a little judicious combination.

We may well learn a lesson from our adversaries in this respect. Unity is the great secret of their success. Why should those who have learned in their school not practice this most useful lesson in prosecuting their attacks on the lodge? "Unity is strength." There is vigorous fighting here and there, but no well-directed, combined attack. The children of this world are wiser in their generation than the children of light."

JAMES DONALDSON.

OUR MAIL.

Sanford Ward, Adams, Jefferson county, Iowa, writes:

"Our minister, a Baptist, says he does not want to know the wickedness that is going on in the world. I think every minister and church member should know what is coming into the churches."

Mrs. Belva Stevens, Footville, Rock county, Wis., writes:

"The inquiry in this and adjoining districts is for more light on Masonry. Not a desire to take oaths and pledges, wear lodge drawers or be raised like a mule. But the people want books....It seems strange to me that it is not more generally known that people can get books by sending for them. The general opinion seems to be that only a certain few can get a hearing and receive books from the publishers. One man in our community says he never took but three degrees, and he never thought much about it. His mind must compare well with that of the lady who said her husband had taken two degrees in Masonry, and these books were lies, for he bought a new pair of boots to wear the night he joined, and he wore them home again. Masonry to-day stands in perishing need of more such women as that, but we hope for the interests of humanity that they are scarce. It is claimed by some that Mr. Ronayne only tells the worst side of Masonry and says nothing of the good side. But who ever supposed but that if it had a good side it would have found its way to the surface before this?"

James Reed, Simsbury, Hartford county, Connecticut, writes:

"Some of our brethren and sisters are really in sympathy with us in this work. I am hoping and praying that they will aid us by giving to this cause as God has prospered them. When we use the means God has given us to overthrow sin and establish righteousness, victory does come. The *Cynosure*, the circulation of tracts, and the lectures of faithful men, are certainly the means God employs to promote this reform."

J. W. Snively, Lucesco, Westmoreland county, Pennsylvania, writes:

"I have been doing what I can to get the eyes of the blind opened that they may see and know the truth concerning secret societies, their effect upon the churches and the morals of the people. The late papers chronicle the arrest of J. P. Jones, a Baptist minister well known in this community, in the city of New York, on the charge of forging notes to the amount of $2,000, on the bank of Butler, Pennsylvania. Said Jones is a Welshman, an Odd-fellow and a Freemason, and denies the charge. He is said to have been arrested within ten minutes of the time for the departure of the steamer on which he was about to bid farewell to America, and it is supposed join his wife who left some time ago. The man was known to be a scoundrel and swindler long ago. Will the societies save him from the penitentiary?

"I ask that God may prosper you in the good work in which you are engaged. Right must yet prevail, and every refuge of lies must be swept away. Organized secrecy is strong, but God is stronger, and I believe that God and truth are on our side in this battle. Clouds and tempests oft times seem to obscure my pathway, but I have been led to see the truth concerning secretism by means of the *Christian Cynosure*. I thank God for the paper and that it has a home in the Carpenter building. Let us take courage, and though the editor of the paper is disfellowshiped by the church of his choice it cannot injure his power to send shells into the very heart of the camps of the enemy. I believe the time will come when the church will be ashamed of the action taken by its councils in the case of President Blanchard. I, too, have felt the power of secretism brought to bear to do me harm. I expect to feel it again, but I put my trust in God in the firm belief that he is with the right."

Mrs. L. C. Andrews, Waupun, Wisconsin, writes:

"The cause is progressing and will progress in spite of all the wicked and Satanic efforts put forth to oppose its course. There are thousands of honest Christians in this land who fear not what flesh and blood can do to them, but fear, love, honor and worship the true and living God, and believe in the divinity of his precious Son; in his name making fervent requests to the Throne of Grace. They labor for the overthrow of all wickedness, organized as well as unorganized, licensed as well as unlicensed."

A. C. Moffatt, of Albion, Iowa, writes:

EDITOR CYNOSURE:—There is a time when forbearance ceases to be a virtue. I am seventy years old. I have seen Freemasonry tried, condemned and buried in infamy by public sentiment, and abandoned by its votaries for twelve years. All good men belonging to the institution when it murdered Morgan renounced and denounced it, and exposed it to the world as a wicked institution.

Now, when a minister who is a Mason tells me that if I have a family I "belong to a secret society," I have no more to say to him; only, that if I belonged to the lodge, and professed to be under divine influence, and so void of piety as not to renounce, I should hope to have sense enough to keep silent, and not attempt to defend an institution that is guilty of murder because I belong to it.

The Sabbath School.

LESSON III.—July 21, 1878.—MINISTRY OF JOHN THE BAPTIST.

SCRIPTURE.—Luke 3:15-22.

GOLDEN TEXT.—"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink."—Luke 1:15.

Memorize 15-17; Primary Verse 22.

15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

John 10:24; Rom. 8:19; Mark 8:27, 28; Lu. 9:7, 8; Jer. 24:7; John 1:19-22.

16. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire:

John 1:26, 33; Joel 2:28, 29; 1 Cor. 12:13; Mat. 3:11; Acts 2:3, 4.

17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Mat. 13:30; Ps. 1:4 and 21:9; Micah 4:12; Mat. 3:12.

18. And many other things in his exhortation preached he unto the people.

John 3:34 and 1:8; Acts 13:24 and 2:40.

19. But Herod the tetrarch, being reproved by him for Herodias his brother

Philip's wife, and for all the evils which Herod had done,

Prov. 9:7, 8 and 15:12; Mat. 14:1, 3; Lu. 7:30; Mat. 11:12.

20. Added yet this above all, that he shut up John in prison.

Mark 6:14-30.

21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

Job 16:19; Mat. 3:14, 15; Luke 9:28, 29.

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

John 1:32, 33; Heb. 12:25; Isa. 42:1; Ps. 2:7.

[From the Sunday-School Journal.]

HOME READINGS.

M. The Baptist's ministry. Lu. 3:15-22
Tu. Predicted by Isaiah. Isa. 40:1-10.
W. Predicted by Malachi. Mal. 4:1 6.
Th. Predicted by the Angel. Lu. 1:59-80.
F. The song of Zacharias. Lu. 1:5-20.
S. The preaching of John. Lu. 3:1-14.
S. The death of John. Mat. 14.1-12.

GENERAL STATEMENT.

Eighteen years have gone by since the incident of the last lesson. Jesus has grown from childhood in the home to young manhood in Joseph's carpenter shop. And in the wilderness of Judah has grown up another young man, baptized with power from on high for his work as last of the prophets and forerunner of the Messiah. Tiberius Cæsar was disgracing the imperial throne by his cruelties and his crimes; Pontius Pilate was ruling Judea with insolence, rapacity and iniquity; Annas and Caiaphas were sharing in the honors and the spoils of the high-priesthood; and the people, oppressed and troubled, were hungering for the word of life. Suddenly the silence of prophecy, which has lasted more than four hundred years, since the days of Malachi, is at last broken. A young man of priestly lineage, clad in mantle of skin, and having his home in the desert, stands beside Jordan proclaiming the word of the Lord. He speaks boldly against sin, and exhorts to repentance, of which his baptism is the symbol. He speaks reverently of One who is destined soon to succeed him and then sinks into seclusion as the Saviour appears.

EXPLANATORY.—"Whether he were the Christ." The Jewish people had ever cherished a hope and belief in Christ's coming, as their deliverer and prince. The time, "seventy weeks," foretold by Daniel (Dan. 9:24) was now completed, and the "scepter departed from Judah," (Gen. 49:10,) and throughout the land and the world there was an expectation of his immediate appearing. It is not wonderful that when the clarion-tones of John's preaching aroused the people, they should begin to question whether this were not the promised Messiah. [Teacher, apply the thought of looking for, and expecting Christ as our Saviour and Redeemer.] "Or not." If there were strong reasons for supposing John to be the Messiah, there were stronger against the supposition, especially the fact that he came of the family of Levi and not of Judah, as was the prophecy concerning Christ.

"Saying unto them all." He would not for a moment receive the honor which he felt belong to another, and was content to be the herald of the coming King. Said Scotland's greatest preacher, "Let Chalmers' name be forgotten, and Christ's alone remembered." 1. The greatest men of earth have been the most unselfish and humble. "Baptize." Baptism was known among the Jews as part of the rite for receiving proselytes into the church. John adopted it as a token of renunciation of sin and a cleansing by Divine power. "Latchet." To stoop down and loose the thongs which fastened the sandals to the feet was the duty of a slave, or of one greatly inferior in rank. In Oriental countries sandals are generally removed on entering a house, and left in charge of a servant, who brings them again when needed. Thus John, the most prominent public man of his day, and honored by the acclamations of all the multitude, announces himself as not worthy to perform the humblest services for Jesus. [Teacher, show how Christ honors *us* by calling us to be his friends and followers.] "Baptize you with the Holy Ghost." The promise of a baptism from on high, the direct manifestation of Divine power upon men, fulfilled on the day of Pentecost. (Acts 2:1-4.) 2. Still is it the endowment of the church, a privilege of which we are heritors. "With fire." On Pentecost the tongues of fire fell on the heads of the disciples, purifying and inspiring them, burning away the dross from their hearts, and brightening the gold. Some commentators suggest that the "baptism of the Holy Ghost" refers to the church, and the "baptism of fire" to the godless world—the wheat purified, the chaff burned up. 3. "He sits in the hearts of his people as a refiner's fire; he is among his enemies as a consuming fire."—Burkitt.

"Purge his floor." The prophet realized that there was a defect in the thoroughness of his own work; that, of the masses who flocked to his baptism, many were merely "following the crowd," many were formal and not hearty in their repentance, and many were only superficial and fickle in their feelings. He could not discern the precious from the vile; but he warns his hearers that the coming One will draw the lines sharply and distinctly between saint and sinner. 4. In our churches the good and the evil may be mingled, notwithstanding our care; but in Christ's true, invisible church every member is holy. "Fire unquenchable." While we may not comprehend the full meaning of these words, yet from the tenor of all Scripture we can infer that they point to a terrible hereafter. 5. Our unbelief will not quench the fire which God's law and the "nature of things" kindles.

"Herod." Herod Antipas, the son of Herod the Great and Malthace of Samaria. He received by his father's will the government of Galilee and Perea, and reigned over those provinces until dethroned and banished by the Roman Emperor Caligula to Lugdunum, on the border between France and Spain, in which latter province he died. On a small scale he was a true Oriental despot, sensual, unscupulous, and tyrannical. He met Jesus at Jerusalem, on the night before the crucifixion, mocked him and sent him back to Pilate. "Tetrach." "The ruler of a fourth part;" a title bestowed upon a monarch whose domonions were not large enough for a kingdom. Reproved by him. He who had rebuked the sins of the people did not spare those of the king. 6. Those who deliver God's message need courage. When John Knox lay in his open grave, the regent of Scotland pointed to his coffin and said, "There lies one who never feared the face of his fellowman." "Herodias." The grand-daughter of Herod the Great, being daughter of his son Aristobulus. She was first married to her uncle, Herod Phillip, who was living as a private citizen; but forsook him to live with another uncle, Herod Antipas, the tetrach, whose lawful wife was yet living. Thus in every respect their connection was wicked and abominable. Through her influence John the Baptist was thrust into prison and afterward murdered. (Mat. 14:3-12.) She persuaded Herod to go to Rome and seek the title of king, and on his failure and dethronement she voluntarily accompanied him to his place of exile. She was ambitious, cruel, revengeful, and utterly void of principle. "Shut up John." At Macherus, a gloomy castle overlooking the Dead Sea, where after a few months his noble head fell under the sword, to satisfy the whim of a dancing girl. His life seemed a failure, but only seemed, for it was a glorious success in awakening the land and preparing the path for the Gospel.

"Jesus also being baptized." The scene of Christ's baptism was Bethabara, on the eastern bank of Jordan, a few miles north of the Dead Sea. Christ received baptism, (1.) To take his place among men; though sinless making himself one with sinners. (2.) To honor by his divine commendation the Baptist and his mission. (3.) To receive a public and solemn induction to his office, as priests were anointed under the old dispensation. Praying. 7. Prayer should accompany every public act of consecration. 8. He who was sinless prayed, how much more should we who are sinful! He who needed nothing communed with the Father; let us who need all things go to him.

The Holy Ghost descended. Thus all the three persons in the Godhead were represented—the Father in the voice, the Son in the prayer, and the Spirit in the dove-like appearance.

[From the S. S. Times Quarterly.]

PROMPTINGS TO FURTHER STUDY.—Did John the Baptist originate baptism as a religious rite, or was it common before his day? Is John's baptism fairly to be called, or is it not, Christian baptism? Were any whom John baptized re-baptized by Christ's disciples? When and how was the prophecy of John concerning the baptism by Jesus fulfilled? What relation was the Herod of this lesson to the Herod who sought the life of the child Jesus? What place did Jesus actually purge, which once was a literal threshing floor? Where else in the Bible are the righteous likened to wheat?

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 11, 1878.

OUR SOUTHERN WARDS.—Chief Justice Chase, awhile before his death, said to me: "I consider the freedmen the wards of this nation, and we shall prosper or fail according as we treat them."

Mrs. Eli Tapley of Columbus, Miss., has written a very able letter appealing to the American Missionary Association for aid in her husband's work of missions among them, and we hope something will be done for those devoted and excellent people. If the American Missionary Association shall be trne to the convictions and counsels of the now sainted Secretary Whipple, and to its own resolutions passed at Mt. Vernon, Ohio, that organization may yet be hailed as the deliverer of the colored people from the sonl slavery of popery and the lodge; as it has been their moral deliverer and guide from the Bastile of hnman bondage.

WHEATON COLLEGE.—We call attention to a paper in this number from Prof. C. A. Blanchard who has, he thinks, been moved of God to labor for the complete liquidation of the College debt this ensuing year. This College has been prosecuted by the lodge in the law courts for the repeal of its anti-secret law; and having triumphed in both circnit and supreme courts in this State, has ever since been the object of a most malignant and savage lodge opposition and attack.

HATCHING AND SWALLOWING.

"The Knights of Labor" is the last alias chosen by organized crime, vice, atheism, blasphemy and treason in this country. It corresponds to the organization named "Illuminati," invented by the German atheist, Weishaupt, to swallow up and combine in one all the lesser secret cabals, orders and lodges which had overrun France prior to the Reign of Terror. The mother snake, after hatching her brood, opens her month and allows them all to take shelter in herself. So the dragon brood of secret orders, changing their titles and forms, as rogues and felons change their names and garments, for the double purpose of robbery and concealment, in time of danger or a strike, all herd together under some common name.

"The Knights of Labor" have already swallowed the Brotherhood of Engineers, Journeymen Tailors' Union, a remnant of the Mollie Maguires, Trainmen's League, and other minor socialistic orders. The two main articles of their openly avowed creed are: "The entire overthrow of the present social system," and "the abolition of all personal property."

As the Commune is the storehouse from which the secret orders draw their ideas and principles of social and political philosophy, a sketch of the Commune is worth pondering at this time.

The word, from the Latin *communis*, in modern use implies an absolute denial of property and community of goods. The commnne itself is a small district, parish, or precinct, into which France was divided by its great revolution. There are over 37,000 communes in France. It was the unit of the political arithmetic of atheism. And though absolute commnnity of goods and destruction of family and property, as unjnst monopolies, did not obtain to any great extent, still all the theories of socialism retain a tinge from the complexion of their origin, and the equality toward which they tend is that of cattle on a common, and as certainly ends in government by brute force, and the secrecy and craft to which despotism evermore resorts.

The true socialist, being the enemy of Christian civilization and organized society the world over, is most hostile to the nearest, that is, in his own country. In the siege of Paris by the German forces (1870), a procession of Freemasons went out one day to treat with the Germans, not by the authority of France, bnt on their own account. and the "Commune of Paris," as it was called, whose intervention followed, gives the most graphic illustration on record of the strange, piratical natnre of socialism.

After their country had been crippled and depleted by the terrible German invasion, and when peace had been agreed on, the Red, or Socialist, Republican leaders came to the surface. On the 31st of October, 1870, and the 22d of January following, there was an armed demonstration of the Socialists, and a clamor was raised for "a government of the Commune." The number of the regular French troops had been reduced to a few (12) thousand men. The Communists, taking advantage of that fact, raised an armed mob, far outnumbering the regular forces, seized arms, and took up their position at Montmartre, which commanded the whole city, and turned French guns on French citizens, many of whom they slaughtered. Zells' Cyclopedia gives the following account of their exploits:

"Their power lasted from the 18th of March to the 28th of May, seventy days, marked by acts of the most flagitious and tyrannical kind. Manufactories and workshops were arbitrarily closed, and the workmen compelled to carry arms, willingly or not, in their ranks. Arbitrary arrests were of daily occurrence, and encouragement given to secret information. Scarcely a day passed without the snppression of one or more newspapers, and not unfrequently five or six were snppressed by the same decree. * * * Magistrates, police officers, all, in short, connected in any way with the administration of justice, were sought ont and arrested, but, of the many classes of men obnoxious to the Commune, professors of religion were the most relentlessly hunted down. The priests were imprisoned by dozens, and others shot down in the streets, and the churches of Paris were plundered and converted into club rooms for the populace, where at night torrents of blasphemy and idiotic talk were poured forth from the pulpit, by men and women, to approving andiences, who sat smoking around. At length Marshal MacMahon, after a week of street fighting, terminated the horrible orgie, called the 'Commune of Paris,' by driving out men crazed with drink and fear, 'and who were the avowed and open enemies of all countries and all governments, especially their own.'"

And why should it not be so? since Satan, the usurping "God of this world," is alike the foe of God and man? Why should not his secret worshipers be likewise enemies to both divine and legitimate human law?

When the Archbishop Darboy was arrested by this tribune of Paris, the ruffian presiding asked him his occupation. "I am a servant of God," was his reply. "Where does your master live?" Answer. "Everywhere." The bishop was ordered to be taken out and shot; and an order issued to arrest "God who lives everywhere."

This is but the history of false religion repeating itself. The masses cheated by mere human contrivances like those of the papacy and the lodge; turned into beasts of burden by toil without Sabbaths, and into savage fiends by their lusts and passions, turn at last like uncaged beasts on their keepers.

THE PROPOSED NEW DEPARTURE.

My proposition to ordain our lecturers; appoint Prof. Feemster superintendent and missionary, bishop and apostle, to save the ex-slaves and honest whites of the South from the jaws of the dragon of the apocalypse, whose janizaries are drawing and dragooning the poor toil-worn sufferers into the slavery of Pope and lodge; is likely to draw out "church" literature enough to fill a moderate volume. "Ordination," "baptism," etc., the N. C. A. must not practice or profane these and the like, because it is "semi-political." On the other hand the N. C. A. must not touch politics because it is "Christian;" and many mighty men, who abhor the lodge, cannot conscientiously vote under our "godless" Constitution. So if we put all our opinions and beliefs into a bag and "shake them well before using," there comes out a "National" Association which is not national by non-voting, and a "Christian" Association which is not Christian, lest it should tread on the corns of some "church," which honest men have drawn from the Bible as Charlemagne did his creed; which he "thanked God no man ought to disbelieve."

Moreover, my few short paragraphs on the simple, nndeniable fact, that Jesns Christ told his disciples to sell their garments and buy swords, if they had none, has drawn out several able controversial papers on that theme; one of which we must and shall publish, because the writer who is a Friend Quaker, threatens to quit us if we do not, and he is too good a warring brother to lose in onr fight against the lodge. Besides his article is a forcible one.

Well, brethren and friends things must be as you say, for we can do nothing without you, as the man going to be hung said of himself. We must put the National Christian Association into the predicament, if yon say so, of the man who had two wives; and the young one pulled out his white hairs, and the old one his brown ones, each consulting her taste; so the poor man's head was bare. An Irishman took the Philadelphia *Ledger*, remarking, "It's a very good paper for an Irishman for its got neither politics nor religion in it." You can have such a National Christian Association if so you say.

For myself, I think that a dozen Christians, from as many denominations, meeting in a California gulch, have all needed "power" to ordain one or more of their brethren to go out and fight Indians for them, and that God would accept the ordination and hear their prayers. And I think if ever men needed the prayers of their brethren those need them who are going out to lecture against the lodge system which meets by night to plot how to govern the United States for their benefit by day. It is false religion and it martyrs the followers of the true. It is brigandism, and robbers murder for money. It is treason, and traitors assassinated loyal men all through the South, before and since the war. Surely, those who go out to convert these lodge men need ordination. All the motives to mischief which curse the earth, are bound up in the secret lodge-system which rules this country, and if the National Christion Association must eschew politics to suit one class of its supporters, and religion to suit another, we must become an association of bats, disowned by the fowls because they have four legs; and by quadrupeds because they have wings. "*See then*," said Paul to his Ephesian brethren, "*that ye walk circumspectly; not as fools but as wise. Redeeming the time because the days are evil.*"

—Bro. I. R. B. Arnold is doing a good work in Winnebago county, Ill., as the letter of Rev. O. E. Burch gives us the agreeable information.

—The Iowa friends are taking hold of Bro. Rathbun by both arms. An account of a good work begun in Cedar county waits for our next.

—Past Master Ronayne was announced to lectnre in the Free Methodist church on Morgan street,

in this city on Wednesday evening of this week. During the last half of July he will go to Indiana and expects to visit Oakland City, Princeton and Evansville in Gibson and Vanderburgh counties.

—The *Advocate* of New York, a journalistic combination of Masonic, grange, Quaker and greenback news, has just secured the services of Dr. Albert G. Mackey, of Washington, as editor of its Masonic department.

—In their war on the College, Masons and their sympathizers in and about Wheaton have succeeded better in unhorsing themselves than in damaging those who have held fast to the truth. In the church it has been a means of purification and strength; in the lodge the power of that system over its membership is weakening. At the last election Dr. L. Pratt was chosen Master and E. H. Gary, Senior Warden. Both are bitter opponents of the College; one of them has expressed in time past his contempt of his Masonic associates in the town; and the other is said to care little for the lodge except when he has some scheme to further by means of it. They are men of means and prominent in certain circles. It might be expected that the Wheaton lodge would flourish in the midst of its peculiar surroundings. On the contrary the College has gained and its enemy declined. Two or three years ago the Masons had a grand entertainment on occupying fine new rooms in a block owned by Messrs. Wheaton and Gary. Last week after worrying along for some time to raise money out of delinquent members, Wheaton Lodge and Chapter were turned out of their fine nest and must retreat with broken ranks to the old building occupied years ago. If those who maintain Freemasonry in Wheaton could see how useless, to say the least, the institution is to them as honest neighbors and good citizens, they would suspend the whole affair with a stout rope la- "N. P. D." and renounce the lodge forever.

—Dr. S. L. Cook of Indiana is expecting to begin work again in earnest about the first of August. He will send the list of appointments for publication in due time. Although in straightened circumstances he has good courage and faith for the victory. In a letter to the publishers he has a hopeful word which many will be glad to see:

"I was exceedingly sorry to learn of Pres. Blanchard offering his resignation. Tell him to recall Luther's thundering words, 'Heir stehe ich. Ich conneicht annders Gott helphe meir. Amen.' Our friends have great confidence in him. It is true that some few who ought to be ashamed of themselves have reviled his name. I know that if I were acquiring fame and money through the influence of the *Cynosure*, the Association and President Blanchard, I would not expect to be lauded to the skies while endeavoring to ruin them; and hence the propriety of that resolution requiring parties thus acting to furnish proof or be subject to discipline."

Wheaton College.

AN APPEAL.

In the providence of God this institution has been thrown into the forefront of the battle against the lodge. For its fidelity to this cause it has from the first endured and is still enduring bitter and relentless persecution from lodgemen, and their secret and open allies. This fact renders appropriate a special appeal in its behalf to the enemies of this modern Baalism, which seems to have our civil and religious organizations by the throat.

WHAT THE COLLEGE HAS.

It has a good building, one hundred forty feet front, part of it four stories high, the rest three, which is commodious, substantial and commanding in its appearance. This building and the land connected therewith is estimated to be worth over *eighty thousand dollars*. It has also notes, stock and accounts worth about *thirty-three thousand dollars*, exclusive of interest accrued and unpaid. The Alumni Association now numbers *one hundred and fifteen* members, all or nearly all of them active Christians and many of them Christian ministers. The College has also the confidence and support of those Christians who are aggressively opposed to the deluge of secretism which has threatened and is now threatening to engulf all that is good in our civil and religious institutions.

ITS LIABILITIES.

The Institution now owes about *nineteen thousand four hundred dollars*. This debt originated when the new building was in process of erection, and the financial depression of the county commencing about that time (1873), it has been impossible to pay off the debt and at the same time keep up the current expenses of the institution. A movement was inaugurated at the Commencement just passed to entirely wipe out this debt by the first of next September. And on this plan the sum of *four thousand three hundred fifty dollars* has already been subscribed.

WHAT IS NOW WANTING

is the sum of fifteen thousand dollars in good subscriptions to be paid in cash or six per cent. notes on the first day of next September provided the whole debt is thus subscribed, and that each donor receive a bond in the sum of his donation, that the College shall contract no debt in excess of five hundred dollars during the next five years, and that the reform principles of the institution shall be forever maintained.

We appeal confidently to the readers of the *Cynosure* for aid. This College has been a bulwark for your principles; its President has been cursed by the lodge and by those who are afraid of the lodge because he is the representative of your own views. Will you not at once pray over this call on your Christian benevolence, and immediately send word that you *will* help and *how much* you will help in this great enterprise. Sit down quickly and write. Address all communications on this subject to

PROF. C. A. BLANCHARD,
Financial Agent,
Wheaton, Ill.

Congregational Lodgism.

The *Free Methodist* has, from the first outburst of the attack on Wheaton, seemed to have a clear perception of its Masonic nature. It has pointed out clearly the principles contended for, and predicted accurately some at least of the important results. From an editorial last week upon the letter of Rev. C. E. Dickinson to the Sycamore Knights Templar, the following is taken:

The fact that the churches and pastors welcome Masons to membership, that the Elgin association received a man to membership who was said to be a Mason, awakens strong suspicions that Congregationalists do not deem a membership in secret societies at all derogatory to Christian character. Suppose a grave religious body should by resolution denounce gambling associations, and then proceed to receive gamblers to membership, and appoint them to positions of honor, what would an intelligent community conclude?

That the resolution was passed as above affirmed, to make people believe that Congregationalists and Masons were not in league, in casting President Blanchard out of his church and home, we do not doubt. But who will believe that the league does not exist so long as Masons without and within the Congregational churches are united in sweet harmony with the authors of paper resolutions against secret societies, in sacrificing unto death the man who exposes and denounces the ungodliness of the Masonic clan? When the ministers of the Elgin Association, by their fidelity to God, dissolve the loving bond of union which now exists between themselves and the Masonic fraternity, they will not need a resolution to cover their action, should they feel compelled to expel another President Blanchard. As matters now stand, the constant reception of Masons to membership in the churches, and to the ministry of the denomination, destroys the potency of such a resolution, "its only value" being "in the moral weight of those who pass it."

The National Chhistian Association.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

SERVIAN NATIONAL HYMN.

The following is a translation of the National Hymn of Servia, which is now being sung throughout the country:

O God, the Just, whose powerful hand
Has never ceased to save our land
From ruin and decay!
Deign still our humble voice to heed;
Deign still to be our help in need,
Our savior and our stay;
Stretch forth thine arm and guide our bark
Through troubled sea and tempest dark,
To victory's cheerful bay.

May all our hearts together blend
In one great wish—in one great end—
The native soil to free!
May Servia's young and old unite
To put an end to her long night
Of wrong and misery!
Then happier days will be in store,
Then shall we see the bright aurore
Of right and liberty.

PERSONAL PREACHING.

We should not forget that personal preaching is the only kind that hits anybody, or that does anybody any good. Your dealing in glittering generalities will be little understood, and less cared for, by those who hear. There is no preaching that requires more wisdom, and it should always be uttered with the unction of holy love.

The Bible abounds in instances of personal preaching. Nathan drove the arrow to the heart of the king, and Paul made Felix tremble by pressing the truth to the conscience of the guilty ruler. On the day of pentecost, Peter secured three thousand converts by making each man feel that he was a sinner, and that he could be saved only by personal repentance, and hearty faith in the Lord Jesus.

The great reformers and revivalists have ever dealt in this style of weapon. Luther, in his enthusiastic deliverances, made men single out themselves, and Knox's hearers seldom went from his sermons without trembling. The queen felt herself in guilty prominence; and all his auditors quaked, as under the voice of God.—*Ex.*

A STARTLING EXAMPLE.

There has just come to my knowledge, in a very direct way, an impressive illustration of that truth which should make every moderate drinker fear and tremble; namely, that the love of drink is a disease. The drunkard is the pitiable and blame-worthy victim of his former self. Even after his reform, he is liable to feel that his old habit is ever crouching near, ready to spring upon him in any thoughtless moment.

There recently died, in his early prime, a minister of the Gospel, who was first the victim, and at last the conqueror of drink. Some years ago, after a severe illness, he "stimulated," by medical advice. When he had fairly recovered from his disease, he found himself in the coils of a serpent. It was the old story, alas! more than "twice told." He fell, struggled to rise, stumbled, and fell again. He never resigned himself to his bondage for any length of time, but shook his chains, and tried hard to break them. He resolved, and resisted, and prayed, and then in exhaustion yielded. At length he went, as the last resort, to an inebriate asylum. His high Christian character secured for him the respect and esteem of all the inmates and officers. When, after about a year, his cure was supposed to be complete, and he was about to leave, he was desired to remain as chaplain of the institution. But his heart was in the work of the regular pastoral ministry; and he accepted a call to a vacant pulpit. When he began his labors there he made a full and frank statement of his infirmity to the congregation. He told them that he felt his weakness, and realized that he was subject to a terrible temptation by which he must fall unless he was sustained by the grace of God and the sympathies and prayers of good men.

This announcement and appeal won for him the heart of the whole community. He became immensely popular, and labored with untiring zeal for the salvation of the people. God gave him great success. The church was revived, and in numbers largely increased. The pastor's labors exceeded his strength. He flagged, was tempted to take stimulants—and resisted. By the help of divine grace and human sympathy, *he stood.*

That church enjoyed the services of its noble pastor only about a year. He sickened and died; but he died a hero; for he conquered the foe which conquered Alexander the Great, and by which "many strong men have been slain."

At his funeral, his wife seemed composed, and almost happy; and after it she maintained the same demeanor. The officiating clergyman, wondering at this, and assuming that it arose from a kind of religious ecstasy which would soon give place to a corresponding depression, inquired of her about it. "Oh!" said she, "he's safe! You don't know anything about what we have passed through. For years he and I have been standing on the brink of a precipice, trembling with apprehension that, at any time, he might go over. But now he's safe."—*Rev. C. D. Foss.*

AN ASSOCIATION FOR THE EXTIRPATION OF BAD HABITS.

Students of Sclavonianism will, perhaps, be interested to hear that the Czechs of Bohemia have founded, at a village or town called Tabor an association for the extirpation of bad habits, among which it gives a foremost place to raising the hat in token of salutation and wearing gloves. "Cato Society" is the name given to this strange organization, which proposes to establish branches throughout Bohemia, and ultimately throughout Europe. The *Presse*, of Vienna, declares that Victor Hugo has addressed a letter to the Cato Society which is in the following terms: "Catos! with hat on head and hand ungloved, I salute you, and hold out the palm of friendship. Your compatriot, the great Magyar Ziska, was the Cato of Lithuania. Paris is Tabor, Tabor is Paris." To understand the humor of this somewhat labored piece of pleasantry, it is necessary to remember that Ziska, famous as chief of the great Bohemian peasant insurrection, was not a Magyar, but a Czech, and that he never set foot in Lithuania. The late Mr. Urquhart, who attributed what he called "the desolation of Christendom" to the "substitution of familiarity for politeness," as shown in the comparatively modern practice of shaking hands, would have applauded those regions of the Cato Society by which the custom of uncovering the head in salutation is condemned. He would not, however, have allowed Victor Hugo, or any one else, to hold out to him "the palm of friendship."—*London News.*

WOOD-CHOPPING AS A CIVILIZER.

The greatest need of the country now is for thousands of our fellow-citizens to follow the example of the Indian chief "Howling Wolf," who has induced seventy Cheyenne Indians to cut off their grand locks and go actively to cutting wood, as good, civilized savages. There are many idle people who cultivate fine scalp-locks but spurn the ax. Wood-chopping is an industry that is too much despised where wood is plenty, axes cheap, and where money for the support of idleness is scarce. If a number of the Arrapahoes, watching the chopping Cheyennes, have also fallen in love with the business, and resolved to follow their example, why can not the hirsute as well as tonsured idlers all over the country go and do likewise.

We read of the lack of employment and the large numbers of unemployed persons. But when has it ever been otherwise? The great question is whether there is a real desire for employment. This country has not reached its maximum population even in the most densely settled portions, and great domains are yet open to settlers. Congress has been considering the propriety of throwing open to settlement a tract as large as the New England states, Pennsylvania, and New York, which has been included in the great railroad and telegraph grants, but is virtually forfeited by the companies for some of their frauds.

This vast tract lies along the railroads of the far West. Much more than this must still be open to emigrants. How are these regions to be settled? Must the rich buy and improve farms for the poor, according to the communist's idea? Was that the way our other western states were first stocked with a thriving and now wealthy population? Did they not take what little they could scrape together and start in wagons for the wilderness, resolved to make homes for themselves and their children or die in the attempt? It is this same spirit that is still wanted to relieve the hard times and settle the questions affecting the "industrial" or rather the idle classes.

In a country like this, with its varied resources and productions, its diversified climate and freedom from famine-producing droughts, there ought to be no hard times. But how easily are the people made panicky in farming or working affairs generally? The appearance of the Rocky Mountain locusts a short distance east of their native region produced the greatest excitement, and made nearly everybody think about quitting work as a vain and useless thing. If the locusts were going to destroy the products of labor, what was the use to kill oneself working? But the locusts have been shown to be a pest easily enough managed. If in a garden of richest soil there is only one drawback to success in cultivating it, what ground-dresser is worthy of success if he fails to overcome it? The fact is, this country is too good for a large number of the people who burden the soil. The road to prosperity is so easy to travel that thousands are lying and waiting for canopied litters to come along and carry them to wealth and independence. Horny hands are too much despised. Snow and cold, heat and rain, are too much consulted before men begin to plow. The ax will never see the root of the tree if it does not go there at the hands of more willing people than thousands who cry for bread. Tramps take meals from door to door, but decline work in many cases. They warn farmers by mail not to use machinery, yet refuse good wages. The professions are crowded, from the pulpit to the bar; yet graves of honored men are being robbed to make more doctors, beneficiaries are crowded through theological schools as if the pulpits were all vacant, the bar is overflowing with lawyers, there are more teachers than schools, and in general everybody is trying to live in ease and luxury. The fat lands are left without husbandmen. —*Telescope.*

In most of our colleges it is the custom for one member of the faculty—usually the president—to have the supervision of all absent and dilatory students; and to him every such one is to go to explain the cause of his absence or tardiness. No more kind and indulgent guardian of the college discipline could have been found than Dr. A——. Every student knew well his old and stereotyped way of saying, "Well, well, I'll excuse you this time; but don't let it happen again."

Although not in accordance with the usual rule, Mr. H——, a married man, had been admitted to pursue the studies of the regular course. One day he was absent; on the next appearing with his class in the doctor's room, he explained with great embarrassment that the arrival of an heir had been the cause of his detention. Without looking up from the papers on his table, and apparently without a thought as to the nature of the excuse, so long as there was one, the doctor graciously remarked, "Well, well, I'll excuse you this time; but don't let it happen again." The announcement was greeted by the class with the most tumultuous applause.—*Harper's Magazine.*

Children's Corner

Be Patient.

Every lily in the meadow
Waits in patience for the rain;
Every daisy in the shadow
Waits till sunshine comes again;
Every birdie in its home nest
Waits for food nor waits in vain.

Dearest Saviour, it is written
"Be ye patient," in thy Word:
Make me patient as the lily,
Or the daisy, or the bird.
Give me, Lord, thy loving spirit,
Never by impatience stirred.

—S. S. Advocate.

What Boys Should Be.

A philosopher has said that true education for boys is to "teach them what they ought to know when they become men."

What is it they ought to know, then?

First. To be true—to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet and be true and genuine in intention and in action, rather than being learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach the boys that truth is more than riches, more than culture, more than earthly power or position.

Second. To be pure in thought, language and life—pure in mind and in body. An impure man, young or old, poisoning the society where he moves, with smutty stories and impure examples, is a moral ulcer, a plague spot, a leper who ought to be treated as were the lepers of old, who were banished from society and compelled to cry "Unclean," as a warning to save others from the pestilence.

Third. To be unselfish. To care for the feelings and comfort of others. To be polite. To be just in all dealings with others. To be generous, noble and manly. This will include a genuine reverence for the aged and things sacred.

Fourth. To be self-reliant and self-helpful even from early childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however young he may be, however poor, or however rich, he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find all the rest.—*Home Arts.*

Mars.

When Galileo turned toward Mars the telescope with which he had discovered the moons of Jupiter, the cresent form of Venus, and many other wonders in the heavens, he was altogether disappointed. His telescope was indeed too small to show any feature of interest in Mars, though the planet of war is much nearer to us than Jupiter. Mars is but a small world. The diameter of the planet is about 4,400 miles; that of our earth being nearly 8,000. Jupiter, though much farther away, has his immense diameter of more than 80,000 miles to make up, and much more than make up, for the effect of distance. With his noble system of moons he appears a remarkable object even with a small telescope, but Mars shows fewer features of interest even with telescopes of considerable size.

It is found that his surface is divided into land and water, like the surface of our own earth. But his seas and oceans are not nearly so large compared with his continents and lands. You know that on our own earth the water covers so much larger a surface than the land that the great continents are in reality islands. Europe, Asia, and Africa together form one great island; North and South America another, not quite so large; then come Australia, Greenland, Madagascar, and so forth; all the lands being islands, larger or smaller. On the the other hand, except the Caspian Sea and the Sea of Aral, there are no large seas entirely land-bound. In the case of Mars, a very different state of things prevails.

The planet Mars, like our earth, turns on its axis, so that it has day and night as we have. The length of its day is not very different from that of our own day. Our earth turns once on its axis in——; but before reading on, try to complete this sentence yourself. Every one knows that the earth's turning on its axis produces day and night, and nine persons out of ten, if asked how long the earth takes in turning round her axis, will answer, twenty-four hours; and if asked how many times she turns on her axis in a year, will say 365 times, or if disposed to be very exact, "about 365¼ times." But neither answer is correct. The earth turns on her axis about 366¼ times in each year, and each turning occupies 23 hours, 56 minutes, and 4 seconds and 1-10 of a second. We, taking the ordinary day as a time of a turning or rotation, lose count of one rotation each year. It is necessary to mention this, in order that when I tell you how long the day of Mars is, you may be able correctly to compare it with our own day. Mars, then, turns on his axis in 24 hours 37 minutes 22 seconds and 7-10 of a second. So that Mars requires 41 minutes 18 seconds and 6-10 of a second longer to turn his small body once round than our earth requirs to turn round her much larger body. The common day of Mars is, however, only about 39 minutes longer than our common day.

Mars has a long year, taking no less than 687 of our days to complete his circuit round the sun, so that his year lasts only about one month and a half less than two of ours.

Like the earth, Mars has seasons, for his polar axis, like that of the earth, is aslant, and at one part of his year brings his northern regions more fully into sunlight, at which time summer prevails there and winter in his southern regions; when at the opposite part of his year his southern regions are turned more fully sunward and have their summer, while winter prevails over his northern regions.

Around his poles, as around the earth's, there are great masses of ice, insomuch that it is very doubtful whether any inhabitants of Mars have been able to penetrate to his poles, any more than Kane, or Hayes, or Nares, or Perry, despite their courage or endurance, have been able to reach our northern pole, or Cook, or Wilkes, or James Ross, our antarctic pole.

In the summer of either hemisphere of Mars, the north polar snows become greatly reduced in extent, as is natural, while in winter they reach to low latitudes, showing that in parts of the planet corresponding to the United States, or mid-Europe, as to latitude, bitter cold must prevail for several weeks in succession.—*Prof. R. A. Procter.*

Home and Farm.

Leaves and their Uses.

A correspondent of the London, England, *Garden*, in writing of the use of the more or less common plants for garnishing, expresses surprise that the natural and simple condiments should be utilized to so small an extent as they are:

With the exception of sweet and bitter herbs grown chiefly for the purpose, and parsley (which is neither bitter nor sweet, but the most popular of all flavoring plants), comparatively few other leaves are used. Perhaps I ought also to except the sweet bay, which is popular in rice and other puddings, and certainly imparts one of the most pleasant and exquisite flavors. But on the other hand, what a waste there is of the flavoring properties of peach, almond and laurel leaves, so richly charged with the essence of bitter almonds, so much used in kitchens! Of course such leaves must be used with caution, but so must the spirit as well. An infusion of these could readily be made, either green or dry, and a tea or tablespoon of the flavoring liquor used to taste.

One of the most useful and harmless of all leaves for flavoring is that of the common syringa. When cucumbers are scarce these are a perfect substitute in salads or anything in which that flavor is desired. The taste is not only like that of cucumbers, but identical—a curious instance of the correlation of flavors in widely different families. Again, the young leaves of cucumbers have a striking likeness in the way of flavor to that of the fruit. The same may be affirmed of carrot tops, which are as like carrots in taste as may be. In most gardens there is a prodigious waste of celery flavor in the sacrifice of the external leaves and their partially blanched footstalks. Scores of sticks of celery are cut up into soup, when the outsides would flavor it equally well or better. The young leaves of gooseberries added to bottled fruit give a fresher flavor and greener color to pies and tarts. The leaves of the flowering currant give a sort of intermediate flavor between that of black currants and red. Orange, citron and lemon leaves impart a flavoring equal to that of the fruit and rind combined, and somewhat different from both. A few leaves added to pies, or boiled in the milk used to bake with rice, or formed into crusts or paste, impart an admirable bouquet. In short, leaves are not half so much used for seasoning purposes as they might be.

For Catarrh.—The smoke of mullen leaves has long been considered a specific for catarrh. It will, doubtless, in many cases alleviate, if it does not cure. The leaves should be thoroughly dried and then used the same as tobacco, in a pipe. The smoke should be pressed to the back of the mouth and exhaled through the nose; once or twice a day will suffice, but it should be persevered in. If properly cured, there will not be the acrid exudation spoken of by your correspondent. A little piece of sponge in the bowl of the pipe will prevent the juices passing to the mouth.

How to Cure Corns.—The *Journal of Chemistry* says:

Soak the feet well in warm water, then with a sharp instrument pare off as much of the corn as can be done without pain, and bind up the part affected with a piece of linen and muslin thoroughly saturated with sperm-oil, or, what is better, the oil which floats upon the surface of the pickle of herring and mackerel. After three or four days the dressing may be removed, and the remaining dead cuticle removed by scraping, when the new skin will be found of a soft and healthy texture and less liable to the formation of a new corn than before.

An Irish servant-girl recently boasted to a lady, that at her old place she always rose at four, made the fire, put on the kettle, prepared breakfast and made all the beds before any one was up in the house.

French Household Economy.—The French butcher separates the bones from his steaks and places them where they will do the most good. The housewife orders just enough for each person, and no more, even to the coffee. If a chance visitor drops in, somebody quietly retires, and the extra cup is so provided, but nothing extra by carelessness of intention. When the pot has boiled, the handful of charcoal in the little range is extinguished, and waits for another time. No roaring cook stoves and red-hot covers all day long for no purpose but waste. The egg laid to-day costs a little more than the one laid last week. Values are nicely estimated, and the smallest surplus is carefully saved. A thousand little economies are practiced, and it is respectable to practice them. Cooking is an economical as well as a sanitary and gustatory science. A French cook will make a franc go as far as an American housewife will make three, and how much further than the American Bridget nobody knows—we should probably be greatly astonished, could the computation be made, how much of the financial recuperative power of France is owing to her soups and her cheap food; better living, after all, than the heavy bread and greasy failures of our culinary ignorance. —*Springfield Republican.*

The Earliest Known Protestant Church Action against Masonry.

[The following article is from "A Display of Secession Testimony," p. 128, published in Edinburgh, 1774, by Adam Gib. It was republished in 1876 in W. A. Wallace's *Advocate of Christian Reforms*].

ACT CONCERNING THE MASON-OATH.

EDINBURGH, Aug. 25, 1757.

WHEREAS, an oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn in truth, in judgment, and in righteousness, without any mixture of sinful, profane, or superstitious devices: and,

WHEREAS, the Synod had laid before them, in their meeting at Stirling, on the 7th of March, 1745, an overture concerning the Mason-oath; bearing, that there were very strong presumptions, that among Masons an oath of secrecy is administered to intrants into their society, even under a capital penalty, and before any of those things which they swear to keep secret be revealed to them, and that they pretend to take some of these secrets from the Bible; beside other things which are ground of scruple, in the manner of swearing the said oath. And therefore overturing, that the Synod would consider the whole affair; and give directions, with respect to the admission of persons engaged in that oath—to sealing ordinances; and,

WHEREAS, the Synod, in their meeting at Stirling, on the 26th of September, 1745, remitted the overture concerning the Mason-oath to the several Sessions subordinate to them, for their proceeding therein, as far as they should find practicable—according to our received and known principles, and the plain rule of the Lord's Word and sound reason: and

WHEREAS, the Synod, in their meeting at Edinburgh, on the 6th of March, 1755, when a particular cause about the Mason-oath was before them, did appoint all the Sessions under their inspection, to require all persons in their respective congregations who are presumed or suspected to have been engaged in that oath, to make a plain acknowledgement whether or not they have ever been so; and to require that such as they may find to have been engaged therein, should give ingenuous answers to what further inquiry the Sessions may see cause to make, concerning the tenor and administration of the said oath to them; and that the Sessions should proceed to the purging of what scandal they may thus find those persons convicted of, according to the directions of the above-mentioned act of Synod, in September, 1745: and,

WHEREAS, the generality of the Sessions have, since the afore-mentioned periods, dealt with several persons under their inspection about the Mason-oath; in the course of which procedure, by the confessions made to them, they have found others, beside those of the Mason Craft, to be involved in that oath. And the Synod finding it proper and necessary, to give more particular directions to the several Sessions for having the heinous profanation of the Lord's name, by that oath, purged out of all the congregations under their inspection:

Therefore the Synod did, and hereby do appoint, that the several Sessions subordinate to them, in dealing with persons about the Mason-oath, shall particularly interrogate them: If they have taken that oath, and when and where they did so? If they have taken the said oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Mason-lodge? If that oath was not administered to them, without letting them know the terms of it—till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath? If, beside a solemn invocation of the Lord's name in that oath, it did not contain a capital penalty; about having their tongues and hearts taken out, in case of breaking the same? If the said oath was not administered to them with several superstitious ceremonies; such as, the stripping them of, or requiring them to deliver up, any thing of metal which they had upon them—and making them kneel upon their right knee, bare, holding up their right arm, bare, with their elbow upon the Bible, or with the Bible laid before them—or having the Bible, as also the square and compasses, in some particular way applied to their bodies? And if, among the secrets which they were bound by that oath to keep, there was not a passage of Scripture read to them (particularly 1 Kings, 7: 21), with or without some explication put upon the same, for being concealed?

Moreover, the Synod appoint—that the several Sessions shall call before them, all persons in their congregations who are of the Mason Craft, and others whom they may have a particular suspicion of as being involved in the Mason-oath—except such as have been already dealt with, and have given satisfaction upon that head; and that, upon their answering the first of the foregoing questions in the affirmative, the Sessions shall proceed to put the other interrogatories before appointed. As also, that all persons of the Mason Craft applying for sealing ordinances, and likewise others concerning whom there may be any presumption of their having been involved in the Mason-oath—shall be examined by the ministers, if they have been so; and upon their acknowledging the same, or declining to answer whether or not—the ministers shall refer them to be dealt with by the Sessions, before admitting them to these ordinances. And that all such persons, offering themselves to the Sessions for joining in Covenanting-work—shall be then examined by the Sessions, as to their concern in the aforesaid oath.

And the Synod further appoint, that when persons are found to be involved in the Mason-oath—according to their confessions in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same, the said scandal shall be purged by a Sessional rebuke and admonition—with a strict charge to abstain from all concern afterward in administering the said oath to any, or enticing any into that snare, and from all practices of amusing people with the pretended mysteries of their signs and secrets. But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be reputed under scandal; incapable of admission to sealing ordinances, till they answer and give satisfaction as before appointed.

And the Synod refer to the several Sessions, to proceed unto higher censure as they shall see cause—in the case of persons whom they may find involved in the said oath with special aggravation; or taking, or relapsing into the same, in opposition to warnings against doing so.

And the Synod appoint, that each of the Sessions under their inspection, shall have an extract of this act, for executing the same accordingly.

Church Music; Its Uses and Abuses.

BY REV. O. WILBUR.

TUNES SHOULD BE LEARNED.

Tunes should be learned, so as not to require attention to the notes. Here we shall probably be in antagonism with the majority of choral singers of the present day. But, let us see. It is one of the laws of mind that it cannot be fully concentrated upon two things at the same time. If, therefore, the attention be directed to the notes, it cannot be concentrated upon the sentiment.

The ear may catch the words, but the mind will not enter fully into the spirit of the hymn. And hence, that peculiar expression, calculated to affect the hearts of the auditors, will not be given.

To illustrate: a person undertakes to reform his manner in prayer. His heart cannot enter fully into the import of the language he employs, while his attention is partly upon his manner. Just so in singing. Both are, or should be devotional exercises—heart worship. And the mind can no more enter into the spirit of the language in the one case than in the other when the attention is divided.

If it be said that singers should render the art so familiar as to be able to catch the tones from the note book without having the mind diverted from the sentiment, we reply: If this be practicable for eminent masters of music, it is quite certain that, take singers as they are, it is not possible. The attention will be mainly directed to the notes, and only to the language so as not to miscall the words.

Now, right in the way of the attainment of this most desirable object of having the mind fully concentrated on the language, we have had a constant change of tunes, as though every change must be an improvement.

Music books have been multiplied, old standard tunes, which had been rendered familiar to the masses, have been laid aside, and new and altered tunes substituted. And before these have been learned, a new collection, and a new set of tunes follow in quick succession. So that, while a considerable expense has been incurred in many congregations to promote singing, it has actually declined.

The consequence has been that thousands in the churches, who would gladly join in this delightful service, are excluded.

Now a reform in this thing is indispensable. Let substantial tunes be selected; tunes which possess intrinsic merit. Let these be learned, rendered so familiar that neither note book nor a labored effort of the mind shall be required to secure the intonations, and a great improvement in this part of worship will be realized.

Instead of five hundred tunes in many of the hymn and tune books in use, one-third of the most substantial, thoroughly learned, would be more highly promotive of song worship.

The celebrated Mr. Tourjee says: "Tunes should be selected by the chorister with reference to their familiarity to the people."

It is worthy of consideration, for reasons already suggested, whether hymn and tune books combined do not tend to promote that heartless manner of performance so lamentably common in many of our churches.

ATTEMPTS AT DISPLAY.

Attempts at display, on the part of leader and singers, should be discountenanced. Simplicity in every part is indispensable to acceptable worship. But especially in prayer and praise.

The preacher who should discourse in a pompous style, manifesting a desire to court applause by a display of his oratory, would be disgusting to an intelligent audience. But what would be thought should he attempt to make a display of eloquence in prayer? Every devout worshiper would be shocked with the impropriety, and Jehovah must spurn such pretended suppliant from the throne. Can an attempt at vain display in praise be less offensive to God than in prayer?

In reference to the very eloquent prayer of a celebrated minister, the editor of a Boston journal remarked that "it was the most eloquent prayer ever offered to a Boston congregation." Are all such prayers confined to Boston?

"Who has told us," says Mr. Hastings, "that mockery of praise is less displeasing in the sight of God than emptiness of lip service in prayer?"

But, with an increased attention to the science of music, which is commendable, there has been a growing disposition, on the part of teachers of music, choristers and choirs, to make a display of their performances in God's house. And hence it has come to be our sad experience that, at many of our large meetings, associational and others, there has been such a passion for showing off in the performance of set pieces that the singing has been as destitute of devotion as though it were a mere heartless appendage of worship. But yet choirs receive votes of thanks for these very performances. Why not also include a vote of thanks to those who had offered public prayer during the services?

We say, then, that all attempts at display of artistic skill in public and social worship should be discountenanced, and those who sing, sing in the simplicity of their hearts, unto the Lord, and not unto men.

Says Mr. Tourjee: "Each hymn, chant or anthem should be given as an individual act of worship by every singer." "All effort at display," says the editor of a prominent religious periodical, "in divine worship, whether of the organ or the voice, is simply an abomination in the sight of God." And yet, how common!

DISTINCT ENUNCIATION OF WORDS.

Says the late celebrated Dr. T. Hastings: "The language, the words used in sacred song, and not the music, is the more important matter."

"Let the words be heard by all in the congregation," says an editor; and thousands, from every part of the land, respond, "Let us hear the language."

Is this a reasonable demand? Is

it practicable? If we were to judge by what we find in nine-tenths of the congregations, we might doubt whether this be practicable.

For, in many congregations, the singing is performed in a tongue unknown to the audience. And yet, its practicability has been demonstrated in not a few instances. Admit, as we do, that it is more difficult to enunciate the words distinctly in song than in reading and speaking; still the difficulty is not so great that if cannot be overcome. The principal obstacle in the way is the tendency to artistic display of the music. A quartet of trained singers, it would seem, ought to enunciate the words so as to be heard by the whole congregation. And yet, if I am not mistaken, this is the very class of performers who sing in an unknown tongue. And why? Because of an absorbing passion to display their musical talents. And sense must be sacrificed to sound.

We entreat churches to pay more attention to this matter; and those who sing, to aim to pronounce the words so as to be distinctly heard by the congregation.

If this require the sacrifice of artistic niceties in the music, let the sacrifice be made.—*Baptist Weekly.*

N. C. A. Directors Meeting.—The new board met July 3d in Carpenter Hall and organized.

The Board approved the following reports: A loan of $400 to Abel E. Carpenter of Aurora, secured; the arrangement with Bro. I. R. B. Arnold of Sycamore, as special agent and lecturer.

H. L. Kellogg, J. M. Wallace and J. H. Pearson were appointed auditing committee as recommended by the annual meeting.

Considerable discussion was had upon the reference of publishing and agency work. The subject was finally referred to a committee (H. L. Kellogg, J. P. Stoddard and A. Wait) together with the following resolutions presented by President Blanchard which were received.

Resolved, That this Board of Directors adopt the following scheme for the appropriation and disbursement of the income of funds intrusted to our care and donations which may be added thereto:

1. Pay the debts of the National Christian Association.

2. Provide for a just compensation fer the permanent officers, Secretary and Treasurer.

3. Secure a Superintendent of Missions, who shall attend especially to the founding of gospel churches in the ex-slave States.

4. That a roll of churches be at once secured, who will contribute their funds to missions divorced from the lodge system in the United States, and that Rev. Prof. Feemster be secured, if possible, to superintend such missions.

5. That it is also our conviction, increased and intensified, that American politics must be divorced from the secret despotisms of the lodge and its brood of secret orders, and that we approve of the plan hitherto followed by the National Association—viz.: To refer the matter of politics to conventions of American voters who are opposed to secret societies.

6. As the filling of this country with an anti-secret literature, in the shape of books, tracts and the *Christian Cynosure*, is to be hereafter the chief reliance, under God, for the establishment of the Christian religion against its counterfeits, this subject be referred to a committee, to report the details of a plan for anti-secret publications at the next meeting of this board.

C. R. Hagerty, Mrs. E. A. Cook and J. P. Stoddard were reelected committee in charge of the building.

E. A. Cook, Thos. Hodge and H. L. Kellogg were chosen Exposition committee.

J. P. Stoddard and E. Hildreth were appointed to correspond respecting the next National convention.

The treasurer's bond was fixed at $15,000; and the recently elected treasurer, E. Hildreth, expressed his willingness to perform the duties of that office gratuitously.

It was voted to increase the insurance on the building to $3,000.

E. Hildreth, C. R. Hagerty and J. P. Stoddard were appointed committee on loaning funds.

Adjourned after prayer.

Treasurer's Report, N. C. A. June 1, 1877 to June 1, 1878.

RECEIPTS.

Cash on hand P. H. Fund ...$	81.36	
Pub. House Notes	1,561.00	
Pub. House Donations	1,398.83	$3,041.19
General Donations...$	109.94	
Collected by General Agent...	208 59	
Lecture Fund Donations	6.00	
Illinois " "	79.00	
S. Home Miss. "	1.00	
Book Sales	88.56	
Rents	1,252.20	
Interest Pub. House Notes	487.62	
Interest Pub. House Loan	254.17	
		$2,487.07
		5,528.26

DISBURSEMENTS.

Publishing House Fund:		
Loans...$	1,106.00	
U. S. Bonds, 4 per cent	810.75	
Cash in hand	1,124.44	$3,041.19
Salaries:		
Indiana Agent...$	18 00	
Illinois and Wisconsin Agt..	6'6 00	
Gen'l Agt. and Sec'y	735.59	$1,359.59
Janitor services	197.50	
Expenses	213.94	
Printing	11.00	
Postage	21 00	
Gas and Fuel	45.13	
Repairs	88.97	
Insurance	14.00	
Taxes	327.16	
Exposition Stand	33.19	
Old Accounts	36.08	
Books	78.83	
S. H. M. Fund cash in hand.	1.00	
General Fund, " "	59.69	$1,127 48
		$5,528 26

ASSETS.

Publishing House Fund:		
Notes (denated and unpaid)..		$13,246.50
Loans (secured)		5,309.86
U. S. Bonds		810.75
Cash on hand		1,184.13
Due from General Accennt...		101.32
		$20,659.56
Real Estate (nominal):		
Carpenter donation		$30,000.00
Lenty donation		11,700 00
Varney donation		6,' 00 00
		$58,359.56
General Fund:		
Books on hand...$	61.87	
Accconnts	46 58	
S. H. M. Fund	1.00	
Accrued interest	951.99	1,061.34
		$59,418.90

LIABILITIES.

To Agents...$	2,660.99
To Janitor	138.50
Acconnts	35 33
	$2,834.81

—The American Baptist Publication Society, in its fifty-fourth report, states that the receipts have fallen off, being last year $304,619. Twenty new publications were issued, of which 71,000 copies were printed. The publication of the *Baptist Quarterly* had to be discontinued for want of proper support.

N. C. A. Receipts for June, 1878.

PUBLISHING HOUSE:

Collected by Rev. D. S. Faris on pledges, Sparta, Ill.	$ 8.20
O. P. Rogers, Marengo, Ill., note.	10 00
John Dorcas, Shiloh, Iowa, "	100.00
Andrew Dorcas, " " "	100 00
M. W. Jordan, Courtland, Ill., "	5.00
R. B. Gardner, Elyria, O.	25.00

INTEREST.

No. 216, Mrs. J. S. Tyson	$ 6.00
No. 232, Jos. McCleary	1.00
No. 235, Geo. Aikin	1.00
No. 53, M. W. Jordan	1 00
No. 201, J. Dorcas	2.50
No. 202, A. Dorcas	2.50
RENT	58.33
	$320 53

News of the Week.

—The wife murder of Sunday, the 30th ult., has caused unusual excitement in Chicago. The young woman had proved unfaithful to her husband and was followed by several young men of more or less respectability. Their letters to her are in the hands of the courts and have been printed in the daily papers. No doubt the murderer was himself as impure as his wife. The case has uncapped a social condition of awful nature. How many counterparts are there in the city, no one dares answer. The coronor's jury delivered a long report, giving especial attention to the unlawful practice of carrying concealed weapons, which is claimed to be responsible for the numerous cases of shooting. Another cause was not mentioned. In nearly every case one or more of the parties are under the influence of liquor. The city licenses this concealed weapon but prohibits others.

—A dispatch from Walla Walla, Washington Territory, gives an extract from a letter dated Canyon City, July 1: "Everything is disorganized. Indians all around us. We have been fighting for the last three days. Can't tell how many are killed. We know of eleven of our men. We want help. I have been in the saddle for three nights. All business houses are closed." Another dispatch from Portland, Oregon, July, 6, states that James Clark and a party of fourteen men were out last Sunday on a scouting expedition up the south fork of John Day river, and, when about twelve miles from its mouth, at Murderer's creek, they came upon Indians, supposed to be about fourteen hunnred strong, who endeavored to cut off the line of retreat of Clark's party, and nearly succeeded in the attempt. The whites defended themselves. One man was killed and two others seriously wounded, before the command made their escape.

—The storm which swept over Pittsburg, Pa., and vicinity last Wednesday afternoon, proves to have been a most destructive one in loss of life and property. In the city several houses were struck by lightning, and the flood of water did great damage, but no lives were lost. In the rural districts the greatest losses occurred. Houses and bridges were washed away and the crops greatly damaged. At Sandy Creek, a village twelve miles above this city, the water rose to a depth of four feet, and carried everything before it. The house of Abner Connor, containing himself, wife, and child, Ira Long, a man named Boyd, and a stranger who had stopped during the storm, was carried away, and all were drowned. The bodies of Connor, wife, and child, and Boyd were recovered this morning. The most serious accident occurred at a German Lutheran picnic at Ross Grove, on the West Pennsylvania Railroad, a few miles up the Allegheny, where a large tree fell on a party who had fled to it for shelter, instantly killing ten, and seriously injuring fifteen, some of whom it is feared will die. The dead and injured were all from the borough of Sharpsburg.

—During an appalling thunder storm, on the afternoon of July 4th, at Thames Grove, seven miles north of New London, Conn., Mrs. Maxwell was instantly killed by lightning. She was attending a picnic. At 2:30, what resembled a ball of fire fell from the sky with a loud report, and struck a large tree, shattering it to atoms. Beneath the tree stood Mrs. Maxwell, who was turned instantly into a blackened, burned, and unrecognizable mass of smoking flesh. Her clothing and hair were entirely burned off, her arms and her legs scorched to a crisp, and her face and body horribly disfigured and mutilated. The lightning which killed her also dug her grave, for when the ball of fire exploded it made a hole six feet long and two or three feet deep at her feet, and into this excavation her remains fell. The shock was felt by many persons standing within a range of 500 feet from her, men, women, and children being thrown down, and Mrs. Joseph Harris and Mrs. Rogers paralyzed in their lower limbs and unable to walk. The shoes were torn from the feet of a lad named Rowe. Women fainted and children screamed, and for a time confusion reigned among the picnic people.

—A taste of Ku-Klux-ism was experienced in Canada last week. At Ingersoll, Ont., the stabbing of three persons, one of them fatally, by a negro barber named Neal, aroused an intense feeling against the colored population. A mob entered the fire hall, and, taking out the hooks, wrecked seven houses of colored people. Notices signed "K. K. K." have been posted, warning negroes to leave town within four days. Many negroes have fled and others are getting ready to go. Mayor Chadwick has issued a proclamation calling on the citizens to protect the lives of the negroes, and announcing that he will use all the force at his command to preserve peace. Neal's barber shop has been torn down and his house burned. He is still at large. The police surrounded the house where he was concealed last night, but in the fight that ensued he escaped. Negroes from Chatham and Detroit, who intend coming here to help their Brethren, have been warned to keep away. A large mob are patrolling the streets to-night, threatening vengeance. The volunteers are under arms.

—A dispatch from Calcutta reports that 4,700 houses have been destroyed by fire in Mandalay.

—A party of Americans raised the stars and stripes on the summit of Mt. Blanc on the Fourth of July.

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" No. 3		81
" Rejected		70
" Minnesota	90	95
Corn—No. 2		37½
Rejected		33
Oats—No. 2	24	24¼
Rejected		23
Rye—No. 2		48½
Bran per ton		9 50
Flour—Winter	5 00	6 50
Spring	3 50	5 50
Hay—Timothy	9 00	10 75
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7½
Lard per cwt		6 70
Mess pork, per brl	9 80	9 35
Butter medium to best	10	18¼
Cheese	8	7½
Beans	1 00	1 70
Eggs	9½	10
Potatoes per brl	1 60	2 00
Seeds—Timothy	1 10	1 23
Clover		4 40
Flax		1 25
Broomcorn	3	6½
Hides green to dry flint	6½	15
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	25	36
Unwashed	16	23
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Medium	3 75	4 00
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Wheat—Spring	75	98
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Corn	42	53
Oats	30	36
Rye	55	6[illegible]
Lard		7¼
Mess pork		10 50
Butter	17	20
Cheese	7	8
Eggs	10	10½
Wool	10	44

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PAST MASTER RONAYNE opens the lodge on the three degrees at Oakland City, Gibson county, Ind., on the 22nd, 23rd and 24th inst. He will visit Ft. Branch, Princeton and other points in that part of the State at the same time if desired.

TO THE FRIENDS IN EASTERN IOWA:—Any one desiring the services of Bro. Rathbun, either in working the degrees or lecturing, will communicate with me. Bro. Rathbun is a mighty man against Masonry. His terms are reasonable, $5 per night. Now, brethren of the cause, let the world know where you are. You may live and die where you are and the cause will not be benefited unless you agitate the question.

ALVIN. W. HALL.
Clarence, Cedar Co., Iowa.

TO FRIENDS IN WISCONSIN.—Rev. H. H. Hinman has been laboring in Wisconsin now more than half the year for which he engaged and there has been paid less than one-tenth of the amount pledged for his support. He is in great need of the aid promised. Do justly by him, and as this is the work of your State Association, either pay him directly or send through your treasurer, M. R. Britten, Vienna, Walworth county.

Topics of the Time

All the bad political blood that has been accumulating since last general election began to boil last week over the unlooked for removal of the collector and naval officer of the port of New York. President Hayes attempted a change last winter, but Senator Conkling, knowing how important the New York Custom House was to his political machinery, rallied enough votes in the Senate to defeat the nominations. Since then some of our Chicago merchants have secured a thorough investigation of frauds practiced in the New York Custom House, by which the government has been robbed of an annual revenue of some twenty millions, and the commercial interests of the whole North injured. Imported goods could be bought of a certain class of dealers in New York cheaper than they could be imported by honest men. The investigation established the fact of fraud and fixed it upon one of the chief deputies under the New York collector; who, though informed of the fact did not remove the subordinate. The action of the President means a thorough breaking up of this gang of smugglers, but indirectly it lops off a right arm of machine politics in the State, and the howl is loud and long from the New York Republican press. The country may be thankful, however for this move against fraud, and pray for its success.

The business failures of the first six months of this year are reported from a New York commercial agency, and warrant the statement that the season has been in the aggregate the most disastrous known in the commercial history of the country. The business failures during this time amount to to 5,825, as against 4,749 in 1877, an increase of over 1,000 in number, and equal to nearly twenty-five per cent. The liabilities for the first half of 1878 are $130,000,000, as against $99,000,000 for the same period of last year, a percentage of increase still greater. There are several extenuating features to this statement. The action of the last Congress on money questions was such as to cause distrust and prevent the investment of capital. Its action on the bankrupt law had the effect to greatly increase the number of bankrupts who were anxious to gain whatever benefit the old law might offer, before it was annulled. The practice of a rigid economy is forced upon the people, wild speculation is checked and multitudes will return to a more frugal and industrious life because of this financial depression. The country at large will be the better for the return to such habits though at so great expense to individuals.

Perry H. Smith, a capitalist and prominent Democratic politician of this city has undertaken to introduce Parisian customs here by hiring a band of musicians to play Sabbath afternoons in one of the parks. He began last Sabbath and is determined, he says, to push the matter until it shall become a public demand that the authorities shall recognize. He does not realize how much greater good and happiness his liberality might secure if directed toward getting the children of the poor into the Sabbath school where they may learn themselves to sing and make their unwelcome homes cheerful with sweet melodies. The action of Arthur Mitchell, pastor of the First Presbyterian church is in praiseworthy contrast. Last Sabbath after the morning discourse a reporter called with a request for his sermon to be printed in a morning paper. The young man was refused because he came upon the Lord's day on an errand that belonged to his week-day work. He would do nothing that would abet a practice calculated to deprive any man of the Sabbath.

Early last week it came to light that one reason for the presumption of the English premier in the Berlin congress was a treaty made in June with the Sultan, whereby, in case the congress should give Russia the Eastern portion of Armenia, England would form an alliance with Turkey for the preservation of her Asiatic possessions, and receive also the large island of Cyprus. The Russian government was informed of this treaty and has apparently agreed to it. It is the final blow at the dismemberment of the Turkish empire. British enterprise will open a new route by rail to India and secure to the misgoverned tribes of Armenia some relief from their tyrannical pashas. To secure this the course of the English government must be changed. For years she has allowed her financial interests in Turkey to stand in the way of her rights as a Christian nation to withstand the oppressions of the Porte. She would not join the other powers in 1876 in an effort to secure for Servia and Bulgaria any relief from these oppressions; had she done so the Servian war of that year might have been prevented and also the more dreadful strife just ended. The effort to maintain the integrity of Turkey as a bulwark to Russia failed, and Beaconsfield, realizing that European Turkey could not be saved in the Congress, has taken the matter into his own hand. It is a bold and sagacious move and likely to succeed in benefitting western Asia. It is such a move as was desired by those nobler statesmen, Bright and Gladstone, who demanded that England should join the European powers in settling the affairs of Turkey and removing from the misgoverned provinces a burden they were no longer able to bear. This treaty may at any time be overthrown if Russia pleases to give up her valuable acquisitions of Batoum and Kars. The prospect however is more hopeful,—that Russia will compete in peaceful and commercial for the trade of Persia and the East through the new route she has secured and that the new relations that will be formed with England will be permanent and happy.

A SING'LAR DOCTRINE.

There's come a sing'lar doctrine Sue,
Into the church to-day;
It looks as if, from what the new
Young preacher had to say,
A new revision of the book
We've thought the Word of God
Had been devised by hook or crook,
By creatures of the sod.
He said, "'Twas all a sad mistake
That mortals here should be
In constant fear of brimstone lake,
Or 'ternal misery."
"For men who unrepentant die,
Can have, if they desire,
In future land another try,
To 'scape eternal fire."
Now this fine talk is very well
If 'twas in Bible found,
But since that book declares a hell,
And gives for hope no ground
To sinners lost, beyond the grave,
'Twere well for people here
To give sure heed to chance they have
For getting "title clear."
Again he said, "The churches all
Have been too strict, by far,
In keeping members from the ball,
Or 'tending theater.
"No harm," he said, "could come from these
To those whose hearts were pure;
If young folks, we should seek to please,
And make an overture,
That they might dance or play at will,
And 'tend the circus, too,
Then these young folks would 'gin to feel
Like joining with us, too.
"That God ne'er meant that Christians here
Should give up all the fun
To sinners, and in constant fear
Their heav'nly race should run."
'Tis true that Christians ne'er should go
Through world with heads bowed down
As if their mission here below
Was not to smile, but frown;
Nor do they; for there's given to each
That trusts in Jesus' blood,
A joy which naught of earth can reach,
And nothing give but God.
If young folks could but once enjoy
This holy joy within,
The happiness without alloy,
That comes when cleansed from sin,
They'd see at once that there's no need
Of theater or dance,
To one who can his title read
Full clear to heav'nly manse.
For, as "by light of opening day
The stars are all concealed,
So earthly pleasures fade away
When Jesus is revealed."
He also said, "No harm could come
From playing cards, or dice,
Or other games at one's own home;
And he would give advice,
If Christians want to save their boys
From drinking whisky, rum,
Let them at once their hearts rejoice
By playing cards at home."
But plain it is, to my old mind,
If boys would ne'er begin
To play these games, we'd never find
That they have gamblers been.
There's little Benny—Fanny's boy—
We thought, "There's none so pure."
His father brought (he called it toy)
From town—this preacher's cure
For drunkenness—a pack of cards,
And taught poor Ben to play.
He next bro't home what's called billiards,
And trained, in worldly way,
His boy. What was the sad result?
The other day, in game
For gold—ere yet he's called adult—
He gained a murd'rer's name.
If once they start upon the road
That leads to endless woe—
That's by so many sinners trod—
None knows how far they'll go.
The safest way for each, by far,
Is ne'er to make a move
In paths that lead—or near or far,
From path to heaven above.
This path is filled with joy supreme,
Delighting soul of man;
And naught injurious comes to him
Who follows close, God's plan.

—A. T. R. in Belvidere Standard.

Masonry Subversive of Church Discipline and Christian Morality.

I learned to hate Masonry more than fifty years ago: to hate it in church and in state, in religion and in politics, in the pulpit and on the bench, in the church meeting and in the jury-room, in society and at the fireside. Time abates nothing from my detestation of the iniquity, but only increases it, as it furnishes ever and anon, fresh evidence of the dangerous and corrupting influence of the institution. The columns of the *Cynosure* contain frequent illustrations of the tendency of Masonry to destroy pure Christianity, by lowering the standard of morals and subverting the discipline of the church. For such purposes, Masonry is, undoubtedly, Satan's masterpiece. It has come to pass that, where a Mason is concerned, a case of discipline cannot be conducted as the interests of Christian morals and purity demand. Wicked men have long ago found this out, and that, if they would play the rascal and the hypocrite with impunity, they must first connect themselves with the order which knows how to protect its adherents, "right or wrong." A professed minister of the Gospel who is a Mason, whatever the crime he commits, calculates on the support of his "friends," (i. e., Masons) and they are sure to guarantee him a party of sympathizers and backers, no matter what churches, councils or other ecclesiastical bodies may say or do. One or two cases are before me.

The first is that of the late Episcopal Bishop of Michigan—McCoskrey—who stands charged with the most revolting immorality. The scandal exploded, just as the Bishop was about to sail from New York to Europe. His first notice of it was to deny his guilt, and to say that he would return to Detroit and undergo an investigation; that he was "too good a soldier to turn his back while there was an enemy in the field." But this valor was all a pretentious sham. He did return to Detroit, but the evidence against him had so accumulated that the members of the Standing Committee and the leading members of his own church, would not entertain the thought of defending him, and all they would accept of him was his unconditional resignation of all clerical functions. His bravado left him, and he promptly tendered the desired resignations and returned to New York, and will soon find retirement in England. This stepping down and out of the ministerial office will leave the house of Bishops at liberty not to investigate the case to any alarming extent; and it leaves his church and committee, though feeling and confessing that the charges against him are well supported, to suppress all inquiry, and they regard this as the course which the interests of the church demand. Although the Bishop's resignation, under the form it took, was an absolute concession of all the charges made against him, his "friends," in the church and in the lodge, (he is a high Mason) have given him immunity from a regular trial, and the diocese, at its late meeting, capped the climax of absurdity by voting the old libertine whose case his own lawyer, Mr. Romeyn, declared wholly indefensible, a pension of $125 per month for life! This measure was advocated on the ground of his past services. A few in the convention thought that the "past" had served its own, and that the claims of the present should be considered, but the Bishop's "friends," the Masons, insisted on the duty of pensioning the resigned dignitary, though now a libel on Christianity and a cancer on the church.

A Baptist minister of western New York furnishes me another case as follows: "Masonry has not changed, except, perhaps, it is now afraid to do what it did in 1826. But it does pursue, with unrelenting malignity, every man who dares to lift his voice against it. There are noble men, all over the land, who to-day are thrust out of the ministry or made to suffer, because they have expressed themselves as hostile to Masonry. They have received a blow and do not know who struck it. I think I know more than one pastor who has been "managed" out of a loving pastorate by a clique of Masons. Who does not know that in church discipline, if Masons are in the church, it is almost impossible to deal with an offender who is a Mason? I *know* of the following case: A Mason was guilty of adultery with a woman in the same church with himself. He is, and was then, as was the pastor, a Knight Templar. One or two others in the church were also Knights Templar, or high Masons. The woman was detected through intercepted letters, and the Mason's intercourse with her discovered. Somehow, a committee was appointed,—she having been summarily expelled from the church—consisting of the pastor and three other Masons, and two who were not Masons, four to two. The vile adulterer received a promise from that committee that he should not be exposed in any way, and that he should be retained in the church, as conditions to any confession he might make. He then confessed his criminal intercourse with the woman; and is still a member of the church, keeps fast horses, takes part in tournaments, and still visits that woman, though she has gone to a city to reside, and it is quite certain another member of the same church has been ruined by him. The case became so notorious that the pastor, Mason though he is, could not continue his pastorate, and the church is unable to secure one—now nearly three years destitute. It is a fact, not only in the state, but in the church, "if a criminal is a Mason, he *cannot be punished.*"

That a church, governed by influences such as those mentioned above should cease to have pastors, is a result which ought to be expected. The most fitting thing for such a church to do *is to die.* The type of religion represented by such an organization is not Christianity, and the world will lose nothing, but rather be the gainer, when it and the lodge shall go to perdition together. H.

Lodge Room Devotions.

BY ELDER J. L. BARLOW.

"The devotions of the lodge room assume no ecclesiastical form or preference. I have listened to the prayers in Masonic meetings of almost if not quite all classes of religionists, Jew and Christian, without offence to any; and I have heard prayers there uttered by Jewish lips which for fervor and earnest sincerity would shame some I have heard from Christian pulpits."—*Cornelius Moore in Voice of Masonry, for Dec. 1877, p. 905.*

Admitting the above to be a statement of fact, as we are willing to do, what of it? Simply this: It is an admission that religious worship is a regular part of lodge ceremonies. Mr. Moore speaks of the "devotions of the lodge room," as of something absolutely indispensable, and we learn from the various manuals and other sources that this is true. Says Rob. Morris—no mean authority—"The meeting of a Masonic lodge is strictly a religious ceremony." And again, "No lodge or Masonic assembly can be regularly opened or closed without prayer." All this looks well if we go no further than the surface of things. "Surely," many unsophisticated people would say, "work that is opened and closed with prayer, can but be innocent and good; and Masonry, as it evidently is a religious, must be a good institution." But an inquiry or two may not be out of place. What is the character of the "devotions of the lodge?" Who are the men who offer the prayers in the lodge room? Are the "devotions" such as a Christian may innocently join in, or can he join in them and maintain his loyalty to Christ? Let facts answer.

It is the duty of the Worshipful Master to conduct the "devotions of the lodge," or to appoint a chaplain, or call upon some brother to do so in his place. The W. M. is not unfrequently a profane person, or such a one is called upon by him to lead in their "devotions." As the language of prayer is unfamiliar to such, forms are provided for them in their manuals, and those forms in modern rituals are Christless!

An acquaintance of mine, while being "raised," recognized the voice of the one praying over him as that of a "drunken rough," who, at the close of the ceremonies, gave him a nudge and said: "R——, didn't I make a d——d good prayer?" Devotions indeed! And Mr. Moore says, in the extract above: "And I have heard prayers there, uttered by Jewish lips, which, for fervor and sincerity, would shame some I have heard from Christian pulpits!" Yes, Mr. Moore; but how about the Christ in those prayers? And how about the Christian Mason saying "Amen" to a prayer falling from the lips of one who hates the Lord that bought him?

Truly the "meeting of a Masonic lodge or assembly is strictly a religious ceremony," but the religion under which the ceremony is performed is not the Christian religion, and is therefore heathen and idolatrous. What a worship for a Christian to engage in!!

Why do You Accuse Me of Killing Your Dog?

"*Thou shalt not respect the person of the poor.*"—*Lev. 19: 15.*

A rich man, Mr. P., had a very valuable dog, which had "come to him," and which, from its intelligence, was greatly esteemed by all the family.

This dog used to drive out from the yard a poor neighbor's cow, when she came in there to nibble the grass; this and nothing more. But what else may have lurked in the poor man's heart I know not. He killed the dog, however, and concealed it in the woods behind his own house.

Mr. P., stimulated by the indignation of his family, went to the poor neighbor's house to inquire after his missing dog. A brother-in-law of the poor man, a Methodist minister, was staying with him, who must have known of the killing, though he might not have aided in it. When Mr. P. inquired, rather bluntly perhaps, why they had killed his dog, this Methodist minister, assuming an air of injured innocence, and with great religious moderation and propriety exclaimed, "Squire P., why do you accuse me of killing your dog?"

There was, of course, no reply to this; but a few minutes afterwards the dog being found where it was concealed, was dragged past the poor man's door, under the eyes of the dignified Methodist minister.

The application that we would make of this simple incident is as follows: A number of us have, for some time, been in search of—not a dead dog, but a great and foul source of corruption to American society, and especially to the Christian church. When we arrived at the old original American church of New England, we found standing there the Boston *Congregationalist* with a company of dignified, reverend contributors. They looked very innocent, proper and moderate; and the world would certainly take them for very pious and religious men.

On our part we were heated and

perhaps over-excited by a search for what we considered the thieving, lying sin of Freemasonry; and we had only too good evidence to believe that it had taken refuge in the Congregational church of Massachusetts, and was being harbored there as one of the Seraphim. Our manner was that of men in hot pursuit after a deadly foe, and we probably did not allow courtesy to outweigh Christian charity with us.

When arrived, therefore, at the church doors, and finding there that goodly company of the *Congregationalist* and its honored contributors so calm, so unmoved, so bronze-like in their apparent innocence and religious decorum, we hastily and bluntly asked, "Is that foul, thieving, lying sin Freemasonry concealed, harbored and cherished in your church?"

We received no answer. Silence is golden. But the whole attitude and bearing of the company, when duly interpreted, was like that of the Methodist minister, and would read as follows: "Discourteous man! why do you accuse *us* of harboring Freemasonry in the Congregational church?" NEW ENGLANDER.

PATRIOTIC THEISTS.

The following is a reprint of the larger part of an article in the New York *Advocate*, immediately following Albert G. Mackey's salutatory as editor:

"Freemasonry, as an institution, forbids the introduction into its lodges of all religious discussions of a sectarian character. It limits the required faith of its members, as a religious qualification, to a belief in God. This is not that creative principle, metaphysically defined by the Masonic Congress of Lausanne, but a distinct, personal God, who is recognized in all its rituals as the Grand Architect of the Universe—the Being who framed out of chaos a world of perfect form and curious fashion. Professing his belief in the actual and positive existence, and in the perpetual superintendence of this Divine Being, the Mason is required, in the discharge of his lodge relations, to assent to no other more dogmatic creed. In the language of the Old Charges, every one is left, on less essential points, to the enjoyment of his own opinion.

It is the discussion of interminable points of theology, and the attack or defence of sectarian views, that are banished from the domain of Masonry. For religion, pure and undefiled by human speculations—that religion which teaches the love of God and the love of man—there is no seclusion from the lodge. It is illustrated in all our lectures, it is exemplified by all our ceremonies.

Again: Masonry forbids the introduction of all politics of a partisan character within the sacred asylum of its checquered floor. Parties in politics, like sects in religion, find no place in Masonry.

But as there is a pure and healthy dogma of religious belief upon which all conscientious men may agree, and which has been adopted as the formula of the Masonic creed; so is there a principle of political faith to which all men of worth may assent, that has been adopted as the political platform of the whole Masonic body.

The old charges which have been for nearly two centuries the base on which all Masonic law is founded, lay down the principle that "a Mason is a peaceable subject to the civil powers." They forbid all conspiracies against the peace and welfare of the nation, and prescribe a dutiful obedience to the government; and thus every Mason is taught to believe that the protection and preservation of the country in which he lives and to which he owes his allegiance, is the duty of every good citizen.

Masonry therefore has really a religious creed to which all its disciples are bound to subscribe.

And it has a political canon by which all its disciples must consent to be governed.

But the creed of its religion is not bounded by that narrow circle of sectarianism, in which trifles are too often magnified into essentials; but that noble inspiration which leads to the worship of the one God, "whose we are, whom we serve and in whom we have our being."

So, too, the canon of its politics is not confined to that contracted sphere of party measures, whose support is dictated by the selfish question: How shall it benefit us? but extends to that more expansive one of statesmanship, where the only question is: How shall this thing profit our country?

The religion of Masonry is the love of God. It is theism.

The politics of Masonry is the love of country. It is patriotism.

Such a religion and such politics have always found admission within the tiled recesses of the lodge.

A REFORMER'S LIFE IN NEW HAMPSHIRE.

AUSTIN ACADEMY, CENTER STRAFFORD, N. H.

DEAR BRO.—I see by the *Cynosure* that my brethren have made me a member of the National Christian Association. I shall try by the grace of God, to prove worthy of being counted a co-laborer with that band of self-denying Christians, to whom I was introduced by Pres. Blanchard about eight years ago. For several years I had been publicly opposing secret societies, but supposed myself almost alone. You can have no idea how Pres. Blanchard's letter cheered me and how glad I was to learn of the National Christian Association. It was indeed "good news from a far country," and the *Christian Cynosure* has proved a most valuable help to me personally and in carrying forward the reform work in New Hampshire. I have also done some work for Maine and Vermont.

I cannot forbear saying that although I have never seen President Blanchard and probably he scarcely knows of the existence of one so humble as myself, yet for years I have regarded him as a wise counsellor and a personal friend. I do not love him less because he is a bold and uncompromising foe to all sin and because he has hazarded all for the sake of the Lord Jesus and his truth. I respect him more because he is not lukewarm in defence of the Gospel, and the enemies of truth hate him without a cause. I do not see how any real Anti-mason can fail to understand why he has been so persistently slandered and persecuted. I think it not vanity in me to suppose that for the past ten years I have done for New Hampshire in a small sphere what President Blanchard has been doing for the great West. Like him I have received my reward. My heart has been filled with peace and joy in the Holy Spirit. I have been permitted to see a goodly number of sinners converted and added to the church. I have been blessed in body and in spirit, in basket and in store, in family and very dear friends. I have been able to praise the Lord from day to day and go on my way rejoicing. For all these blessings I praise the God of heaven.

But then there is another side to my experience, which I seldom mention and should not now but the cause of truth seems to demand it. Since taking decided ground against secret societies my name has been reviled, my reputation slandered, my property destroyed, my business deranged, and I have been publicly called by a brother minister, "a liar and a fool." It has been slanderously reported that I have been blackballed by a Masonic lodge. It has also been discovered that I am a man of very slender ability and altogether too severe in my opposition to sin. One minister publicly accused me of using a sledge to kill a fly. *But I killed the fly.*

When I commenced to oppose secret societies, I was the acceptable pastor of a church which in numbers ranked about third or fourth in the one hundred churches of the denomination in the State. When, in the city of Portsmouth, Nov. 8, 1871, before the Rockingham Quarterly Meeting Conference, after preaching against Freemasonry according to the standards of our faith, I came down out of the pulpit, my ministerial brethren would scarcely recognize me. A few persons left the house during my sermon. I took the precaution to inform the brother who invited me to preach (and who was pastor of the church) that if I was required to preach I felt it my duty to preach against Freemasonry. I had before preached the same sermon at home and no extensive notice was taken of it; but when Freemasonry was publicly opposed in a ministers' conference it became a State matter and was noticed in the widest circulated State papers.

Like President Blanchard's discreet friends, so the *quiet* opposers of Masonry here judged my effort ill-timed and too violent. I have lectured on week days against the secret lodge, but that does not exactly suit these *quiet* reformers. I have sold large quantities of Anti-masonic books at cost and distributed thousands of anti-lodge tracts at our religious gatherings, but that does not exactly suit these *quiet* Anti-masons. I have modestly invited them to take the work out of my hands and carry it on *judiciously*. Such men only grumble. They are modern Sanballats and Tobiahs. You might as well shake a red rag at a mad bull and expect to escape unassailed as to oppose secret societies and not arouse their fierce and unscrupulous attacks.

Tell Pres. Blanchard that the New Hampshire Christian Association sympathizes with him in his sore trials and stands by him. He seems to be peculiarly grieved that the lodge demon does not spare his innocent family. The New Hampshire devil is the same. He has tied to my door knob a ku-klux letter threatening to do "violence to me and mine." My eldest son has suffered repeated abuse from the same source. But great grace has been given to us all. My valiant co-laborer, Eld. J. F. Browne, also wears the martyr's crown. He has been publicly stigmatized as a "shrimp" and a mercenary tramp calling people together to buy Anti-masonic books, being too lazy to go from house to house. President Blanchard is a great leader and we cannot spare him while he is able to wield the moral battle-ax. No wonder he feels that it is the unkindest cut of all when friends propose to sacrifice him to the demon of the lodge. Not thus did the early Christians feel toward Paul, who had hazarded his life for them. Not thus do New Hampshire Christians feel toward their Anti-masonic chief. God bless him and his family, and may the shield of faith quench all the fiery darts of the adversary. With much love, I remain your brother in the gospel,

S. C. KIMBALL.

NOTE.—It is just to say that the above was sent to the Secretary of the N. C. A., by whose permission it is printed, and the editor whose name is mentioned has neither read it nor knows of its publication.

Mrs. Jane Grey Swisshelm regards the labor movement as the "boiled-down, double-distilled, highly-concentrated extract of all meanness." She maintains that no negro on any Southern plantation was ever more thoroughly enslaved than a man who is coerced by a trades-union to give up his employment, and see his family suffer, at the bidding of a society secretary on a fat salary. "I began work," she writes to the Chicago *Tribune*, "when I was two and a half years old, and, when I was three had won a reputation for needle-work and rocking the cradle. From that time until this I have been at work—sometimes twenty hours out of the twenty-four, and seldom less than twelve. I have never received more than $700 a year salary, and seldom that much. Of what I have received I have never used for myself more than supplied me with comfortable lodgings, plain food and about twenty-five dollars' worth of clothing per annum. I own nothing now but my clothes, and society does not owe me a dollar. It has not money enough to pay me for doing anything I do not want to do, or to refrain from doing anything I do want to do, and never had.—*Ex.*

The running of Sunday trains on the railroads is a sin that will meet with judgment, perhaps very speedily, but certainly at some time. The companies that violate God's command in this regard may as well consider the results before as after they actually occur. If there were no warning, the excuse for the business might avail. But the warning stands in God's word, and there is no excuse. There will be no one to blame but the guilty parties when the punishment comes. We are not speaking vain words, but sober words of truth. The running of trains on Sabbath has been begun between this city and Cincinnati. We pronounce this an open and willful violation of Christian morality, and a bold act of defiance before God. It will not go unpunished.—*Religious Telescope, Dayton.*

Reform News.

A Telling Talk on Masonry by Edmond Ronayne.

On Wednesday evening, July 10th, in accordance with notices of the press and pulpit, an audience assembled at the Free Methodist church, No. 49 North Morgan St., to hear Mr. Ronayne talk on Masonry.

Having premised that he had not come to lecture, but simply to hold Christian converse in regard to an evil which hangs like a "night of clouds" over our land to-day, he said, there never has and never can be but two systems of religious worship—the religion of Christ, and the religion of the god of this world. These two systems are coeval. They originated in the same garden, at the same time; they have traveled down the ages side by side. Cain and Abel both performed religious ceremonies. The difference between their offerings was this: Abel, filled with meekness and a sense of his utter helplessness, and looking forward to the atonement of Calvary, offered a lamb as a symbol or type of the glorious gift of God, "the lamb slain from the foundation of the world," but Cain brought the fruits which he himself had raised: corn, wine and oil. The one had faith in the precious blood of Christ; the other had faith in himself and his ability to satisfy his own wants for time and eternity from the bounteous gifts of nature.

So later, these two systems of worship, the God-ordained and the man-invented, have been separate and distinct. We find the one blazing forth like the torch of God in the faith of Abraham, and crowning with a holy light the cradle of Isaac. It guided Jacob and his descendants. It guides the humble follower of Christ to-day. We find the other proud and polluted upon the plain of Shinar. It shows its deadening power in the deluded worshipers of the sun, the moon and the stars. It held with an iron grasp the worshipers of the Roman gods of lust; it holds with a firmer grasp the dupes of Masonry to-day.

There need be no difficulty in distinguishing the worship of God from the worship of Satan. Of the former Christ is the center. The cross on Calvary is the only milepost the world has passed in its course from the eternity past toward the eternity before us. The only true guide from earth to heaven. The birth, the life, the death, the resurrection of Christ, are blended in living light, a light which was the star of hope to those who, before his coming, were in the dark clouds of ignorance, like those ocean hamlets among whose spires and over whose dwellings the sea fogs pitch their tents of mist. The worship of Satan strikes at Christ and Christ alone. It seeks to get men into heaven "some other way." It may *allow* the existence of God, but always denies "God manifest in the flesh." Mackey says the religion of Masonry is pure theism. Now theism is deism, and deism is a system of religious philosophy which teaches the existence of a god; but repudiates Christ and denies a revelation. Thus deism, denying the foundation of the true religion, is a false religion and all false religions worship the same being, Satan; and it follows of necessity *the religion of Masonry is Devil-worship.*

Here instances were given in which Masonic books quote from the Bible, but in each case leave Christ's name out. What then shall we say of an institution which knowingly, willfully and intentionally steals the name of our Lord Jesus Christ from his own book? What shall we say of ministers who profess to stand between the living and the dead, to break the bread "of life," who defend an institution which to-day is crucifying the Saviour through whose death and resurrection they profess to be saved? Men who deplore the blindness of those who nailed Christ to the cross, on Sundays, but who are "consenting to his death" all the week, by remaining in and giving their influence to an institution which casts out his name as vile. They say his crucifiers were bloodthirsty criminals, and it is true; but they were noble men—those who plaited the crown of thorns which pierced his sacred brow were humane; the man who spit upon him; the man who thrust a spear into the heart that was throbbing for humanity; the man who drove the nails—these were all noble men (for they were honest and Christ said they knew not what they did) when compared with Christian (?) ministers who, living under the concentrated light of eighteen centuries willfully, knowingly and intentionally "crucify him afresh" by *stealing* his name from passages taken from his own book.

The lecture closed promptly at 10 o'clock and after singing "Rock of Ages" the meeting closed. Not, however, till Mr. Ronayne had promised to come again.

C. L. Blanchard.

D. P. Rathbun in Iowa.

Clarence, Iowa, July 4, 1878.

We have keenly felt the need, in this section of Iowa, of a more thorough presentation of the principles of opposition to secretism.

Believing the cry of fanaticism and bigotry to be the result of ignorance rather than of well-balanced information; that the mysterious veil that has so long sheltered secretism, and Masonry in particular, might be lifted, and that the "profane" might clearly see its nature and character, and that the cry of derision to Anti-masonry might no longer stand on a pretended basis, the Rev. D. P. Rathbun arrived in our midst on Saturday, June 22, ready to disclose the "hidden things of darkness," and to let the sunlight of truth shine in upon dark places. Work was provided for every evening during the ensuing week.

On Sabbath evening he preached a very effective sermon at Dayton Chapel, to a crowded house. On Monday evening worked the first degree of blue lodge Masonry publicly before a house filled to its utmost capacity, and with many a face peering in from the opened windows. The religious claims of the institution were also clearly presented. But few of the craft were present, and none ventured to reply. Next lecture to be delivered in Clarence, five miles distant.

CLARENCE.

On the evening of June 25, Bro. Rathbun opened the lodge on the first degree in Hanna's Hall, Clarence. This is a town of seven or eight hundred inhabitants. The Masonic fraternity have a lodge in this place, which in a measure controls matters. The notice was short, yet by sunset the hall was filled and many were turned away. The officers of the lodge took their places, were adorned with their "emblems of innocency," all was declared ready, the audience called to order, proper religious exercises were conducted by Rev. W.S. May, after which Bro. Rathbun opened the lodge. The tyler was duly informed, and tyled accordingly. Soon an alarm was sounded at the door of the preparation room, and after due examination it was communicated to the W. M. that the Rev. Stephen Jones desired the light of Masonry. He was soon led in with all his "influence." The audience immediately discovered the difference between the "horse" as the Masons describe him and what he really is, but as they had not obligated themselves to keep quiet if they did not like him, they fully expressed their dislike. The attention was earnest, and the people received the exposition as true. The meeting closed without disturbance. It was announced that on the next evening he would work the third degree. The exposition caused considerable excitement and discussion. The fraternity soon saw that Masonry was bound to suffer defeat, and immediately began to throw out their slime.

On the evening of the 26th the hall was filled before sundown. The interest was intense. Every available space in the street in front of the hall was occupied by persons seated in carriages and standing.

The windows were taken entirely out to ventilate, thus giving those outside a chance to hear and see, the lodge being in the end of the hall next the street. After religious services Bro. Rathbun showed the despotic character of the institution as he alone is capable of doing. Honest men and women gave their exclamations of approval. But very few of the craft were present in the hall, but were in good force among the crowd in the street, there denying what they were well acquainted with in the lodge, and acting as though something ailed them. On the killing of "Hiram" the excitement became intense, the throng in the street shouting and yelling, some in derision, others in approval. It was evident the fraternity was doing its work. Eggs were thrown, doing no injury, however, but giving an offensive odor.

About eleven o'clock those in the street quietly dispersed and the meeting closed without further disturbance. Persons unprejudiced by Masonic influence accept the expositions as true. One thing is quite noticeable: some Masons, who pretend to be Christians, are more vehement in their slander, giving the lie to the exposition more emphatically than unconverted men whose honor will not allow them to swerve from the truth. At least one Masonic Christian has proven himself to be what is often asserted, viz.: that a Christian in a Masonic lodge is used as a wheelbarrow on which they wheel out their slime for the public to gaze at.

On the evening of June 27, Bro. Rathbun returned to the chapel and delivered a telling lecture on the effects of Masonry. On Friday evening he worked the first degree at

OXFORD MILLS.

The craft were present and did their utmost to disconcert the meeting. They raged, but raged in vain. Bro. Rathbun's coolness is wonderful. They denied his exposition, denied his books, but refused to qualify. One gentleman (?) became so angry that he could not eat his breakfast the next morning from the effects of his rage. While they were raving there arose a Mason who had up to this time kept his jewel, by name T. B. Camp of Camptown, Bradford county, Penn., who said that as a man whom God had converted by divine grace he could not remain silent amid the abuse that was being put upon Bro. Rathbun. He stated that he had personally known Bro. Rathbun in Pennsylvania, that he bore a good char

acter, and that the degree was worked just as he received it in a just and lawfully constituted lodge. On Saturday evening Bro. Rathbun lectured at

PLEASANT HILL.

Here he encountered the Masonic Goliath of Iowa, Rev. O. E. Aldrich, who admitted the books as standard Masonic authority, whereupon Bro. Rathbun remarked that some one had lied for his brethren the night before—had denied them. The point contested by this reverend gentleman was the rejection of Christ by the Masonic fraternity. The gentleman (for he styled himself a gentleman and a graduate) arose and stated he wished to meet the objection.

The following were his points:

1. "The Masonic fraternity numbers hundreds of thousands.

2. "The *Cynosure* is a dog's tail.

3. "George Washington was a great Mason.

4. "The Wesleyans are a set of bigots.

5. "Rathbun is a perjured wretch.

6. "That wherever is taught friendship, morality, brotherly love, and love for your neighbor as yourself," be it in the Bible, on the Koran leaf, Shaster or Almanac, the man that lives up to them will be saved."

He succeeded so well in vindicating the Masonic fraternity, that his brethren at the close of the lecture told him he had done better to have kept still.

For a man of ability and a *graduate* besides, to produce such a mess of nonsense in reply to the weighty arguments of Bro. R., certainly shows that the fraternity are hard up for means of defense. Derision, calumny and personal abuse are the only arguments that are brought forth by the craft.

On Saturday Bro. R. preached at the Chapel in the morning and a Clarence in the afternoon. Two Master Masons have publicly renounced Masonry as the result of his labors here, while many more are exceedingly "shaky." The cause of Anti-Masonry has at least increased its numbers four-fold. Never have we had such a victory. It is the absorbing theme of the day.

Bro. R. has proven himself a Christian of deep piety in our midst. We have learned to love him. Very few men are able to stand up under the persecution and slander that he does. One thing has been very noticeable here. The craft have not brought forward a single fact to dispute the expositions, but intend that everything must bend beneath the weight of their putrid slime, thus intending to draw the public mind from the exposures.

In my next I will give an account of the complete defeat of the Masonic "lion," with his criminal attempt to defame Bro. R.

ALVIN HALL.

WINDHAM COUNTY, VT.

Resolutions passed at the meeting of the Windham county Anti-masonic society, held at the court-house in Fayetteville, Vermont, June 25th, 1878:

Resolved, That we have had enough of the "Ancient and Honorable" here in Vermont, and would prefer to have something more modern, and a great deal more honest. Let us have a party that while it professes to trust in God, will not give us ninety-one cents for a dollar; nor encourage wide-spread swindling and bankruptcy; nor augment the dangers to the republic, which its own criminal slackness and inefficiency have occasioned, by wilful violations of the constitution in making presidential electors out of federal office-holders, and by turning over the national government to leaders who have rebelled against it.

Resolved, That a party which puts itself under the Masonic ring, granger ring, railroad rings, etc., is not a proper party to direct the political destinies of Vermont. The American citizen can hardly vote wrong by voting against its members on all possible occasions.

Resolved, That the railroad organizations of the State ought to be required, by law, to publish quarterly statements, vouched for by oaths legally administered, of all free passes given by them, and the names of persons who accept them.

Resolved, That the declaration made by the ring party at its recent convention in Burlington, that "it recognizes the patriotic action and devotion of men in the South who now stand firm for the Union and the perpetuity of good government," is something which that party has never done yet, and is never likely to do, for if secret rings ever favor patriotic devotion, it is by accident and not from design. Never has the ring party protested against the numerous outrages which have been committed upon our fellow Vermonters by the secret rings of the South; and much less has it protested in favor of those Republicans of the South who have remained true to the government. It is time that this unmeaning Masonic bombast should be brought to an end. The lives of four thousand of our fellow-citizens of Louisiana have fallen a sacrifice to the selfishness, neglect and incapacity of the ring party since the war.

Correspondence.

MASONRY AT ITS LOWEST EBB.

LEESVILLE, Henry Co., Mo.

DEAR EDITOR:—I have been what some might term a jack-mason, and would have been a Master Mason if I had done as other men have, that is, pay my last dollar to keep up my dues with the lodge, and let my family want the necessaries of life. But thanks be to Mr. J. V. Baker, who spread those tracts on Freemasonry from house to house, —although they were treated with indifference, and finally used to kindle the fires, yet they caused me to watch the Masons closer than I would otherwise have done, and hence my eyes are being opened so that I can see the double purpose, back-handed bribery and dishonesty of the Masons in this village.

My object in writing to you, wishing my remarks published, is for the benefit of a friend, and others, who may chance to see and read the *Cynosure*. There was a desperate effort between Masons and Anti-masons last April to elect school directors, and as there were the most in number of the Anti-masons, the Masons, to gain the day, resorted to what I call bribery. I will relate just one circumstance which I hope will open other jack-masons eyes as it did mine. I was in the store where there was a great amount of electioneering going on. Finally Mr. Sharp, a school teacher, highly esteemed, where people have the capacity of prizing worth, came in and was hailed with, "Mr. Sharp, if we Masons get to be directors we want you to teach our school." The speaker then turned and winked at a brother. I did not know what it meant until after the election, but I noticed they had many private conversations with Mr. Sharp before the election, and as Mr. Sharp's father was a Mason and he himself seemed friendly with them, we have reason to believe he *voted* with them. But, mark the difference now after election, and they have their men in power! I was again in the store and heard the following remarks: "We can't boldly refuse Mr. Sharp our school; but we can put our figures [I suppose they meant teacher's wages] so low that he can't afford it, or at least will not teach on our terms, and then he will go elsewhere for better wages, and we can do as we like best." I have not felt like approaching Mr. Sharp and pointing the fact to him as I see it, but I hope if my broken remarks succeed in reaching his eye, that he will watch lest he be tempted to take his money from his family to pay for initiation into such a band. From a converted

JACK MASON.

"BUYING THE SWORD, NOT TAKING IT."

NOTE.—In 1843 I was delegate to the World's Peace Convention, in London, and have done something against the doctrine and trade of war. I saw and loved Joseph Sturge, and prayed aloud in many Quaker families. Here comes a brother to correct my errors. ED. CYN.

In the *Cynosure* of "June 27" is an editorial under the above title. The article starts out with: "Christ uttered these two precepts: 'But now .. he that hath no sword, let him sell his garment and buy one.' 'Put up thy sword into his place, for all they that take the sword shall perish with the sword.'"

The writer then tells us what each means. The first means, he says, "Now that I am going away, my disciples are left, not to live by miracle, but by means. The country is full of thieves, sneaks and scoundrels, who wish to live in luxury and honor on the labors of honest men and Christians. These human vermin will kill or strip you if you have no swords. Therefore sell your coats off your backs and buy swords."

Wonderful words these to be put into the mouth of the meek and lowly Jesus, into the mouth of him who, according to his own declaration, "came not to destroy men's lives, but to save them," and who taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." And, enforcing this precept by his example, he said, in behalf of his murderers: "Father, forgive them, they know not what they do." Were not these as bad as "thieves, sneaks and scoundrels?" And if the disciples were to love and bless them and do good to them, of what use would a carnal sword be to them? Surely such an explanation involves a very great mistake. Read the context:

"And he said, When I sent you without purse and scrip and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip, and he that hath no sword, let him sell his garment and buy one. For I say unto you that this that is written must be accomplished in me: And he was reckoned among the transgressors; for the things concerning me have an end. That is, the time is near when I shall say, 'It is finished.' And they said, Lord, here are two swords. And he said unto them, It is enough."

Now it is clear that this transaction took place just before his crucifixion, and that these remarks had reference to that coming event and the disciples' needs at the impending crisis, and whatever may have been the precise meaning of the junction to "buy a sword," it must have been a figurative expression, (probably embracing the idea contained in Paul's words: "The weapons of our [Christian] warfare are not carnal [but spiritual], but mighty through God, &c.); because, when the disciples said, "Lord, here are two swords," he answered, "It is enough." He, seeing they did not comprehend his meaning, in supposing he alluded to providing weapons of outward self-defense, said, in effect, two swords of that kind is eneugh. He could not have meant swords literally, because the word was "he that hath no sword" should be supplied. There were eleven of them, and yet two swords, in a literal sense, were enough, which could not be so if he had meant swords in that sense, for *two* could not supply *eleven* with one apiece. Furthermore, all this was just before the chief priests and captains took Jesus. And "when they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest and cut off his right ear." Did Christ justify the use of one of these two swords in the "NOW" in the which he would have his disciples provided with swords? Nay, but he said, "Put up thy sword into its place, for all they that take the sword shall perish with the sword." And to make his testimony against the use of the sword doubly strong, he miraculously healed the ear that the sword had cut off.

Christ does not say, *merely*, "Do not fight the powers that be. It would be rebellion. Do not make

the sword your trust, or war your trade, for such perish by it." With this liberty of putting words into Christ's mouth, we may make him to say any thing we please. He said, "ALL they that take the sword shall perish with the sword." And if the prohibition is to all, how many would be left? When Christ said, "Put up thy sword into its place," he did not say, "and take it out again and use it on 'thieves, sneaks and scoundrels' whenever they come in the way." He said, "My kingdom is not of this world, else my servants would fight." Hence it is clear that his servants—real Christians—can neither fight to sustain the powers that be, nor against them, nor independent of them.

Before the apostacy of the primitive church, Christians would not fight; they would suffer death rather; and the fact that professed Christians will, now shows that they are to that degree in the apostacy from the life and spirit of genuine Christianity. WALTER EDGERTON.

LINCOLN.

EDITOR CYNOSURE:—Noticing what has been said in two recent numbers of your paper respecting Lincoln being a Freemason, permit me to say that at Louisville, Ky., there are two commanderies of Knights Templar, each having a membership of about 150 Sir Knights. That in April, 1865, there were funeral obsequies held at Louisville in memory of Lincoln, and to show the sentiment of the people in respect to the base manner of his taking off. Nearly the entire city was draped, and the funeral cortege was immense—probably four or five miles in length. There never was such a turnout before nor since in that city. There was not a Blue Lodge in the entire procession, but there were some 25 or 30 plumed Sir Knights Templar, on foot and marching in single file. These Masons were those who professed Union sentiments—the rebel portion of the commanderies alluded to did not and would not turn out. Either Lincoln was a Freemason and a Knight Templar at that or these 25 or 30 Sir Knights were mistaken in their information as to Lincoln's status. If he were not a Knight Templar their turnout in that capacity was a manifest Masonic impropriety.

J. H. H. WOODWARD.

NOTE.—When Henry Wilson's body passed through New York on its way to burial, the Grand Master of New York ordered the flag on the great Masonic temple to be lowered to half mast and Masonic lodges as such joined in the procession. Nobody could accuse Wilson of being a Freemason, or anything but an opposer of the whole secret system. When questioned in his paper on the Masonic standing of Lincoln, the then Grand Master of Indiana, in 1870, replied that he was not a Mason, and we have yet to see the evidence that disproves that statement.

JUSTICE IN MASSACHUSETTS COURTS.

The Superior Court of Massachusetts has recently tried a case in which the debt and credit account seems to stand as follows: One Kearny of Westfield was charged with the deliberate murder of one Wilson; and he had been previously accused of rape (not proved). Per contra Wilson was charged with trifling with the affections of Kearny's wife. This last is a terrible crime. Trifling with the sacred affections of another man's wife is worse than murder, by the common law of America, as understood by the lodge.

Only one case was tried, that of manslaughter. The jury were out four hours, which showed that the doing of justice is hard work in these days. At the end of that time a verdict was brought in of "Not guilty," which was received with great shouts of applause, as usual in such cases; for Kearny had a great many friends in Westfield; and, what even if he had some time previously committed a rape? Yet it is a terrible thing to awaken criminal desires another man's wife! The murder was very deliberate, it was said; cold-blooded, but just think of po r Kearny's poor downcast, heart-br oken wife!

Reader, would you know the whole truth? Kearny was a member of the army of the "Secret Empire," a soldier of the "Grand Army of the Republic," who had a great many "friends in Westfield." The lodge is very good to those who are good to it. CITIZEN.

INDEPENDENT OF THE TRUTH.

WAUPUN, Wis.

DEAR CYNOSURE: In the *Independent* of June 13 we find the statement that "President Blanchard, of Wheaton College, at the meeting of the Illinois Congregational Association, got angry with a man and hit him in the face with his fist;" and adds, "One had better be a Mason of the ten thousandth degree at once than such a mad odd fellow as President Blanchard." Well, now, did anything of the kind transpire at said place? If not, the *Independent* has lied, or sent out a false statement to its thousands of readers. By the way, if the *Independent* wishes to retain its long roll of subscribers, it must be led by a better and truer light than that emitted from the lodge. Who would not rather suffer severely, openly, before witnesses, than endure the sly, venomous falsehoods that come hissing from the lodge to destroy one's reputation and happiness; injuries not perpetrated in the faces of their victims, but in their backs; their insidious and snaky foes, sending their shafts from some sly, secret covert or den. I wish we could pass the whole fraternity up to President Blanchard and have him rap all the Masonry out in time for them to prepare for a day of judgment which they cannot avert. No doubt the Masonic conclave wishes to worry, trouble, annoy and confuse the President until, in some unguarded moment, he may say or do something impulsively which he would not do or say at any other time; something to be falsified and heralded, and heralded and falsified, to his dishonor and that of Wheaton College and the Anti-masonic cause. Poor, short sighted creatures, "may God have mercy on their souls." The cause is progressing and will progress in spite of all the wicked and Satanic effort put forth to oppose its course. There are thousands of honest Christians in this land that fear not what flesh and blood can do to them, but fear, love, honor and worship the true and living God, and believe in the divinity of his precious Son, in his name making fervent requests to the throne of grace, they labor for the overthrow of all wickedness, organized as well as unorganized; licensed as well as unlicensed sin.

MRS. L. C. ANDREWS.

OUR MAIL.

J. A. Conant, Willimantic, Conn., sends the subscription of Jefferson Campbell, of the same place, and writes of him:

"Bro. Campbell united with the lodge in this town (Windham) a little before the abduction of Morgan, but he soon became sick of Masonry, and gives his testimony against the lodge. He is now seventy-four years of age."

Rev. Edwin P. Sellew, Windsor, Broome county, N. Y., sends for supplements and writes:

"Our place expects to celebrate the Fourth of July. I design with the help of one of my brethren, to paste the supplements upon the sides of the bridges and old buildings and in other conspicuous places the evening before the Fourth."

"S. A. Pratt, Worcester, Mass., writes on the 24th of June:

"We are having a demonstration here to-day of the Masonic orders, white and black, although not mixed. The sights that have been before my eyes have constrained me to send for more supplements. We have much work to do here for the Anti-masonic cause. I hope by fall or early winter we shall have a State meeting. I find that the people are more and more interested to know of the internal workings of Masonry, and if I have any influence, I will help them what I can in the matter."

D. B. Turney, Grafton, West Virginia, writes:

"Suppose we try Edison's auraphone on the Masonic lodges?"

John Shuh, Columbia City, Whitley county, Ind., writes:

"May the Lord bless all Anti-masons giving them true Christian principles and making them kings and priests through our Lord Jesus Christ."

J. T. Michael, Kingwood, New Jersey, writes:

"May God bless you in your glorious work. I pray that the question will soon be discussed in the East."

A friend in Constantine, Mich., signing himself "So mote it be," gives the following account of a Masonic funeral service:

"The Masons have lost one of their knights, Hiram. They made a great fuss about it and came out in full regalia. There were thirty-two Knights Templar, all with swords and feathered hats. They had five snare drums. There were also ninety-two members of the blue lodge with gloves and white aprons. They marched to the graveyard like a battalion and placed the corpse above the grave. Then they placed water on the coffin after which the Worshipful Master took the deceased's apron and dipped it in the water. Then he folded it up four square about as large as a handkerchief. The corpse was then lowered into the grave. The Worshipful Master then dropped the apron upon the coffin with these words. 'This lambskin apron is the emblem of innocency.' Then he took the green twig and dropped it also into the grave saying, 'This green twig is the emblem of immortality.' Then they all marched around the grave and dropped their twigs on the coffin. The Worshipful Master said, 'Earth to earth, dust to dust,' and read a prayer which had no mention of the name of Christ. When he pronounced the amen they all said 'So mote it be.' The audience said 'Mahabone.' The Worshipful Master gave the command, 'Show your manners.' They then started for town."

Dea. R. E. Adams, College Springs, Iowa, writes:

"I have taken the *Cynosure* from the first number to the last and expect to until its work is done. I cannot afford to do without it and shall do what I can for the cause it advocates. I have sent you some names and should like to send more. When I look back to the time of the organization of the National Christian Association at Aurora, I see cause for great joy for the advancement it has made since that time. I think the late action of the Congregational Association toward Pres. Blanchard should stir us up to more zeal in the cause of Christ and to cry mightily on God to show himself a prayer-answering God in overthrowing these combined works of darkness to dethrone him. My prayer is that all Christians or anti-secret Christians, should come out of these associations, for how can two walk together except they be agreed. Then let us cry, "Separation! separation!"

The Sabbath School.

LESSON IV.—July 28, 1878.—JESUS AT NAZARETH.

SCRIPTURE.—Luke 4:16.30.

16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord is upon me, because he hath annointed me to preach the Gospel to the poor; he hsth sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this Scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the gracious words that proceeded out of his mouth. And they said, Is not this Joseph's son?

23. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24. And he said, Verily I say unto you, No prophet is accepted in his own country.

25. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven wss shut up three years and six months, when great famine was throughout all the land;

26. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28. And all they in the synagogue, when they heard these things, were filled with wrath.

29. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30. But he passing through the midst of them went his way.

GOLDEN TEXT.—"And they were astonished at his doctrine: for his word was with power." Luke 4. 32.

[From the Sunday-School Journal.]

HOME READINGS.

M. Jesus at Nazareth. Luke 4: 16-30.
Tu. The words of Isaiah. Isa. 61: 1-11.
W. The widow of Zarephath. 1 Kings 17: 8-24.
Th. Naaman the Syrian. 2 Kings 5: 1-14.
F. Wisdom despised. Prov. 1: 20-31.
S. Despisers rebuked. Matt. 11: 20-33.
S. Rejected by his own. John 1: 1-14.

GENERAL STATEMENT.

From the banks of the Jordan the Anointed One passes to the scene of his ...ptation in the wilderness. Matt. 4: 1. Then, returning, tried but triumphant, again he receives the reverent testimony of John the Baptist, (John 1: 29-34) among whose followers he finds his earliest disciples. John 1: 35-51. With these as witnesses, he works his first miracle at the marriage-feast in Cana. John 2: 1-11. His next act as Messiah is to visit his temple in Jerusalem, and expel from its courts the herd of traders and exchangers. John 2: 13-16. At this time occurs the wonderful conversation with Nicodemus concerning the new birth. John 3: 1-21. On his homeward journey he pauses at Jacob's well in Samaria, (John 4: 1-43) and after his return to Galilee works another miracle at Capernaum, John 4: 46-54. He now appears once more among the familiar scenes of Nazareth, no longer as the carpenter but as the Christ. He speaks gracious words but receives cruel treatment, and forever leaves the city so highly honored, yet so utterly unworthy.

EXPLANATORY.

WHERE HE HAD BEEN BROUGHT UP.—What a change had come across his condition in the month since he had last handled the carpenter's tools in the home of his boyhood! In his desire to begin his ministry among the companions of his earlier years, we see 1.) Love of friends. 2.) Courage; for home is the hardest place where one can commence to speak for God. 3.) A strong consciousness of divine call; for without the sanction of God's command no one would venture to claim Messiahship among his own familiar acquaintances. Lessons: (1) Let us carry Christ's cause first to those whom we know best. (2) Let us not be ashamed to be his followers anywhere.

AS HIS CUSTOM WAS. Though taught by the Spirit far beyond the instructions of the scribes, he yet gave respectful attendance upon the services of worship. (3) We should commence in our earliest childhood to attend God's house. [Teacher, urge this duty, by the example of Christ.] (4) Our faithfulness to the church should not depend upon our interest in the preaching, but should be a matter of principle.

INTO THE SYNAGOGUE. In all the Jewish world there was only one temple, with its sacrificial services; but every village or community of Jews had its synagogue, or house of worship, where the people assembled on Sabbath days. The services consisted of psalms of praise, the reading of a selection from the law, and generally another from the prophets, after which any Jew who was present could have the privilege of speaking.

GOSPEL. Literally, "glad tidings," a suitable term to express God's message of salvation to men. (6) Never let us forget that Christ comes to bring gladness and joy to troubled hearts.

TO THE POOR. (7) While the world notices the rich, Christ comes with his special mercies to the poor and the downtrodden.

HEAL THE BROKEN-HEARTED. (8) Every heart has its sorrow, and every sorrow finds a comforter in Christ.

DELIVERANCE TO CAPTIVES. (9) The world lies fettered in the prison house of sin, Christ comes to set it free.

ACCEPTABLE YEAR. A reference to the year of jubilee, which came every half century, when debts were canceled, slaves freed and estates redeemed. (10) The Gospel brings men back into right relations with one another.

SCRIPTURE FULFILLED. We have no report, nor even an abstract of his discourse; but its subject was the fulfillment of Scripture in himself. Eight hundred years the word was waiting, but the man foreshadowed came in God's own time. (12) Every sentence of Scripture is sure of its accomplishment. (13) God rarely brings to pass his word in the way expected by men. His providence is a perpetual surprise.

IN YOUR EARS. It was a bold assumption, this carpenter calling himself the Christ! We cannot blame these Galileans for their rough treatment of him, unless he spoke the truth and was divine.

WONDERED. At his clear insight into the Scriptures, at his original interpretation and forcible presentation of the truth. The whole address was a revelation. (14) Wondering at the word will not save men. Some who begin with wonder end in love, but others, as these men of Nazareth, end in hate.

GRACIOUS WORDS. (15) Let us learn at the feet of Jesus how to present God's message to our classes tenderly and affectionately, as gracious words.

JOSEPH'S SON. The name by which he was known, as his true parentage was unknown outside of the holy family.

HEAL THYSELF. By this proverb, current at the time, and in common use, they remind him that, if his powers are supernatural, they can best be shown by lifting himself and his family from their low condition, and by benefiting his fellow-villagers. (16) How utterly the world misapprehends Christ and the Christian! The carnal mind cannot look through spiritual eyes.

NO PROPHET. The great dome of St. Peter's seems loftier when seen across the Campagna than from the square where it stands. So the great men of God loom up to grandeur across the centuries. (17) Let us beware of that little jealousy which often keeps us from estimating others at their true worth.

FILLED WITH WRATH. At the disappointment of their expectations, and at being compared to Gentiles, whom they held in the most utter contempt. (19) Human honors are fleeting; the applause of one hour becomes a curse the next. (20) Christ's first public discourse resulted only in hatred and opposition; let not his workers be discouraged when they fail of success.

BROW OF THE HILL. Nazareth stands on a steep hill four hundred feet high, overlooking a valley.

MIGHT CAST HIM DOWN. We cannot be surprised at the low opinion of Nazareth expressed by Nathanael, (John 1: 46) as we behold its people's treatment of their innocent townsman. (21) That he grew up holy in such surroundings gives hope to us all.

PASSING THROUGH. The escape was in a measure miraculous, though no less strange events have occurred in the lives of reformers and preachers since.

WENT HIS WAY. He left Nazareth, probably forever. [Teacher, impress the lesson. (22) How much we may lose to all eternity by the passion of one moment!]

ADDITIONAL PRACTICAL LESSONS.

(23.) Those who read the Old Testament aright will find Christ everywhere on its pages.

(24.) A slight prejudice will obscure a great light of truth.

(25.) Scripture is to receive its interpretation in the facts of experience.

(26.) Doubt is the first stage of unbelief, persecution is the last.

(27.) God cares for his own, and will suffer his Son to die until his work is done.

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 18, 1878.

Is "Usefulness" Impeded by Reproving Sins?

It would seem to be forgotten that Christ said: "Woe unto you when all men shall speak well of you." This universal laudation or commendation, which Christ so denounced, is now coveted as "influence," which it is a Christian duty to conserve.

But there is one point made by the editor of the *Christian Press* of Cincinnati, which is certainly a mistake. He says:

"He attacks Masonry with as great virulence as he would a breach of the seventh commandment, and in this way has made himself many enemies and, no doubt, greatly impeded his own usefulness."

Now we submit that "Masonry" is as much worse than "a breach of the seventh commandment," as nullification is worse than a single crime. Masonry, as Secretary Ritchie well knows, for he published President Finney's book, restricts the prohibition of the seventh commandment to female relatives of Masons, forbidding, and requiring the Master Mason to swear not to defile, "the wife, sister or daughter of a Master Mason," he "knowing them to be such." Thus Masonry sets aside the seventh command of God forbidding adultery, and substitutes for it a command of its own, of which the Bible knows nothing, the intent of which is to protect females whose husbands or fathers are connected with the clan!

Now to localize and limit a universal law, is to deny and destroy it. Such was the crime of slavery. It repealed God's laws and substituted its own. "Thou shalt not steal from, rob or murder white men." Hence Chief Justice Taney properly decided t slaves "had no rights which white men were bound to respect." This makes a clean breach of the whole Decalogue and puts Masonry's, or, rather, Satan's ten commandments in its place. Secretary Ritchie saw and asserted this of slavery; will he not see and assert the same of the lodge?

Personal.

Among our last interviews with President Finney of Oberlin, he referred to the well-known fact that there was scarcely a Congregational pulpit between Oberlin and Boston but was decidedly opposed to him. He said his one invariable rule was never to write anything in self-vindication but to leave his character where he had trusted his salvation, in the keeping of Christ. The Saviour, who is our exemplar, sometimes departed from this rule. At times he was terribly denunciatory on the "hypocrites" who hounded him for his attempts to reform his age and save the multitudes; and he instructed his disciples that scribes and priests would be their antagonists, for the same reason that they had been his. Paul observed a similar line of conduct toward his maligners, the self-seeking religious worldings of his day, whose standing and "craft" were jostled by his work.

I am neither as holy as Christ nor devoted as Paul, but would gladly copy both.

The following editorial from the *Christian Press* of Cincinnati, which paper represents the Western Book and Tract Society, will inform our readers what views are held concerning recent events here by religious leaders where I had my first nine years pastorate; and consequently where my peculiarities and ways were well known:

President Blanchard, of Wheaton, Illinois, probably has more warm friends and more determined enemies than any minister of the Gospel in the West! This arises chiefly from his peculiar natural temperament, which leads him to attack whatever appears to him sinful with the whole strength of his nature. He is so opposed to all sin that he scarcely discriminates between the various kinds—that is, he overlooks the distinction in the "Westminster Assembly's" Catechism, which says: "Some sins in themselves are more heinous in the sight of God than others." Accordingly he attacks Masonry with as great virulence as he would a breach of the seventh commandment, and in this way has made himself many enemies, and no doubt greatly impeded his own usefulness. We see by the public prints that he has gotten into trouble with his local and State Associations, and his right to a seat in them taken away. But, notwithstanding all this, we have no doubt that even his bitterest opposers feel assured that, with all his faults, he is a noble Christian man, and would scorn to do a mean thing, or refuse reparation when betrayed into doing a wrong thing. He may have great faults, but he has also great virtues; and in his present trouble we cannot help recognizing him as a *brother beloved.*

Cremation.—F. Julius Lemoyne, M. D., a respected and most excellent man, has built a crematory for the purpose of restoring the ancient custom of burning the bodies of the dead. (1 Sam. 31:12).

We have just read his pamphlet and have concluded to give it, by sections, to the readers of the *Cynosure.* The theme is novel. Dr. Lemoyne's English is admirable, and as he has rejected sixty applications for the use of his crematory, which is not built for the public, the argument in favor of cremation has already made some impression; and as large cities become larger, and the inhumation of corpses becomes more difficult, and more expensive to the poor, and more dangerous to the health of all the living, the ideas and sentiments of men may yet change on this subject and customs change along with them.

Fearful yet True.

"And this life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3.

Christ was God manifest in the flesh. We get no true conception of God except as we see him in Christ. Men's conception of God has not only much, but almost *everything* to do with their moral character. Not only does worship assimilate the character of the worshiper to that of the being worshiped, but it changes him into his conception of that being.

The Freemason may sincerely believe that he worships the God of the Bible, but so long as his conception of God is false he will never experience the blessed transformation that comes from true worship. The effect will not be to promote *God-likeness*, but rather to make him truly Masonic, or like the god he worships.

Thus the god of Masonry is selfish and partial. He bestows his favors only on strong men, and withholds them from fools, cripples, children and women. The god of Masonry not only knows no mediator or atoning sacrifice for sin, but he knows no mercy, visiting the most terrible penalties on those who violate Masonic law without the least offer of mercy or any plan of redemption; for Masonry makes no provision for the forgiveness and restoration of those who have essentially violated the Masonic obligation.

The god of Masonry delights in dissimulation, hypocrisy and lies. The whole system is a system of falsehood; and he who adheres to it must keep up a continued lying pretense. Hence it follows that the worship of the lodge, so far from making a man better, will make him selfish and cruel, a *liar* and a *cheat.*

If Masonry has not had this effect on the mind of all its devotees, it is not because it was *good*, not because it was not *calculated* to do so, but because its influence has been counteracted by *something better.* Evil, as well as good instruction, sometimes fails of its full effect; as we see that all Christians are not like Christ. Until men get a better conception of God than they get in the lodge they can never be saved, and the more religion of that kind a man has the worse he will become.

—Rev. H. H. Hinman last wrote from Hancock, Waushara county, Wisconsin.

—Secretary Stoddard is engaged to speak in Bloomington, Illinois, and vicinity on next Sabbath and during the week following.

—Past Master Ronayne after visiting points in Indiana expects to work the degrees in Kewanee, Illinois, about the 30th of this month.

—The petty tyranny of the minor secret orders is a meanness that should not be allowed in our country, and would not be but that it is overshadowed and maintained by the more dreadful despotism of Freemasonry. Lately a sober and industrious young printer, a member of the "Moody" church and for twelve years in the employ of Lawrence and Martin, printers, in this city, was discharged, because, having become awakened to the fact that his connection with the printer's union was a dishonor to Christ, he left the secret order for a clear conscience.

—Rev. J. P. Jones, the Baptist minister, Odd-fellow and Freemason, who was mentioned in our correspondence last week as having been arrested for forgery, must have fallen upon a court where the lodge was not in power. He has been sent to the penitentiary for two years.

—The *American Freeman* is rallying the voters of Gentry county, Missouri, for a strong fight this fall at the polls. Bro. Needles wants the Anti-masons to be ready for sharp work and a victory over ring rule and grips. His enthusiasm should inspire a good many other communities to take issue with their lodge leaders in local politics.

—It is reported in Masonic circles that the rent of the best lodge halls in this city amount to $800 per annum for each lodge meeting weekly in it. The lodges of Philadelphia that occupy the Masonic Temple of that city, pay a rental of $600 a year, and meet once a month. New York lodges meet twice a month in the new Temple, and pay $400 per annum.

—A friend in Clarence, Iowa, to whom we judge the tactics of our lodge enemy are new and alarming, writes of the excitement occasioned by the public initiations described in our correspondence. He says that Bro. Rathbun's accuser brought forward letters containing grave charges, that should be cleared up. They are neither new, however, nor as serious as others trumped up by the lodge to ruin the testimony of Bro. R. The lodge has failed every time. Bro. Rathbun is known by thousands of individual Christians East and West, who can testify to his good character. His conference in New York has once and again nailed these villainous Masonic slanders, and the National Association appointed and endorsed him knowing his history and the repeated efforts of the lodge to destroy his reputation and his life.

—In connection with an article on our second page last week in which Paine, the infidel, is called a Freemason, our attention has been called to the following in Sickel's "General Ahiman Rezon," page 61: "The enemies of Freemasonry, like Thomas Paine and others, pretend that they have found the origin of Masonic secrecy in the fact that the esoteric doctrines of the order were

antagonistic to the prevailing opinions and therefore could not safely be professed before the world." As the author of the article mentioned does not give his authority we are unable to judge between the two statements. Where direct allusions of this kind are made there should be some corroborative evidence in Paine's works. To make an examination is little pleasing to our taste if time would permit. Probably Bro. Turney can give us light.

—The Agent and Secretary was absent from the city two or three days last week in Ogle county, Ill. While there he met Bro I. R. B. Arnold, of whose lectures he writes: "I had the unexpected pleasure of witnessing an exposition of Freemasonry by Bro. Arnold in his new and novel way. It is not easy to form an opinion of which you may feel perfectly satisfied yourself from a single exhibition, but everything I saw and heard impressed very favorably. Bro. Arnold has made this method a specialty and cannot fail to interest and benefit all who attend his meetings. I trust friends of the cause will encourage and sustain Bro. A., and I am certain those who do so will never regret it."

—Bro. J. G. Matoon of West Unity, O., has in preparation a tract for general distribution in which he proposes to show "that there is not a church in the United States but has more or less of the 'perjured' element in it if seceders are 'perjured villains,' and that even the M. E. church is a safe retreat for perjurers; yes, retains them in her communion and even her ministry. Surly this ought to silence the Methodistic cry of perjured villain if any thing will. 'Thou art the man,' once put a king to silence."

—The Romish "Good Friday" was celebrated this year by a New York Knight Templar Commandery in St. Paul's Methodist Episcopal church of that city Several delegations joined and about 500 Freemasons took part in the ceremony. O. H. Tiffany, D.D., Past Eminent Grand Prelate of the Grand Commandery of Pennsylvania, well known East and West for his Masonic proclivities, read a passage of Scripture and preached the sermon. Chas. F. Deems, D.D., pastor of the Vanderbilt church and editor of one of Frank Leslie's papers, offered a prayer, and such hymns as "When I Survey the Wondrous Cross," "My Faith looks up to Thee," "Soldiers of Christ Arise," etc., were sung, and the entire proceedings were as impressive as paraphernalia, trappings, and all the mock solemnity that a lot of Freemasons can assume, could make them.

—The "Order of the American Union," a secret anti-Catholic society met in Washington in May. Not much seems to be known of their proceedings or purposes, but all secret orders with us strike for politics more or less directly, and before long its influence, if it has any in this direction will be known. The report of the meeting mentions that a formal address to the American people will be issued by the president of the order, Mr. Cowles, editor of the Cleveland *Leader*, and that the society will give its support in the fall Congressional campaign to that party which shall accord to its principles the most hearty acceptance. These principles are the adoption of a Constitutional amendment covering substantially the ground proposed by Senators Edmunds and Blaine. They desire that such an amendment shall provide that no portion of the public moneys shall ever be devoted to sectarian purposes; that sectarian schools and institutions shall never be aided by the proceeds of taxation, and that church property shall be subjected to taxes like other property.

—The Odd-fellows' organ of Cincinnati proclaims the late meeting of disaffected United Brethren in Dayton "a great liberal victory." Prof. Tobey's comment in the *Telescope* will be read by thousands of United Brethren. It should arouse them to earnest, prayerful, Christian action for Christ and his kingdom as represented by their church. He says:

"What would our sainted fathers think of this boast in an Odd-fellows' paper of a victory in our church in favor of dancers, revelers and colluding, oath-bound men? We see plainly from the *Jewel's* boast that the lodges know their men, and own them wherever they are found. We do not envy the "liberal" brethren their reputation among the lodges. If they are willing to be the henchmen of the dancing "grand masters" and other notables of secrecy, they are welcome to the rewards of their service; but they can rest assured that the church of the United Brethren in Christ is not going, *as a church*, into lodge affiliations. It has a higher mission; its charities can be dispensed without lodge methods; its standard of piety will not be brought down to the guage of the lodges. Some who are called by the sacred name of United Brethren in Christ may go out from us, because they are not of us, and strike hands with brethren in the lodges; but the "liberal victories" in favor of worldliness are not going to drag the church nor any of its most spiritual members into fellowship with the unfruitful works of darkness.

A Literal Commune.

The public resolutions of the Communists have sometimes a fair showing, and honest poor men, incapable of discovering their fallacies or too careless to do so, are grievously led astray. But no one can fail to see the fatal result of such doctrines as are broached in the following letter to the Cincinnati *Times* by a member of the communistic society. Such a monstrous social condition is fearful to contemplate. When it is reached men will become literally like the cattle on a common:

"Being a Communist, I read your editorial of to-day, Monday, containing the resolutions passed by the French Commune of New York city. It is in the main correct, but on the point of atheism I would say that it is not an essential one. We would permit any belief or superstition that did not interfere with others. We are for the total extermination of priests and priestcraft because it does interfere with others. As to the family relation, it has been a point of hot argument among us whether our unanimous views on that subject should be boldly and frankly advanced, or not urged till the establishment of the Commune. I have always urged that none of our views are wrong, and, therefore, all should be equally asserted. The family relation is an artificial one, and tends directly to inequality. The family allowed, Communism is an absurd chimera. A little reflection will convince one of this. The family, the priesthood and property abolished together. Communism and universal equality becomes a possibility and a fact. The number, even, of the sexes are unequal. The children in different families are unequal in number. How, then, can all have equal lives without community in all things? Plain talk is best. We gain nothing by dissimulation. All children should belong to the State —that is, to society. All women should belong to all men; and should any man say, "except my mother, my daughter, or my wife," that man has not yet freed himself from the effects of his warped and one-sided education, began in helpless childhood. No. No one's relations are any better or any worse than anyone else, nor shall one fare better or worse than another. The day when all shall be equal will come, and will it not be better than the present unequal struggle, in which the weak or the poor are trampled on?"

The National Christian Association.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer, general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

"*Look on the Fields.*" *

Say not "For the harvest wait."
Lift your eyes, the fields are white,
Laborers few, the harvest great,
Sowers, reapers, all unite,
Pray ye, to the Master—pray,
Send the workers forth to-day.

Hands have plowed and seeds been sown,
Fields now yield a hundred fold.
Greater harvests ne'er were known,
Gather in the grains of gold.
Pray ye to the Master—pray,
Send the workers forth to-day.

Western wilds are full of bloom,
He that goeth forth may reap;
O'er the Indian warrior's tomb.
"Harvest home" may angels keep
Pray ye to the Master— pray,
Send the reapers forth to-day.

Eastern gates are open wide,
Haste! improve the favored hour.
By the Nile's o'erflowing tide,
Plant the seed—God's word of power.
Pray ye to the Master—pray,
Send the Teachers forth to-day.

In the dark Zenana homes,
We may speak of Mary's child,
Where the tawny Arab roams;
In the jungle's trackless wild.
Pray ye to the Master—pray,
Send the Teachers forth to-day.

Wages will the Master pay;
Those who sow and those who reap,
Would you on the festal day,
Join the "harvest home to keep.
Pray ye to the Master—pray,
Send us to the fields to-day.

—Baptist Weekly.

*John iv. 35.

"*Lord Help Me.*"

Many of the inhabitants of Manchester and the surrounding towns will remember a singular old minister, with a red, round, pleasant-looking countenance, a bald head, and who often preached in a velvet skull-cap. He was a man of very peculiar views, but almost unequaled in his description of Christian experience. This man once preached in Rochdale, from the text, "Lord help me." Having read his text, he took off his spectacles, and, in his usual deliberate way, looked round on the congregation, saying:

"Friends, by way of introduction I will tell you how I got this text; and if you will allow me to speak in the first person, I can tell you easier by saying I, than he.

"Well, then, before I was fully devoted to the ministry, I was in business, and as most business men do, I worked a little on credit. When I gave up business and settled as a preacher and pastor of a congregation, I was owing several sums of money; but much more was owing to me, so that I had no fear of being unable to pay my creditors. One of these creditors, to whom I owed twenty pounds, called upon me for the payment. I said to him, 'I will see what I can do for you next Monday.' He called on the Monday, but I had not got the money. He was rather cross with me, saying I 'had no business to promise except I intended to perform.' This observation roused my pride, and I told him I would pay him on the coming Monday. He went away in a rage, saying he hoped I would.

"I set out on the following day to see some of my debtors, not fearing but I could raise the twenty pounds, but I did not get one farthing. I tried others, but with the same success. I then put down on a sheet of paper the names of several of my friends, certain that I could borrow twenty pounds of any one of them. But, to my utter amazement, I was mistaken. All of them could sympathize with me a deal better than lend me anythng; and I began to find it out, that if a man wants to know how many friends he has, he had better try to borrow some money.

"The next day I made out another list of those not so well able to help me as the former, for I thought if I could get five pounds here and five pounds there, I would be able to raise it all. I traveled many miles on my errand, spending a whole day, but returned in the evening without one penny. I began to ask myself, 'How is this that I, a respectable man, and, as some people say, a popular preacher, cannot, in the whole of my acquaintance, borrow twenty pounds? I thought I had as many friends as most men, but now I cannot find one who will trust me twenty pounds.' My pride got a terrible shake, and I felt very little indeed.

"Friday came and my spirits were sinking. I could not tell which way to turn. I had promised to pay, and was very anxious to fulfill my promise, for good reasons—my honor and veracity as a minister of the Gospel were at stake. I feared that if I did not pay the man he would send me the bailiffs; and for a parson to have the bailiffs after him would be a terrible disgrace. I read the seventy-third psalm that morning at family worship, for I thought it was nearest my case; the mourning portions of God's word best agree with the feelings of God's mourning people. I began to look out texts for the Sunday, but could find none, for I could think of nothing but twenty pounds. I tried to read, but it was no use; the twenty pounds covered all the letters. Twenty pounds seemed written on everything—on the ceiling, on the walls, in the fire, on my dinner-plates, on the faces of my wife and children—and the whole of that day was a day of morbid depression of spirits. I was really miserable.

"Saturday morning came, and I arose from a sleepless bed. I ate very little breakfast, and at prayer I was so overcome with my feelings, that my wife asked me if I was poorly or in trouble. 'Yes,' I replied, 'I am in trouble enough;' I then told her all about the cause of my sorrow. She was silent for a few minutes, and then said, 'You have often talked and preached about the power of faith, I think you will now need some yourself.' Having said this she arose from her chair and went rattling among her pots and kettles. She was evidently mortified because I had been refused the money by those she had considered our friends.

"My wife is a good Christian woman, but she thinks works are the best evidence of faith, both in preacher and people.

"Saturday was spent much as Friday had been. I was in a state of torpor until evening. I then, with a heavy heart, went up stairs into a little room I called my study; for I had three times to preach on the Sunday and no text; twenty pounds to pay on the Monday, and no money. What was I to do? For a long time I sat with my face buried in my hands, and then I fell on my knees, and I believe I said, 'Lord help me,' a hundred times, for I could say nothing but 'Lord help me, Lord help me.' While praying I felt an impression that these words might serve me for one text, and as Sunday came before Monday I began to prepare, as well as I could, for the Sunday work; but no other text could I think of but 'Lord help me.'

"While preaching on the Sunday morning, I had so many thoughts and illustrations, arising out of the subject, that I felt great liberty in preaching. One of my illustrations was about a man I well knew, who was a deacon of a church, and had been an executor for two orphan children. He was tempted to make use of the money, and much of it was lost. This so preyed upon his mind that he began to drink. He lost his character, lost his peace of mind, and died with the reputation of a rogue.

"'Now,' I said, 'had this man, the executor, when he first thought of taking the children's money, resisted the temptation, by calling on God to help him—help him to be honest, help him to do nothing but what a professing Christian ought to do—instead of losing the money, his good name, his peace of mind, and, perhaps his life, God would have heard his prayer, and saved him.'

"Noon came; but my sermon was not half done. I preached from the same text again in the afternoon, and again in the evening; and I felt that I could have preached from it a week. So, you see, the Lord helped me through my work on Sunday, and I believed he would in some way help me through the Monday.

"After finishing the night's service, when I got to the bottom of the pulpit stairs, a young man stood there, with his hat in his hand, wishing to see me in private. I took him into the vestry and requested his errand, expecting it would be something about his soul. For several minutes we were both silent, but at length he said:

"'You knew my mother, Mr. Gadsby.'

"I looked him in the face, saying, 'Surely I did; but I did not know you at first sight.'

"'Well, sir, when she died she left me some money—in fact all she had, except two small sums she wished me to give; one sum, of five pounds, to a poor old woman of her acquaintance; and speaking of you she said, 'Our minister needs help, and I wish you to give him twenty pounds.' I paid the five pounds to the old woman; but, thinking no one knew, I resolved never to give you the twenty. But while you were talking about the roguish executor this morning, I felt thunderstruck, and I have now brought you the twenty pounds. Here it is, do take it, and do forgive me.'

"It was now my turn to be thunder-struck. I was amazed; and while the young man was putting the twenty sovereigns into my hand, I trembled all over. God had heard my prayer; he had helped me through the Sunday, and sent me the twenty pounds for the Monday. It was mine, and I took it. I shook the young man by the hand, and, without putting the money into my pocket, I went quickly home, spread it out on the table before my wife, saying, 'Here it is! I now see how it was that I could not borrow the money. God knew where it was, and he has sent me the twenty pounds, and delivered me out of my trouble. He has heard my prayer, and helped me, and I will trust him, and praise him as long as I live.' Oh! my dear friends, when that little prayer, 'Lord, help me,' comes from the hearts of God's children in distress, neither men, devils nor angels can tell its power. It has brought me thousands of blessings, besides the twenty pounds".—*John Ashworth.*

Perpetual Motion.—A magnetic clock, invented by Daniel Drawbaugh, of Milltown, Cumberland county, Pa., is sufficiently remarkable to be worth description. The magnetism of the earth, an inexhaustible source of power, is made to oscillate the pendulum, and the simplicity of all the works gives an assurance of the least possible friction. At a certain point the movements of the pendulum itself shuts off magnetic connection with the earth, and at another point restores the connection, thus securing the conditions necessary to produce its oscillations. The works are so ingenious and simple that it is no wild assertion to make that, were it not for the unavoidable wearing out caused by even the small amount of friction, the clock would run as long as the solid earth endures. This clock is hung against a board partition, with all the works exposed, subject to the jarrings of machinery, and obstructions from dust settling on it, yet, since March 1, 1877, it has been running continuously and uniformly, with only slight reported variations, as tested by transit observations at noon. — *Harrisburg Telegraph.*

THE DEVIL'S TEMPTATIONS OF CHRIST.—The first was when Christ was hungry. The tempter quoted no Scripture but was answered by a quotation from it. The second was by the devil quoting a passage in a wrong sense. The answer was in the same way, in a right sense. The third was the offer of the whole world if Jesus would serve its master. Again Jesus used the sword of the Spirit; the devil departed and angels ministered to him.

The first seems especially to represent youthful temptation; the bodily appetites are then keenest. The second is an appeal to spiritual pride; overthrown by the word of God. The third might stimulate the highest exertions of ambitious manhood. "The kingdom and glory of the world!" Yes, only forget God, pursue the lusts of the eye, or flesh, or pride of life, and thus you worship the devil. Who is the best master? "Come unto me," says Jesus, "and I will give you rest!"

Children's Corner

THE GLEANER.

I am a little gleaner
  Among the harvest sheaves:
I follow in the reaping
  For what the reaper leaves;
For haply by the wayside
  Some handfuls may be tossed,
As said the careful Master,
  That nothing may be lost.

Drops fill the boundless ocean,
  Sands pile the mountain high;
So all the bounteous garner
  Must single grains supply.
And when, to feed the hungry,
  The richer offering comes,
The full loaf on the table
  May not disdain the crumbs.

I hear the cry of hunger,
  I see the tears they shed,
Of souls that waste and perish
  For lack of living bread;
And so I am a gleaner,
  Although my gains are small;
For they must share His bounty
  Whose harvest is for all.

I'm sorry 'tis so little
  My little hands can do;
But Jesus will accept it,
  If but my heart is true;
And some time—'tis the promise
  My heart in hope believes—
I'll bring the blessed Master
  The full and joyful sheaves.

—Selected.

"TRY BACK!"

"Try back! Master Henry, try back!" said Allan the gardener, to me, on one occasion when I was a boy: but I will give the whole account.

I had been out on a ramble of a mile or two. When, on my return, I came to the garden edge, Allan gave me a nice switch that only wanted a little trimming up at the end; but when I felt in my pocket for my knife, it was gone.

"And something else is also gone besides your knife," said Allan, "for you have lost a piece of the tail of your jacket. Which way did you come?"

I told him every field that I had crossed, and every lane that I had walked along. He then asked me if I had crossed any hedge.

"No," said I, "but I threw a stone at Harrison's savage dog in the lane, and, as I thought he was coming after me, I got over the gate with the hooks on top of it, in a desperate hurry, and then ran across the turnip field."

"Try back, Master Henry," said Allan, "try back; for it strikes me that your knife is not far from the gate with the hooks in it."

We went together to the place, and found my knife in the road, and the piece of the tail of my jacket hanging by a hook on the top of the gate.

As we came home together, Allan talked to me, as near as I can recollect, after this fashion:

"Never throw at a dog, Master Henry," said he, earnestly but kindly; "nor ill use any creature that God has made. If a dog is quiet, it is a cruel act to throw a stone at him; and if he is savage, you run a great risk of getting worse than you give. Mr. Harrison's dog is a vicious animal, and if he had laid hold of you with his teeth, you might have left behind you a piece of the calf of your leg, instead of the tail of your jacket.

"Let me explain what I mean b 'Try back.' This is a phrase used b a huntsman when the dogs hav out ran the scent and are at fault. 'Try back' means to try over again the ground that they have run over, until they have found out their mistake. You, by 'trying back,' have recovered your lost knife, and found out where you tore your jacket. It is an excellent plan, whenever you get into trouble, to 'try back' till you have discovered the cause of it.

"I once tried back with a one legged soldier, and we talked together in this way: 'How was it that you came to lose your leg?' 'I lost it in a battle in India.' 'But what brought you to India?' 'I enlisted as a soldier, and was sent there.' 'And why did you enlist for a soldier?' 'Because I was persuaded to do so by bad companions.' 'And where did you pick up your bad companions?' 'At the wake.' 'But how came you to go to the wake?' 'Ah, there it is! My father and mother made me promise not to go; but I broke my promise, and that led me, in the long run, to ruin.'

"So you see, Master Henry, by 'trying back' I found out that his being a one-legged, broken down soldier, all sprang from disobedience to his parents.

"We should 'try back,' not only in regard to others, but also with respect to ourselves; for evil is in every heart.

"The more we are in the habit of 'trying back,' Master Henry, the clearer we shall see that we bring ourselves into trouble through our own faults, and that, in nine cases out of ten, our sorrows spring from our own sins."

Many a time, since my youthful days, have I profited by taking Allan's advice in "trying back."—*Selected.*

THE HOTTEST SPOT ON EARTH.

One of the hottest regions of the earth is along the Persian Gulf, where little or no rain falls. At Bahrin the arid shore has no fresh water, yet a comparatively numerous population contrives to live there, thanks to copious springs which burst forth from the bottom of the sea. The fresh water is got by diving. The diver sitting in his boat winds a great goat-skin bag around his left arm, the hand grasping its mouth; then he takes in his right hand a heavy stone, to which is attached a strong line, and thus equipped he plunges in and quickly reaches the bottom. Instantly opening the bag over the strong jet of fresh water, he springs up the ascending current, at the same time closing the bag, and is helped aboard. The stone is then hauled up, and the diver after taking breath plunges in again. The source of these copious submarine springs is thought to be the green hill of Osman, some five or six hundred miles distant.

PUZZLE CORNER.

I am composed of six letters:
My 1 and 5 is deep grief;
My 4, 2, 6 is not clear;
My 3, 5, 4 is a piece of turf;
My 1, 2, 4, 5, 1 is a bereaved person.
My whole is something that God has promised to give to those who ask for it.

MARIA & GRACE.

Mary Warren of Warrens Corners, N. Y., answers the enigma of June 27th: "Polite."

Home and Farm.

HOW TO AVOID SUNSTROKE.

The New York Board of Health has issued the following:

Sunstroke is caused by excessive heat, and especially if the weather is "muggy." It is more apt to occur on the second, third or fourth day of a heated term than on the first. Loss of sleep, worry, excitement, close sleeping-rooms, debility and abuse of stimulants, predispose to it. It is more apt to attack those working in the sun, and especially between the hours of 11 o'clock in the morning and 4 o'clock in the afternoon. On hot days wear thin clothing. Have as cool sleeping rooms as possible. Avoid loss of sleep and all unnecessary fatigue. If working indoors, and where there is artificial heat—laundries, etc., see that the room is well ventilated. If working in the sun, wear a light hat (not black, as it absorbs heat), straw, etc., and put inside of it on the head a wet cloth or a large green leaf; frequently lift the hat from the head and see that the cloth is wet. Do not check perspiration, but drink what water you need to keep it up, as perspiration prevents the body from being overheated. Have, whenever possible, an additional shade, as a thin umbrella, when walking, a canvas or board cover when working in the sun. When much fatigued do not go to work, but be excused from work, especially after eleven o'clock in the morning on very hot days, if the work is in the sun. If a feeling of fatigue, dizziness, headache or exhaustion occurs, cease work immediately, lie down in a shady and cool place; apply cold cloths to and pour cold water over head and neck. If any one is overcome by the heat send immediately for the nearest good physician. While waiting for the physician, give the person cool drinks of water or cold black tea, or cold coffee, if able to swallow. If the skin is hot and dry, sponge with, or pour cold water over the body and limbs, and apply to the head pounded ice wrapped in a towel or other cloth. If there is no ice at hand, keep a cold cloth on the head, and pour cold water on it as well as on the body. If the person is pale, very faint and pulse feeble, let him inhale ammonia for a few seconds, or give him a teaspoonful of aromatic spirits of ammonia in two tablespoonfuls of water with a little sugar.

WHAT TO DO IN CASE OF ACCIDENT.—Professor Wilder, of Cornell University, gives these short rules for action in case of accident. It would not be a bad thing to cut them out and carry them in one's pocket-book, or commit them to memory:

For dust in the eyes, avoid rubbing; dash cold water in them; remove cinders, etc., with the round point of a lead-pencil.

Remove insects from the ear by tepid water. Never put a hard instrument into the ear.

If an artery is cut compress it above the wound; if a vein is cut compress it below.

If choked go upon all fours and cough.

For slight burns, dip the parts in cold water; If the skin is destroyed cover with varnish.

For apoplexy, raise the head and body; for fainting, lay the person flat.

A CURE FOR CONSUMPTION.—A correspondent writes as follows about the sanitary power of a well known plant:

"I have discovered a remedy for pulmonary consumption. It has cured a number of cases after they had commenced bleeding at the lungs and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought that philanthropy required that I should let it be known to the world. It is the common mullien, steeped strong and sweetened with coffee sugar, and drank freely. The herb should be gathered before the end of July, if convenient. Young or old plants are good dried in the shade, and kept in clean paper bags. The medicine must be continued from three to six months, according to the nature of the disease. It is good for the blood vessels also. It strengthens the system, and builds up, instead of taking away strength. It makes good blood and takes inflammation from the lungs. It is the wish of the writer that every periodical in the United States, Canada and Europe, should publish this receipt for the benefit of the human family. Lay this up and keep it in the house ready for use."

ACCIDENTS TO CHILDREN.—It is a common occurrence for children to get beans, grains of corn, or other foreign substances up their noses. The following is a simple remedy, and is well worth remembering: Order the child to open its mouth; apply your mouth to it and blow rather hard. The offending substance will be expelled from the nostril.

LEAF AND FLOWER IMPRESSIONS—Oil a piece of white paper on one side; hold the side that is oiled over a lamp or pine-knot, smoke till quite black; place the leaf on the black surface, as the veins and fibres of the leaf show plainer on the under part; now press it on all parts of the leaf with the fingers; then take up the leaf and put the black oiled sides on the page of a book made for leaf impressions, with an extra piece of paper on the top to prevent smutting the opposite page; press it a few moments; then remove the green leaf, and the impression will be left on the page as beautiful as an engraving. Flowers of single corolla can be pressed in like manner. Many geranium leaves make beautiful impressions. The impression book may be made still more interesting by giving botanical classifications.

Church Music; Its Uses and Abuses.

[The following, with the article on the same topic last week was prepared by Rev. O. Wilbur not long before his death for the Baptist *Weekly* of New York.]

Another important matter in song worship is, Expression. We have spoken of the importance of adaptation and distinct enunciation of the words. By expression we mean something more. It has reference to the peculiar tones, we employ, in giving utterance to language. Words are expressive of ideas. Tones are indexes to the feelings of the heart, as effected by the spirit of the language.

There tones are not artificial; they are natural; implanted in the breast, by God himself. Tones are not restricted to the human species. But, are common in a greater or less degree to the lower orders.

Now, to give full expression to the sentiment of a hymn, not only must the understanding comprehend the meaning, but the heart must be duly affected with its spirit. Nothing short of this, can enable one to give that full expression, of which we now speak.

But, if we enter into the spirit of the language, we shall not fail to deliver the words, in properly varied tones and manner. This is equally true in reading, speaking and singing.

EXPRESSION.

To give expression, therefore, to what we sing, it is only necessary that we be in deep sympathy with the truth we utter, so as to enter, heartily, into the spirit of the language.

I give an example or two, illustrations of this idea. At the funeral of W. G., in V., one speaking of the great loss the church had sustained by his death, among the useful characteristics mentioned, was this, that he was an "excellent singer." And yet, this good brother had no knowledge, I think, of even the rudiments of music, as contained in the books.

In what, then, did the excellency of his singing consist? Simply in this: It was heart worship. He sung with the Spirit; and the tones and the manner, spontaneously used, were so many indexes to the emotions of his soul. He was a good singer in the best sense of the term.

I give one other illustration, which also occurred under my own observation. There were present at the funeral and burial of a good Welsh brother, a considerable number of his pious countrymen. A large collection of people was standing around the grave, as the remains of the good man were interred. Immediately after the grave was filled and the services closed by the benediction, his Welsh brethren commenced singing, in their own language, a hymn, (doubtless) appropriated to the occasion.

Probably not one in a hundred, of those present, understood one word of the language. But the whole congregation was deeply moved; and very many melted to tears, while these Welsh men and women sung, in an unknown tongue, entering into the sentiment of the hymn with their whole soul. it was heart worship.

It is impossible to represent fully, in words, the scene to which I have alluded. But it may help to illustrate what we mean by giving expression in sacred song.

Now what the world needs is less of the exquisite niceties of artistic performance, and more heart worship in our church music.

CONTROL OF THE CHURCH.

Singing should be under the control of the church; and, to as great extent as possible, performed by its members.

Nothing can be more preposterous than to surrender this part of worship to the control of those whose hearts have not been renewed by divine grace.

The songs of Zion should be performed by as many of the church as can join in this part of worship; not, however, excluding the moral and considerate from uniting their voices, with the church, in sacred song.

Bishop Littlejohn of Brooklyn, in some remarks recently made to a congregation, said, "The music of this communion (Episcopal) in this city, costs from twenty to twenty-five thousand dollars annually. And what do we get for this expenditure of money? Some superior musical talent, it was true. But, so far as the work of the church is concerned, it was nearly worthless: The singers were without sympathy with the part entrusted to them. The work, for which they were now paid, (he said,) ought to be performed by the people of God themselves."

Yes, verily: And not only in Bishop Littlejohn's diocese, but in all the churches of Christ in the land.

In the Congress of the Episcopal church, recently held in Philadelphia, while on the subject of church music President Potter said, that "clergy and people too often lead the singers to believe that they are at church in the spirit of the concert room, to win the applause of the critical listener. Devotion of spirit is lacking in those who sing. It cannot be communicated to those who hear. All such music should be frowned down. To bring the music of the stage into the church, is to violate all canons of propriety."

SINGING SHOULD BE CONGREGATIONAL.

Some one has justly said, that it is as much the duty of those who have voices, to learn to sing the praises of God as to read his Word. That the gift of a voice and ear for music, implies an obligation to use them. Very few, indeed, to whom God has given the power of speech, but might, with little pains, learn to sing. The whole German population, with few exceptions, are singers. And it used to be said, that every Methodist was born a singer. Have Methodists backslidden? If so, we hope they may be reclaimed. Singing, we repeat, should be largely congregational.

We grant that a choir, or a number of select singers sufficient to sustain the several parts, should sit together, in front of the audience, not behind it, as is now so common; and that these should lead the congregation in sacred song. Should the minister place himself behind his audience to address them, it would be simply ridiculous.

Why not equally so, for the precentor or choir to be placed behind the congregation?

In the convention recently held in Philadelphia, at the close of Mr. Moody's labors in that city, in answer to the question—"How shall the music be conducted?" Mr. Sankey said, "I would have choir in front of the congregation, near the minister."

Mr. Tourjee, in the introduction to his "Tribute of Praise Book," says, "The choir should be located on each side of the pulpit, or in front of the body pews, on a level with the congregation.

The congregation should be invited, encouraged, and if necessary, exhorted to join with heart and voice in this delightful service. All should sing, and sing "lustily;" and all endeavors to produce artistic effect should be avoided. All tunes should be selected by the chorister, with reference to their familiarity to the people.

Now it is well known that, where the singing has been confided to a few select persons, they have, in many instances, designedly excluded the congregation from participating in this part of worship. The object has been the exhibition of artistic skill, rather than heart worship. This has been a fruitful source of the substitution of new, for old standard tunes familiar to the audience. This part of worship should be largely congregational.

It is among the favorable indications of the times, that this conviction is becoming quite general. Forty years ago the tendency was in the opposite direction. It had become not uncommon, in many of our city churches, to have the singing performed by proxy, frequently confided to a quartette, composed of singers from the opera, or the orchestra of the theatre. Cold formalism has not yet abandoned this abomination. But yet the signs are encouraging.

The late Doctors Hastings and Mason, those eminent modern composers and compilers of sacred music, spoke out distinctly in remonstrance against this perversion of sacred song; and used their extensive influence to promote congregational singing.

During the celebration of the twenty-fifth anniversary of Henry Ward Beecher's pastorate in the Plymouth church, in the course of his remarks Mr. Beecher said: "We have become a singing people. Music has become one of the greatest elements in the development of its life and labor. All our people sing."

Those who have ever been present at the services of Plymouth Church can attest, that it is no very extravagant expression, when Mr. Beecher says, "All our people sing."

The hymn-books in the hands of the people, seem to be as numerous as the heads in the congregation. And such a volume of music!

It has seemed at times that this harmonious and inspiring song would almost fill Brooklyn, could the audience room cover so large an area.

The same is true in Rev. Mr. Talmage's church, Brooklyn. No tune books in the hands of the congregation. But a little hymn book, containing just two hundred choice, select hymns, sung to tunes familiar to the congregation. Consequently, all the people, apparently, sing; and, as Mr. Wesley expresses it, sing "lustily."

A writer in the *National Baptist* says: "To this day Methodism has sung its triumphs throughout the land; and wins more by its songs than by its sermons. The ministers all sing, the men sing, the women sing, the children sing, everybody sings, and everybody loves to hear them sing. Not so much for the poetic charms of the verse; nor for the artistic excellence of the music, but, for the warm, gushing heart-worship which it breathes."

This is carrying out the injunction of the pious Psalmist, when he says, "Let the people praise thee, O, God; let all the people praise thee."

In this lengthy dissertation, I have treated of the importance of appropriate hymns, I have said that the music should be sacred not secular in its character, that the tunes should be learned, so as not to require dependence upon the note book, that all attempts at artistic display of the music should be discountenanced, and have a distinct enunciation of the words, and urged giving expression to the sentiment of the hymn. I have said that singing should be under the control of the church; and, as far as practicable, performed by its members, and lastly, that song worship should be largely congregational.

When will professed evangelical churches abandon heartless, artistic displays in God's house, and practice that spiritual worship in song, for which sacred music was designed?

Then will singing answer the end for which it was instituted. It will then be heart worship; and, a marvellous power for the edification and sanctification of the church, and the conversion of the world.

Religious Intelligence.

Reformed Presbyterian.—The Synod of the Covenanter church at Sharon, Iowa, was a meeting of much importance. One hundred and twenty-eight delegates were present. Rev. C. D. Trumbull, of Morning Sun, Iowa, was chosen Moderator and Rev. T. P. Stevenson, of Philadelphia, editor of the *Christian Statesman*, clerk. Emphatic resolutions on temperance were adopted, also upon the Sabbath and National Reform respecting the religious amendment. A standing committee upon the latter was chosen, who are to watch for opportunities to present the subject before the nation. A large committee of which Rev. A. M. Milligan is chairman was appointed to consider the change of location of Geneva College. During the year $23,000 had been pledged to the institution and $17,000 for the endowment of a chair of Political Philosophy, a considerable part of which was conditioned on a change of location. The next meeting of the Synod will be held in the Second R. P. church, New York, May 28, 1879.

Free Methodist.—Bro. T. B. Arnold, one of the editors of the *Free Methodist*, is sick with typhoid fever, but is hopeful of recovery. Prayers of believers are asked in his behalf.—The church in Cedar Rapids has its new building nearly completed and free from debt.—The Flint (Mich.) District Quarterly Conference has given its judgment that users of tobacco should not be allowed full membership in the church, and urges other conferences to resolve likewise.—Rev. C. H. Sage has been sent to Canada by the North Michigan conference to labor in the gospel and establish Free churches.

Wesleyan.—The church in Topeka, Kansas, has bought a lot for a new building.—A. W. Curtis, an aged minister belonging to the Michigan Conference, lately passed to his heavenly reward. He was an occasional contribiutor to the *Cynosure*.—H. W. Hampe, formerly a preacher of the Evangelical Association, but who left that body because of its fellow-

ship with the lodge, will hold a quarterly meeting at Lottsville, Pa., on the 27th and 28th inst.—Rev. J. M. Snyder baptized thirteen persons into Christ at Norton, Ill., lately.—Two new churches have been completed in northern Indiana, at Ligouer and Boxley. The latter will be dedicated Aug 4th.

UNITED PRESBYTERIAN.—Rev. J. P. Sankey has been pastor of the United Presbyterian church of Syracuse, N. Y., fourteen years and has in that time received 600 members. The church numbers above 370 members.—The Presbytery of Cedar Rapids had a delicate case to settle at their last meeting in Dr. Doig's church at Platt Creek, growing out of a charivari; and adopted the following: "That, in the judgment of this Presbytery, the practice of disturbing the peace and quiet of an unoffending family by what has been termed a "charivari," deserves the unqualified disapprobation and condemnation of every lover of peace and good order."

BAPTIST.—Mr. A. D. Zaraphonithes, of Greece, was ordained for the work of Christian evangelization in his native land last week by a council of the Baptist churches of Chicago. He is expecting to return before long to Greece to preach Christ, but independent of all missionary associations, relying on God alone for support.—The Rev. G. F. Pentecost is preaching in Brooklyn during the present month, for Dr. Cuyler's church in the morning and at Hanson Place Baptist Church in the evening. Large congregations attend his preaching.

CONGREGATIONAL.—A correspondent of the *Advance* replied a while since to an editorial remark that there was no pope in the denomination, by claiming that there are several and they are located in Boston.—Rev. Jas. Tompkins has resigned his pastorate of the Kewanee church to take charge of the Home Mission work in the State. During his six years service with that church he has received 146 members.—Rev. G. S. Bascom of Peru is spending a short vacation in Ulster county with his family.

FRIENDS.—The London Yearly Meeting, viewing with regret the division in the Western Yearly Meeting in this country has appointed a delegation to visit the separated bodies and labor for their reunion and fellowship.—This same Yearly Meeting has 16,000 persons under religious instruction.—Connected with the Dublin Yearly Meeting is a small company who, while they accept the efficiency of Christ's death believe that we have now only to look to the Holy Spirit and regard him as sufficient of himself to save. They make Father, Son and Holy Spirit convertible terms, and think that the grace that brings salvation is the Holy Spirit alone.

—The number of native Christians in India is given in the new Missionary Directory as 266,391, an increase of 42,133 in four years, and of native communicants 68,789, an increase of 15,873. The Directory gives the name and address of 960 missionaries and native pastors in India proper, not including Burmah and Ceylon.

—The Minister of War of Greece, at the request of the Grand Rabbi of Corfu, has granted religious privileges to the Jewish soldiers and just before their passover chartered a steamer to convey them to their homes that they might observe the festival.

—The English Society of Friends has adult Sunday schools in which ignorant grown persons are taught to read the Bible and to write, the writing lessons generally consisting of Scripture passages. The work was started about thirty years ago, and a large part of its success is due to the efforts of the late Joseph Sturge, of Birmingham. There are now 10,000 scholars in these schools, principally artisans and farm laborers, Birmingham having 1,500, the largest number of any one place.

—At the June meeting of the American Bible Society two new societies were recognized as auxiliary; one in Arkansas and one in Dakota Territory. In answer to numerous applications from missionary and auxiliary societies, copies of Scripture amounting to about 60,000 volumes were granted for sale and distribution (including sixteen volumes in raised letters for the blind). The General Agent reported that the demand for the five-cent Testament had led to the issue of 1000 copies a day throughout the month of May. Upon the recommendation of the Committee on Publication, the Board adopted a new price list, in which the prices of the various publications are greatly reduced.

—Mr. Moody feels the need of rest and study, after five years of constant work, and has made arrangements to go to Baltimore in October and spend the winter there with his family. He likes the mild climate and other advantages the city possesses, and, placing his children at school, will hold religious services several times a week in the large hall of the Christian Association building that is to be completed before that time, but will not keep at work all the while. He is just now at work in his home at Northfield, Conn., having began revival services there a short time since.

News of the Week.

—Another drunken wretch shot and killed his wife in this city on Sunday last. He saved further trouble to the authorities by shooting himself fatally.

—Gen. Howard has succeeded in driving back the hostile Indians. The following is from Umatilla, July 9: A letter received from Pendleton, July 8, by Governor Chadwich, says: General Howard attacked the Indians at Beasley's Mill. The hostiles were about 400 strong. Howard repulsed them three times, and is still fighting. He captured from 400 to 500 head of stock, together with provisions and ammunition. Fifteen men were wounded, two mortally.

—The great heat lately has caused numerous deaths by sun-stroke in the West. A dispatch from St. Louis on the 13th says: "This has been the hottest day of the season, the mercury ranging between 9 and 4 o'clock from 90 to over 100 in the shade. Nearly thirty cases of sunstroke were reported at the city dispensary and hospitals during the day, and fully as many more have probably occurred of which the authorities have no record. Nearly every physician one meets can report from one to two cases in his private practice. Sixteen deaths have occurred to-day from this cause alone, and 22 burial permits have been granted in three days, which include only two of the fatal cases of to-day." The next day some 50 cases were reported with 20 deaths From Cincinnati, Quincy and elsewhere, come like sad reports.

—A most remarkable accident occurred last week in Steubenville, Ohio. The little boy of a saloonkeeper, was playing in his father's bar-room, when he happened to jostle against a barrel containing two or three gallons of whisky; a frightful explosion followed, the barrel being blown into fragments, killing the boy instantly. The barrel stood beside a window through which the sun shone very warmly, and it is supposed this generated gas sufficient to produce the result stated.

—A party of tourists on Mt. Washington, a few days since, found the wind blowing eighty-four miles an hour, and a heavy snow storm in progress. One had his ears frozen, and another two fingers frost-bitten; while at the foot of the mountain the weather was the warmest of the year so far.

—The commerce of the United States with other nations has never been more favorable to ourselves than during the past year. According to the statement of the Bureau of Statistics, the excess of exports of merchandise over the imports for the eleven months ending with May, amounts to $246,528,122.

—A telegram from Sydney, New South Wales, dated July 11, states that two tribes of natives have arisen against the government on the island of New Caledonia and massacred 155 whites, including women and children. They have also captured two military stations.

—The Emperor William's physicians have issued another long statement in regard to his condition. They ascribe his Majesty's relatively slow progress toward recovery to great loss of blood, and appetite, to shock to his system, and to mental depression. His attainable degree of strength is not yet regained. His power of locomotion is small. His hands are helpless, and he can only eat with assistance. His physicians, however, are confident of his recovery by influence of time and exercise.

From the beginning of the Cuban insurrection up to the month of January last, 133,555 soldiers died in the hospitals from wounds or disease, and 12 500 on the fields of battle, 37, 726 were discharged, and about 100,000 insurgents were either killed in battle or shot after being made prisoners.

—A correspondent writing from Rome to the London *Pall Mall Gazette* says: "A Scotch physician long resident in Rome, coming out from an audience of the Pope the other day, said, 'Never have I seen such a change in any human being, unless produced by some physical illness. Cardinal Pecci was a tall, erect, well knit figure, his presence was imposing, his gestures commanding, his voice sonorous and vibrating. Leo XIII. is a bent old man, his hand shakes as with palsy, his voice is hoarse, and the glance of his eye uncertain and suspicious.'"

—On Tuesday last it was announced from Berlin that a secret treaty had been made early in June between England and Turkey conditioned upon Russia's demanding territory in Armenia in which the former undertakes to maintain the Asiatic dominions of the latter in all their integrity, and protect them against invasion from every quarter. As the first step in this protectorate, England is to occupy Cyprus immediately, and it is to Cyprus that the Indian troops now at Malta are to be conveyed. The demands of the protectorate are simple: Asiatic Turkey is divided into fifteen provinces; the governor of each is to be appointed by the Sultan, with the approval of the Queen; perfect religious toleration is to be secured, and the contentment of the people is to be promoted by methods designed to make the burden of taxation lightly felt. Certain special provisions are inserted in the treaty concerning Jerusalem and the holy places and the existing rights of the Greek and Latin Churches. These are to be scrupulously preserved, but immunities and privileges of great value are to be secured to the Hebrew inhabitants of the Holy City and its adjoining precincts. The terms of this treaty were known to the Russian government which acquiesces in it as do most of the European powers. Great dissatisfaction is expressed in France, and the Liberal party in England may not accept this arrangement which has, however, popularized Beaconsfield's diplomacy.

—An Englishman returned from Lagos, reports intense suffering among the population south of the Rhodope Mountains. He enumerates the horrors perpetrated by Bulgarians and Cossacks, and sometimes by the regular Russian soldiers, whose design seems to be the extermination or dispersion of the Mussulmans and the Christians favorable to them. In the Domodea district, fifty-three villages have been plundered and burnt by Russian and Bulgarian troops, within the last two months. Twenty-three villages have been equally laid waste and burned in the district of Haskieves, and in the Philiopolis district twelve villages have been burnt. In numerous villages there has been wanton destruction attended by deeds of unheard-of barbarity. This report will be investigated to ascertain its truth.

—The would-be assassin, Hoedel, was arraigned last week for attempting the life of the Emperor. He pleaded not guilty, maintaining that he only intended to commit suicide. Thirty witnesses, however, testified that he aimed at the Emperor. He was sentenced to be beheaded. His demeanor was insolent and defiant. He continued to smile even after sentence had been pronounced. Numerous witnesses swore to his socialistic principles, and threats against the Emperor.

—The mayor of Montreal prevented the marching of the Orangemen last Friday by arresting a number of their leaders and swearing in 500 special police from the Catholics and the rabble. There were great preparations on both sides and bloodshed was expected. The action of the mayor is blamed. Sensible Protestants, who recognize the wickedness of importing Orangeism and other lunacies to this country, cannot but feel that the mayor and his magistrates wantonly outraged them and their city at large in permitting such a rabble to dominate the city. The common belief is that the trouble is not ended, but postponed, and that when it finally comes, will be all the worse for that reason.

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	" No. 3		87
	" Rejected		63
	" Minnesota	98	1 02¼
	Corn—No. 2	37½	38
	Rejected		33
	Oats—No. 2		26
	Rejected		23¼
	Rye—No. 2		50
	Bran per ton		9 30
	Flour—Winter	5 00	6 50
	Spring	3 50	5 50
	Hay—Timothy	9 00	10 75
	Prairie	5 50	8 00
	Mess Beef	9 00	11 00
	Tallow	7	7¼
	Lard per cwt		6 82½
	Mess pork, per brl	9 30	9 35
	Butter medium to best	10	18½
	Cheese	8	7½
	Beans	1 00	1 70
	Eggs	3	7
	Potatoes per brl	1 60	1 90
	Seeds—Timothy	1 10	1 22
	Clover		4 40
	Flax		1 25
	Broomcorn	3	6
	Hides green to dry flint	6½	15
	Lumber—Clear	27 00	34 00
	Common	11 00	13 00
	Shingles	1 50	2 90
WOOL	Washed	25	26
	Unwashed	16	28
LIVESTOCK	Cattle Choice	4 75	5 50
	Good	4 25	4 60
	Medium	3 90	4 20
	Hogs	3 75	4 12
	Sheep	2 50	4 00

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Flour	$3 40	7 75
Wheat—Spring	1 05	1 10
Winter	1 06	1 15
Corn	42	53
Oats	30	36
Rye		61
Lard		7⅛
Mess pork		10 40
Butter	17	20
Cheese	7	8
Eggs	10	10½
Wool	10	44

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

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WHEATON COLLEGE.

The subscription toward the debt of this Institution is now *nine thousand six hundred and fifty-five dollars.* The payment of sums already subscribed is cond tioned on the raising of the whole debt, and hence while we record with gratitude to God the progress of the work we urge our friends to activity and prayer in this enterprise. The entire debt the last of June was $19,331.37. The present subscription is $9,655, which makes it necessary for us to raise nearly $10,000 by the first of September in order to complete the work.

It is not necessary to commend this Institution to the readers of the CYNOSURE. It is doing no injustice to the many noble spirits in other parts of our land who have uttered a clear testimony against the lodge, to say that WHEATON COLLEGE has been the heart of this movement against secretism. As such it has received the blows which were intended to crush the work throughout the whole land. As such it has merited and received the hearty confidence and support of those who have grappled the "beast" with more than seven heads and ten horns. Let all those who can do anything less or more to aid in this work write as soon as convenient that your subscription may be announced and the entire sum secured.

Address all communications on this subject to

PROF. C. A. BLANCHARD,
Wheaton, Ill.

P. S.—July 22rd. The amount subscribed is now $10,400.

Notice.

TO THE FRIENDS IN EASTERN IOWA:—Any one desiring the services of Bro. Rathbun, either in working the degrees or lecturing, will communicate with me. Bro. Rathbun is a mighty man against Masonry. His terms are reasonable, $5 per night. Now, brethren of the cause, let the world know where you are. You may live and die where you are and the cause will not be benefited unless you agitate the question.

ALVIN. W. HALL.
Clarence, Cedar Co., Iowa.

Topics of the Time.

Not for twenty years has such a torrid wave swept over the Northern States, as was experienced last week. From Sunday till Thursday, without a cool night breeze, the atmosphere was like a furnace, sweeping on during the last of the week over Ohio, Pennsylvania and New York. Hardly a town in Illinois escaped its fatal effects. In Chicago for two days men and animals were prostrated by scores and died by dozens; a visit of the cholera could hardly be more dreaded. But the most serious effects were felt in St. Louis where it is estimated that 254 deaths were occasioned by the heat. Throughout this time the thermometer ranged from 90 to 103 in the shade, while at times exposed to the sun it ran up to 127, while careful employers suspended business to save the lives of their men. It is noticeable that a large per cent. of the fatal cases, over sixty, are those addicted to intemperance. The consciousness that relief was generally at hand created an indifference that was wonderful considering the fatality. Now that the approach of these atmospheric waves can be published, the experience of the last week will lead to a preparation that will in the future prevent so great loss of life. No doubt many believers learned as never before to remember the words of the Psalmist:

"The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night."

While the governments of Europe are making an effort to be satisfied with the territory parceled out by the Berlin Congress, we remember that out of the strife our own population has material gains. Several years ago the Russian Mennonites from the region of the Black Sea began to come over over in small colonies to escape conscription and army service, their religious principles being as hostile to war as the Friends. Some fourteen thousand have already come from Russia to swell our frugal and industrious farming classes, and the number is all the while increasing. The *Herald of Truth* published at Elkhart, Indiana, is their church organ. It is believed that they number nearly 200,000 in this country, but owing to their peculiar religious belief and quiet manner of life they are comparatively little known. The sect originated in the times of the Reformation, and has suffered much persecution. John Mumo was its founder, and the doctrines he propounded resemble in many respects those of the Friends; they are also nearly allied to the Brethren or Tunker, and the Omish societies.

The carving and distribution of the Berlin Congress gives little satisfaction to some members of the European family. Bosnia will not be made Austria, Servia protests against paying England for Turkish debts; Italy is calling for Garibaldi, who telegraphs to the Tyrolians to revolt and take to the mountains; while a large class of thinking men in England are displeased with the diplomacy of their premier, as being more brilliant than lasting. Many agree with Professor Goldwin Smith that the result is "diplomatic villainy." One dispatch gives their opinion that, "The only real gain for England in the treaty with Turkey—by which Cyprus was obtained—is found by them in the fact that it saved the prestige of England in the East from the utter destruction in which the Berlin settlement alone would have involved it. As the means of saving prestige the work is commended as one of necessity, and will be defended. But it cannot be justly claimed as a triumph of diplomacy or statesmanship." Gladstone and Forster have severely attacked the action of the English representatives in the Congress. Beaconsfield is however the hero of the hour with the populace, and the ovation on his return from Berlin was such as might have been given to a king. He has certainly reached a pinnacle of fame which his utmost ambition could not have demanded at the beginning of his political career.

The Indian troubles in northeastern Oregon are likely to be soon suppressed by General Howard. This is the belief of Sherman and Sheridan. While the process of subjugation goes on the Oregon Congregational Association has passed resolutions deploring the policy of extermination, and giving its opinion "That the provisions of the constitution, the acts of Congress and the pledges of treaties furnish a strong motive for the effort on the part of the friends of the Indian to secure him a homestead and a citizenship as the best way to secure his rights in law and to promote his manhood and his welfare permanently; and

"WHEREAS, There is now a proposition in Congress to consolidate the various reservations in Oregon and Washington Territory, without regard to the previous labor and rights of the Indians, and without their consent; and

"WHEREAS, We believe such consolidation would be unjust to the the Indians, dangerous to the surrounding settlers, and, in the end, of vast expense to the government, as well as a great hindrance to the civilization of the Indian physically, mentally and morally; therefore

"*Resolved,* That before any consolidation takes place we earnestly urge upon Congress the necessity of now, by positive act, granting to the Indians of industrious habits on the reservations homestead titles to their lands in severalty."

General Howard is associated with this body. Can it not turn his guns toward a more enduring peace policy than that he now pursues?

—The only church that openly meddles in politics in this country is the Catholic. Protestant preachers claim the privilege of discussing in the pulpit the great principles of righteousness that underlie all good government; but they go no further. And the fact to which we would call attention is that the politicians denounce Protestant preachers for interference with their plans, while they seek to become on the best terms with Catholic priests. The following from the *Catholic Universe*, the leading Catholic paper of northern Onio, illustrates the Catholic method of proceeding: "We notice in the list of the names of delegates selected for the Ohio State Convention by the Democratic County Convention, which met in this city last Saturday, the name of one man—a pseudo-Catholic—who but recently stepped out of his way to publish, under an anonymous signature, in a city paper, an attack upon the authority of the Catholic church.... We warn the leading Democrats of Ohio, who are true to the cardinal principles of their political creed, which ostracises no man for his religious belief, we warn them that they must cry halt to this Cleveland management, or in the very next election all hands will learn to their chagrin and discomfiture that the great body of voters who are Catholics, if they are Democrats, are first of all Catholic."—*Central Christian Advocate.*

I Sit a Queen.

BY H. S. KIBE.

Over nations young and old,
Everywhere my power is seen;
Long success hath made me bold,
None deny I now am queen.

At my altar suppliants bow,
Worship at no other shrine;
Here their servile voices now
Sing "Hail Masonry divine!"

All my daughters turn their eyes
Ever constantly on me;
All their mother highly prize,
Proudly own their pedigree.

My Commune and Ku-Klux Klan,
My Odd-fellowship and grange,
Moll Maguires and my Red Man
Mingle in the chorus strange.

Let them gather round my board,
Let them bring their songs of praise,
Let them catch my every word,
For my voice earth's empire sways.

Mighty monarchs quake and fear,
Death and treason I command;
None are safe nor far nor near,
None can rescue from my hand.

Statesmen proud at my command
All their country's rights forsake;
Lift to me the perjured hand,
And their oaths of office break.

See the stars of heaven fall!
Christ's ambassadors no more
Lead their blind disciples all
At my altars to adore.

Shall I ever sorrow see?
Who possess such mighty sway?
Will my daughters turn from me?
Will my great ones flee away?

Will the Faithful and the True
Be revealed who maketh war?
Say, my servile priests, will you
For His sake my ways abhor?

Will you follow in his band,
Clothed in linen white and clean;
On your forehead or your hand
Shall not then my mark be seen?

Or your blood with mine be shed
In the fierceness of his wrath;
When he shall the wine-press tread
Will he find you in his path?

When the angel in the sun
To the fowls of heaven shall cry,
Then a warfare is begun
That shall shake the earth and sky.

Lord of lords and King of kings,
Hearest thou Philistia's boast?
Send the Davids and the slings,
Ride before thy conquering host.

Our New England Correspondence.

BY REV. HENRY T. CHEEVER.

There was never probably a year of Commencements when so many noteworthy counsels, alike Christian, broad and patriotic, were given in Baccalaureate addresses to the shining hosts of graduates that have just gone forth from our New England colleges.

Active and firm to fight the bloodless fight
Of Science, Freedom, and the Truth in Christ.

They go forth with the benediction and charge from many hearts which the young knight of chivalry received when he rose from his vigils, "Be brave, be true, be victorious," and I have thought it might suit the *Cynosure* to skim the cream of some of these numerous addresses.

To begin with old Harvard. Dr. Peabody's baccalaureate was upon the words of Hezekiah, "For there shall be peace and truth in my days." Thoroughness and fidelity as in the great Taskmaster's eye versus shiftlessness and living for the present—peace in *my* time. After a lucid unfolding of his subject he said at the close:

Let me now urge upon you some of the motives which should enforce thoroughness in all the parts and details of whatever it may be given you to do. We never know to what crucial, probing tests our works will be exposed. The ease of to-day is the shame of to-morrow; the peace of this year the torment of the next. The idleness of the boy is the ignorance of the man; the negligence and omissions of youth are the discomfort and shiftlessness of age. There is a close continuity in our life work. We have time enough, but none too much. The past can be repaired only at the cost of the present and to the detriment of the future. We are precisely what we make ourselves, or suffer ourselves to be. Peace in aught but faithful, thorough, conscientious duty is no peace.

But apart from these considerations, there is an intrinsic fitness in the sincere and thorough doing of whatever we do. It ought to offend our moral taste, our sense of proportion, symmetry and beauty, to be superficial, to be mere eye servants. Yet in one most momentous significance of the term, let us be eye servants. Let us never forget the Supreme Task-master, whose command comes to us in every relation of life, in every call of duty, and under whose omnipotent eye all our work is wrought. He who works in his sight can do no sham work, and to him are we to look, to his important providence, for a recompense measured by our fidelity. Nor is it to be a far-off, but to an immediate, award that we are to look; to a judgment that is set and books that are opened, not in a remote and vague eternity, but now and ever. The king in our text said more than he really cared to say. "There shall be peace and truth in my days." It was peace rather than truth he was rejoicing in; a peace, too, that had no underlying element of truth, not a veritable peace, but a brief, hollow truce, with inevitable calamity, desolation and woe. Truth and peace are indeed inseperable. Not peace and truth, but truth and peace should be our motto,—truth the way of peace, peace the goal of truth. Be truth ever our aim; God will care for the peace, and the peace of God that passeth all understanding shall be ours.

President Porter, of Yale, spoke on the words of Christ: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have light of life." In closing he said:

You have been trained in a Christian college—a college bearing upon its seal the motto "Lux et veritas," which points directly to Christ as the true Light that lightens every man that cometh into the world. If the positions of this discourse are true, a Christian college involves no contradiction in terms—no incompatibility in fact. You have not found it to imply that science is not independent and free; that truth of every sort should not be welcomed, and arguments from every quarter should not be critically examined, and conclusions in every department of knowledge and of thought should not stand or fall by appropriate evidence. But you have been taught that what a man believes concerning God cannot but exert a powerful influence in determining what truths he thinks about and how he thinks and reasons in respect to them. You have been taught that no truth has relations so important to abstract science and all the sciences of nature as Christian theism, and that no forces have been and are still so potent in all those sciences, and forms of culture which relate to man as what we call Christian ideas. You have also been taught that these ideas were incarnated in the person and lived in the life and illustrated by the death of Christ, from whom the holiest and most attractive influences still continue to flow. As you stand together for the last time in this place of Christian worship, let me gather these manifold and oft-recited lessons into one earnest injunction, and charge you to seek to make your conceptions of the union of man, of culture, of the future and the present characteristically and earnestly Christian. You cannot and you ought not to hide from yourselves the fact that in many schools and studies a bold disguised atheism is taught and held, and that by sheer effrontery on the one side and plausible disguises on the other, it is moving aggressively upon our current science and culture. Do not fear it; do not fear to think lest it shall consume or overcome you; do not fear to think by the light and help of Christian conviction on the one side and with a candid and penetrating gaze on the other. Be assured that if you do, the darkness will flee from your minds, that your faith and knowledge will lend to one another a blended light that shall continue bright unto the open vision of the open day.

President Foss, of the Wesleyan University at Middletown, took for his theme "Mundane versus Cosmic Culture," from the charge to Timothy, "Take heed unto thyself." He said to the class:

1. Be intellectual men. Let no profession or occupation defraud you of this right. You have learned a great deal if you have learned how to learn and how to use what you learn. Your education is now well begun. Go on. Fill up the interstices of time with perpetual mental culture on some plan.

2. Be religious men. Prove not your consummate folly by giving the slightest countenance to the shallow conceit that religion is somehow unfavorable to the highest intellectual development. So far from this, if you neglect religion, you doom yourself to an inevitable narrowness, which, when you least suspect it, will reach far beyond religious and even moral questions. I take it, the very foremost representative of mundane culture is Goethe. When death had dimmed his sight he said (I suppose with no religious meaning, but we may well put the profoundest spiritual significance into the words, for they uttered the real need of the man and of his writings): "Open the shutters and let in more light." The true light has come. Jesus says, "I am the light of the world." Throw open your souls, and let him shine in. Believe me, brothers, it is worth your while to adopt Luther's motto, "Bene orasse est bene studuisse."

3. Live for humanity. The world wants heroes. You need to be heroes. You can never round out the noble ideas you cherish on any other plan.

4. Live unto God. You have heard the words of Jesus; do them; so shall you, as he tells you, build on a rock. All else is shifting sand. Not because to-day is Sunday and this is a church and I am the preacher of the Gospel; but because you are men and not mere "cold logic engines," men with throbbing hearts and human needs and sinful souls and eternity ahead; because a scientific reckoning of the human nature requires it, because a cosmic culture requires it, because the the All-Wise and All-Living God in condescending compassion requires it of his erring creatures; I solemnly, hopefully say to you: "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole of man."

President Seelye, of Amherst, discoursed on the words of Solomon in the first of Ecclesiastes, and closing said:

On the basis of the truth of this discourse one is able to predict for you the failure of every effort you may make in life which separates itself from the knowledge or the power of the love of God in Jesus Christ. All else is vanity. Every other effort is a striving for the wind. Here alone are hope and joy and peace. I counsel you to try all other proffered means of good, all devices of philosophy or statesmanship or philanthrophy by their accord with the doctrine of Jesus Christ. From the vanity of vanities written upon all earthly greatness, from the sad refrain uttered by all the wisdom of this world, I counsel you to turn to the durable riches which He gives who is the same yesterday, to-day, and forever. Soon, how soon at the longest, to you all these vanities and shadows shall disappear. Oh, for the hope of the unseen and eternal to be for each of you the anchor of his soul, both sure and steadfast, entering into that within the veil! Our choicest hopes, our most earnest prayers for you center here. God grant you the abiding hope, the hope that maketh not ashamed, the hope that purifieth even as He is pure, the hope whose constant witness is the love of God shed abroad in your hearts by the Holy Ghost given to you! So shall you live in the world of vanities with the sense of an eternal reality abiding with you all the while; so shall you labor, not spending your strength for naught, but as he that goeth forth and reapeth, bearing precious seed, and who doubtless comes again with rejoicing, bringing his sheaves with him; so shall you die when your appointed time shall come, with a joyous retrospect and a joyous anticipation, grateful both for the grace you have received and the glory you are to obtain, knowing that He who hath began a good work in you will perform it until the day of Jesus Christ; and knowing too, that "when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

President Robinson, of Brown University, addressed the graduating class in a masterly sermon on the subject of duty in human action. "O that my ways were directed to keep thy statutes."

President Capen, of Taft's College, chose for his theme, "I was not disobedient unto the heavenly vision." Every real vision, he said, was heavenly. The earth is illumined from the skies. Every fact you study, every phenomenon you investigate, every law to which your inductions lead, is only a divine secret from which the veil has been graciously lifted. Nay, it is God himself whose being you confront at every step of your search. Because God is, the knowledge of his universe may wor-

thily engross the attention of his children. Because God is, the supreme effort of man should be to understand the relation which he holds to his spirit. When materialists bid me believe that the promise and potency of life are found in matter alone, I unhesitatingly reply, I think, therefore I am. There is a kinghness in thought that resents the groveling imputation. What do I care though you tell me that the blood which courses in my veins is made up of water and solid substances in definite proportions and relations? What do I care though you describe to me the nervous organism and its relation to the brain, proving that its functions are precisely analogous to that delicate instrument lying in the bed of the sea which flashes thought at your bidding from continent to continent? The mountains may crumble, the earth may dissolve, the molecules may vanish into ether more attenuated than that which fills the spaces of the stars, but the indestructible essence of the soul will remain. Before I will accept, therefore, the dreamy materialism of our modern epicureans, I will fall back on the fundamental postulate of the ideal philosophy, that the only thing of which we are absolutely sure is the human soul.

Rev. George W. Hepworth delivered the baccalaureate to the graduating class of the College of the City of New York, on Rom. 18:12; "Let us put on the armor of light." His aim was to show that all pursuits of life were hollow and delusive, unless founded on the broad corner-stone of Christian religion, and that the graduates must not expect to win success and honor without years of patient toil and labor. He would recommend the axiom of Montesquieu, that "success in most things depends on knowing how long it takes to succeed." Napoleon on the eve of his conquest of Italy, was told by a friend, "Sire, the Alps are in your way," to which he replied, "There shall be no Alps," and to him there were none. A steady purpose, a calm determination will overcome your Alps. If you want honor or position, begin by deserving it; honesty even in this naughty world being the best policy. Not all the army of Cæsar could uphold a wrong, nor could all the army of Cæsar put down a right. The true source of all the grand characteristics that we admire is found in the Christian religion. A man is not safe, surrounded as he is by ten thousand times ten thousand subtle temptations, unless he is clothed in the impenetrable armor of Christian light.

George William Curtis addressed the graduating class of the Brooklyn Collegiate and Polytechnique Institute. He charged them to bear in mind the responsibility of educated men to their country. Our school system in all its grades, the district school, the academy, the college, was the palladium of American liberty.

In those early days when the Greeks laid unholy hands on the statue of Pallas its eyes fairly flashed fire and its bosom heaved with almost ungovernable anger. And so in our country should our souls swell and our eyes flash, if any desecrating hand should be laid on our schools, let the hand come from what quarter it may. Full of years, full of honors, our Bryant dies, and his greatness is not that he was a poet, not that he was a scholar, not that he was a journalist, but that all his accomplishments, all his power, all his influence made him the better American citizen. To me the great distinction of his life was his Americanism. He was a man devoted to the love of liberty everywhere and at all times. He was noted for the simplicity and gravity of his life, unswerving fidelity to his own pursuits, his political independence and his high and noble service of public duty.

A Fourth of July banquet given to John B. Gough on the eve of his departure for England, was the only celebration of the day indulged in here. It was notable for the reminiscences of early life and services in the cause of Temperance, which it evoked. The blessings of many go with himself and wife on this foreign tour.

Worcester, July 6, 1878.

Pungent Questions.

By one who dares to "face a frowning world" and rebuke Pharisaical sins even in their own sanctorums.

First; is it not well known that a certain secret clan swears its members to hide its schemes and crimes from our civil authorities—even "murder and treason not excepted"—on penalty of having "my throat cut, my tongue torn out, my heart and vitals thrown to the vultures, and my bowels burnt and the ashes scattered to the four winds?" Is it not also known that some of our churches affiliate with and give aid and comfort to that sly den, by fellowship and communion with its unrepentant clansmen? Thus bidding God-speed to Satan's kingdom on earth.

Now I ask, *can* an intelligent Christian either join or remain in such a church without sin? But the crime, as was that of slavery, is so common that good members forget that it is a crime at all.

Will you allow such dens to throttle and subjugate your own beloved church, and then try (in vain) to stand neutral between Lord and Lucifer? Though a popular sin may, and it now does sit enthroned in the high places of the earth, and is pampered by scribes and Pharisees, yet would not a united *protest* and disfellowship by Christ's true church wilt down that sin and bury it in its own native pollution? and thus compel all who worship popularity as their lord and master to despise it, just as they now despise that system of slavery to which they bowed servile submission just as long as it continued to ride rampant over the neck of the nation? Do not the millions of time-servers who were then blatant in praise of that popular pet of Satan, now, since its fall by Lincoln's fiat, stand ready to stamp its character into the dust as a putrid plague? Thus they give us their own testimony that they will also *hate* every system of secret murder just as soon as such systems are *disgraced* by being *shut out of the church.*

Now, friends, let your deepest Christian thought ponder and solve these gospel questions. Your answer, if carried out in practice, will either *sink* or *save* both church and state. You know if a lizard crawls into a pot of savory soup and is not removed, it defiles the whole dish. Then let nothing crawl into Christ's church that can defile it; but let us defend it as the apple of the eye: for it is the highway to heaven; but only so when kept pure.

The church could have crushed slavery before it drew the sword. It can now, if it will, crush those contagions that are yet festering in garrets, and haunting our midnight hours, "seeking whom they may devour." Will not God hold leaders of the church responsible for every organized sin protected and nourished by it?

Now, fellow citizens, is not the fact as clear as the blazing sun, that the popular church is *disgraced*, the nation in danger, and the soul's salvation hazarded by our silly habit of *trackling* and a *crouching* to popular sin? Enoch Honeywell.

How to Test Them.

Editor Cynosure:—In the *Advocate*, a Masonic paper of July 4, 1878, is an article on the question, "Has a visitor a right to examine the charter of the lodge he is visiting?" It says that Bro. G. F., Jr., in the Canadian *Craftsman* says that a Worshipful Master of a Canadian lodge made the silly and highly improper remark that, should a visitor ask to see the charter of his lodge he would order him to be kicked down stairs; and adds, "Such statements, however, only show gross ignorance and are not worthy of even a passing notice."

This certainly contradicts the following from Sickels' Monitor, p. 97: "We now find man complete in morality and intelligence." And how a Mason, and Worshipful Master, at that, with all their boasted charity could still order a brother Mason kicked down stairs, we fail to see.

The correspondent claims that the visitor has a right to demand to see the charter before he even submits to an examination, and adds, "He is under the most solemn obligation to be satisfied that he is not among clandestine Masons." Now, if the secrets of Masonry have not been revealed, as professed Christians who are Masons sometimes tell us they have not, why the necessity of all this trouble? Has he not a hundred or more tests by which he could detect them at once without examining their charter? As well might a room full of raw Chinese undertake to impose upon a full grown Yankee by telling him that they were all *Melican men.* Why they could not even tell him that till they had learned it! And the fraud would be just as palpable, and not a bit more so, for a Mason to claim that you could not tell the difference between a true and a clandestine lodge without examining their charter, if their secrets have not been revealed,—and yet have we not ministers of the Gospel who will lend the weight and influence of their calling to this most palpable of falsehoods?

Again he says, "Bro. G. F., Jr., informs us that there is a clandestine Grand Lodge in Ontario, and that a brother might easily be misled, hence it is imperative that he be satisfied; and we would ask how is the stranger to be satisfied if he cannot scrutinize the charter?" To which we would answer, if your secrets are not out, test it by any one of them; but if they are all out, we can think of no other way but to call for the charter.

Again, "the visitor is the applicant for admission, and before he can do so he must satisfy the lodge." And how easy to do this if your secrets are not out; just as easy as to detect a Dutchman who knew not a word of any other language, and just about as hard if all of your secrets are out as to detect the Dutchman if he is just as familiar with your language as with his own. But what hurt it would do a man to go into a lodge just like his own, the same furniture, officers, work, regalia, ceremonies, where they catch, kill, hide, bury, hunt, find and resurrect Hiram the same way; the same mockery, the same foolishness, the same falsehoods, we fail to see, especially if he never finds out the difference. But lest such a thing might happen, and do great harm, we will give them a never-failing rule. On page 181 of Sickels' Monitor we find the following: "We have among us, concealed from the eye of all men, secrets which cannot be divulged, and which never have been found out." Now my plan would be, just to let the tyler test the visitor; or the visitor test the tyler as the case might be, with one of these secrets. If he has it, all right; if he has not, let the tyler kick the visitor, or the visitor kick the tyler (as the case might be) down stairs.

Yours for "more light."

J. G. Mattoon.

We use the word secretism in the sense of the abuse of this element of the human character which like every other faculty has its proper use. Gluttony is an abuse of eating. What word will mark the peculiar character of the abuse of secrecy which has become of such alarming proportions that the governments of the world, and the churches of every name are harrassed by its presence? It is a subverter of both civil and religious authority and an exactor of implicit obedience to its

secret tribunals, to its rites and ceremonies, to its worship and priests, to its hopes and fears for time and eternity. Its scope and influence is now acknowledged by all parties in the church and in the state. What is its name? How shall it be counteracted and overthrown?

A Council of Brethren.

From the Religious Telescope.

An informal council of brethren was held in Dayton, Ohio, July 4th, at the residence of one of the number residing in the city, to consult about the state of things in the church at the present time. The origin of the meeting was due to the uprising of feeling among reliable brethren in different parts of the church, and by an agreement some who live contiguous to this city came together to compare views. Letters were received from some at a distance who were not present.

It was agreed to name a committee consisting of Rev. L. Davis, D.D., of Union Biblical Seminary, Rev. S. A. Mowers, of Baltimore, Peter Minton, Esq., of Millville, Ohio, Rev. W. C. Smith, of Westfield, Ill., and Rev. M. S. Drury, of Western Iowa, who shall consider the propriety of calling, at some time, a general council of the brethren, to consider and devise remedies for the distracted condition of portions of the church.

The following paper was adopted, and was ordered to be distributed throughout the church for signatures:

Whereas, The time has come in the history of the United Brethren in Christ when a movement is on foot which seeks to trample upon and set aside law and order, to disregard the authority of the General Conference, and to revolutionize the church in respect to our time-honored principle of opposition to secret societies, which has distinguished us as a denomination of Christians; therefore,

Resolved, That we deprecate this movement, and do not now, nor will we ever, consent to accept the changes it proposes. We earnestly ask all our brethren in the ministry and the laity to join with us in this purpose to stand in the defense of our principles, and for the maintenance of peace and order in the church.

This document was signed by the following brethren, who composed the meeting: Ex-Bishop Henry Kumler, chairman; Rev. L. Davis, D.D., Rev. J. W. Hott, Rev. Halleck Floyd, Rev. W. O. Tobey, Rev. W. McDaniel, Rev. Wm. Dillon, Rev. John Kemp, Rev. A. E. Evans, Peter Minton, I. K. Morris, John Burtner, Peter Kemp, A. Burtner, Thomas Kincaid.

Rev. Wm. Dillon was appointed secretary, with whom, as well as with others of the council, correspondence may be held. His address is Piqua, Miami county, Ohio.

It is desired by the brethren composing this meeting that all ministers and laymen who hold the same sentiments with them will actively interest themselves in the work of arresting the discord and anarchy now spreading in the church.

It was thought by all present that it will be the strong bulwark against the progress of discord if brethren who are still free from the contagion of disloyalty will sign an agreement not to accept the changes which a few factious men are seeking to force upon the church, in anticipating the changes before they are made by the General Conference. The most that can be done to save the church from the evils of rebellion is to strengthen as many as possible against the seducing spirits that are abroad among us. No loyal member of the church should hesitate to say that he will never accept the change which men who are in open violation of law are trying to force upon us. If they can say that they will not respect a law, we can afford to say we will not accept their work. It will be understood by all that the changes which we propose to resist are those respecting the secrecy question, as they are the only ones which are attempted to be made by trampling upon the constitution. Will not all who love peace help to secure it by taking such a stand against rebellion that the promoters of it can not longer hope to succeed in their work?

The action of the meeting was prepared for publication in the *Religous Telescope*. W. O. Tobey.

After the Treaty.

At the beginning of the Turko-Russian war, in April, 1877, Turkey in Europe, including the tributary States of Roumania, Servia, and Montenegro, extended from the river Pruth and the Carpathian Mountains on the north to Greece and the Ægean Sea on the south, and from the Black Sea on the east to the Adriatic Sea on the west. The territory thus under the direct government of the Sultan was 132,340 miles in extent, including the tributary States, the extent of the territory was 197,000 square miles.

Turkey in Asia measured 664,000 square miles in extent, and Turkey in Africa, including Egypt, 1,039,000 square miles. Among the principal islands of the empire were Candia, or Crete, with an area of 3,300 square miles; Samos, with an area of 250 square miles; Cyprus, with a length of 148 miles and a width of 40, and Rhodes, 420 square miles in extent. Crete is south of Greece, in the Mediterranean, and Cyprus is just off the coast of Syria, in the Mediterranean. The other islands are in the Ægean Sea, or the Archipelago.

In Europe, Servia acquired the right of self-government in 1829. This was confirmed by the treaty of Paris, which erected Moldavia, Wallachia, and a part of Bessarabia into the tributary of Roumania. The same treaty made Montenegro a tributary State under the protection of Russia. The area of Roumania, as fixed by the treaty, was 46,140 square miles; Servia, 16,820 square miles, and Montenegro, 1,700 square miles. All the other provinces in Europe, including Bosnia, Herzegovina, Thessaly, and Albania, were under the direct rule of the Sultan.

By the terms of the treaty of Berlin, and as a result of the Russian war, Bulgaria, from the Danube to the Balkans, and from Servia on the west to the Black Sea on the east, is made a tributary State, as was Servia before the war. The Prince is to be elected by the population, and the new kingdom is to have its own government and army, and be under the protection of Europe. The area is 39,000 square miles, and the population 2,500,000.

Eastern Roumelia, extending from the Balkans southward to the Ægean Sea, and as far east as Adrianople, is made a province, with a Christian governor, and certain rights as to self-government, but it is to be under the political authority of the Sultan. In the copy of the treaty published the limits are not given, but the discussion in the congress contemplated the South Balkan country in which Bulgarians or Christians preponderated, and this has an area of from 15,000 to 20,000 square miles.

Roumania gives up Bessarabia to Russia, gains the Dobrudscha and other territory south of the Danube, and is made absolutely independent. Servia gains territory about 200 square miles in extent on her southern border, and becomes independent. Montenegro is given new territory, and is made independent. Bosnia and Herzegovina, with an area of about 23,000 square miles, are to be occupied and administered by Austria.

The treaty of Berlin takes away from Turkey absolutely 65,000 square miles of territory, gives the right of self-government to over 50,000 square miles more, and virtually transfers 23,000 square miles more to Austria. This leaves the Sultan in direct control of about 60,000 square miles of territory in Europe, this not including the Christian State south of the Balkans.

In Asia the Russians hold the territory taking in Batoum, Kars, Ardahan, and extending as far west as Olti, in all about half as large as the State of Illinois. All the remainder, over 600,000 square miles in extent, is placed virtually under the administrative control of England. The Island of Cyprus is transferred directly to England.

Religious liberty is guaranteed in the States made independent, and in all the remaining provinces of Turkey. If Russia was honest in the declared purpose for which she made war she has succeeded in every particular. She declared that the object of the war was not the acquisition of territory, but the amelioration of the condition of the Christian population of the Balkan Peninsula. In this she has succeeded in instituting a sweeping reform. In the treaty of San Stefano she claimed no territory for herself but Bessarabia, taken from her in 1856, and Batoum, Kars, and Ardahan in Asia. All these claims were allowed.

Russia has succeeded virtually in destroying the Turkish Empire. And while allowing Austria to shape the administration in one section and England in another, exercises administrative influence herself only in Bulgaria. So far the record of Russia has been consistent. She has accomplished the purpose of the war, and, after fighting all the battles, has not exhibited more greediness than Austria or England in grabbing territory.—*Inter-ocean.*

—In comments on the execution of several Mollie Maguires a few weeks ago, the St. Louis *Times* says forcibly: "The history of all secret societies is written in the last page in blood. Somehow or other their action and proceedings sooner or later culminate in crime. This is their history in Ireland, England, France and Italy and America, and it invariably happens, too, that some member 'turns traitor' whenever the law requires the necks of others. The Mollies are no exception to the rule. Those who have been hung have been convicted mainly on the testimony of 'informers.' It has ever been so. Whoso joins a secret society like the Molly Maguires puts his liberty and perhaps his life in pawn."

Reform News.

Bro. Faurot Making Seceders.

St. Louis, Mich., July, 12, '78.

Editor Cynosure:—I do this day acknowledge my delinquency, although resolving oft to write. But I have not been idle. While working unusually hard with my hands, I have preached twice every Lord's day and found time for an occasional lecture. At one of my preaching points (I have three) Odd-fellowship had possession of a number of the members, and it came to pass that a lecture was thought advisable, and so I gave it. This made the "hell-broth" bubble over quickly. The "R. W. G." taking a violent spasm about the mouth as he attempted to drink it. It was then concluded to have another lecture in two weeks, offering half the time for reply. But by much hard work the N. G. succeeded in keeping most of the "sons of light" away. A third lecture followed awakening quite an interest and calling forth a decided feeling of opposition to secrecy, while at the last meeting, two Master Masons made a clean breast of it declaring that they could not live Masonry and the Gospel both at once. Several young men, almost persuaded to join the O. F. lodge, say they have enough of it now, and I think several others will renounce it. An unexpected feeling of opposition to all secret societies is developed. I am set down for a series of lectures at Elm Hall in this county, in the U. B. church, beginning August 7th.

R. Faurot.

From Mecosta County, Mich.

Stanwood, Michigan.

Bro. A. H. Springstein paid us a flying visit July 4th, and lectured at the Weaver school house, Mecosta county. Having only one evening to stay here he gave us a sketch of the first three degrees of Masonry. He gave the oaths and penalties, making it plain that Masonry is opposed to the Christian religion. After he got through he gave the Masons a chance to reply. After some urging and a long time waiting, a man arose and said he was a Mason, was a member of Croton lodge where brother Springstein was initiated, said he had given part of it correctly and part was not; but turned abruptly from the subject and began to slander Bro. S.'s character. When asked to tell what part was given wrong, he replied, "I'm not a fool. If I tell you then you'll know all about it." Poor defence, for the time referred to by him that Bro. S.'s character was so bad (which is false) was the time when he was a Mason, and if Bro. Springstein was a Mason, as Mr. Hillard acknowledged he was, he need not be told what Masonry was, for he knew already. Drowning men grasp at straws. . . .

L. D. Russell.

Correspondence.

What is Needed.

The Boston orator, Joseph Cook, told the people that the great want of these United States was an awakened conscience. Few days need pass without proof being found of this truth by any one who opens his mouth boldly against the false worship of the lodge. I shall name one case in which were concerned three church members and heads of families: No. 1 an Odd-fellow, No. 2 straddle of the fence, and No. 3 an Anti-mason. All are on good terms with each other, and Bro. Straddle was about to give No. 3 a salutation, when he stopped and said significantly "that he wouldn't say what he was about to say." "Oh, say on," said Anti; "I guess I can stand it." "Then," said Straddle, "I was going to say, here comes that Anti-masonic fanatic," and both ha, ha, ha-ed. "Well," said Anti, "that is the first time I have had that term applied to me, but if I am right on the subject, I need not complain, for the Master tells us we are blessed when abused for the truth! If Freemasonry is a religion, it is not the Christian religion, therefore no Christian should be a Mason."

The Odd-fellow here opened his battery in defense of his great ally, Masonry, and warmly assured all that it was *not* the *Christian religion*. "Precisely so," said No. 3, and Straddle laughed as No. 1 was trapped, saying, "he thought a man might be a Christian and be or not be a Mason." "Have you read that tract I gave you?" asked No. 3. "No," said Straddle. "Then," said Anti, "read that tract and then you may be warranted in giving an opinion, but until you know more you should not give an opinion."

H.

A Testimony from Experience.

Winona, Iowa.

Editor Cynosure:—Once more I send you a few lines from this part of moralized Iowa, as Masonry claims that it only teaches morality. I can not tell what they do teach if one were to judge from the different opinions that each one would give of their pet institution, they are so numerous. I live right in a nest of those great and good moral men, and I have a persecuted time of it, since I seceded from them and Odd-fellowship, and more so since Bro. Edward Matthews lectured here. Every conceivable lie that they can get started to injure my character they make use of. But then it only shows what spirit they are of. I have counted the cost of the step I took when I parted company with them and knew that I was taking the unpopular side of the question; but then I know I have the right side, the truth side, the side that Jesus took, the *unpopular* side (with the world), and I know that I have taken the side that God and his Christ honor. I begin to realize that I have the devil and his hosts to contend with; but God says my grace shall be sufficient. Praise his holy name forever.

I have understood that Bro. Hart has been stirring up the devil (Masonry) in Burlington here of late. It was not a very hard matter to do this with that Methodist divine, Rev. Mr. W.—did I say Rev.? I retract it. No such a title should be bestowed on any *professed* minister of Jesus Christ who claims that Masonry is an excellent institution, for I claim that no man (and much less a minister) can be a Christian, and he coupled into such an abominable institution (in the sight of the Lord) as Freemasonry and Odd-fellowship. Their Christianity is a stench in the nostrils of Almighty God. I am slightly acquainted with Mr. W., and what little I do know of him as a spiritual, live man is, that he is dead as a dry mullen stock. How could he be otherwise while connected with such a Godless, Christless institution? No Christian man would go into anything of the kind, and no man who became born of the water and the Spirit after uniting with them, would remain with them, as they would have to do as old John Bunyan did, flee for his life from the City of Destruction.

Now to prove this by the Word of God let us examine a few passages. Jesus says that every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved, or discovered. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. John 3: 20, 21. Does Masonry do this? Again Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Does Masonry do this? "If we say that we have fellowship, (with God) and walk in darkness we lie, and do not the truth. Now let us see what kind of people Masonry is composed of. They claim that they are of the world and teach morality. Grant this: Jesus says, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world." Now to close the matter, Jesus says, "He that is not for me is against me." No middle grounds to occupy. Well, if they are of the world they are against Christ, therefore they are unclean, and genuine morality is the fruits of Christianity. Spurious morality, such as Masonry teaches, is the fruits of devilism. Now I claim that no man can be a true disciple of Christ and fellowship with the world. And the man who claims that Masonry is an excellent or Divine institution is not born of God, and must be a child of the devil, no matter if he does attach to his name "Rev."

I once advocated Masonry as strongly as any of them, but it was when I had on Satan's livery, and was marching with his hosts. But when God knocked the scales off my eyes, which Masonry had blinded me with, I had no farther use for their ungodly "isms," but God showed me that he wanted a separation to take place in me with the world in order to become his true disciple. Now it is *separation* all along through life from everything that is sinful; even though it be a right eye, it must be plucked out. And how any man can claim to be a regenerated soul and love the world and the things therein, and mix up with all the ungodly "isms" of the day, fellowshiping with everything of an evil character, I cannot see. I have sifted Universalism, I have sifted Freemasonry, I have sifted Odd-fellowship, I have sifted Good Templarism, and as I have said, when I served the devil I put on his whole livery, and I have been spotted by him. I begin to realize what a serpent I have to combat with. But, by the help of the good Lord I intend to stand for the truth, even though it results in resisting unto blood, (Hebrews 12: 4) and I trust that I shall not die until my death will hurt the devil more than all my life has. Hoping we may ever have the Lord for our help in this warfare, I remain a friend of the reform.

John W. Hough.

Westfield Grand Odd-fellow Parade.

Westfield, Ill., July 10, 1878.

Ed. Cynosure:—After a month's preparation by extensive trumpeting and puffing for the event, the Odd-fellows held what they are pleased to call a grand gathering of their order on the 6th inst. Quite a large number of people came out in fair time in the morning, and at 10:30 A. M. a procession composed only of the craft and cornet bands, formed at the lodge building and took up their line of march with flying banners and flags and warlike weapons, along State street to Madison, south on Madison to South street, around the college (but its walls did not even tremble, much less fall down at the great musical heavings), east on South street to Jefferson street, and north on Jefferson to public square. Well dusted and warmed the paraders sought shelter in the shade of the oaks of the public square, where were arranged a number of seats and speaker's platform.

The hour for opening the exercises, 11 A. M., having arrived, the marshal of the day arose and requested the people to be seated "as much as can" (!), and then proceeded with the programme with music by the band. Prayer was offered by the chaplain, the Rev. Mr. Burks, Methodist minister, in which the name of Christ was carefully avoided, where its use would have added to the symmetry and weight of the prayer, except at the close when it was uttered in a quick, suppressed tone of voice. Following the prayer was an Odd-fellow's song, *of course*. Succeeding the song was an address of welcome, by an absconding member of the United Brethren church, Mr. J. O. Collins, who hailed the happy day with intoxicating delight (!), and pronounced the gathering a grand affair, and most cordially welcomed all of his craft to the hospitalities of the citizens of Westfield. As he advanced in his address and found himself running adrift for want of "stuff" with which to soothe his hearers, he fell to berating the mother that nourished and brought him up, greatly to the disgust of many of his own brethren of the lodge. He denounced Westfield as being the "hot-bed of anti-secrecy," and that in it "more tongue than brains" were used in opposition to the noble ancient order than any other place he knew of. Viewed from his "standpoint," secret societies are making rapid strides, and to strengthen his view, he said in nine months they had [by hard working] gathered together nineteen members! He considered the reform movement to be a weak affair, and that a very small amount of brains was at the head of it.

This case reminds us of what Frank Thomas, the Maryland war governor, once said concerning a man whom he had brought up and educated and who stumped the field for the opposite party in a political campaign. Walking the streets of Frederick City one day, he saw across the way his opponent moving in a different direction, whereupon he remarked to his friend, "There goes a pup of my own raising, and since he has come to be a full grown dog he turns round and barks at me."

Mr. Collins was brought up and educated in the United Brethren church, is the son of a U. B. minister, and married to the daughter of a U. B. minister, and having once before strayed into the lodge away from the church, afterward when assurances were given that he would adhere to the principles of the church, he was reinstated. And now, in the face of all the forbearance and kindness of his friends, he turns upon them with the most insulting and ungrateful language, and, in a word, charges with stupidity and "more tongue than brains" those who instructed him and helped to develop what little brains he has. The gentleman is either wofully ignorant or willfully false when he asserts that more "long tongues than brains" are engaged

in exposing the shams and mummeries of secret societies. Men of giant intellect and noted piety, all over the land, are awake to this hydra-headed evil, and he is a wonderfully mistaken man who does not see the signs of the times; that these same men, by the help of God, will bring about a grand revolution whereby the monster will lose his heads and his wounds be cauterized.

The audacity manifested on this occasion is sufficient to impress any fair-minded and reflective person that secret associations aim at the very life of the nation. These nineteen Odd-fellows in securing the grounds for their celebration sought to have everything their own way, and when denied that, they demanded a donation of some of the funds which accrued to the city treasury on that day, and were incensed because they were met with positive denials. The address was applauded by a few light ones, among whom was the Rev. Mr. Burks, who started the clapping of hands and who made the opening prayer.

After dinner the people were signaled to assemble again by the playing of the bands, at the close of which, Hon. William Cumback, of Indiana, was introduced as speaker of the day. Mr. Cumback is a gentleman of merit and a pleasant speaker. He addressed the audience in a very respectful manner and showed himself to be far above the contemptible, ungentlemanly and cowardly references which characterized the haranguer of the address of welcome. By performing his part with dignity, he had the respect alike of those who favor secret societies and those who disapprove of them. His speech was on the old line of argument used on such occasions, and he signally failed to reconcile his broad propositions with his logic. He exhibited considerable weakness when he viewed secrecy in associations as being closely allied to secrecy in family circles. He certainly has wisdom enough to distinguish between family privacies and organized secrecy. Would he not suspect that something was wrong, if he should see four or more members of a family withdraw from the others into a room wherein no one else would be admitted and there transact certain kinds of business or lay plans of some sort, and keep everything carefully concealed? But speakers for such gatherings are getting near the wall and they are compelled to splash or else——

When the speech was ended the officers elect of the Westfield lodge with great show of importance were publicly installed. It did not attract as much attention as was anticipated. Many concluded there were matters of greater interest and worth to be seen at the College, and accordingly from the time the exercises begun till evening the College was thronged with visitors who were surprised to learn that Westfield College could entertain them so well.

The secret societies after all possess not so many charms as their votaries would have us believe.

P. W. Weller.

Early Dawn at Grafton.

Grafton, W. Va., July 15, '78.

Editor Cynosure:—Being much interested in the reports from various places through the *Cynosure* in regard to Masonry and Anti-masonry I thought others might be equally glad to hear from our rough little city settled on and among the hills. Secret societies are flourishing here—two Masonic lodges and a Copestone Chapter, R. A. Masons, two divisions I. O. O. F., three other different orders, besides a Hibernian Society and C. K. of A. They appear to have had no opposition heretofore. A gentleman living near here told my husband they had never heard as much against the Masons as since he came here (last Oct.) May they never hear less, but more. I hope the day is not far distant when some of the lecturers that work the degrees openly will come to this place.

On the 24th of June the cornerstone of a new Masonic Hall was laid here. A great boast was made beforehand about the crowd that was expected; but I was told (we being from home on that day) their expectations were not realized, even the Masons not numbering *half* as many as were expected.

My husband is, I believe, the only open Anti-mason here. To be sure, there are some who say they do not believe in secret societies, but go no farther. We have Ronayne's Hand-book, which Mr. Turney has been circulating at Pruntytown, a small place five miles from here, where he preaches on alternate Sabbaths. A gentleman there who became much interested in it has been teaching not a few the grips, signs, etc. Some of the town people call him "Past Master Ronayne." The two leading men in our church (Meth. Prot.) at this place are Masons. One is a cool-headed, pleasant spoken man and a Christian if there are any in the lodge. The other one is almost his opposite and is a Worshipful Master. Mr. Turney was appointed by the Grafton Sunday School Union to prepare the S. S. lessons this present quarter for the papers here, of which there are two. He prepared the first lesson and took it to the printing office. A day or so afterwards he found it had been taken from the office because he touched up the lodge in it, and that it was in the hands of the W. M. spoken of above; he also being President of the S. S. Union. Mr. Turney went to his place of business, demanded his MS. and asked him what *right* he had to take it from the office. He handed it over, seemed confused, said perhaps it would have been proper to have seen him about it first, hoped there was no breach of Christian etiquette, as he meant none, etc., etc. After making certain changes Mr. Turney sent it to the office, but it did not appear and all that was said in regard to it was the following notice which I clip from the *Sentinel* of July 6th:

"The usual commentary on the inter-national S. S. Lessons was prepared for the *Sentinel* this week, by the editor of that department, in due time, but its non-appearance is owing to other causes."

However the following week the second lesson appeared in the paper, in which Mr. T. told them "Christ is the only great light." The lament of their chief speaker on the 24th of June was, that to be a woman was not to be a Mason; but seeing they are such "sore-heads," I think we women have made a good escape. In order that women may see what they have missed, we have been circulating Ronayne's Hand-book and Anti-masonic tracts. Our W. M. says, "Ronayne is a perjured man." He also said, "Bro. Turney, I wish you would not be making those signs on the streets, it will make you unpopular and damage our church." He also notified him he could not come back here next year if he persisted in opposing the Freemasons. My husband told him if they did *not* give him work at Conference, he would make it hot for the secret fraternities in West Virginia.

Emma V. Oglesby Turney.

Politics.

York, Pa., July 8, 1878.

Editor Cynosure:—As the time has come for the anti-secret reformers to make a bayonet charge on the Masonic demagogues, perhaps it is now in order to say a few words about political matters. And, as I have given more time and thought to political anti-secrecy than some others, perhaps it will be possible for me to tell something now and then.

Masons manage the people by the use of cunning. They never appeal to men's reason or conscience, but slyly and artfully play upon their feelings, passions and prejudices. Fools and knaves instinctively fear men who reason. It was the logic of the anti-slavery leaders that put the negro slaveholders to flight in every contest. So, hard arguments will fracture the skulls of Masonic politicians and give them their Waterloo.

As the cunning lodge Jesuits try to control all religious organizations, so they likewise strive to manage all political associations and combinations. But in the United States the so-called Democratic party contains more ignorant and vicious men than any other, and hence it is the Masonic party. It is easily managed, as it only desires plenty of bad whisky, Ku-Klux sport, political excitement and a riot or rebellion occasionally when times get dull.

The Democratic party was the Masonic party in the Morgan times; it was the pro-slavery party under Masonic slave-holding leaders; it was the Tweed ring party; it was the party that planned and executed the late rebellion; it has been the party of fraud, corruption and violence since the close of the war; and to-day it is the only hope of the Masonic demagogues who expect to use it to retain political power and to extend the influence of the Jesuitical priesthood by the gift of millions of dollars taken from city, county, state and national treasuries.

Greeley was foolish in going to the vicious Democratic party. Gerrit Smith was awake when he said the Democratic party would destroy the republic if not itself destroyed.

Yours for political purity,

E. J. Chalfant.

Note.—The logic of the above we cannot accept. While it may be true that in proportion there are more lodge men in the Democratic party than in any other, yet it is not true that it is managed in the interest of Masonry exclusively, or is managed in the interests of Anti-masonry. Though to the Anti-masonry of the Morgan times the Republican party doubtless is largely indebted for its origin, it would not be difficult to prove that it is now largely administered in the interest of Freemasonry. We question the statement respecting Mr. Greeley also. In bringing their principles into politics Anti-masons must act independent of the present parties.

Our Mail.

J. S. Amidon, Crroy, Pennsylvania, writes:

"The weekly visits of the *Cynosure* in my family are a source of good cheer. We rejoice when we read of the noble reform in which you and your co-laborers are engaged, of battles fought and victories won for truth. My prayer is that God, through our Lord Jesus Christ, may give you speedy and universal success in breaking up the lodge power in our beloved country and in the church of God."

Samuel E. Rystrom, Aurora, Illinois, writes:

"We need a good Anti-masonic lecture very much. Please remember us."

John Swickard, Hope, Franklin county, Ohio, writes:

"I am the only one in Plain township who takes the *Cynosure*, but not the only one who reads it. I hand it to my friends and think by the means some will be saved from the bondage of secrecy."

Benjamin Ulsh, Silver Lake, Indiana, writes:

"At the great Dunkard meeting I expected to get subscribers and sell books. I had the consent of the committee, the director, the deputy sheriff, and the clerk to sell books in the school house. I distributed over 1,000 pages tracts Nos. 28 and 29, and advertised the books for sale in the school house. No Bibles, Testaments or hymn books could be sold on the ground. But the sheriff saw the secrets were about to be scattered to several States (I had one hundred of E. Ronayne's books) and forbade the books being sold in the school house, he having control of the building. So, you see, secrecy controlled that meeting."

C. G. Coffin, of La Porte, Indiana, who has been very sick for some time writes:

"I know but very little of what you, as

a society, are doing, as I cannot always have the *Cynosure* read to me. But one thing I do believe, that God is carrying on this work and it will finally be a triumph. I have great satisfaction in praying to Almighty God for you who are laboring in this great work I am unable to do anything but give away my papers. They are read by somebody."

Joseph Shaw, Eau Claire, Wisconsin, writes

"Secretism is the principal article in the market here just now and prices range high. There are two society halls here and the third is being erected, but yet there is an under-current which looks hopeful. I recently had a half hour's talk with a Mason. He said there were some things in Masonry which seem to teach morality, but he feared some were looking to it for salvation. We hope to have some lectures here this fall."

Robert Craig, Osage City, Kansas, writes:

"A lodge of the Knights of Honor is just organized here and many are joining because of its being represented as an insurance company. We have also a Mason and Odd-fellow lodge in quite a flourishing condition. The Presbyterian and Methodist ministers both belong to the Odd-fellows and many think it must be a good thing if they join."

J. Wesley Clement, Walkerton, Ontario, writes:

"I have lectured three times since I undertook the work of an Anti-mason. My field is large. Previously I was a local preacher. There is power in that tract, D. L. Moody on Secret Societies, because of his popularity. The people are prejudiced and I can work only as opportunities present—open out on them gradually. I am glad I escaped the snare."

Friends from Lusks Springs, Indiana, write:

"We have a good field to work in and intend to make it warm for secretism. Any tracts that may come to our hands will be placed where they will do the most good."

Dr. James Springer, of Springerton, Ill., writes:

I have been "swinging around" some recently, have distributed quite a number of supplement and other tracts for which I have received a few frowns as well as many smiles and words of encouragement.

Several leading Masons here have quit the lodge. The Templars have injured our church (Disciples,) very seriously, and while doing so have made but a poor record for themselves. We must increase, but they must decrease. The victory will be ours soon; let us "storm the fort."

The Sabbath School.

LESSON V.—August 4, 1878.—THE DRAUGHT OF FISHES.

SCRIPTURE.—Luke 5:1-11.

1. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gen-nes-a ret, Acts 13:44.

2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. Matt. 13:47-48.

5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. Eccl. 8:10-13, and 12.14.

6. And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. Eccl. 5:11.

8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 1 Kings 17:18.

9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10. And so was also James, and John, the sons of Zeb-e-dee, which were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. 1 Cor. 9:19; 2 Cor. 12-14.

11. And when they had brought their ships to land, they forsook all, and followed him. Gen. 12:1.

GOLDEN TEXT.—And when they had brought their ships to land, they forsook all, and followed him. Luke 5:11.

HOME READINGS.

M.—Luke 5:1-11. Following Christ wholly.

T.—Mark 1:14-22. Call to discipleship.

W.—Matt. 10:1-15. Duties of discipleship.

T.—Luke 14:25-33. Conditions of discipleship.

F.—Mark 10:17-27. Test of discipleship.

S.—Mark 10:28-45. Rewards of discipleship.

S.—Luke 9:59-62. Not fit for the kingdom.

QUESTIONS ON MARGINAL REFERENCES.

What popular interest in the word of God was shown in Antioch in Paul's day? To what did Jesus compare the drawing of a net? What thought should comfort us when we work at God's call without seeing results? What is a result of having more than we need? What was the widow of Zarephath's cry to Elijah when her son was restored to life? Why did Paul make himself a servant unto all men? What did Paul not seek, and what did he seek? What was the call of God to the father of the faithful?

PROMPTINGS TO FURTHER STUDY.

By what other names is the Lake of Gennesaret known? On what former occasion had Simon sought Jesus, and received a new name? What similar miracle of a draught of fishes is recorded by John? For what purpose did Jesus on another occasion direct Peter to go fishing! What Old Testament similitudes are there of catching men like fishes, or with a net? What Bible maxims show the advantages of a partnership. What does Paul say about the various means he used to catch men?—*S. S. Times Quarterly.*

The reason for Christ's removing from his audience is evident from verse 1, they pressed upon him. As in Matt. 13: 2, the multitude upon the rising shore were in a most favorable position for hearing as well as for the speaker.

Christ's familiarity as well as Peter's obedience shows that this was not a first acquaintance, but that a relationship was already formed. Peter, James and John had already received two distinct calls to discipleship (John 1: 35-42 and Matt. 4: 18-22.)

A draught, implying a good catch or haul of fish, would be great reward for the use of the boat.

Night seems to be the usual time for fishing and this is not the only instance given when the night's work was in vain. See John 21: 3. Peter felt how hopeless it would be to let out the net again, except only as an act of faith and obedience. The result was surely better than he had believed as the net begins to rend with its load. An old Scotch minister commenting on Peter's question, "Behold, we have left all and followed thee! what shall we have therefore?" said, "Ah! Peter, that's ever like ye. What did ye leave but a leaky boat and some old rotten nets." The narrative implies that this net was strong enough for ordinary purposes, but could not hold what would even sink two boats.

Peter has hardly expected the miracle. (How like the human heart in every age!) and the strong feeling of his heart breaks out with the sense that he has wronged the Saviour in not believing him fully and heartily. He does not mean that Jesus shall leave him. Read what he says in John 6:68: "To whom shall we go?" He means, It is not fit, Lord, that you should keep company with such a sinner as I. Isaiah 6:5 expresses it. Christ's answer is a gracious one. "Never did his disciples pain him by manifesting too high conceptions of him."

His words indicate a new stage in their connection with him. They forsook all. Jamieson says "They did this before (Mat 4:20); now they do it again; and yet after the crucifixion they are at their boats once more (John 21:3). In such a business this is easily conceivable. After Pentecost however they seem to have finally abandoned their secular calling."

Teachers have a lesson of great encouragement here. They are catching men. They have toiled all night and taken nothing. Perhaps Jesus has not been with them in their boat. Though their faith may be weak let them yet again cast in the net with an obedient spirit, for Christ has taught us the value of importunity.

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 25, 1878.

We hope the length of our editorial on the church of the United Brethren will not prevent its being carefully read by every one who takes up this number. We must rally where the battle rages, and stand by our brethren in the points assailed with, our fervent sympathies and our prayers.

Wheaton College, so long and savagely assailed, seems to be remembered of God and his children. If the building debt of this institution shall be wholly wiped off this year, the minions of the lodge in the region where it is located will turn pale. See notice on first page.

Comfortable rooms, free of rent, have been occupied by several students at Wheaton during the last college year, where they have lived comfortably at small expense. After awhile such students find places in families where they get rooms and sometimes board for services which do not interfere with their success in study. A few such rooms can be had now by applying to the President or any officer of the college. A home missionary laboring in Wisconsin keeps up a family here under the care of a discrete and amiable daughter who is a member of the college. Several young ladies could join her and live pleasantly in a club of their own at little expense. Such arrangements should be made speedily as the next term opens September 3d, and then everybody is busy.

We are disappointed to hear no more than we do about politics. A lawyer writes ably from Washington City, where he is in law practice, proffering to get up a local association at that seat of government, both of the nation and its enemy, the lodge. We have written to this gentleman and hope to have something interesting to communicate to our readers soon from that quarter. Shall the American party be pushed to the front?

We have had a long and earnest conversation with Secretary Stoddard, who is gone into the country with two of his children to visit their grandmother. He is impressed, as we are, with the great relative importance of starting churches throughout the South which are definitely committed against the lodge; and we can assure the dear brethren Feemster and Tapley, and others in Mississippi, that something more than talk will yet be done to aid them. If Mr. Robert Feemster and Mr. Eli Tapley could leave home and attend a meeting at Carpenter Hall, in Chicago, and afterward visit localities to which they would be invited, I am persuaded the work of missions in that and other Southern States could be speedily organized and the ex-slave population snatched from the jaws of the twin serpents, Popery and Lodgery.

The United Brethren in Christ.

The original conception of this great denomination is seen in its name, simply, "Brethren United in Christ." They reckon their lineage from 80,000 Waldenses in 1315; from Huss, who was born in 1373, and burned by the Council of Constance 1414–18; from four prominent "Brethren" who in 1474 were sent out of their caves and forest fastnesses, "To make inquiry into the general state of Christendom in order to discover whether there existed, anywhere, Christian congregations free from popish errors."

These same "Brethren" sent a deputation to Luther in 1583, "urging the necessity of a strict discipline," and sending him their confession of faith "which pleased him so much that he published it." Indeed these Brethren had "hailed with joy" the Lutheran Reformation sixty-six years before; remembering the dying words of Huss: "*A hundred years hence you shall answer this to God and to me.*"

Next come the Mennonites, Moravians and other Brethren, who took the back seats on earth that they might sit with God.

Otterbein, the modern founder of the church of the United Brethren in Christ, began his ministry in Lancaster, Pa., in 1752, a century and a quarter ago, in one of the old German churches; but in about a dozen years we find him at "a great meeting, called at Isaac Long's" in Lancaster county, composed of Amish, Tunkers, Mennonites, with a spriukling of Lutherans and German Reformed, whose hearts God had touched. Martin Boehm, a little man in stature, preached the first sermon; after which Otterbein, who was a large man, arose, took him in his arms before the multitude, and exclaimed, "*We are brethren!*" The present power of God had fused the whole mass of conflicting ideas, sentiments and habits into one glowing mass of love! Thus arose the church of the United Brethren in Christ; so far as I know the only considerable body of Christians in the United States except the Friend Quakers which slavery could neither penetrate nor split.

As long as they kept on the back seat the rending Satan spared them. But now their turn is come. Their noble colleges, their far-reaching *Telescope*, and fearless and faithful men like the departed Edwards, the living Dr. Davis, Profs. Wright, Tobey and their associates; these are forces now putting their hands on the helm of religious thought, doctrine and discipline in the United States, which the rulers of the world's darkness must cripple or quail before. Since the discussion arose, their General Conference has voted overwhelmingly against the lodge. At the first pitched battle of two whole days in Lebanon, Pa., some nine years ago, Bishop Edwards gave me daily on pencilled slips the progress of the struggle till it was decided for Christ, I think by a vote of seventy odd to twenty-six.

But the impudence of Satan equals his daring and craft. From that day the twenty talk as if the seventy were their serfs. They feel the world, the flesh and the devil at their backs, and "with their mouths they speak proudly." Tom Corwin of Ohio said: "Put forty-nine non-slaveholders with one slaveholder into a committee room, and, ordinarily, the one will find means to convince the forty-nine. 'Tis true 'tis pity, but pity 'tis, 'tis true.'"

And so with this LODGERY. Dark, despotic, ignorant, contemptible in intelligence; the opposite of all that is meant by the words *American* and *Christian*; with the brow of the harlot, its Scriptural symbol and type; this modern Delilah is whining, coaxing, and wooing, the Sampson Agonistes of our churches to put his head in her lap that the locks of his strength may be shorn. Her green withes broken, her new cords snapped, this foul sorceress pleads for "the prosperity of the church" while she means exemption from its holiness, and cries, "How canst thou say, 'I love thee,' Sampson," while the harlot, hypocrite, and murderess has her liers in wait behind the curtain of the lodge, if not in the lobby of the convention where she pleads to betray.

Thanks be to God there are some sufficiently enlightened and fearless to cry

"Out, out, Hyena! These are thy wonted arts."

A committee consisting of Dr. Davis, of Dayton; Mowers, of Baltimore; Minton, of Ohio; Smith, of Westfield, Ill.; and Drury, of Iowa, are empowered to call a council of brethren like that of old at Jerusalem on circumcision, to consider the same issue, viz., "Salvation by ceremonies or salvation by Christ." Let that council be called, and let the denomination be on its knees before God while it is in session. "The time is come that judgment must begin at the house of God." Do not, dear brethren, flinch from the issue. Men do not govern this world, but the "principalities and powers," who are worshipped in all the "dark places" on earth, in heathen lands or Christian. To flinch or hesitate before such men as led the late nullification convention in Dayton, expecting to win them to religion or decency, is to pat the head of the anaconda with the hope of escaping its fangs.

Christ was manifested "to destroy the works of the devil." The issue between the two kingdoms is, simply, destruction to one or the other. You can never conciliate those men. They are themselves ignorant of the spirit that animates them. Their talk of resisting the lodges by moral influence after they have cajoled you to let them into the churches, is promising to fight pestilence with perfume. They do not mean to resist the lodge, and if the church of the United Brethren submits to be fondled and manipulated with its head on the lap of the lodge harlot, it will soon grind.

"Eyeless in Gaza, at a mill with slaves."

And when at length the Spirit of God shall return to your shorn, weak and tantalized Zion, the most you can hope is to to see your degraded Nazarite buried beneath the ruins which she pulls down on her head.

Do not fear secession, brethren, the soul of Jacob Albright is still "marching on." Secession is a game that more than one church can play at; and if the lodge janizaries shall dare to rend your Zion in the interest of darkness, the gap will be filled with the servants of light. The croaking courtship of the late nullification convention addressed to the "Evangelical Association," revealed by its hoarseness, the nature of the raven and not of the dove. Only be strong and very courageous, and God shall surely give you the victory through Christ, who said nothing in secret, and requires us to follow him.

Regular Irregularity.

Dr. Goodwin of the First Congregational church, Chicago, was a most influential member of the Wheaton *ex-parte* council last February, though not a leading member and a very reluctant one, being induced to attend by the pressure of a portion of his church against his own judgment. He, however, then assisted in the condemnation of the editor of the *Cynosure* and of the College lege church for ecclesiastical irregularity; but now is experiencing in some degree that "even-handed justice" which "commends the ingredients of our poisoned chalice to our own lips." A week ago last Sabbath he concluded a series of sermons on the second coming of Christ, in which he advocated the general views of Moody, Mueller and the majority of simple Bible Christians of the present day. At the close of the discourse Rev. Henry L. Hammond, a member of the church whose name was familiar to our readers eight years ago, associated with other prosecuters of their editor, arose and read a protest in which he animadverted with some severity on the doctrine of the sermon as a return to Judaism, as ritualistic, and above all as un-Congregational, having never been the faith by the Congregational churches, and the attempt to make it so was revolutionary. The only reply was the sensible advice by the pastor for

all to go home to their Bibles and decide for themselves. The matter created an unusual stir, however, in the congregation and a committee was appointed to examine into it. Their work has probably been completed ere this, as it is reported that the church are harmonious in their support of the pastor's views. Dr. Goodwin should rejoice that he has been permitted to bear a little for the truth's sake. Let him walk further in this good way. It is the way trodden by the Apostles and prophets and by Christ above all. It leads over rough places and is not always popular, but it is a *good* way.

—Dr. S. L. Cook writes from Indiana that arrangements are being made to hold the annual State convention about the 9th of October in Spiceland, Henry county. This is a favorable location, having a good local sentiment which will support the convention and a collegiate institution of the Friends with some 200 students. The State agent wants to see brethren Stoddard, Rathbun and the editor of the *Cynosure* at this meeting.

– Oregon furnishes some specimen Freemasons. A zealous but poor member of the order died and was buried by the fraternity in 1874. Three years afterward his children placed a tombstone over his grave on which was suitably inscribed that it was placed there by filial love. But the grasping lodge was not satisfied. The man was a Mason *living* and must continue to be one *dead*. Their complaint was bitter because these dutiful children had not inscribed on the stone the lie that it was placed there by the Freemasons of Gardner, Douglas county, Oregon.

—Bro. Hinman returned from Wisconsin on the 16th. The hot weather and busy season were a serious hindrance to successful meetings. The editor of the New London paper, however, has neither regard for hot weather or common decency in his bitter and angry attack on Bro. Hinman. He rages over the last letter of our lecturer like a wild animal and defends the United Brethren minister in his Odd-fellowship and the Congregational pastor in his Masonic courtship with a mighty zeal evidently begotten in the jugglery of the lodge room.

--George Mueller, when in Chicago, closed his public exercises with a special meeting for pastors in Farwell Hall, in which he drew from his rich experience of faith and Bible study for their edification. At the close a number came around him with special questions. Prof. C. A. Blanchard, who was present, gained his ear for a moment to ask what would be his advice to ministers who had become entangled in the secret orders. He replied unhesitatingly and clearly, "They ought immediately to come out of them, and have nothing more to do with them." Several were demanding attention and no further opportunity was given for a further expression on this topic from this man of great faith.

"*Uncongregational.*"

Note.—The following letter from the Congregational minister in whose church the Illinois State Association was formed shows what Illinois Congregationalism once was, and what it must be again. The writer is a graduate of Yale, a uniformly consistent and good man.

Dear Bro:—I cannot do less than express my sympathy with you in your *peirasmois poikilois*, though you are authorized by the highest wisdom to "count it all joy."

Your afflictions and persecutions always remind me of One who said to his brethren, "The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil." It is a worse than thankless mission to stand as you have ever done, in the van of those who dare to testify against the evil works of men. But that is where the Master always stood. And if he was not wise enough nor good enough to escape the proud world's scorn and hate, no true follower of him, in assailing the works of the devil, can expect any better fate. "If they have called the Master of the house Beelzebub how much more them of his household." I am thankful that your life is prolonged and your "spirit" unabated and that you do not grow cowardly and conservative, as so many do, as they advance in years. May the Almighty preserve you long to wield the Sword of the Spirit against the Anakim of Masonry and all other abounding iniquities.

But the conduct of the General Association of Illinois, which was organized in my church and in whose connection I labored so many years; has caused me deep chagrin and sorrow. How oft recorded and clear her testimony against that anti-Christ of secretism, in those years before the influx of pride and the god of this world, had blinded the eyes of the churches to the insidious approach of Satan among the sons of God in the guise of the demon of the lodge. Gone, alas, with the other popular denominations, to buy the favor of the world by sealing her lips from rebuke of favorite sin. "For they loved the praise of men, more than the praise of God." No wonder Dea. Pettengill could not lend his presence to sanction such a shameful retreat before the friends of anti-Christ. I don't know but we must appeal to the American Home Missionary Society as in the old days of slaveholding Christianity, and demand that they no more sustain missionaries who belong to the lodge. As we then knew that a minister could do no good in preaching to a slaveholding church at all commensurate with the evil, in thereby seeming to endorse that monstrous perversion of Christianity; so now we know that no minister who will join an anti-Christian lodge, can do any good that can begin to countervail the detriment of such an example.

Most sincerely and truly yours in the Gospel we love. M. N. M.

Muskingum College.—The catalogue of this institution, located at New Concord, O., is received. Among the trustees are several names well known to the patrons of the *Cynosure:* Wm. Wishart, John Finney, D. H. French, Alexander Speer, J. P. Lytle and others. Eleven young men and women completed the course last year, and twenty-nine were in the four college classes. The record of the Alumni, beginning with 1839, shows a long and honorable list, a large proportion of whom are preaching in the United or Reformed Presbyterian churches. The fall term opens September 3rd next.

— The great English "Manchester Unity of Odd-fellows" has just published its statistics for the year, from which it appears that 16,589 members seceded or were suspended during the year. It appears that nearly all who joined were quite young persons Of the 28,792 who joined, 21,807 were under 25 years of age. Thus we see how the young are appealed to by the promises and glitter of the lodges. They are the class of persons most likely to be caught by the appeals to curiosity and ambition. But those who are ensnared are so demoralized as to be suspended for failing to sustain the pretended morality of the lodge, if they do not secede in a spirit of disgust and disappointment. It is noticeable also from these statistics that "the amount of funds held by different lodges had not been ascertained" before the figures were given to the public. Why not, if it was worth while to report to the world at all?—*Telescope.*

The National Christian Association.

President of the National Convention.—Pres. S. B. Allen of Westfield College, Illinois.

Secretaries.—H. L. Kellogg, Chicago. Rev. E. Mathews, Brooklyn, Michigan.

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The Home Circle.

THE BEST GIFT.

Around the cradle that thy childhood bare
Came God's own angels with their pitying eyes,
And gazed upon thee with a still surprise
To see beyond heaven's portals aught so fair.
They brought thee precious gifts. One gave to thee
The gift of beauty for thy body's grace,
Deep-smiling eyes to light a dreamy face,
And perfect limbs as young Apollo's be.
One set the crown of genius on thy head,
And one bestowed a heart like woman's own,
Strong as the sea, and trembling at a breath.
Last a veiled figure bent above thy bed
And said, "I give thee everything in one.
In heaven I am named Love; men call me Death.
So shalt thou never tread the weary ways
That lead men up the dusty slopes of life,
Nor feel the fierceness of the noonday strife,
Knowing alone the morning of thy days.
For thee the dew shall linger on the flower;
The light that never was on land or sea
Shall have no momentary gleam for thee,
But brighten into love's immortal hour.
Thy beauty's grace shall never know decay,
Nor sorrow lay its hand upon thy heart.
Neither shall chill mistrust thy spirit slay,
But like a star thy spirit pass away,
Its light still shining, though itself depart,
Until all stars are lost in one eternal day."

—Harper's Magazine.

SOCIETY.

BY MRS. S. B. ALLEN.

Society is the natural element of man. But to be qualified to act properly in society, requires much study and self-denial. Although "in the midst of society offences will come" nothing would be gained by becoming hermits and living in caves upon the spontaneous productions of the soil. It would be far nobler to acquire by diligent and persevering effort the capacity of obviating the difficulties of life, or of enduring them patiently. True, people are sometimes ungrateful or unreasonable and abusive; but nothing would be gained by retreating, and burying ourselves, as it were, leaving our powers of mind undeveloped, lost to ourselves, and to the world. Such a course would not procure for us the happiness we failed to obtain in society.

"In solitude grim grief will haunt us where-
soe'er we go,
Sigh in the breeze, and in the streamlet flow."

Alexander Selkirk exclaimed, as Cowper writes:

"O Solitude, where are the charms,
That sages have seen in thy face?
Better dwell in the midst of alarms
Than reign in this horrible place."

A heathen philosopher said "we had better sit alone among trees, than among wicked men." This is true to some extent. We should not "stand in the way of sinners nor sit in the seat of the scornful." Our Saviour did not pray to have his disciples taken out of the world, but rather that they should be kept from the evil that is in the world. If we have given no offense and have suffered unjustly, we have only to forgive and pray for our enemies, and we shall be rewarded with peace and joy. It may be manly to resent, but it is godlike to forgive.

If we would avoid a continual warfare with our fellow-creatures and our Creator, and enjoy the privileges of society, as well as God's other gifts to man, we must conform our lives to the principles given us in the Word of God.

A MISSIONARY STORY.

It was my great privilege, one Sunday in April, to meet two young ladies on their arrival from India, who had been missionaries to the Hindoo women in that far-off land. I saw them comfortably settled in their hotel, and during the week had some little snatches of conversation with them, and my soul was greatly stirred by the simple, touching humility and trust in Jesus which pervaded their every action. Indeed, I have been so much interested in what I heard, and it has shown me so clearly what the power of Jesus can do, that I cannot help telling others what I gathered from them.

One of them said she had always been very much opposed to *women* preaching until the Lord spoke to her heart and moved her in spite of her own feelings, and against much opposition to tell others of a Saviour's love. Then came the call to India, to tell the poor, degraded heathen women of a home in heaven for them, of a loving friend who would walk step by step with them through the rugged pathway of life, bearing all their sorrows, lightening all their cares, giving them just the *rest* even in this life they so much need, and the everlasting rest above. She longed to obey this call, but for some time could not obtain her mother's consent; but Jesus gave that mother the power to give her precious child to him, and the young lady went to India, learned the Tamil language, and for nearly six years went into the homes of the Hindoo women, teaching them the way of life. Then her health broke down, and though she wished very much to remain there, the Lord did not permit her, for after repeated attacks she was quite prostrated, and obliged to obey the physicians, and return to her native land—America—as her only chance of regaining strength both of mind and body.

Just before her illness, a young sister, who had also been strongly opposed to women taking any part in public speaking, was so wrought upon by the Spirit of God, and heard the same divine call so clearly, that she too resolved to obey it, and following her sister's example, to go and tell the Hindoo women of the precious Saviour who died to redeem them. The mother again refused, and said, "I have given my portion; one is gone, surely some other mother can send her child!" But the power of Jesus again was felt, and this dear mother gave a second daughter to his blessed service, who, accompanied by another young lady whom the Lord had also called, went to India. When the two dear girls arrived there, it was to find the sister of one of them, who had gone nearly six years before, prostrated by severe illness. Then for two months the younger one acted as nurse, doing all that sisterly love could suggest to soothe and comfort the dear invalid. The time came when they must be separated, and the young lady came down to the ship to see her sister off. As they stood together—the two invalid lady missionaries, three or four friends who had come to say "good-by," and this dear young sister—some one suggested prayer; but there seemed to be no place where they could be apart from the crowd; only the cabin could be thought of, but that was so small that one of the friends asked the ladies to choose one or two from among them and then retire for prayer. "I looked," said one of these ladies to me, "but could not see one I would have left out, so we all went down, and each one engaged in prayer; it was a hallowed time, and I felt often during the voyage how our little cabin had been consecrated."

The two were soon on their way to England, leaving behind two young ladies to take their places, who would first have to learn the language before being able to communicate with those around them. Alone in a heathen land, surrounded by strangers, the friends who could have helped them having left, surely nothing but the power and presence of the blessed Jesus could cheer them now! And his presence did cheer and comfort them, and gave them courage in the midst of what would otherwise have been desolation and gloom. I heard read part of the letters they wrote—one from the young sister—and oh! how my heart was thrilled as I listened to the outpouring of that sister's heart!—how she returned from the ship; first, the feeling of desolation and loneliness, of anxiety for the dear one who had left; how the tears would come; how she could neither read nor pray. "But," said she, "*I could trust:*" and then she spoke of resting in God, and how confident she felt that all would be well, that they were surrounded, encircled by his mighty love. She said the "halo" had gone, which at first had brightened every thing as she entered on the missionary work and looked at it from a distance, but that the rainbow of God's promises remained, and she firmly trusted in him who *had been*, *was then*, and *ever would be*, their *covenant-keeping God.*

Never did I fully sympathize with missionaries before; never did I realize so much how the love of Christ can constrain the hearts of his own children to give up all for him. I had never met with these dear friends previously. It is probable that I shall not see them again till we all meet in our Father's house above, for they are now on their way to America, and I am on the Isle of Man, but as I think of them—of the two young lady missionaries left behind in that large and distant land, my heart goes out in prayer that God may bless each one, restore the sick to health and vigor again, and that his loving presence may be with the dear ones in India, giving them strength and confidence in every time of trial or need.

Surely we who live comfortably and pleasantly in our own homes, knowing very little of personal sacrifice, ought to do what we can. If we have money, let us spend it for Jesus. I heard they were anxious to get funds to buy a more comfortable house for the young missionary ladies in the part of India they had left. I asked for a collecting book, so that I might obtain donations toward that object. They did not understand me at first; when they did, "O!" said one, "we never obtain money—it is the Lord's work; if Christians are interested, God will teach them to give; but we want your prayers."

Now if this little account will lead some of the Lord's children to pray for India, for these dear missionary ladies, and for the poor Hindoo women who are in darkness and degradation, my object will be accomplished; and in the last great day may it be said of each dear sister who reads this, and of her who writes it, "She hath done what she could."—London *Christian.*

BEING HOLY.

It is not so important to give a specific name to a holy life as it is to live one. Neither is it of vital necessity to carefully measure off and define the different limits of Christian attainment. The whole spiritual work on the affections is accomplished by the efficient energy of the Holy Spirit. When the divine conditions are met by the surrendered and trusting heart, he will do his work thoroughly, and place his own seal upon it. We need not burden ourselves with distressing anxieties in reference to the proper title to give to the divine work, or as to its relation to the previous grace of the same divine power, or whether it is in exact accord with the operations of the same Spirit in other hearts. The simple and indispensable question for me to solve is, how shall I deliberately, solemnly, lovingly, and with implicit trust, place myself upon the broad and divine provisions of the gospel, and consecrate my whole being to the glory and active service of the Master?—*Ex.*

A YOKE OF OXEN AT ONE CHAW.

Many years ago, a Mr. Miller, one of the early settlers of a neighboring town, sold a yoke of oxen for fifty dollars, and in payment received a fifty dollar bank bill, which he carefully folded up, and deposited in his tobacco box for safe keeping. Mr. M. was accustomed to make use of the weed at any hour of the day or night, whenever he felt an inclination for it. The night following the sale of the oxen he sought his tobacco box, and finding a conven-

ient portion, he put it in his mouth and not readily obtaining the full benefit he expected, he chewed it most vigorously and effectually, exclaiming as he did so:

"No strength to the tobacco—no strength to the tobacco!"

When, recollecting the transaction of the day, and the place where he deposited his treasure, he added:

"Oho! a yoke of oxen at one chaw!"

Children's Corner.

Discontented Ellen.

She was discontented because of her unlimited time for doing just nothing, or merely as she pleased.

The long days of vacation had come, and she had already grown weary of nothing to do.

"Read," suggested her mother.

"I have," she answered pettishly, "about foreign cities and foreign ships, until they dance before my eyes like stars. Minarets I can see flashing in the sunlight, and ships rushing through the water until I am almost blinded. And I am tired of reading."

"Try fairy stories," said mamma.

"O, they are stupid."

"You might assist mamma with the week's mending, or sing for baby, or dust the parlors; something of that sort."

"I don't like house-work; and there is Bridget for that."

"Very well, then," said weak, indulgent mamma. "Suppose you go down to old Mrs. Carroll's with that gruel."

"O dear! Through this hot sun? No, indeed."

Ellen went up stairs to idle away the long morning, and this was only the fourth day of vacation.

How many Ellens are there?

A True Man.

William Welsh, the brother of the present minister to England, had a national reputation for benevolence and integrity. He was chosen President of the Indian Commission, from the reliance which the country placed in his invincible honesty. He said once to a young man,—

"At your age, birth, position and wealth, appear enduring things; but at mine, a man sees that nothing lasts but character."

There are few men whose character exerts so sharp and powerful an effect upon those with whom they come in contact, as did that of Mr. Welsh. He was a tall, soldierly old man, whose white hair and courtly bearing alone would have inspired respect; but there was a force of truth in the keen eye and simple, direct speech, which made it very embarassing for a corrupt man to endeavor to deceive him.

The city of Philadelphia holds in trust certain charities, the income of which amounts to several millions of dollars annually. The management of these vast sums is confided to a Board of men selected for their unimpeachable honor. Of these Mr. Welsh was chairman. A few years ago three of the most powerful political ringleaders in that city manœuvred themselves into the Board for the worst purposes. They had great wealth and unlimited political influence.

"What is to be done, Mr. Welsh?" he was asked, on the day after their election. "They will rob while you are looking at them. Nobody will dare hint suspicion."

"Oh, we will deal with them pleasantly,—pleasantly," said the old gentleman, calmly.

The Board met an hour later. The new-comers were in their places.

"Gentlemen," said the venerable chairman, in the gentlest of voices, his eye full upon them, "it is as well to say frankly at once that we know you, and know why you are here. It will be necessary for you to leave your usual habits outside of this Board. No fraud nor stealing will be permitted in it. We will now proceed to business."

The men were absolutely stunned into silence, and while they remained on the Board conducted themselves with scrupulous honesty. There never probably was a more significant example of the sheer force of resolute integrity.—*Youth's Companion.*

Three Good Lessons.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan my boy; if you watch the sheep, you will have the sheep."

"'What does grandfather mean by that?' I said to myself. 'I don't expect to have sheep.' My desires were moderate—a fine buck worth a hundred dollars. I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things, I will make thee ruler over many.' I began to see through it. Never you mind who neglects his duty; be you faithful, and you will have your reward.

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio, who knew me, came to buy goods and said, 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea merchant, called in to congratulate me, and he said: 'You are right now. I have only one word of advice to give you. Be careful who you walk the streets with.' That was lesson number three.

"And what valuable lessons they are!

"Fidelity in all things; do your best to your employers; carefulness about your associates." Let everybody take these lessons home and study them. They are the foundation-stone of character and honorable success.—*Moravian.*

The Little Drawer.—"Where did you get your orderly habits?" I asked of a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child,' she said, 'to keep that drawer neat and tidy. Let me never find it in disorder.' Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me. But now I see that I owe my good habits to the care I was made to take of that little drawer when I was four years old."

Home and Farm.

Where is the Pitchfork?—An exchange has the following item which is a severe warning to keep forks and sticks away from the stack from which any one is to descend: "We have received the sad intelligence of the death of brother Isaac Funk, of Deep River, Iowa. He fell from a stack on to a sharp stick which penetrated his groin causing death in less than two hours. He was a minister and his loss will be deeply felt by his numerous friends."

Water in the Ears.—A warning to those about to indulge in sea-bathing is given in the *Medical Record* by Dr. Sexton, of the New York Ear Infirmary. He finds salt water to be peculiarly irritating to the delicate membrane of the inner ear, while cold fresh water may be equally injurious. Every year hundreds of people are sent to the infirmary for treatment whose trouble has arisen from getting water into their ears while bathing, or from catching cold in the ears at such times. He recommends, as a precaution, the plugging of the ears with cotton before entering the water, particularly in surf bathing.

Household Helps.—Butter will remove tar spots. Soap and water will afterward take out the grease stain.

Kerosene and powdered lime, whiting or wood ashes, will scour tins with the least trouble.

To remove paint splashed upon window panes, use a hot solution of soda, and a soft flannel.

Immersing a growing plant in water of one hundred and twenty degrees will clean it of lice and other insects, and not hurt the plant.

To clean a borrowed porcelain kettle, boil peeled potatoes in it. The porcelain will be rendered almost as white as when new.

A strong solution of carbolic acid and water, poured into holes, kills all the ants it touches, and the survivors immediately take themselves off.

An inkstand was turned over on a white table cloth; a servant threw over it a mixture of salt and pepper plentifully, and all traces of it disappeared.

Keeping Meat in Hot Weather.—Great is the convenience of a good refrigerator. But many of us, who live in the country, have to get along without such a convenience. Farmers' families, who often depend upon the butcher's meat cart for supplies of fresh meat, are annoyed by the bother and the waste that comes of getting more beef or mutton on hand than they can conveniently use up before it becomes tainted. The most foolish waste, is to eat more of it than you need, with the idea of "saving it;" the doctor's bill that may result from overloading the digestive organs is not so good a show of economy as the fresh eggs you might coax from the hens by feeding them any excess of meat. The meat should first be wiped clean and dry. Some sprinkle it well in all parts with salt. Others use black pepper plentifully (washing and wiping it well before using to remove the pepper or salt), and then hang it in the coolest place possible—some in the well, others in the cellar. Perhaps the best precaution is to wrap it in a dry cloth, and cover it with charcoal dust. Some say that wood ashes will answer about as well as charcoal, but I only know the virtues of charcoal by experience. I have found that charcoal will even remove a slight degree of taint. I am told that mutton is improved, as well as preserved, for a short time, by wrapping it in a cloth wet with vinegar, and laying it on the bottom of a dry cellar. All kinds of meat, including fish and fowl, may be preserved in brine for a longer or shorter time.—*American Naturalist.*

The Garden for Women.—There is nothing better for the wives and daughters, physically, than to have the care of a garden—a flower pot if nothing more. What is pleasanter than to spend a portion of every passing day in working among plants, and watching the growth of shrubs and trees and plants, and to observe the opening of flowers from day to day, as the season advances? Then how much it adds to the enjoyment to know that your own hands have planted and tilled them, and have pruned and trained them—this is a pleasure which requires neither great riches nor profound knowledge. The wife or daughter who loves home, and would seek ever to make it the best place for husband and brother, is willing to forego some gossiping morning calls for the sake of having leisure for the cultivation of plants, shrubs and flowers. The advantages which women personally derive from stirring the soil and snuffing the morning air, are freshness and beauty of cheek, and brightness of eye, cheerfulness of temper, vigor of mind, and purity of heart. Consequently she is more cheerful and lovely as a daughter, more dignified and womanly as a sister, and more attractive and confiding as a wife.—*Selected.*

How to Grease a Carriage.—When you go to grease your carriage, take some rags with you. Remove the wheel; wipe off carefully the axle clean and bright; see that there is none left on the inside of the hub band. Then only apply a few drops of castor oil, which you will find the best, applied with a feather, or dropped on, will be sufficient. But it should be done often, according to the use of the vehicle.

To Prevent Flies from Injuring Picture Frames.—Boil three or four onions in one pint of water, and brush your frames over with the liquid. No fly will touch them and it will not injure the frames.

The Book of Mormon.

NEWTON, Iowa, July 18, '78.

In the *Cynosure* of last June 6th, is a correspondence from J. W. Moss, of W. Virginia. We do not wish to impeach his character, doubt his veracity or impugn his motives, but we do desire to see error exposed, and diamond truth shine forth preeminent on all vital questions.

Solomon Spaulding, an old, worn-out Presbyterian clergyman, lived in Ohio in 1810 and 1811 and wrote a kind of a "romance" for mere diversion. In 1812 said Spaulding moved to Pittsburgh, Pa., and lived there about two years. It is claimed that the "romance" was given into the hands of a Mr. Patterson, who was conducting a printing establishment in that city; but Mr. P. in 1834 or later, declared that he had "no recollection of any such manuscript being brought there." The Rev. gentleman moved to Amity, Washington Co., Pa., and deceased in 1816, at which time the manuscript fell into the hands of his widow, who carefully preserved the same until 1834. That year an artful sycophant named E. D. Howe and a revengeful wretch who had been disfellowshipped and ostracised from the assemblies of the saints for unchristianly conduct, obtained the manuscript of the widow. They proffered to publish it and give her one-half of the emoluments, but subsequently informed her that it would not subserve their use or bear publication.

From these manœuvers were fabricated the clumsy fable that S. Rigdon stole the manuscript and afterward became associated with Joseph Smith in founding a new religion. At the time the "romance" was in Pittsburgh Rigdon was a tender lad serving on his father's farm about 200 miles away. He never saw the city till ten years after. While residing there he was associated with Mr. Patterson in the printing business for a short time and then he became a pastor of a Baptist church. Mr. Rigdon never knew anything about Joseph Smith till the Book of Mormon was translated and the church was organized. Organization affected on April 6, 1830. At that time he was preaching for the Christian church in Mentor, Ohio. The fall after the church was organized, P. P. Pratt, a traveling elder, presented said Rigdon with a complete volume of the Book of Mormon, and he soon became obedient to the faith. The Book of Mormon condemns in a caustic and positive manner "secret signs," "oaths," "words," "covenants" and "combinations," as you may learn by reading the 2d chapter of Heleman and elsewhere in the volume as well as the revelations through J. Smith the seer.

The Latter Day Saints discouraged secret works of darkness or secret societies, the use of tobacco and fat meat in hot weather, but have not made these things a test of fellowship as yet.

The divine authenticity of the Book of Mormon can be substantiated beyond successful contradiction from the Bible, as well as from internal and external or antiquarian evidences. See Catherwood and Stephen's travels, Squier and Davis on the Mound Builders, published by the Smithsonian Institution, J. D. Baldwin's Ancient America, together with numerous statements from surveyors, travelers and miners, published in all the leading journals through the earth. Biblical texts we give, but space will not permit of comment: Gen. 11:4–8; 48:15–19; 49:22–26. Deut. 33:13–17. 1 Chron. 5: 1, 2. Num. 32: 37, 38. John 10: 16. Acts 17: 26–28. Hosea 8: 11, 12; 11: 10. Ezekiel 37: 16–20. Psalms 85: 11, 12. See truth that springs out of the earth, Psalms 119: 142, 151 and John 17: 17. Isaiah 45: 8; Isaiah 29th chapter. Matthew 24: 14. Galatians 1: 8, 9. Rev. 14: 6, 7; 18: 4, 5. Dan. 2: 34, 44; 7: 27. Isaiah 16: 19. Every question has two sides and we should be willing to prove all things. With a strong desire for the well being and happiness of frail humanity I bring this abridged sketch to a close.

MORRIS T. SHORT.

NOTE.—The above is the history of the Spaulding book from a Mormon stand point. Most of our readers will recollect the letter from Samuel D. Greene in the issue of December 20th, giving a history of Jo. Smith while stopping at his hotel in Batavia, N. Y., and the origin of the Book of Mormon. Mr. Greene saw this Mr. Spaulding as late as 1827, knew that he lent his manuscript to Smith and called for its return several times in vain, and heard Smith tell him it was disposed of. The writer of the above would do well to study Mr. Greene's letter as it is altogether reliable and the author is yet living in Chelsea, Mass. It is gratifying to know that the considerable body of the Mormons who have not followed after the follies of Brigham Young are opposed to the lodge.

A Printer's Call.

EDITOR CYNOSURE: My new book, "Demonstrated Baptismal Theology," is now ready for the printers, and will be published as soon as six hundred volumes are sold. To those who subscribe now, sending the money to Rev. Alexander Clark, D.D., editor of the *Methodist Recorder*, Pittsburgh, Pa., the book will cost only one dollar a copy. It will contain 290 pages, and will be issued at the Methodist Book Concern in New York.

My thanks are due to those papers in West Virginia and elsewhere which have gratuitously noticed my work; and I shall feel grateful to my brother printers for any farther favors. Surely six hundred names at a dollar each ought to be raised at once.

D. B. TURNEY.

Our Defense.

EDITOR CYNOSURE:—At a meeting called at Chambersburg, Pa., July 13th, 1878, consisting of Trustees and the representatives of four loyal classes of the U. B. Church, numbering one hundred and seventeen members, the following preamble and resolutions were unanimously passed:

WHEREAS, Many of the members of the Pennsylvania Annual Conference of the United Brethren did either attend the Harrisburg Nullification convention or are in sympathy with the action of said convention and consequently said Conference cannot be a legal body as it is now constituted, seeing that many of its members are pledged to oppose our discipline as a whole; and

WHEREAS, Said Conference as thus constituted did at its last session by majority vote to suspend Rev. J. M. Bishop for a time, upon charges that we have good reason to believe are groundless and misrepresented, and that were gotten up to injure him, out of revenge by parties that are his enemies on account of his loyalty to the principles of the church; and did also pass a vote of censure upon Revs. John Fohl and Augustus Bickley, Sr., for violating no known law of our discipline, which they have themselves admitted. (See minutes of Conference); and

WHEREAS, We believe that the above-named brethren are innocent of the charges that were alleged against them and we can fully confide in them, and that such action on the part of the Conference was prompted we have reason to believe by a spirit of jealousy, and that we believe them to be men of God and striving to do their Master's work, and gave their services at our request and without receiving any earthly renumeration whatever; therefore

Resolved, That we will utterly ignore the action of said Conference because the charges are false and the Conference not being a legal body for the reasons aforesaid, and that we as a part of the U. B. church will meet all such action in the future by a firm and decided resistance in the name and spirit of our Master.

Resolved, That a copy hereof be laid before the Conference at its next sitting, and that copies be furnished to the *Religious Teleseope* the *Christian Cynosure* and the *Christian Radical* for publication.

Signed, JOHN FETTERHOFF,
A. BICKLEY, JR.,
D. M. BYERS,
P. NICKLAS,
B. F. JOHNS,
A. B. FAHNESTOCK,
JOHN HECKMAN,
L. OYLER. SR.,
JACOB HECKMAN,
N. SPANGLER,
GEO. BESSOR, *Sec'y.*

Chambersburg, Pa., July 17, '78.

—Mr. Christian K. Ross, the father of the lost Charlie, will receive a salary of $2,500 a year, as Master Warden of the Port of Philadelphia, to which office he was recently appointed. Mr. Ross says that, including the $20,000 given by the citizens' committee, nearly $80,000 have been expended in efforts to restore the lost child to his parents, and he does not propose to give up the search so long as he can get the means to pursue it.

Religious Intelligence.

UNITED PRESBYTERIAN.—Dr. W. W. Barr, editor of the *Evangelical Repository*, Philadelphia, has, on account of feeble health, resigned his position as member and corresponding secretary of the Board of ministerial relief.—Some of the privations of frontier churches are illustrated by the U. P. congregation at Hopewell, Kans., which worshipped for a while in a cellar. A church was finally built with outside help. Some of the members of this church are still living in sod houses, some in cellars, and only two-thirds of the families are living above ground, and even some of these are under sod roofs. Sacrifices like these ought not to be forgotten.

HOLINESS.—The annual meeting of the Western Holiness Association was held July 3rd and 4th in Jacksonville, Ill. L. B. Kent was re-elected president, and J. P. Brooks editor of the *Banner of Holiness*. The proposition was discussed of removing the paper from Springfield to Jacksonville, and the matter referred to a committee. L. B. Kent, M. L. Haney and S. Levick were endorsed as representatives of the Association and recommended to the churches as its authorized evangelists.—It was recently published that there are, in the city of Philadelphia, not less than twenty regular meetings for the special promotion of holiness as a distinct form of Christian experience. The most of them are held in the churches, with the favor and co-operation of the pastors.—The fourth annual convention for the promotion of holiness in the church of the United Brethren in Christ, met at Big Spring, Pa., May 28, 1878. The week before a holiness convention was held at Springfield in the same State. The ministers of the U. B. church who were present and active were B. G. Huber, I. C. Weidler, W. Quigley, Wm. Mower, J. H. Snoke and W. H. Wagner.

REFORMED PRESBYTERIAN.—Rev. A. M. Milligan, of Pittsburgh, has begun a series of articles in the *American Wesleyan* on the work of the National Reform Association. He attended and spoke by invitation on this topic at the Erie Conference, and has been requested to speak also at the next General Conference.—The late Synod at Sharon, Iowa, recommended that the congregations should raise $30,000 the present year, to be used in forwarding the following objects: National Reform; Southern, Domestic and Foreign Missions; educational interests; church building and expenses of synod.—The foreign mission of this church is located in Syria. Connected with it are three missionaries, three lady teachers, 17 native helpers, 71 communicants, 100 boarding and 287 day scholars.

FREE METHODIST.—The church in LeRoy, N. Y., has a burden of debt amounting to some $1400, and needs help to raise $700 soon. The pastor, Rev. G. W. Marcellus, will receive any aid that may be sent from abroad for this good work.—At a tent-meeting at Walker, Iowa, an isolated and desperate place, between 20 and 30 conversions were experienced, and the nucleus of a church was established.

UNITED BRETHREN.—A member of the loyal branch of the U. B. church in Chambersburg, Pa., wrote last week as follows of the grace and life sent upon them: "God is greatly blessing us since we are

worshiping by ourselves. Last Sabbath Bro. Nelson, of Martinsburg, W. Va., who rid the U. B. church of that place of secrecy, was with us and we had an high day in Zion. Our people seem to be alive and in earnest in the work of the Lord, and we have tokens for good. Pray for us that we faint not and that Satan may not get the advantage of us, and we will remember you. The anti-secrecy leaven is working here in our vicinity, and I trust that our little society will prove to be a beacon from which the true light will always be reflected.

—In their address to the churches of the United Brethren, the board of bishops recommend that the first Sabbath in August be observed as a day of special prayer for the peace, purity and prosperity of the denomination and for self-consecration.—Ex-Bishops Kumler and Davis have published articles in the *Telescope* taking decided ground against the rebellious measures taken by a portion of the church on the question of secretism, and calling on the bishops to stand to their work in this time of trial.—During the month of August there are to be held nineteen camp-meetings in the different conferences of the church.

GENERAL.—The committee of the late Presbyterian General Assembly, to whom the Presbyterial reports were submitted, estimated the total amount of church debts paid last year to be over $1,000,000.

—The Presbyterian Church South has declared war against the evangelists. The General Assembly adopted a report strongly condemning lay preaching as contrary to the word of God, against the peace and harmony to the church government. It urges ministers not to allow them to enter their folds.

The most remarkable results of evangelistic work among the Jews are found in Sweden. Great multitudes attend the public services of Rev. Mr. Wilkinson, of England, and Mr. Adler of Gortenberg, the chief seaport of Sweden. Upon the Sabbath four thousand people, many of them Jews, fill a large Lutheran church.

—Since the beginning of modern missions, the Bible has been translateed into 212 languages, spoken by 850,000,000 of human beings, and distributed at the rate of nearly twelve every minute. All this has been done by missionaries. Thirty-nine of the languages referred to never had a written form until the missionaries created it. As against an increase of eight and a half per cent. in Hindu population and five per cent. in Mohammedan, the present increase of the Christian population throughout the world was equal to sixty-six per cent.

—The Baptist clergymen of New York city have been discussing the subject of ministerial holidays. It was said, because the clergy of former generations did not require lengthened vacations, their successors must be degenerating. It is alleged that the holidays taken now are far too long in duration; that they are spent at too great a distance from the sphere of labor usually filled by pastors, and that, as a rule, ministers return to their work in a worse condition than they were when they went away. Such were the salient points of the opening paper on the subject, and, it was added, the pastors present generally agreed with them.

—The Old Catholic Synod meeting in Bonn, Germany, by a vote of 75 to 22 adopted a resolution in favor of the marriage of the clergy.

—The copy of the Bible which Martin Luther used daily, and the leaves of which are covered with the annotations made with his own hand, is now in the Brandenburg Museum, which gave for it about $450. The Bible was printed in Basle in 1509, is bound in leather, and in good condition.

—The work done during the past year by sixteen Bible visitors in Chicago has been reported. The ultimate object of this Bible work is to make known salvation through Christ, by reading the Bible to individuals in their homes and in small meetings collected for the study of the Scriptures. That this may be effectually done, those engaged in the work meet regularly to study the word, with reference to the best way of presenting it, and to pray for those persons in whose salvation and Christian growth they have become interested. The following partial summary will suggest the general character and scope of the work for the quarter ending July 1, 1878: Cottage prayer meetings, 600; attendance, 7,593; mothers' meetings, 132; attendance, 1,019; sessions of sewing school, 218; attendance, 6,485; school prayer meetings, 114; attendance, 5,342; sessions of Sunday school classes, 197; attendance, 4,834; gathered into Sunday school, 159; gathered into meetings, 597; Bible visits, 2,693; visits to the sick, 417; calls on families, 2,084; Bibles distributed, 32; papers and tracts given, 3,063; joined the Bible reading and Prayer Alliance, 214; garments received for distribution, 384.

—A message was sent not long ago from the little village of Fontana Santa, Italy, to Florence for a minister of the Free Evangelical church, announcing the intention of all the people to turn Protestant. The minister hesitated, not understanding what the sudden conversion of a whole community meant, and thinking it must have some anti-clerical significance, but as they insisted on having him he finally went, and found all the population eagerly awaiting his coming. The first day he had to preach five times. He is still uncertain as to the meaning of the movement but thinks it is, at any rate, a good opportunity of preaching the truth, and begs for the prayers of Christians that his work may be blessed.

News of the Week.

—The eclipse of the sun on the 29th ult. will be partial in all parts of the United States east of Denver. It will be total from Irkotsk, Siberia, through the western part of British America, Denver, eastern Texas, and in a line with the eastern shore of San Domingo. The partial eclipse will be visible in Chicago from 3:40 to 5:38 P. M.

—A dispatch from Cairo, dated July 15th, reported that a lot of frightened negroes from Kentucky had circulated reports that the Ku Klux in Ballard county, Ky., had driven them from their homes and warned them not to return. The Cairo *Bulletin* says the negroes were again driven out and the women and children threatened. The same gang of desperadoes declared their purpose to make a raid on the colored men in the employment of the Chicago, St. Louis and New Orleans Railroad Company. The *Bulletin* publishes the names of the leaders of the gang, and calls for their arrest.

—The trial of Sparks, who stabbed and killed a man here a few months ago, was concluded last Saturday. After a day's deliberation the jury agreed on the very light verdict of five years in the penitentiary.

—The severe heat of last week resulted in 64 cases of sun stroke on Wednesday, 31 of which were fatal. On the same day notices were received of 16 dead horses inside the city limits, while 30 more lay on the roads to the cemeteries. On Thursday there were no new cases of sun-stroke owing to the cool breeze but 13 died from previous prostration.

—Three weeks ago the prospect for a magnificent crop of wheat in Minnesota, Wisconsin, and Iowa was exceedingly gratifying. There has been a serious change, however, within that time. The heavy winds, severe storms of rain and hail, followed by the unprecedented hot suns of the last ten days, have in western and southern Minnesota, Wisconsin, and in northern Iowa, wrought immense damage to all grain, but especially to wheat. These are mainly the only districts in which the wheat crop had not been secured. The grain has been flattened, and lodged, and tangled under the excessive rains, and the excessive heat has produced smut and rust to an extent that indicates a heavy loss. This ungathered portion of the wheat crop, had nothing happened to interfere with it, would have measured not less than 50,000,000 bushels, and most of it of the choicest quality. How much of it will be lost cannot yet be ascertained, but the percentage is estimated at from 20 to 30 per cent, representing that proportion of many millions of dollars. Even the wheat that may escape the smut and the rust will have mostly to be harvested with the scythe, and despite the great demand for employment, there is a scarcity of farm-labor, and the tramps demand large wages.—*Tribune.*

LONDON, July 21.—The latest news from Bosnia is unsatisfactory. It is feared the orthodox Slavs and Mussulmans will forcibly resist the Austrians. The Turkish authorities encourage the demonstrations against occupation. The negotiations at Vienna do not progress. In any case it is thought that bands of semi-brigands in the Bosniau hills will harass the Austrians, whether organized resistance is made or not.

—According to Lord Derby's story, the Beaconsfield Ministry had determined to take, without Turkey's consent, what they have since taken with her consent. In other words, they had organized a secret expedition to seize Cyprus and a port on the Asiatic coast when Lord Derby retired from the Cabinet. This places England in an awkward position. Had she seized Cyprus she would have stood before Europe a confessed advocate of the disruption of the Turkish Empire, and would have provoked the hostility at once of the Mediteranean powers as well as that of Russia. As to a statement of facts, Lord Derby is more likely to be correct than the Marquis of Salisbury. He is a member of the Conservative party, however, and is not likely to take any action in airing Cabinet secrets that will injure his party. Beaconsfield, if he has decided to call new elections, will smother the quarrel between Derby and Salisbury at once. If he does not, and if Derby is thrown on the defensive, we may look for some interesting developments.—*Inter-ocean.*

—The Beaconsfield treaty with Turkey will not pass without criticism in Parliament. A resolution which Lord Hartington gave notice in the House of Commons that he should move will be as follows: "*Resolved*, That while the House has learned with satisfaction that the troubles in the East have been terminated by the treaty of Berlin, without further recourse to arms, and rejoice in the extension of liberty and self-government to some populations of European Turkey, it regrets that it has not been found practicable to deal more satisfactorily with the claims of the Greeks; that in regard to Asiatic Turkey, the military liabilities of this country have been unnecessarily extended; that undefined engagements relative to a better administration of the Asiatic provinces have imposed many responsibilities on the state, while no sufficient means are indicated for securing their fulfillment, and that these responsibilities have been incurred without the previous knowledge of Parliament." The debate on the resolution will probably open on the 29th inst.

—There is much excitement in Old Servia against Austrian occupation of Bosnia. Armed bands of Mohammedans, Arnants, and Christian insurgents are rapidly forming.

—A Constantinople dispatch says the Turkish Commissioners at Tarna and Schumla are engaged in removing the troops and war material. The surrender of these fortresses will take place shortly. The Porte having expressed apprehension of a conflict between the Russians and the Lazis at Batoum, Prince Labanoff replied that the Russians were in a position to guarantee the maintenance of order. The British Consul at Trebizonde telegraphs that the Russians are marching toward Batoum, and that 8,000 Lazis, displaying the British flag, are concentrated to defend the town.

OBITUARY.

Some years since I went up the Schuylkill twelve miles from Philadelphia to Phœnixville, Pa., and lectured against the lodges which reign by night over the cities and towns and villages of that region around Valley Forge. William Banks received me at Phœnixville, and John Jones took me in his buggy to the headquarters of Washington, and over and around the heights consecrated by the ruined forts, embankments, and graves of so many of the soldiers of the American Revolution.

Now we receive the following note from an aged, beloved minister of Christ, widely known and everywhere respected in that interesting region. "Help Lord, for the Godly man ceaseth, the faithful fail from among the children of men:"

ANOTHER FAITHFUL DISCIPLE OF JESUS GONE HOME.

Departed this life, July 7th, at Phœnixville, Pa, WILLIAM BANKS, in the 59th year of his age. Thus one after another are the laborers called home.—Wm. Garrett, John Jones and Wm. Banks, a trio of faithful ones. May the Lord raise up others worthy to walk in their footsteps.

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TRACT NO. 26.

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This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
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Cynosure Tract No. 28.

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To the correctness of the published expositions of Freemasonry The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
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TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
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Samuel H. Davidson, Hillsboro, Fountain county, Ind., writes: "I am doing all I can to advance the list of subscribers."

John Morrison, Mt. Palatine, Putnam county, Ill., sends a new subscription and is trying for more.

Keep at it, friends, the last six months of this year ought to be the most prosperous in the history of the *Cynosure* and will be if you will help make it so.

Subscriptions received during the week ending July 20, 1878, from W Bowles, W N Coffman, S H Davidson, G Eaton, Mrs A S Fisk, G. Fyfe, J F Galloway, B Gaddis, A Good, T B Galloway, M Liscomb, A A Lange, A McNeal, J. Morrison, J H Myers, R T McCrea, O Newton, J Prothero, D Pierson, B Smith, P C Stone, J Stubbs, J M Snyder, N B Sissonx, L S Seifert, C Winter.

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A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

MARKET REPORTS.

CHICAGO, July 22, 1878.

GRAIN— Wheat— No. 2		97
" No. 3		87
" Rejected		63
" Minnesota	98	1 05
Corn—No. 2	38	38½
Rejected		35
Oats—No. 2		26
Rejected		23
Rye—No. 2		51
Bran per ton		9 30
Flour—Winter	5 00	6 50
Spring	2 50	5 50
Hay—Timothy	9 00	10 75
Prairie	5 50	8 00
Mess Beef	9 00	11 00
Tallow	7	7½
Lard per cwt		6 82½
Mess pork, per brl	9 30	9 50
Butter medium to best	10	18
Cheese	3	7½
Beans	1 00	1 70
Eggs	3	7
Potatoes per brl	1 60	1 90
Seeds—Timothy	1 10	1 22
Clover		4 40
Flax		1 25
Broomcorn	3	6
Hides green to dry flint	3½	15
Lumber—Clear	27 00	34 00
Common	11 00	18 00
Shingles	1 50	2 90
WOOL—Washed	25	36
Unwashed	16	28
LIVESTOCK Cattle Choice	4 75	5 50
Good	4 25	4 60
Medium	3 90	4 20
Hogs	3 75	4 50
Sheep	2 50	3 75

New York Market.

Flour	$3 40	7 75
Wheat—Spring	1 03½	1 12
Winter	1 06	1 25
Corn	44	55½
Oats	33	37
Rye		61
Lard		7½
Mess pork		10 40
Butter	17	20
Cheese	7	8
Eggs	11	13½
Wool	13	42

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CHICAGO, THURSDAY, AUGUST 1, 1878.

VOL. X., No. 44.—WHOLE NO. 486.
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Notices.

To the Anti-Secret Voters of Pennsylvania.

DEAR BRETHREN:—Will you through the *Cynosure*, send the names of suitable persons to be voted for as State officers at the coming fall elections. It is a principle with me to vote only for those who are Christians, positive temperance men and free from the trammels of secret, oath-bound organizations. Now if all our Wesleyan, and Free Methodist, and United Presbyterian voters, and those connected with other bodies, would combine to put in office men who love the Saviour's kingdom, and would seek to promote it in this way, our American Party would be a power for good. Hoping to hear from many of you in different parts of the State I send the name of Rev. A. L. Post of Montrose, as a suitable candidate for Governor, and of Wm. B. Bertels of Wilkesbarre, for Secretary of Internal Affairs.

Do not delay, brethren to send names, as we want to get our ticket out soon.

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Yours truly, J. W. RAYNOR.

Montrose, Pa. Secretary of State Association.

Missouri.

Let all friends of reform throughout the State who desire to hear Bro. Rathbun lecture on Masonry and open the lodge write at once. Bro. Rathbun has been a Master Mason for 15 or 20 years, and understands all its workings. Let us arrange for a State meeting, and if the friends will write at once we can have our meetings in regular rotation, and save time and expense. Bro. Rathbun will be here soon. GEO. W. NEEDLES, Cor. Sec'y.

Office American Freeman, Albany, Mo.

Iowa.

Bro. Rathbun will lecture as follows:
Union, Hardin Co., Aug. 1st.
Albion, August 2d and 3rd.
Bangor, August 5th.
Bivins Grove, August 6th.
Hartland, August 7th.
Baxter, Jasper Co., August 8th and 9th.

Friends wanting lectures please address the undersigned at once.

J. MCCLEARY,
Marshalltown, Iowa.

Topics of the Time.

The destructive heat of a week ago has given place to cool and comfortable weather, delightful in the contrast. This city was visited on Friday morning last with one of the heaviest rain storms on record in its history. The sewers were unable to carry off the flood in time to prevent basements from filling to the depth of a foot or more, and the destruction of $50,000 worth of property. When we again pant under the summer blaze it will be a cooling thought to remember that the heat of the sun at Wigan, in England, is said to have lately caused the rails on the London and Northwestern Railway to twist into the form of the letter S; and on the 26th of June the thermometer stood at 140 deg. in the sun in London.

In following with a few remarks the address of Joseph Dugdale, the eminent Quaker abolitionist and preacher, in Wheaton College chapel, Dr. J. B. Walker once said he had perhaps but a single criticism upon the practice of the Friends; that was, they are too quiet, and do not disseminate their principles with such energy as they deserve. It will please many, who have a like esteem for many of the excellent customs of the Friends, to learn that they are about to establish a seminary near Philadelphia in which to give young women a healthful physical development "combined with the highest mental culture and refinement, the whole to be in subjection to and controlled by those who are themselves truly converted Christians and Friends, and from which foolish adorning shall be excluded, and instead simplicity be enjoined."

The practice of a large percentage of city congregations entitles them justly to be called religious tramps. They have no church home, but wander from one place of worship to another with but one apparent aim—to be amused. Dr. John Hall of New York, calls them religious "gypsies," and opposes the practice of advertising the subjects of sermons before delivery as tending to foster the evil. He says: "Let us leave all this to the lyceums, the lecturing bureau and the showman. Let us be willing to go down as low as is needed to lift up sinners; but it is we who are to go down. This is to drag down the sacred desk, the office of the ministry, the Bible itself. Competitive rowing and running, and competitive oratory may be well enough for the boys in school and college; but competitive preaching is not among the elevating forces in the church. And, as a rule, the least instructed hearers are those who have 'heard everybody.'"

The question of "state rights," a dispute probably as old as our government, has been suddenly revived. The debate between Webster and Hayne in the Senate immortalized it, and it had no unimportant part in the late Rebellion. A quarrel about vile whiskey is at the source of this difficulty. Some government officers in arresting the owner of an illicit distillery in South Carolina, were resisted and killed an employe. They were imprisoned and were to be tried before a State court, but an order for their transfer by habeas corpus to the United States court was made out, sustained by law and backed by President Hayes and his legal advisers. The Judge of the State court however, gave a long decision that the law permitting the transfer was enacted in a time of great excitement, and is unconstitutional. He therefore resists the order from Washington. The State authorities are making the quarrel their own, and a temporary but unpleasant disagreement is the result. The matter is chiefly important because it involves a principle over which South Carolina above all other States has been at disagreement with the Federal Union.

The old Prohibition State with its Maine law has received a deserved compliment through the mysterious visit of the Russian expedition on the Cimbria to Southwest harbor. The Russian commander said to a government official at the port: "We are very much pleased, indeed, with the workings of your Maine law. We never saw or heard of anything so wonderful. Why, we send our men on shore with the utmost freedom, and they are orderly and well behaved; they make friends with the natives, and come back to us at night all right. We are glad to have them go on shore, for the exercise and recreation they obtain there are very much to their advantage. Now, if liquor were sold, we should be obliged to keep them on board all the time."

Freemasonry: A Challenge.

BY S. WRIGHT.

Shall mystic hands with cruel hands,
Usurp and govern all the lands,
From sea to sea—from pole to pole?
Shall men profane God's name in vain,
In secret lodge for lust of gain,
And sell the body with the soul?

In darkest night is clearest light
To be attained for human sight,
In this bright age of knowledge too?
Is that divine, where naught can shine
Upon the work, when Masons join,
Their wisdom and their skill to show?

Must all our youth ignore the truth,
And bow before this Baal—forsooth—
Where grip and sign and oaths abound?
And fealty bear; nor ever dare
To call in question any share
Of all these secrets, so profound!

Let light now shine, with power Divine,
To overthrow the base design
Of those who toil the young to gain;
Who strongly bind the noble mind,
In slavery's chains—until they find
They seek for liberty in vain.

The lodge I hate, and execrate,
Its secrets vile, abominate,
And ever would its meshes shun;
For God above, whose name is Love,
Such wickedness cannot approve;
But bids his people from it run.

Then let us wake; our freedom take,
And all an earnest effort make,
To save our land from this dire foe
Who walks at night, afraid of light,
And does such deeds beyond our sight
As no good man would dare to do.

GLENS FALLS, N. Y., July, 1878.

Sad Results of Joining the Lodge.

BY A NEW ENGLAND CLERGYMAN.

According to promise I give some instances of sad results to persons whom I have known, in consequence of joining the lodge.

No. One is a man rapidly nearing the limit of human life. He evidently believes a part of the teachings of Masonry in regard to the superiority of its religion to all other systems of faith and practice. Hence, although he is a moral man, and attends the services of the church of Christ, no influence has reached him to bring him to the Saviour. He listens to divine truth, apparently with stoical indifference. O, how I feel for that man who has been a member of my congregation for years. I confess that I have reason to think he will go down to the grave trusting in Masonry, rather than in the world's Redeemer, whose name a Mason has no right to mention in his lodge.

No. Two is a member of the church, who assumes the position that a man is not fit to belong to the church unless he first becomes a Mason; and the ministers are not really

competent to preach to him if they do not belong to his fraternity. He neglects the house of God while such pastors supply the pulpit. He has become censorious, and, if we may decide from appearances, he has made shipwreck of faith. His influence on his family of sons is far from what it ought to be religiously.

No. Three is the case of a man who had fallen into habits of dissipation and was awakened by the power of God and hopefully converted. A few months passed with encouraging hopes of permanent religious results. But, alas, alas! special circumstances called forth unusual efforts in favor of the lodge. His religious activity became less and less until he ceased to make any pretention to religious life. I fear his old habits are fixed upon him again.

No. Four is a man of superior talents, whose relations to Masonry brought him in contact with the associations of the wine cup and the brandy bottle on their festive occasions. He has been obliged to locate from our conference, and it is no uncommon occurrence to meet him on the streets and in public places so benumbed with strong drink that he can scarcely talk.

No. Five was also a clergyman, who has gone up high in Masonry. The love of notoriety in his chosen position has resulted in his attending the gatherings where the mocking wine is freely used. He has been known to become so disguised that he fell from his chair.

The question may be asked, "How do you know that the connection of these men with Masonry has brought about such results?" We know with just the positiveness that causes produce effects. With these and similar instances constantly before my mind I feel called upon to lift my voice in warning to young men who are in danger of being ruined by a connection with the lodge which would come between them and sobriety, the church, and Heaven itself.

I may some time in the future consider the relation of Masonry to the courts and to politics, and after that present some of the admissions of Masons. TRUTH.

OATHS WHICH FAIL TO BIND.

BY D. B. TURNEY.

The forty Jews who bound themselves with an oath to kill Paul, were morally bound to repent of their oath rather than to execute the same. Oaths which the law of God fails to sanction, are to be abandoned. Such oaths are wrong; and that which is wrong can not be binding, in either moral or legal sense. An oath to do wrong is never valid, and the man who violates such an oath commits no perjury. A person who believes that a man can be perjuring himself by telling the truth, needs to be instructed in the nature of an oath. Whatever would give one man an undue advantage of his neighbor, being wrong, ought to be a matter of repentance and confession; and such secrets as involve the taking of unlawful, *i. e.* extra-judicial oaths, are to be divulged, not kept. And if the so-called oaths have horrible and revolting penalties affixed to them, the greater is the moral obligation to reveal the things which such wicked oaths would have concealed. This inference is both natural and scriptural.

"It is a great sin to swear unto a sin,
But greater sin to keep a sinful oath."

"Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth it, then shall he be guilty in one of these."—Lev. v:4.

Let every guilty man repent. The sin of an extra-judicial oath consists in taking and keeping the same, not in breaking it. It is better to break a bad promise than to keep it. The eye of God will search out all extra-judicial oath-takers, and his hand will punish them except they repent.

THE UNFAITHFUL WITNESS.

A religious newspaper is supposed to express the general sentiment of the denomination to which it belongs. If it fails to do so, it is a false witness, and must have some motive for its falsity. If any considerable number of persons are of a different sentiment from that which the paper of their denomination represents, and they express a dissent to the course of the paper, and the paper remains silent thereupon, its managers are guilty of un-Christian conduct. They may have some unworthy motive for such conduct and may give religious thought and a wrong direction by it, bringing discredit upon their church as well as dishonor upon the Lord, who would not let even the woman who stealthily touched his garment escape publicity.

These remarks are intended to allude to the *Churchman*, a Protestant Episcopal paper, published at No. 47 Lafayette Place, New York. Within a year past that paper has received numerous contributions on the subject of Masonry, doubtless many of them from devout persons who wished to rid their church from the odious scandal of conniving at the secret practices of the Masonic lodge; but the editor of that paper, either from timidity or from some cause still less worthy, if that be possible in religious affairs, has remained silent on almost all these communications and sent them back to their writers! He had received so many such communications, he says, "that he was forced to abandon the discussion altogether."

And thus the silence of one man suppresses the protest of numerous Episcopalians against having their church polluted with Freemasonry, and makes it appear to the world that the Episcopal church is satisged with Masonic pollution! He suppresses testimony against the Masonic lodge; prevents discussion of its claims to a place in a Christian church, and thus serves the purpose of error and falsehood.

How a person of any refined sense of religious duty can sustain such a recreant paper is more than we can understand. He waits till the stones of the streets, or hearts as obdurate, would cry out before he will speak. He remains silent himself, and lays his hand upon the mouths of those who would speak against one of the worst evils that afflicts human society. Emperors may be shot at and wounded; coal miners may be assassinated; thousands of republican voter's lives may be destroyed, and a revolution threatened against our government by secret society men, and yet the expostulations of religious people are to be hushed down by a timid, time-serving editor, and Freemasonry, the mother of all secret societies, be allowed to retain a respectable position in the Episcopal church!

A soi-disant religious paper that has not vital religion enough to take the alarm at such manifestations of organised secrecy as we have had during the last few years, and conceives it to be a duty to prevent the old handmaid of all villainies from being ousted from her place in the church, is an organ better fitted for Tammany or some other political ring than for a Christian church.

I would respectfully suggest that some of our *Cynosure* subscribers send their copies containing this article to any Episcopalians within the circle of their acquaintance.

AMERICAN.

A FALSE LIGHT.

BY J. C. SPOONEMORE.

There is a natural light and there is a spiritual light. As natural light is the opposite of natural darkness, so spiritual light is the opposite of spiritual darkness.

While darkness is most clearly manifest when compared with light, true light is most clearly manifest when compared with darkness. As all that pertains exclusively to earth is darkness, so all that pertains exclusively to heaven is light. Now as the world alone is darkness, and he that "is from heaven" alone is light, then it is plain that no true, heavenly, spiritual light can come to the children of men only through our Lord and Saviour Jesus Christ. "That was the true light, which lighteth every man that cometh into the world." (John 1:9.)

Now all organized, oath-bound secret societies are of the world; then if of the world they may be called darkness; and if darkness, they must be in opposition to that Christ who said, "I am the light of the world." The nearer an institution is like Christ, and not of Christ, the more dangerous it is; because there is no system that can stand before an enlightened age without, at least some *appearance* of good in it. Hence secrecy by manifesting itself "as an angel of light," is calculated to draw more persons into its fatal grasp, and consequently be more destructive. Secrecy is wholly of the world, because the world is in full sympathy with it; and whenever the den of secrecy is attacked by the true ministers of Christ, the world flies quickly to its rescue. And not only is this true of men outside the pale of the church, but those dupes of the lodge *in* the church are as ready and willing to avenge the enemies of the lodge as are other ungodly men of the world! What may be said of that Christian, not say Christian minister, who is in full sympathy and friendship with the world? Is he not an enemy to that Gospel he pretends to live and preach? Let an answer break in from the source of all light: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (James 4:4.) Many of the adherents of these dens of iniquity are encouraged in hopes of eternal life, without a truly evangelical faith based upon the merits of Christ's atonement, when God's word expressly says: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

As a stronger proof of the above stated facts, I will give an extract from the speech of Dr. T. C. Frary, delivered before the Odd-fellows of Patit Lodge, No. 10, and citizens of Dayton, W. T., in which lodge were assembled many adhering church members and some ministers of the Gospel:

"Brothers, let us be a unit by virtue of the *links* that bind each to the other; emblematic of that silver cord which binds heart to heart and makes them throb in unison, by the benign influence of which we shall be drawn to that *great lodge above* where the father of us all presides, at the sound of *whose gavel* all the nations of the earth shall come together in one common brotherhood."

Yet after hearing all this, ministers of the Gospel sanctioned it by their actions, which virtually said, this is the teaching of Odd-fellowship. But the Author of our salvation did not teach that "by the benign influence of the three mystic links we would be drawn to that great lodge above," (doubtless meaning our Father in heaven) but he taught, as plainly as language can express ideas, that we come to the Father only by Christ. "Jesus saith unto him, I am the way, the

truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) With a few more quotations from this speech I must close: "Odd-fellowship, therefore, is a miniature representation, among a chosen few, of that fraternity which God has instituted among men. Few as are those who would represent it, the great principle is wide enough for all on the broad platform of brotherhood, all *nations*, *parties* and *sects* can meet and freely mingle in offices of needed kindness and mutual well doing." Jesus did not think that Odd-fellows would be that "chosen few" out of which the image of God should shine. Neither did he say that that "chosen few" might be composed of all "parties and sects;", but at a certain time it is said, "And when he was set his *disciples* came unto him and he opened his mouth and taught them." * * "Ye are the light of the world. A city that is set on a hill cannot be hid." (Matt.5:14.)

Yet these institutions of darkness are deceiving thousands of the innocent, while lying in ambush behind the ministerial ranks. Surely the most deceitful and hypocritical of all men upon earth, are those who unite themselves in a league with the devil, and by whose influence precious souls are lost. Should they be fellowshipped as Christians?

Dayton, W. T.

Worldly Conformity.

[From a sermon by Rev. Robert Bruce in the Associate Presbyterian.]

Be not conformed to this world in your *company*. It is evident that persons engaged in business, may and must resort to places of trade and public merchandise. The mechanic and husbandman may be obliged to labor for bread, and do this in company with the men of the world. This is frequently the case. But notwithstanding this, you are not to conform to their evil practices. And without doubt they may have many. But if you consent, you know not the influence that such conduct may have upon them. When necessity may compel you to be in company with the wicked and profane, you are not to form any unnecessary alliances with them, or make choice of them as your companions. The apostle speaks very plain on this point, "Be not deceived; evil communications corrupt good manners." 1 Cor. 15:33. It is evident, that bad and corrupt companions and men of loose principles, have much to do in demoralizing those who keep company with them. Error and vice are infectious, as the very best are inclined to walk astray. And in what way the professor of Christ's name can associate with the ungodly in secret oath-bound societies, and not partake of their evil deeds, may seem to be a mystery. Is there not a conformity in the association when in company with each other? "Be ye not unequally yoked together with unbelievers." Can there be fellowship without a conformity? If so, it is strange kind of fellowship. If there is no communion with each other, there must be discord. But how readily all agree even to the expunging of the *name* of Christ! When the professor of Christ's name joins in *fellowship* with an association where his Lord is cast out, the sooner he gets out of such a place the better for him. Else he may be like Peter who took his position in the kitchen along with the *servants*, and expected to defend his Lord. Why, *they* were the *means* of causing him to deny his Lord and Master.

It seems that men are governed more by example than precept. The young exert a mutual and effectual agency over their associates, so as to pursue the same course whether it be good or evil. True, also, those who are advanced in years have a powerful effect upon others. Therefore, the inspired penman declares, "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Prov. 13: 30. Hence it is that the actions of both the righteous and wicked have an efficient, though contrary tendency. The one moral, the other immoral. Different also in degree. Some are more faithful than others in discharging the various duties incumbent upon them. While some are more wicked—and do wickedness with a higher hand and outstretched arm than others. It is well to observe what the Psalmist declares, "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." This not only shows the wisdom of shunning the designs, the way and places of the immoral and wicked, but seems to imply a curse upon those who associate with the wicked and profligate. The prodigal spent all in *riotous* living. All expressions of evil are of a pernicious tendency. You cannot even turn your eyes or thoughts to the moral condition of mankind or individuals without witnessing some manner of communications that are either good or bad. For the words, the deeds, or the looks of any person or persons when *wrong*, evidently communicate to those who are in company a baneful effect; as an act is exhibited to tempt to commit sin. Such may not only be showed forth by positive acts, but on various occasions by refraining from action. "Shun," says Paul to Timothy, "profane and vain bablings; for they will increase unto more ungodliness. And their word will eat as doth a canker." In reference to the word preached—take heed *what* you hear. Great privilege does not grant a license to conform to this world. Israel had peculiar privileges, but were frequently ensnared and drawn into sin by their ungodly neighbors. What an influence the bad example of Jeroboam had upon Jehu, as said concerning him—"Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from them," 2 Kings 10:29. Look at the actions of Manasseh who seems to have been the principal one in seducing Israel to sin, 2 Kings 21:11. By the evil influence of two, Israel was led astray. God had set Israel apart for himself, forbidding them to make any covenants or any marriages with their heathen neighbors. "Thou shalt make no covenant with them, nor show mercy unto them, neither shalt thou make marriages with them," etc. Deut. 7:2.

Is there not considerable force in following? "*That* the sons of God saw the daughters of men, and they were fair; and they took them wives of all which they choose." Gen. 6: 2. The next thing we read of is the *wickedness* of man, and the destruction of the world by a flood. Is not the command a proper one when it is said, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing?" 2 Cor. 2:17. A separation from the ungodly. Balaam declares concerning Israel, "From the top of the rocks I see him, and from the hills I behold him: lo the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. He beheld them dwelling *alone;* a mark of distinction by which they were known. But as soon as they mingled themselves among the heathen they lost their reputation. The Psalmist in speaking concerning this, says, "But were mingled among the heathen, and learned their works." 106:35. The apostle declares, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11. Some may think this a little too strict. Have *no* fellowship. Oh, let us have a little fellowship, we will take the good and leave that which is bad. Let us hear James on this, "Know ye not that the friendship of the world is enmity with God? Whoever therefore will be a friend of the world is the enemy of God." 4:4.

Address of the Pennsylvania State Prohibition Convention.

PREPARED BY THE REV. R. AUDLEY BROWNE, D.D.

Our reform includes among its fundamental objects the overthrow of the liquor license system and the total suppression by law of the manufacture and sale of intoxicating drinks. It is a traffic which represents much capital with tremendous exorbitant profits. Its money is a constant menace in our politics. It assumes to dominate in party administration. Its political influence is always positively bad.

Allow us to say that even a majority of the temperance people, however true in their instincts, are yet but little acquainted with the alarming magnitude of this traffic and its results.

We present for consideration some statistics to aid inquiry. The United States census of 1870 informs us that Pennsylvania then had 15,745 retail liquor dealers, or one for each 223 persons, and one for each 50 adult males.

Dr. Hargreaves, a studious and careful statistician, in his work, "Our Wasted Resources," computes the annual sales of these retail liquor dealers necessary to maintain their business and support their families at $78,725,000. This estimate embraces only the sales or direct costs to consumers and does not include the indirect costs occasioned by crime, poverty, idleness, accidents, bad debts, sickness, taxation, maintaining police, courts, jails, poor houses and asylums, which comes from the trade in liquors and, defying exact computation, is equal to the direct cost. Annually in one form or another, the liquor business costs the people of Pennsylvania $150,000,000.

Compare only the direct and known cost of this business with some of the productions of the State as given in the census of 1870, and you will find this $78,725,000 to be more than one-third of the value of all Pennsylvania's agricultural ($183,946,027) products; more than one-tenth of all her ($711,894,344) manufactures; more than one-half of all the wages ($151,158,538) paid; and but little less than the entire receipts ($83,357,427) of all her railroads. This vast sum is a waste and exhausting drain upon the industry of the people; for intoxicating drinks neither preserve health, give strength, prolong life or enable the consumer to perform labor.

We invite further examination, and you will find this liquor trade to be the implacable foe to both labor and capital. If the traffic did not exist this $78,755,000 expended for naught by the consumer would mostly be expended for the necessaries and comforts of life, the supply of which would promote general prosperity.

Suppose only $50,000,000 should be so expended, of which a tenth, say, is expended for farm products, such as wheat, corn, beef, mutton, poultry, butter, eggs, fruits, etc., our farmers would realize more than twice the profit they now do for the fruits and grain manufactured into strong drinks.

Another tenth ($5,000,000) would provide 4,000 homes for working men, give employment to 2,000 mechanics, and pay them $1,000,006 for wages, and $4,000,000 for building material, besides interest on capital.

Another tenth ($5,000,000) expended in cotton goods would move now idle mills, give employment to 4,000 operatives, pay $1,000,000 for wages and $3,000,000 for raw material, and make capital remunerative. Using the remainder for woolen and worsted goods, clothing, boots, shoes and furniture, and household articles, or like domestic manufacture, and the half of our yearly drink bill would give steady employment to 30,000 persons, pay them $10,000,000 in wages, pay for $20,000,000 of raw material and interest on $20,000,000 of capital thus usefully employed. It would be profitable, did the limits of this address admit, to present many other illustrations of the baneful effects of the drink business in depriving labor of employment and its evil influence upon production and trade.

We may but allude to one other source of waste which is admittedly caused by this traffic. From a report made to our State Senate, dated February 1st, 1868, we are informed there were then 14,988 inmates of our county poor-houses, or one in 246 of our population whose maintenance costs $1,597,720, or $2.67 for each voter of the State. In our jails and penitentiaries there were 9,116 persons confined, or one in 402 of the population, whose maintenance costs $1,404,029.60, or $2.45 each voter. "It is not to be doubted," says the report, "that two-thirds of the pauperism and crime of the State are justly attributed to intemperance." The people have been taxed year by year to support the victims of the liquor trade. Is it not high time that the power of the State shall be invoked to arrest the cause?

In return for the special privileges which these liquor monopolists have enjoyed, they paid license fees into the State Treasury amounting in 1877 to $414,600.67, or $24.00 each, while the taxation made necessary was on the basis of the report of 1868, $143 for each license.

These facts plainly show that the liquor traffic stands foremost among all the curses of hard times, and is the heaviest burden now weighing down our industries and retarding the return of business prosperity. In corroboration stands the fact, at-

tested by competent authority, that in the State of Maine, and as the result of the settled policy of prohibition in that State, business prostration, depreciation of property, bankrnptcies and defalcations are far less than in other States of the Union.

The Duty of the Hour—Read!

Bro. Kellogg:—I wish to speak to each and every friend of the reform npon a subject that deeply concerns its rapid and vigorous growth—its great increase in power and influence. We are apt to feel that the cause is safe, that it will speed itself without the watchfulness, prayerfulness, exertion, self-denial and united effort that was required in the beginning. And we feel like sitting down and taking our ease, or looking on as interested spectators, and criticizing the weaknesses, mistakes and faults of those who are struggling and suffering and toiling in this terrible conflict. Ah, brethren, we are to *watch* as well as to pray and we are to work as well as to watch. We mnst use brains as well as heart, and muscle and means as well as brains. We are to suffer if we would reign. This reform is designed to create a new era in the Christian world, to impress the coming ages with a new spirit, and new methods; it is to reform and purify the church and renew and regenerate the state. We are not to stop right where we are, moving round in the same circle. God never leads his people in that way. He said to Moses, "speak to the children of Israel that they go forward." We are not to content ourselves with speaking against the lodges and illustrating their wickedness, but we should go to work and set up a whole class of instrumentalities perfectly cleansed from the lodge, uncontaminated by its defiling power. Some of our churches are already from their constitutions opposed to the lodges, others partially so while others have got to go to work and set up a whole system of instrumentalities anew to purge out the leaven of the lodge. The Baptists and the Congregationalists have got to institute new associations and form new missionary societies, to have their churches and methods of work cleansed from the lodge, and we have no paper but the *Cynosure* to help them do it; their brethren have denominational papers to assist them in their work opposed to the lodge, while others have not; and those who have must not only allow the *Cynosure* bnt use their own papers to help these brethren on their feet, so they can "run and not be weary, and walk and not faint." The great South is a Macedonian field sending up a Macedonian cry for help. Brethren, do you hear it? The lodges are there at work night and day. Rome is there in force. Chnrches filled with lodges are there, with a padlock on their lips, and they are darkness instead of light on the lodge question. Brethren, doyon hear this cry? Brother Covenanter, can't you start a mission there? Are your duties all done in this matter? Brother U. P., how is it with you? Does this cry mean you, United Brethren? Free Methodists, I call on all and each, though I omit your names, have you nothing to do here? There are one or two godly persons who are already at work calling on the Congregationalists for help, but they have no societies, no organization. Indeed, our editor has just been excluded from the association. Brethren of all denominations, will you help us out of our troubles, and into working shape and order? I will contribute my mite to help any denomination start a mission enterprise cleansed from lodges. The *Cynosure* should be used to help any church start and build up a pure religion anywhere in this lost world. Come, brethren, let us get a little nearer together; let us lay out more work for Jesus and we shall have more to pray for.

As for the regeneration of the State let me say, all of us to a man go for this. We believe the Constitution ought to recognize Jesus as king, the source of power. The *Cynosure* vindicates this. The Covenanters have stood like a bulwark on this principle; their light is seen and their power is felt. God has raised them up for this purpose. But they mnst be content with filling their place and doing their duty. Others must fill other places, and do what is required of them to do. If the Constitution acknowledged Jesus as king, Covenanters would vote. To-day if the majority were right, how could the Constitution be changed, except all would vote who hold the truth? I would be one to vote a ticket one principle of which should be, God to be acknowledged as the source of all power in the Constitution. If our Covenanter brethren cannot do it, why they must allow their friends to do it, and the *Cynosure* to help them to marshal their forces, and cast their votes against the power of darkness, and when the battle is fought and all works of darkness are destroyed, then Jesus will be acknowledged king of nations as he is now king of saints.

A Friend of the Truth.

Reform News.

Glorious News from the South.

On the Fourth of July at a picnic in a grove in Sanford county, Alabama, E. Tapley entertained a large and well-behaved company with an address, principally upon the subject of secret orders. He showed the snares into which men are brought by oaths and promises of obedience to these orders before they know what will be required of them, and that these obligations are not really binding. He also showed their misapplication of Scripture andtheir pernicious influence upon our country. At the close he proposed a debate on secret orders if any present wished to engage in one, but no one came forward to advocate their cause. The speech caused considerable private discussion and an Odd-fellow said to the young men: "I joined the Odd-fellows and I advise you not to join them or any other secret order." He said he knew of a Mason being tried in court for murder who according to law ought to have been hung, but went unpunished.

The week before, not ten miles from that place, it was reported that a Mason said that he with twelve other men was going to give Mr. Tapley a whipping with switches for what he had done against Masonry. Notwithstanding the opposition, the friends of the reform here feel that they have cause of encouragement. Exposures of the different secret orders and other books opposed to secretism have been sold in Alabama and Mississippi, and tracts have been extensively circulated. Several ministers of the Gospel have faithfully warned the people from their pulpits against secret orders, and some who once attended the lodges are now advising their friends not to join them. There has been a great change in public sentiment lately with regard to secretism and those who are engaged in selling books and distributing tracts are often reminded of the encouragement given to Elijah when he thought he only was left of the worshipers of the true God: "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Let those who think that in the present reforms "practically nothing has been done in the Southern States" be encouraged. Abundant seed has been sown in faith and prayer which is springing up and will doubtless bring forth a glorious harvest. What it may be necessary for the friends of the cause to endure in the future we do not know, but we have no doubt with regard to its final success. Beating and slanders and curses without number have been employed by the strenuous advocates of secretism and they have endeavored to impoverish and to "wear out" those who oppose them, but the light of truth is spreading around and faith looks forward to a brighter time. A.

Southern Indiana.

Oakland City, Gibson Co., July 26, 1878.

Editor Cynosure:—Mr. Ronayne has visited us in "the pocket" causing quite a stir. He arrived the 20th of July. On Sabbath evening he preached, subject, "What is Freemasonry?" He showed us that two systems of religion existed, and had existed since the time of Cain and Abel. And he very happily drew the parallel lines from the offerings of Cain and Abel to the present time. Showing us most conclusively that the religion of Masonry was of the same character as that of Cain. That Masonry in its worship has no Christ in it. The Mahommedan or Jew may enter the lodge leaving no sacrifice outside; he takes his religion all in with him, while the Christian, the enlightened, Bible-reading Christian, leaves Christ, the Saviour and Mediator outside the lodge door. He enters without the blood-washed Lamb, with no Redeemer. Therefore the Masonic god is not the Christian's God. And every Christian who enters the lodge must do dishonor to the Being whom he professes to love. For the Bible tells us that he that honoreth not the Son honoreth not the Father. And surely it is dishonoring the Son to leave him outside the lodge.

On Monday evening Mr. Ronayne worked the first degree of Masonry. The audience was quite large,filli ng all the space prepared. His remarks were forcible and had a telling effect on the people. The ladies, God bless them, seemed extremely anxious to see and hear. Some will ever remember the scenes of that night.

On Tuesday evening the second degree was workhd. The hall was densely crowded and tolerably good order prevailed considering the circumstances and the numbers that are *taught* to have no respect for those who do not believe in that divine institution, Masonry.

Wednesday evening, long before the sun had sunk behind the western hills, people began to fill the hall. By seven o'clock, time of commencement, every available space inside and out was *packed*. Mr. Ronayne was very eloquent in his opening remarks. At their close he proceeded to the working of the third degree and went through with but little interruption remembering the crowd and condition of the room. Though some did appear to forget that had any one been speaking on the beauties and ancient origin of Masonry, what desecration, what wickedness to have made the disturbance they did. Doubtless the Golden Rule had escaped their memories. It did not appear an organized disturbance, but wantonness. Many youths were present that witnessed and heard all. They will never forget these scenes and never will make lodge members.

To the credit of Masons be it said that several attended the whole proceedings and behaved as gentlemen, but none accepted the liberal offers extended by Mr. Ronayne to disprove anything he said or did.

We parted with Mr. Ronayne as from an old friend. We know what was done can never be effaced from the memories of those who saw and heard him. To attempt to say anything in praise of Mr. R. would be of no use. His calling is from God and he is filling it. W. Richie.

Another Chapter of "The Old Handmaid's" Arguments.

Rev. Harvey Johnson of the Michigan Conference, has been having a very successful year on his charge; albeit the "roaring lion" has come down from his "high place," with the rage of a jackal and the odor of a *mephitis Americana*, popularly known as a skunk, and has attempted both to scare and then to "smoke him out." But he neither scares or smokes "worth a cent."

Now it appears that the present Conference year has not been without its fruits of success. Many have been converted and forty-nine have united with the church; twelve new subscribers have been added to the *American Wesleyan* list; a large school building has been purchased, to be transformed into a church, and a parsonage is to be erected after harvest. A grove meeting of much interest added much to the general prosperity, but as the faithful men who carried it on were known to be Anti-masons, that effort was "the last grain of sand that broke the camel's back." So the last night of the meeting the "charitable fraternities" turned out, backed up by men who belonged to the Christian church, and gave Rev. Henry Johnson and his followers and friends a shower of rotten eggs. Freemasonry goes heavy on symbolism. It teaches its lesson of "love and good will" by many beautiful tokens—lamb-skins and rotten eggs—more ancient than the "golden fleece," and more powerful than the Roman eagle. "National discords and national dialects do not prevail against it," for nations are "subject unto the power of the beast." "The lion and the lamb lie down together," quietly, for the lamb is inside of the lion. That is his "forte," his "best hold."

Bullets and bowie knives, rails and rotten eggs were said to be among the arguments of Southern fire-eaters and their Northern allies in the days of American slavery. And lest such weapons should become obselete, Freemasonry has in many cases taken them up, since the agitation of the last ten years.

But would one of the popular religious journals of this time, like one of the *Christian Advocates*, come out and speak against this vile conduct? We have no reason to believe they would unless at the same time they administered some rebuke to the men who are compelled to bear the brunt of this stinging and terrible battle. It would be like the New York *Tribune* teaching temperance from the tall tower and tippling in the basement. It slaps temperance men and women in the face, and then proceeds to read a homily on defects in the enforcement of temperance laws. But we will be thankful when the religious press get even up to the position of pointing out the pernicious evils of extra-judicial and throat-cutting oaths, and of condemning the vile, false-worship, which, to make harmony among all classes of its worshipers, must, according to Masonic law, leave out the name of Jesus from its prayers. But for the present, this pagan worship in high places, must go on, until the sufferings and sufferers are increased manifold.

The editor of this paper has a coffin to spare, which the Freemasons have sent him, labelled with death's head and cross-bones, square and compasses, and which was accompanied with the exhortation, "Prepare to meet your God."

At the recent State Christian Convention at Albion, N. Y., where not one unkind word was spoken against the fraternity, unless the facts proven by unwilling witnesses in the courts of the State of New York are unkind, a shower of stinking eggs, and stinging curses fell, but no religious organ of any popular denomination has yet found it out, nor can be induced to find it out, until as in the days of slavery, a generation of men shall fall into the graves of popular infamy.—*American Wesleyan.*

I. R. B. Arnold at Kishwaukee, Illinois.

[From the American Wesleyan.]

Mr. Editor:—I sit down to say that Bro. I. R. B. Arnold visited Kishwaukee on the 26th inst., and gave us two lectures on Masonry and mythology, illustrating the same in a most graphic manner by magic lantern, exhibiting scenes in the lodge and scenes and figures in the mythology of the ancients. In these lectures Bro. Arnold proves conclusively the boast of Freemasons, that Freemasonry is three thousand years old, by showing that speculative Freemasonry, organized in Apple-tree Tavern, London, England, in 1717, A. D., "is the exact counterpart of the mysteries in olden time of which a distinguished writer who flourished in those times has left this testimony, "It is a shame to speak of those things that are done by them in secret." The grafting of the two was so natural and easy that it was effected with all the power and precision of a mathematical demonstration. So I say success to Bro. Arnold's enterprise. God bless him.

A. R. Brooks.

Correspondence.

The Orangemen and the Freemasons.

The intended parade of the Orangemen in Montreal on the 12th of July, was suppressed in accordance with a colonial law prohibiting the meetings of all secret societies, but from the operation of this law the Freemasons are specially exempted.

It was doubtless the duty of the mayor to enforce existing law. The disappointed Orangemen are entitled to small sympathy. Manifestly no good comes of their organization, and their annual celebration of the battle of the Boyne but exasperates the Romanists. It convinces nobody. If ever the papacy is destroyed it will be by the power of truth and not by a secret cabal. I believe the Pope to be the "man of sin," "whom the Lord will consume with the spirit of his mouth and destroy by the brightness of his coming," and I do not expect to see him removed by any other method. Orangeism will retard rather than promote his overthrow.

But why should a law aimed at secret societies exempt the Freemasons? With the same propriety might we have a law prohibiting gift concerts and grab-bags, and expressly exempt lotteries and faro banks. We do not object to killing the cubs, but can see no sense in protecting the mother wolf. There are probably two reasons for so strange an anomaly in legislation. First, it is probable that the members of the legislature that framed the law are largely Freemasons, and did not wish to vote themselves criminals, and, second, while there was real fear from secret organizations the Masonic fraternity was considered too powerful to attack.

The people of Canada surely can not be so blind as to suppose that a law so arbitrary and partial—suppressing the less and expressly tolerating the greater enormity—can long be more than a laughing stock to right thinking people. If it is right to have a law suppressing secret combinations, as it manifestly is, it is best to commence with the head. When that is amputated the body and members will give little trouble.

H. H. Hinman.

Wheaton, Ill., July 24, 1878.

Masonic Contradiction.

Quincy, Logan county, O., July 13, 1878.

Editor Cynosure:—Among the many conflicting and condemning statements of Masons are the following:

I went aboard the train at Quincy, O., on the C. C. C. & T. railroad, eastward bound, having a supply of *Cynosure* tracts with me. While the train halted at one of the stations I passed through the car supplying each passenger with a tract, and laying one on each unoccupied seat watched indications and results. When conductor B. (quite a gentlemanly officer) came from the platform and passed down the aisle of the coach, I saw his eyes turn right and left inquiringly on reading passengers and tracts in the seats. He finally took the tract from the seat immediately behind me and seemed to be running hastily over it; but suddenly, as if seized with a spasmodic fit he crushed the little sheet in his hand and dashed it against the side of the car as though he would crush the truth to dust and dash the Christian minister to atoms that wrote the tract.

I then said calmly, "Conductor, the day is past in which you can suppress the truth by such means."

"Well," said he, "it makes me sick."

"Well," said I, "perhaps you ought to be made sick. Did you ever read on that subject?"

"Yes, I read Finney until I got sick of it."

"Sick of what?" said I.

"Sick of reading the writings of a man who has perjured himself."

I asked him if he wanted to add his testimony to Mr. Finney's and to thus Masonically perjure himself too.

"No, no," was his hurried and very excited answer; "I don't mean that he wrote the truth, for what he wrote is false."

"Well, then," said I, "your statement is not true that he perjured himself in writing his book on Masonry."

Just then the train halted and he went out and left me to be questioned by another, the result of which I may give at a future time.

Now to the point of contradiction between Masons. On my return West some time after on the same road, Rev. J. S——, of the M. E. church took a seat close by me and after a few words as to our circuits, he said to me, "Bro. Wilkison, I heard you about twenty years ago preach a discourse against Masonry in the M. E. church at P.—, O., and I thought you terribly severe."

I simply replied, "That is possible for I am in the habit of reproving sin wherever I find it, in or out of church."

"But," he calmly proceeded to say, "at that time I was not a member of the Masonic order, but since that I have taken three degrees and am now prepared to say that what you said of Masonry was none too severe. I was persuaded by an M. E. minister to join the lodge; and now since I have left the order he is my worst enemy; does more against me than all others. He tries to hedge up my way—and all because I, under the Spirit's convictions and leadings, have gone back on his pet institution."

I then asked him if he had read any Anti-masonic books. "But one," said he; "and that was Rev. C. G. Finney's. I found it to be a truthful revelation of the degrees of Masonry as I had taken them."

"Do I understand you to say that C. G. Finney's book on Masonry is true?"

"It is true to the letter in the first three degrees. (That's far as I went.) And I believe it to be true in all the rest."

"But," said I, "what am I to do? A Masonic Methodist, a conductor, a son of a Masonic Methodist preacher and I believe a Methodist church member, himself, on this road, told me that Finney's book was all false, and that Finney was a perjured wretch, and, in the language of another that sat near by, a perjured scoundrel."

"Ah," said he, "those things are of daily occurrence, and are only explainable in an adhering Masonic character."

Query; what is that church going to do and how is it going to stand when thus divided, and contradicting and opposing each other. May God save the United Brethren from like division and contradiction.

Yours for consistency,

J. Wilkison.

The Trials of a Baptist Church in New York.

Adams Center, New York.

Editor Cynosure:—I am much pleased with your paper, I have been taking for the last year. I am now 74 years of age; have been a member of the First Baptist church in Adams for over 57 years, and one of its deacons about 25, and am now the only original member I know of living in the world. Elder Joshua Freeman [father of A. D. Freeman] was our pastor when I united with the church, whose faithful labors we enjoyed about 25 years. He was a Mason and when the Masons killed Morgan he renounced Masonry and came out publicly and preached a sermon against it, although the Masons threatened to take his life, and said if he preached that sermon it would be the last sermon he would ever preach, and our church would go down. But God blessed his labors and added to our roll till we numbered 450. Since then we have set off part of our members to four churches; two in Adams, one at Pinckney, one at Watertown; we now number 240. When Elder Freeman renounced Masonry we passed a resolution that was adopted throughout this entire Black River Association, that we would not fellowship Masonry in our churches, and our church has been living up to it for about forty-five years. We have excluded Masons as fast as they came into our church, and we have been called the old Adams Anti-masonic church; but within the last two years our church clerk presented a request signed by ten or eleven members, mostly young, to call a church meeting contrary to the wishes of three of us deacons, two of us the old ordained deacons.

The clerk gave notice on Sunday for a church meeting the next Tuesday, and they had their forces all drilled to strike off those resolutions from our church book. We had but a day and a-half to notify our brethren, and numbers of them were not at the meeting and the vote was taken, 68 votes cast; 33, mostly aged and pillars of the church, voted to sustain the resolutions as on the church book, and 35 to strike them off. They claimed a majority of three, most of them young, nine boys, some of them eleven or twelve years old, and one Mason under labor. I know but three Masons in our church, but plenty of jacks, whom I sometimes think are much worse than Masons. I think our church about equally divided on the Masonic question. Some of our most wealthy members and influential brethren have been called away by death. We have drawn up a resolution which is signed by between 50 and 60 of our members, that we will not fellowship Masonry in our church, and we don't go to communion with the church.

Our church has never been in so bad shape in fifty-seven years as it is to day, and all caused by three young Masons, and some of them make no pretentions to religion. May God overrule as shall be for his glory is my earnest prayer. I shall try to do all I can to put Masonry out of the church and out of the world.

I expect the sneers and curses of Masons, and I get them, and am called the old Anti-masonic deacon. I am poor and my wife has been sick eleven years but will do all I can to put down Masonry.

Wm. Harris.

We must have Lecturers in Every State.

Belmont, Wis.

I lived in New York at the time Morgan was kidnapped by the Masons; have been an Anti-mason ever since. I think one way that we fought the Masons in that day was to study the Morgan book until we were well posted, and then two or three go together to a lodge where we were not known and go in and stay as long as we wished and then leave and report, and I think I now see why we did not put Masonry down at that time, was that it was never touched in the South but left to grow, and this is the reason that it has such a strong hold there now. I do not believe we shall succeed in putting down Masonry unless we extend the work into every State. We ought to have a lecturer, at least, in every State, and I hope the time is not far distant when we shall.

Yours truly,

Isaac Bancroft.

Rally for American Principles.

York, Pa., July 15, '78.

Editor Cynosure:—While the old anti-slavery men are exulting over the fall of the old slave system of the South, the Royal Arch leaders of the pro-slavery Democracy are gradually preparing their plans and executing their moves on the political chess-board, not only to re-establish the slave system in the South, but to enslave the white freemen of the North, by means of the secret oath and death penalties, with all the necessary devices of intimidation.

The Republican party has accomplished good. The fact that it admitted and fellowshiped secret conspirators, "knowing them to be such," fully explains its disgraced and demoralized condition. Evil communications corrupt good political parties as well as good manners and good Christians, to say nothing of good congregations, even Congregational congregations.

The great Republican party never was a perfect American party. It contained the germs of many political diseases from its birth. It has had much sickness, and is still so low in spirits and so weak in its morals, to say nothing about its other troubles, such as its secret practices, that it can never smile again. In fact, Masonry, the poisonous reptile, has bitten the party in so many places that it is doomed, in spite of all the political quacks with their remedies for snake bites.

We may as well accept the situation at once. The American party is the only one a true American or a true Protestant can consistently aid. Let us no longer fellowship the wicked in church or state.

Yours truly,

E. J. Chalfant.

Why the Quarterage was Short.

Oakland City, Ind.

Dear Cynosure:—I am sixty-three years old and always was an anti-slavery man and voted for Fremont when he was a candidate for the Presidency, and I have always been an Anti-mason since I knew anything of the order, and since December, 1875, when Bro. Kiggins lectured in this part of the State, I have felt it my duty to pray for the downfall of all secret orders. Having been a reader of the *Cynosure* since that time, I have come to the belief that it is the best paper printed.

I have been a member of the M. E. church since the year 1842, and was well satisfied until the last few years I found that our preachers were nearly all Masons, and about two years ago myself and others becoming scrupulous in reference to supporting Masonic preachers we withheld our quarterage. Last March our quarterly meeting came off in Oakland City, the head of the circuit, and when the finance question came up, Forsythe class, the one to which I belong, fell short of their assessment. The presiding elder asked, "What is the matter with those old members at Forsythe?" No person answering, I rose and said if they wished I could explain. The presiding elder said, "O no, Bro. Wallace! O no, never mind!" I took my seat and the question passed for a few moments and then came up again and the same question was asked, and I told them that if they would come down and prove to us that it was right to kill Hiram Abiff we would pay up. That silenced them and they answered not a word, but a great many eyes glanced over the audience and the question dropped.

A few days ago our quarterly meeting was held here again, and just before it opened, in the prayer meeting another brother and myself prayed for the downfall of all wickedness and especially secret orders, that are not in accordance with the will of God. At the close of the service our circuit-rider reprimanded us for our prayers, and said that his feelings were hurt. He did not want any more such praying in our church. Now is this the way for the ministers of Christ to do? I intend to live the remainder of my days a hearty supporter of the principles of National Christian Association.

Yours for Christ,

John T. Wallace.

Our Mail.

R. T. McCree, Atlantic, Iowa, writes:

"I wish to take your paper because of interest in your cause as well as from appreciation of the paper itself. I wish the anti-secret reform great success."

Burgess Smith, Clifford, Pa., writes:

"Our anti-secret association meets at Scott Valley the last Friday and Saturday in September. We are hoping for a large meeting, and our prayer is that God will be in our midst and that he will bless our efforts. There will be an effort at that time to get some new subscribers for the paper."

C. Winter, Gouldsville, Vermont, writes:

"I am glad that some are not afraid to speak the truth in the name of their Master, and oppose sin and wickedness in high places. May the Lord continue to bless them in their labors so long as they work by the gospel rule."

W. Pitt Norris, Birmingham, Iowa, writes:

"The war here between the despotism of Masonry and the benign principles of free government—between the idolatry of the lodge and the pure principles of Christianity, has not abated one jot or tittle in intensity, but if any difference is waxing hotter and hotter and notwithstanding the sworn secrecy of the lodge the reform party with the *Cynosure*, Ronayne's Handbook, Sickel's Monitor, etc., etc., has the decided advantage over the ancient "Handmaid," and according to the Birmingham Enterprise 'keeps her in hot water.' Why the children of secretists, little boys and girls, go about the streets shouting Boaz, Jachin, etc., with as great a looseness and abandon as the children of antiee. If we stand firm, let the light shine and are true to God, true to the State and true to humanity, the rising generation will not be so easily stripped, hoodwinked and cable-towed as have been their ancestors, stripped of their manhood, liberty and independence, hood-winked in regard to their rights and best interests, and cable-towed to the rotten, maggotty, hideous carcass of an irresponsible, man-degrading and God-defying despotism."

A. H. Springstein, Saranac, Mich., writes:

"I have been preaching and exposing Masonry up north, and the people are intensely excited, they having never heard the revelations before."

H. P. Chamberlain, Morrison, Whiteside county, Ill., writes:

"I am in every respect opposed to all secret societies of whatever name. I take pleasure in reading your most excellent paper and distributing it to others. I send it to Vermont and Nebraska. May the Lord bless you in your work of reform."

Warren Taylor, Milnersville, Ohio, writes:

"The time has not come when Presbyterian ministers are allowed to expose the abominations of Masonry or kindred institutions and retain their pulpits. Dr. Blanchard is being handled pretty roughly; but he does keep his place. He is not turned out of doors. In this regard I shall have a record even better than his, with a chance to turn lecturer."

Mr. William D. Clay, Olin, Jones county, Iowa, writes:

"Mr. Rathbun has been among us and has created quite a sensation. I wish you had about five hundred such men to send out."

William B. Putnam, Tunnel City, Wis., writes:

"Bro. Hinman's lectures, on the whole, I think have done some good although they disturbed the Beast in his lair. The Catholics were much enraged but I think good will result. I am glad that God is raising up men who are willing to take their lives in their hands and go out into the world and expose the abominations of these times of peril. God speed the work."

Mrs. Maria Wood, Fairport, Monroe county, N. Y., writes:

"I have read your paper and other publications, and also feel interested in the National Christian Association. It is just the thing for the times."

J. W. Lewis, New Bedford, Ill., writes:

"The *Cynosure* seems to be right on all the great questions of the day. Fearlessly rebuking the wrong and defending the truth."

I. J. Gilberl, Derby, Conn., writes:

"I am having lively times with the secret orders here, and I do not fail to speak out. Will try and write you soon of the battles I have to fight alone, yet there is Antimasonic sentiment here if it could be developed."

Friend McKee of Allegheny City, Pa., does not wish such a case as the following to go unrebuked:

"One of our good U. P. ministers of Pittsburg was the orator of the day at a grand picnic given by the Orangemen, at Hulton Station, near Pittsburg, on the 12th inst., in honor of King William, Prince of Orange, and the hero of the 'Battle of the Boyne,' and with which celebration we as a nation have nothing to do. Whether the oration was delivered before or after the dance, relator saith not. You know Mr. Editor, we as a church are opposed to dancing; but it would seem all the ministers are not. Well, oil and water won't mix, but water and water will. I would advise that minister to acquaint himself with the fifteenth article of the testimony of his church and Paul on dancing before another 12th comes."

Sabbath School.

LESSON VI.—August 11, 1878.—THE CENTURION'S FAITH.

SCRIPTURE.—Luke 7:1-10.

1. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. Matt. 8:5.

2. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. Job 31:15; Pr. 29:21.

3. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4. And when they came to Jesus they besought him instantly, saying, That he was worthy for whom he should do this:

5. For he loveth our nation, and he hath built us a synagogue. Ki. 5:1; Gal. 5:6; 1 John 3:14.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. Lu. 8:49.

7. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. Ps. 107:20.

8. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another come, and he cometh; and to my servant, Do this, and he doeth it.

9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant whole that had been sick.

GOLDEN TEXT.—"According to your faith be it unto you."—Matt. 9:29.

DAILY HOME READINGS.

M.—Luke 7.1-10. Trusting Christ fully.
T.—Matt. 17:14-21. Faith needed.
W.—Mark 11:12-26. Faith enjoined.
T.—Mark 10:46-52. Faith exhibited.
F.—Matt. 15:21-28. Faith commended.
S.—John 4:43-54. Faith honored.
S.—Heb. 11:32-40. Faith crowned.

CONNECTION WITH THE LAST LESSON.

The intervening events appear to be: Healing the demoniac in the synagogue (Mark 1:21-28; Luke 4:31-37), Peter's wife's mother and others (Matt. 8:14-17; Mark 1:29-34; Luke 4:38-41); the tour through Galilee (Mark 1:35-39; Luke 4:42-44; Matt. 4:23-25); healing the leper (Matt. 8:2-4; Mark 1:40-45; Luke 5:12-16), the paralytic (Mark 2:1-12; Luke 5:17-26; Matt. 9:2-8); the call of Matthew (Matt. 9:9; Mark 2:13, 14; Luke 5:27, 28); the healing at the Pool of Bethesda and the discourse following (John 5:1-47), probably at the second passover during his ministry; plucking ears of grain (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5), and healing a withered hand on the Sabbath (Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11); preaching to and healing multitudes at the lake of Tiberias (Matt. 12:15-21; Mark 3:7-12); choosing the twelve (Mark 3:13-19; Matt. 10:2-4; Luke 6:12-19); Sermon on the Mount (Matt. 5:1 to 8:1; Luke 6:20-49) All occurred in Galilee, except those at the passover, and going and returning. Parallel: Matt. 8:5-13. Place: Capernaum.—S. S. Times Quarterly.

LESSONS.

1. The character of the centurion as sketched here presents several points deserving of admiration and imitation. Observe—

(1) His kindness to his servant. So dear was this servant to him that he spared no pains to have him restored to health.

(2) His good-will to the Jews. Those who had a right to know witnessed of him, "He loveth our nation."

(3) His humility. This appears in his resorting to the elders of the Jews that they might present his request to Jesus.

(4) His faith. This is the feature of his character which excited the wonder even of Jesus and drew forth his admiring notice.

2. Sickness in a family may prove a great blessing. Through the sickness of his servant this centurion was incited to enter into communication with Jesus, and from his experience of Christ's condescension, gentleness and power, he was amply repaid for all the anxiety which the sickness had caused. So may and so should it be still when trials come in our path. Like the disciples of John the Baptist, we should go and tell Jesus, and whether the trial may be removed or not, we shall derive benefit from it. Moreover, if, when troubles befall us, we do not readily resort to Christ, we may well fear that the faith which marked this centurion is wanting in us.

3. A true believer, especially an eminent one, is a marvel. Even the Lord Jesus wondered at this man; but as Robert Hall has finely remarked, this wonder was the effect of intelligence not of ignorance. A sinner is a wonder, especially a sinner continuing proof against Gospel light, and Christ marvelled at such; but a believer is a greater wonder still, for in him we may discern the creative energy of the Holy Spirit, and the fruit of that stupendous process by which God saves sinners.

4. Intercession for friends is allowable and praiseworthy. The centurion's servant does not seem to have asked for the help of Christ. Perhaps he was unconscious or unable to express a desire. But his master made urgent application in his behalf, and Christ honored the application. It is a great privilege to be at liberty to seek the aid of Christ for others as well as for ourselves.

5. True faith is always successful. Christ complied with the centurion's believing petition and healed his servant. The prayer of faith is always answered: yet, it needs to be added, not always in the way or at the precise time desired.

6. It is not wrong to praise one deserving of praise. Jesus publicly commended the faith of the centurion. In doing so he not only rendered honor to whom honor was due, but rebuked, indirectly, the unbelief of others, while his words may have served to stimulate some of his hearers to imitate the example of the centurion.—Evangelical Repository.

—Dr. Gregory of the Illinois State Industrial College is enthusiastic on the subject of thorough education for the young men and women of our country. He writes: "If half the students were in college who ought to be there for their own sakes and the public weal, every college in the State would be crowded to its utmost. And the State, feeling the influx of this large measure of educated brain, would march with a giant's pace to larger wealth, higher social and political power, and to a more splendid and fruitful civilization."

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The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 1, 1878.

Wheaton College.

The subscription toward the debt of this Institution is now, Monday, July 29th, *ten thousand nine hundred dollars*. The payment of sums already subscribed is conditioned on the raising of the whole debt, and hence, while we record with gratitude to God the progress of the work, we urge our friends to activity and prayer in this enterprise. The entire debt the last of June was $19,331.37. The present subscription is $10,900, which makes it necessary for us to raise nearly $ 8,500 by the first of September in order to complete the work.

It is not necessary to commend this Institution to the readers of the Cynosure. It is doing no injustice to the many noble spirits in other parts of our land who have uttered a clear testimony against the lodge, to say that Wheaton College has been the heart of this movement against secretism. As such it has received the blows which were intended to crush the work throughout the whole land. As such it has merited and received the hearty confidence and support of those who have grappled the "beast" with more than seven heads and ten horns. Let all of those who can do anything less or more to aid in this work write as soon as convenient that your subscription may be announced and the entire sum secured.

Address all communications on this subject to

Prof. C. A. Blanchard,
Wheaton Ill.

Missions and Societies.

It would seem to be a law of human organizations that they cannot go beyond the ground principles which gave them birth, as streams cannot rise higher than their heads. Eden, Sinai, and Pentecost were such mission-heads; and Abel's altar, the Stone Tables, and the Tongues of Fire taught one God against polytheism and its manifold worships.

But altars, and decalogues, and churches have become symbols of corruption in the hands of Gentiles, Jews and nominal Christians, who suffered the precious perfume of their faith to escape while they were on their knees before the empty forms which held it. And it is curious that the century which was most distinguished for the spread of Christianity by missions, was most defiled and defaced by corruptions at Rome. Truth, not organizations, is what men want.

The first Puritans who landed in the American forests undertook to start, in the words of Charles Francis Adams, "a Christian commonwealth." Massachusetts, which on election days, is still called "The Old Commonwealth," was the result; and in 1870 there were in that Christian State 74,935 persons who could not read the name of Christ or their own names, and the increase of such illiterate persons during the twenty years previous, that is, from 1850 to 1870, amounted to 46,590! Of course there are causes for this increase of popular ignorance in immigration and priestism; but ten years of the zeal of the first Puritans, and one-half the time and money worse than wasted in lodges, would teach every ignorant child in that State to read.

In 1810 the American Board had its origin in a stackyard prayer-meeting at Williams College. In 1845 that Board adopted a report written by Dr. Woods, urging that the "proud Brahmin and slaveholder should be received into churches along with the pariah and the slave," thus receiving caste and slavery, the worst elements of heathenism, into the Christian church; trusting the general influence of the Gospel to cure those evils. There were slave-holders in the American Board, and there were slaves held by their missionaries! And slaves were owned, manacled and sold by members of churches aided by the American Home Missionary Society, without discipline or remonstrance, except by Abolitionists.

The American Missionary Association was started to exclude these evils, and they were excluded. But in every instance, the organization failed to be self-rectifying; the evil was cured by influences from without.

We are now again confronted with a fundamental curse, the blinding blasphemy of the lodge, in some of its respects the worst evil we have had to deal with. It shams secrecy; and though perfectly known, church-worldlings allow its false refuge and say they 'cannot discipline what they do not know.' Missionary societies blink it. Pastors and churches do not wish to run beyond their missionary society-leaders; the fifth libation and communion-wine blend; and Satan and Christ are worshipped by the same persons!

United Presbyterians, United Brethren, Wesleyans, Covenanters, Friends and Free Methodists have missions supposed to be free from these horrible minglings of darkness and light. But these are minority churches. How is American Christianity at large to be healed from the leprosy of the lodge?

While the lodge-monster, like Milton's death,

"Grins horribly a ghastly smile,"

from beneath the altars of our leading Christian denominations; like slavery, it will govern the religion and politics of this nation. Who point out our way of escape?

Who call the council, state the certain day;
Who form the phalanx, and who guide the way?

Education in the South.

I have just read the August number of the *American Missionary* through; and no one who had known the horrors of the past can look on the present without tears of gratitude.

Think of a governor (Colquitt) of Georgia squeezed by the colored masses, attending the commencement of a colored university; exhorting them to seek not only human learning, but "the salvation of their souls;" and a Georgia editor (of the Macon *Telegraph*) writing thus in his own paper of the annual examination: "They read Latin and Greek; demonstrated problems in mathematics; discoursed upon international law and the Constitution; recited history, geography and grammar; in short pursued sucfully the curriculum of the highest schools." The editor says of the fifteen graduates:

"Some of the graduates, both male and female, really exhibited powers of original thought and elocution that would have done no discredit to any institution in the country." This of people who, when I entered public life were under laws which would have whipped those college officers thirty-nine stripes each, on the bare back, for teaching them to read!

There is one drawback to this beautiful picture. If Gov. Colquitt and the editor of the Macon *Telegraph* are not Freemasons, they are exceptions among Southern public men. And whether they are or are not, one sentence from Webster, J. Q. Adams, Seward or President Finney against the lodge would have brought down on that Faculty the vengeance of the Ku-Klux clans whose disguises and weapons are kept in the lodge-rooms of the South.

And just so truly as the blending of the parent idolatries of the lodge with Christ's worship by the victims on Hebrew altars destroyed Palestine, so truly will the same thing destroy the United States. May God save us from the doom of the once Holy Land.

The Lodge and Labor.

The announcement six weeks ago that a general strike was to begin on our railroads on the day Congress adjourned caused a tremor of apprehension to run through the country. There are reports, time only can show their truth, that the grand outbreak was postponed for prudential reasons and will occur about the middle of August. Whether the communist secret orders intend to cry "wolf" till the people are no longer alarmed, and so destroy that vigilance which i the guardian of public safety is a question for time to settle also. It is enough to know that the elements that made up the terrible *emeute* of a year ago are active and powerful. Yet there is in power and numbers a great weakness, for secretism is of less account. With due allowance for the extravagance of the leaders the following telegram from Philadelphia last week shows a numerous organization which under the lead of ambitious and unprincipled men may yet cause serious difficulty:

The Grand National Clan of Knights of Labor has been in session in this city this week. Reports have been received from the Grand Clans of the States giving a membership which proves that the society now numbers 874,000. The highest number is in California, which has 141,000 members. Pennsylvania has 98,000, Indiana 78,000, Ohio 64,000, North Carolina 62,000, New York 49,000, and other States have smaller numbers, down to 6,000 in Colorado. The society, which has been in existence several years, has received large accessions of membership since the riots a year ago, when a large number of railroad employes, upon the disbanding of their organizations, joined it. The increase is estimated by leading members of the order at 500,000 within a year, and the reports of last month show that there have been over 45,000 new members installed. The Grand National Clan is presided over by Uriah S. Stevens, of this city, who was elected at Reading last winter. The members of the society are bound by vows of secrecy, but some of the principal officers, from whom this information comes, say that complete secrecy is no longer possible, since the organization has grown so rapidly. The organization consists of clans in every city and large town in the country, who send delegates to the Grand Clan of the State. Then there is a Grand National Clan, the governing power, which is composed of delegates from the State Clans or "Divisions." The society has no connection with the National Greenback Labor party, although the latter is composed largely of its members. The constitution of the order forbids active participation in politics, but this part of the document has, it is said, become a dead letter. The object of the order is, in the words of the constitution, the elevation of labor and the emancipation of man, but they have in several places engaged successfully in political contests. They claim to have cast the vote that reversed the political complexion of San Fransisco, Toledo, Pittsburg, Allegheny City, Scranton, and Philadelphia, defeating Republican candidates in places where they were never beaten before, and beating Democratic candidates in places where the party had before had an undoubted majority. They claim that all the successful candidates in Luzerne and Schuylkill counties in this State and in Toledo are members of the order. They number 11,000 members in this city. Their representatives say there is no truth in the report that a general strike of workingmen has been ordered for the 15th of August or any other day.

SPECIAL NOTICE to all sending money to the treasurer of the National Christian Association. Mr. Hildreth, who was elected treasurer at the last annual meeting, will be addressed at *No. 292 West Randolph St., Chicago.* All having business with the treasurer will therefore please address him there.

—The Secretary and Agent reports briefly his work of last week. He is again in the Carpenter building where he will be glad to see any of the friends and workers who may visit the city.

—Rev. H. H. Hinman is at home in Wheaton repairing his dwelling and using his pen to further the cause of reform. His wife is spending a season with friends in Baraboo, Wis.

—No news has come from Elder Rathbun's work in Iowa, for over a week. Missouri will soon be ready to receive him, as the notice from State Secretary Needles informs us through the Albany *Freeman.*

—The attention of our Baptist friends is called to the notice from Elder Barlow, who is proposing a change in his pastoral relations. His interesting statement in the annual business meeting engaged the sympathies of all who heard it, or who read it in these columns. We can but hope that the Lord has a church waiting for just such a pastor, where both strengthening each other in this grand work may be strong and prosper.

—Past Master Ronayne is speaking in Gibson county, way down in the "pocket" of southwestern Indiana. The expositions in Kewaunee, Illinois, have been postponed till about September 1st. We would suggest to friends in Galesburg, Galva, Monmouth and other points in that locality that it will be then an excellent opportunity to get up meetings. Make arrangements immediately.

—Friend Whitney of California, called a moment last week on his way East. He is acquainted with Rev. B. A. Hill, now acting as State lecturer in California and highly recommends him for zeal, courage and conscientiousness. He will not be driven from the field by a single attack like that at Hollister.

—Bro. I. R. B. Arnold was in the city on Thursday last on business connected with his lecture apparatus. He has been steadily at work during the hot and busy season with uniform good success, lecturing in Ogle and Winnebago counties. He has now invested some $300 in a superior instrument and views—no magic-lantern affair—and is enabled to illustrate finely his lectures on ancient and modern idolatries. Let his welcome be a hearty one wherever he may journey.

—Part of the business of Bro. Needles to this city and Wheaton in June was to secure a lecturer for his State and an editor for his paper. He succeeded admirably in both. Elder Rathbun takes the field, and Mr. John D. Nutting, a member of the last graduating class at Wheaton College, and editor of the *College Record*, enters the office of the paper at Albany. We congratulate the *Freeman* in securing so valuable an assistant. Bro. Nutting has experience, faith, a true appreciation of the principles of our reform, and a genius for his work. Under this arrangement the paper will merit a greater degree of success and patronage than ever.

—The suggestion on reminding Episcopalian journals of a neglected duty, by "American" on our second page, might be followed in numerous other cases by marking out some of the proper names in the second paragraph.

—Though for a time at rest respecting political action, the haters of lodgery are not indifferent to the claim of the ballot, as appears from notices and letters in this number. Bro. Needles of Missouri has given warning of an independent ticket soon to be nominated in Gentry county. We shall look for the lighting of the beacon fires of reform at many a polling place this fall.

—The letter of an old Congregational minister of this State on "The Duty of the Hour" should be read and considered by every one who has the least spark of zeal in his soul for the truth for which we contend. The friends of the reform have been lifting hard to secure the Publishing House. They have got used to it and like the work and now that stone is laid in the walls of reform, are ready to lay hold upon another. What shall it be?

—It appears that our city is blessed, in the lodge sense, with an order of Masonry known as "The Grand Lodge and Temple of Primitive and Original Rite of Masonry for the State of Illinois," which was organized last week. We give the names of the officers for reference: Dr. Jonathan I. French, Grand Master; Charles H. Davie, Deputy G. M.; C. F. Mourn, Senior G. Warden; Wm. F. Delace, Junior G. Warden; Alexander M. Thornton, Grand Treasurer; Gil. W. Barnard, Grand Secretary; the Rev. James Maclaughlan, Grand Chaplain; the Rev. Henry G. Perry, Grand Orator; Thomas J. Tustin, Grand Marshal; John W. Brown, Grand Standard-bearer; Gilbert Montague, Grand Senior Deacon; W. S. Jarmon, Grand Junior Deacon; Nils Linsdtrom, Grand Pursuivant; L. E. Remington, J. D. Kelton, C. B. Forrest, Grand Stewards: James Maclaughlan, Jr., Grand Tyler. The Rev. James Maclaughlan is pastor of a Presbyterian, and Henry G. Perry is over an Episcopalian church in the city. It may be a question for outsiders, if this is the grand, original, primitive, pristine, primordial, first-class Masonry, what is Mr. Cregier going to do with his disciples?

FROM THE AGENT AND SECRETARY.

During an absence of nine days I paid a visit to my aged mother at Galva, Ill., now in her 84th year, and remarkably smart for one of her age.

I spent a Sabbath with Bro. Morrow's church, eight miles from Bloomington, preaching three times and lecturing on Monday and Tuesday evenings. The season was exceedingly busy, it being in the midst of harvest. But in spite of all difficulties the meetings were well attended and a very good degree of interest shown. Several expressed the wish to hear more and to have me remain longer, but I thought it not prudent to do so at present. There is a wide and promising field open in McLean and adjoining counties, waiting for occupancy and the people are anxious to receive the light.

At Bloomington I found our friend and patron, Oliver March, in a somewhat critical condition, owing to infirmities of age, and chronic difficulties aggravated by overexertion on the fifth day of July. When I left him at noon on the 25th he seemed improved in body and mind, and his friends in attendance and his physicians were hopeful of his partial recovery. He is in his 80th year, and as a teacher during his earlier life and as a business man has been very successful; but like many others at such times regrets that he has not done more for Christ. J. P. STODDARD.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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Home Circle.

A Dream of Summer.

Bland as the morning breath of June
The southwest breezes play;
And, through its haze, the winter noon
Seems warm as summer day.

The snow-plumed Angel of the North
Has dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.

The fox his hill-side cell forsakes,
The muskrat leaves his nook,
The blue bird in the meadow brakes
Is singing with the brook.

"Bear up, oh! mother nature!" cry,
Bird, breeze, and streamlet free,
"Our winter voices prophesy
Of summer days to thee!"

So, in those winters of the soul,
By bitter blasts and drear,
O'er swept from memory's frozen pole,
Will sunny days appear

Reviving hope and faith, they show
The soul its living powers,
And how beneath the winter's snow
Lie germs of summer flowers!

The night is mother of the day,
The winter of the spring,
And ever upon old decay
The greenest mosses cling.

Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all.

—John G. Whittier.

Daily Consecration.

It is not that the act of consecration has to be made over and over again; but that we are to regard it as of unceasing and binding obligation—and of unending and gladsome privilege as well—all our lives. It is but the work of a moment to unite a man and woman in the covenant of marriage, but in the force of that vow they walk together until death separates them. If there are moments of estrangement followed by reconciliation, they do not find it necessary to have the marriage ceremony again performed, but, recognizing the fact that the obligations assumed on the wedding day have never ceased for a moment, they forgive each other their mutual lapses, and never regard themselves as anything but husband and wife. In the covenant relations entered into with our heavenly Father at consecration, we assume like obligations. If any lapses occur, they are all on our side. Let us at once confess them, and seek forgiveness and never allow ourselves to imagine that our vows have ceased to be binding, or that all is lost because by some fault of our own a temporary cloud has come between us and the face of our Beloved. Sink into self-nothingness and self-abnegation, and continually say, "Not as I will, but as thou wilt." As ye have received Christ Jesus the Lord in entire surrender, so walk ye in him.

And let no one hesitate thus to surrender himself entirely, for fear that things too hard for him to bear will be required in the future. Does our heavenly Father wish us to consecrate ourselves to him in order that he may have and use the opportunity of making our way peculiarly hard and difficult? Supposing a child should determine to yield its own will to that of its parents *in all things*—to love them, to obey them, to strive in every particular to please them, and to submit uncomplainingly to their wishes, would the parents for that reason inflict more suffering and sorrow upon it, and make its path of life exceptionally rough and disagreeable? The idea is preposterous! Would they not, on the contrary, shield such a child with all possible care from every needless suffering, grant it every indulgence at all compatible with its best welfare, and, to the extent of their ability, make its life a happy one? And is our heavenly Father less loving and kind than an earthly parent would be? Dare any one so dishonor his infinite love as to imagine that because any child of his shall consecrate himself, he will, therefore, inflict upon him sufferings peculiarly and needlessly severe? O, beloved, let us trust God entirely, and put our whole case in in his hands, being fully assured that in all things he will care for us with more than mother's tenderness and more than father's love.—*Christian Worker.*

Try Example.

Dr. Reid, of Edinburgh, says: Permit me to give a single instance, showing what an advantage abstinence gives to a minister in dealing with intemperance. The Rev. John Griffith, M.A., Rector of Neath tells us that a Quaker friend did much to enlighten and to instruct him. Meeting with this young philanthropist shortly after entering on his present charge, he was congratulated by him on his zeal in attacking the sin of drunkenness, which so generally prevailed in the parish, and then asked:

"Wilt thou tell me how many converts thou hast had from drunkenness?"

"I fear none," was the reply.

"Well," said he, "thou hast tried what preaching will do, and thou hast tried what lecturing will do; suppose thou dost try what example will do!"

The appeal was irresistible. It may now be asked what have been the results of his professing teetotalism. Eight hundred persons in the course of eighteen months signed the pledge; seven hundred young people became members of the "Band of Hope." The whole moral aspect of the town became changed; sobriety was soon in the ascendency, as frequenting public-houses ceased to be considered respectable. The stumbling-block having been removed, the work of philanthropy and religion progressed. "I might fill columns," says Mr. Griffith, "with the mention of the fruits of those labors. I shall only mark out one especial notice—viz., the increased influence the profession of total abstinence conferred on me, not as an individual citizen, but as a minister of the gospel. By avowing myself on the side of total abstinence, my influence increased tenfold."—*The Christian.*

Remedies for Anxiety.

"Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Leave the future; let it rest
Simply on the Saviour's will:
Leave the future; they are blest,
Who confiding, hoping still,
Trust his mercy
To provide for every want,
And to save from every ill.

If we are faithful to the duties of the present, God will provide for the future.—*Bedell.*

We can easily manage if we will only take, each day the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it.—*John Newton.*

Make a firm built fence of trust
All around to-day;
Fill the space with loving work,
And within it stay.
Look not through the sheltering bars,
Anxious for the morrow
God will help in all that comes,
Be it joy or sorrow.

One of the most useless of all things is to take a deal of trouble in providing against dangers that never come. How many toil to lay up riches which they never enjoy; to provide for exigences that never come; sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see.—*William Jay.*

Say not, my soul, "From whence
Can God relieve my care?"
Remember that Omnipotence
Hath servants everywhere.—Lynch.

He that knows how to pray has the secret of support in trouble, and of relief from anxiety; the power of soothing every care, and filling the soul with entire trust and confidence for the future.—*William Jay.*

Doth each day, upon its wing,
Its allotted burden bring?
Load it not beside with sorrow,
Which may never come to-morrow,
One thing only claims thy care;
Seek it first in faith and prayer;
All thou mayest need beside,
He thou trusteth will provide.

Anxiety is the poison of life; the parent of many sins and of more miseries. Why, then, allow it, when we know that all the future is guided by a Father's hand?—*Blair.*

O, ask not thou, "How shall I bear
The burden of to-morrow?"
Sufficient for the day its care,
Its evil, and its sorrow.
Thy God imparteth by the way
Strength that's sufficient for the day.

According to the testimony of the chief of police of New York, about three-fourths of the abandoned girls who are leading lives of shame in that city were ruined by dancing. Hundreds of victims are added to the number of these poor souls every year. And still the vile dance goes on, and parents send their children into the foul arms of this Moloch, and purity is exchanged for passion and infamy.—*Ev. Messenger.*

Russian Protestant Sects.

In 1868 a new sect arose who felt called by Christ to teach, to suffer, and to build a church. In the midst of winter they broke the thick ice in the Volga, baptized each other in the chilling flood, changed their names, and then held a solemn feast. From that day they have called themselves "Little Christians." They have no priests, and but a slight form of prayer. They reject images, wafers and sacred oil. The government became alarmed and commenced an active persecution, under which, of course, the sect is rapidly increasing. Soon after another body sprang up—rejecting the established church and forming their own rules of life, which seems to be of a high order. They call themselves "Helpers;" and the government spies sent to watch them confessed that they never drank, swore, lied, or got into debt. But they preferred family worship to that of the parish priest, and they would not go to confession. Consequently they suffered persecution; which, however, was short as they are now left unmolested. Still later a sect has appeared in the province of Viatka, where more than twenty different heresies exist. The distinctive article of their creed gave them the unenviable name of "Non-Payers of Rent." Of course it was impossible that they could be kept hidden. When rents became due, they refused to pay. The leaders were arrested, and yet remain in custody; but the government is perplexed to know how to manage an increasing body of men, who make it the first principle of life not to pay their rent-charges.

Another new body are the "Chislenniki," or Counters. The founder is still living and is the high priest. He was met one night in the woods by a venerable man, who offered him a book to read. Opening it, Taras Maxim found the message of salvation written in the Slavonic tongue. It commanded the people of God to count themselves and be set apart from the world. It called the National church the devil's church; it declared Thursday to be the true Sabbath; it spoke contemptuously of saints and angels, and abolished the seven sacraments and the priesthood. Maxim returned to Semenof and preached the new doctrine. He speedily made converts, who counted themselves off and formed the "Secret Semenof Church." They show the bitterest contempt for the council and the state. While the orthodox pass by to church on Sabbath morning, they shut themselves up in their houses and manifest their despite in true Oriental style. Their chief tenet is that man must sin in order to be saved from sin. This doctrine, of course, leads to wild excesses, and the sect is looked upon, perhaps justly, as very immoral.

But the strangest of all the here-

sies is held by the "Napoleonists." Their spiritual strength, also, is spent in hating the church and government. And as Napoleon was the chief enemy of Russia in recent times, they look upon him as the true Messiah and worship him as God. Placing his bust on an altar, they fall down before it in prayer. The worship has to be maintained privately, but they are said to be numerous even in Moscow. They believe that Napoleon is still alive; that he fled from St. Helena to Central Asia; that he is now dwelling in Irkutsk, near lake Baikal, on the frontiers of Chinese Tartary; and that he will come forth at the appointed time, leading a great army to the overthrow of Russia and to the uplifting of his church to glory and power. Busts of Napoleon, indeed, are common in Russian houses, among the sects and ranks. Even the royal family show great partiality to the likeness of their giant foe. *Sunday Afternoon.*

Children's Corner.

At Rest.

"The eternal God is thy refuge, and underneath are the everlasting arms."

It is the evening hour,
And thankfully,
Father, thy weary child
Has come to thee.

I lean my aching head
Upon thy breast,
And there, and only there,
I am at rest.

Thou knowest all my life;
Each petty sin;
Nothing is hid from thee,
Without, within.

All that I have or am
Is wholly thine;
So is my soul at peace,
For thou art mine.

To-morrow's dawn may find
Me here or there—
It matters little since thy love
Is everywhere.

—N. Y. Observer.

Mary's Little Lamb.

Who would have believed that the little pet lamb which followed Mary everywhere would now be helping to save the old South Church in Boston. All children know the song:

Mary had a little lamb,
It's fleece was white as snow;
And everywhere that Mary went,
The lamb was sure to go.

And many of them know that there is in Boston an old church on Washington street at the corner of Milk. The land upon which it stands is worth a great sum of money, and as the property was offered for sale, there was much danger that the house would be torn down to make room for a block of stores. The old church has been so famous in the history of Massachusetts that there was a strong feeling against tearing it down, and to save it a number of women of wealth bought it, pledging over $400,000. For months they have been hard at work in a great many ways to secure money enough to pay for it. For several weeks past, "Aunt Tabitha" has held a spinning bee in the church. Three or four old ladies, who were famous spinners in their young days, when it was the custom to wear homespun garments, have had their hatchels and reels and wheels, and have spun for the people. To add to the attractions of the exhibitions, the old ladies have been dressed in the styles which were common when they were young, and have worked in an old-time kitchen, with its own fireplace and glowing logs.

Among the visitors one day was the real Mary, who, when a little girl, had the pet lamb for her own.

Little Mary's name was Mary Sawyer, and she lived in Sterling, Massachusetts. She is now Mrs. Tyler, of Somerville. One morning she went out to the barn and found two little lambs which had been born in the night. One was so weak and small that her father gave it to her care, promising that it it lived it should be her lamb. Mary took it into the house, wrapped it up, laid it in a warm place, and fed it carefully with milk. All day she watched it, and all night too. In the morning how glad she was to hear her father say the lamb would live.

It was no wonder that the pet lamb loved its small mistress, and wanted to go everywhere with her. The day that it went to school and was turned out, it happened that a young man was there who saw the whole and wrote out the story in the verses which the children know so well. The lamb lived and thrived and had lambs of its own; it ran in the fields with the cattle; till one day a cow with sharp horns while playing tossed it into the air, and it fell bleeding at the feet of Mary, who happened to be in the field. With deep grief she watched its life go out. From the lamb's wool a quantity of yarn had been spun, and Mrs. Tyler brought some of it to Aunt Tabitha's bee, and sold it at twenty-five cents for each piece, so that up to last week Mary's little lamb had earned $60 toward paying for the Old South church in Boston. This is the true story of Mary's little lamb.—*The Journal.*

Juvenile Generosity.

I'm glad to say that our child is a generous little body. The other day her graudfather gave her a cent to buy hers If some candy. As she was going out she discovered a little beggar-boy on the front steps. She stopped, and looked first at him, then at her cent; then looking down on the ground, apparently lost in thought. Finally, with the sweetest smile on her beautiful face, she stepped up to the forlorn child, and, laying her hand on his shoulder, said in a gentle tone: "Here, little boy, take this cent, and go and buy yourself a suit of clothes and some dinner."—*The Independent.*

Ashamed to tell Mother.—Such was a little boy's reply to his comrades who were trying to tempt him to do wrong.

"But you need not tell her; no one will know anything about it."

"I would know all about it myself and I'd feel mighty mean if I couldn't tell mother."

"It's a pity you was'nt a girl. The idea of a boy running and telling his mother every little thing!"

"You may laugh if you want to," said the noble boy, "but I've made up my mind never, as long as I live, to do anything I would be ashamed to tell my mother."

Noble resolve, and which will make almost any life true and useful. Let it be the rule of every boy and girl to do nothing of which they would be ashamed to tell their mother.

Puzzle Corner.

I am composed of five letters:
My first is in Monday but not in Tuesday;
My second is in Moody but not in Sankey;
My third is in Sunday but not in Monday;
My fourth is in Wednesday but not in Thursday;
My fifth is in Thursday but not in Friday;
My whole is the name of an honorable man in ancient times.

Louisa E. Myers

Answer to enigma July 18, "Wisdom."

Home and Farm.

The Time to Cut Grain.

The appearance of the stubble fields, says the New York *Times*, after harvest shows very clearly that there is much waste by the shelling of overripe grian. A much larger portion of the crop is lost in this way than is suspected. Ten per cent. is not too high an estimate of this loss, as regards the oat and buckwheat crops, and five per cent. in wheat, rye, and barley. In the aggregate, the whole loss will reach without doubt to 40,000,000 of bushels yearly. Perhaps some loss in oats and buckwheat cannot be avoided. but with the other crops the whole harvest might be secured without loss; and, in addition, an increase of the value might be secured if the grain should be cut before full ripening. It is now more than twenty years since Cuthbert W. Johnson, an English farmer and agricultural writer, made some experiments by which it was proved that wheat cut in the first stage of ripeuing, possessed a higher value for flour and bread, as well as a greater weight per measured bushel than that cut when fully ripe. In addition, the straw was found to be more valuable for fodder. During the last process of ripening a portion of the nutritive matter is changed into husk and woody fiber, the bran is thicker and heavier, and the kernel shrinks in bulk and density. The first stage of ripening is the change from what we know as "the milk" into a softish solid granular matter. When this is complete the kernel can be crushed between the finger nails into a dry floury substance, and has not reached the hard, almost flinty, texture which marks the fully ripened grain. The straw in this early stage still retains some greeness, and has not yet become dry and brittle. This is the best point for harvesting. There is then the least loss by shelling of the grain; the grain is in the best condition; it cures plump, of a good color, with a thin bran, and a kernel rich in starch. The straw is not broken down, and the labor of harvesting is lighter than at any other time. The final process of ripening, which is simply the ascent of whatever sap may be yet contained in the stalk of the grain, and its elaboration into starch, gluten and mineral matter, or the full development of the elements of perfect grain is carried on in the shock, in which the grain is protected from the drying and shrinking effects of the sun's heat and the wind. The loss by evaporation is therefore prevented, and the weight and quality of the grain is preserved. It is important that every item of ecouomy in the saving of the fruits of our labor should be studied, and this is really no trifling one.

Cracked Wheat.—For a quart of the cracked grain, have two quarts of water boiling in a smooth iron pot over a quick fire; stir in the wheat slowly; boil fast and stir constantly for the first half hour of cooking, until it begius to thicken and "pop up;" then lift from the quick fire and place the pot where the wheat will cook slowly for an hour longer. Keep it covered closely, stirring now and then, aud be careful not to let it burn at the bottom. Wheat cooked thus is much sweeter and richer than when left to soak and simmer for hours, as a great many think necessary. White wheat cooks the easiest. When ready to dish out, have your molds moistened with cold water, cover lightly, and set in a cold place. A handful of raisins added within the wheat is an addition. Eat warm or cold, with milk and sugar, or fruit.

Neuralgia and Rheumatism.

A very simple relief for neuralgia, is to boil a small handful of lobelia in half a pint of water till the strength is out of the herb, then strain it off and add a teaspoonful of fine salt. Wring cloths out of the liquid as hot as possible and spread over the part affected. It acts like a charm. Change the cloths as soon as cold till the pain is all gone; then covering till perspiration is over, so as to prevent taking cold. Rheumatism can often be relieved by application to the painful parts, of cloths wet in a weak solution of sal-soda in water. If there is inflammation in the joints, the cure is very quick; the wash needs to be luke-warm.

ANOTHER.

If strong hop tea be applied with the palm of the hand to any surface afflicted with pain, the pain in most cases will instantly disappear.—Have the tea milk-warm; dip your hand in the tea, then rub briskly up and down several times. If the pain is chronic, it will require more rubbing to banish it. This treatment cures rheumatism, neuralgia, disease of the spine, congestion, pleurisy, kidney disease, disease of the heart, and a great many other diseases. Persons who are weak and debilitated can be put on their feet in a few days by this treatment. The rubbing must be done by a person of nervous temperament to insure success.—*Country Gentleman.*

Cure for Sunstroke and Apoplexy.—A New York physician says: I believe sunstroke and apoplexy can be cured almost surely, if taken in any kind of time.

1. Rub powerfully on the back, head and neck, making horizontal and downward movements. This draws blood from the front brains, and vitalizes the iuvoluutary nerves.

2. While rubbing call for cold water immediately, which apply to the face and hair on the top and side of the head.

3. Call for a bucket of water as hot as can be borne, and pour it by dipperfuls on the back, head and neck for several minutes. The effect will be wonderful for vitalizing the medulla oblongata; it vitalizes the whole body, and the patient will generally start up into full conscious life in a very short time.

Care of Hands During Harvest.—I noticed an inquiry in your paper for a receipt to keep the hands from getting sore during harvest. I used camphor dissolved in alcohol last harvest, and found it to be the best preparation I had ever used. Rub it on the hands morning, noon, and night, directly after washing them. I got this receipt from a neighbor who has used it with success for many years.—*Cor. Inter-Ocean.*

From the Hebrew Leader.

Another Bubble Pricked.

BY BRO. JACOB NORTON.

Dr. Oliver was regarded as the greatest Masonic authority in the world. Our credulous brethren not only believed in his "History of Antiquities," his "Johannite Mirror," etc., but even his "Revelation of a Square" was received as Gospel. For the information of newly initiated Masons, it is proper that I should state something about that wonderful "Revelation of a Square." Briefly then, while Dr. Oliver was examining an old silver square, the square began to speak, and cautioned the doctor not to interrupt it. The narrative of the square fill over four hundred and fifty pages, and of course the doctor sat perfectly still while it continued talking. Of course, it talked exactly like Dr. Oliver, and displayed the same kind of ignorance, or unscrupulousness in defence of the Christianization of Masonry, as we meet with among our American Masonic Christianizers. The square began its history from the time it was worn by G. M. Wren,* (though Wren never was G. M.) and as it successively belonged to all other eminent brethren, it revealed, therefore, all it heard from the days of Sir Christopher Wren, down to the union 1813. The work is divided into chapters. The 4th chapter embraces the period between 1747 and 1760, and is especially devoted to the doings of D. G. M. Dr. Manningham, who held that office from 1752 to 1755 or 6. According to that *oracle*, Jews began to be admitted into Masonry about that time, but here is the revelation:

"We heard about this time that certain Jews were implicated in the unauthorized innovations of our continental brethren, if indeed they were not the chief movers of them; and it was the first notice we ever received of the descendants of Abraham being admitted to a participation of our Christian privileges. From their success in procuring initiations into the surreptitous Masonry on the continent, the English Jews soon became successful candidates for admission into our symbolic order; for it was justly contended that as Jews were not excluded from attending Christian churches, it would be impolitic and uncharitable to close a Christian lodge against them. From that period they have been received into Masonry as members of an universal order," etc.

Bro. Oliver in a note to the above "Revelation" explains the allusion to the Continental Jews, to the council of emperors of the east and west in Paris, granting a patent to a Jew, named Stephen Morin, deputing him *high cockolorum* for the purpose of propagating "the hauts grades" in the New World. Now, as Dr. Oliver styles this French Masonry, as "unauthorized innovations," it is a plain admission that the stuff which the said Stephen Morin propogated here as Scotch Rite Masonry is a mere *humbug*. But the reader must bear in mind, that the square places the appointment of Morin about the period when Manningham was D. G. M., or between 1752 and 1755 or 6. I will now proceed with the square's further revelation. "Rumors now arose," said the square, "whence originating no one could discover, that Freemasonry was exclusively a Jewish institution, and the proposition formed a prolific subject of discussion amongst us." At length an eminent Jew was initiated, and a discussion ensued between the said Jew and Dr. Manningham in open lodge, as to whether Masonry was a Jewish or Christian institution. The discussion fills several pages. Dr. Manningham of course proved that Masonry was a Christian institution, though the Jew "*was not convinced.*"

The square was, however, satisfied that Dr. Manningham was right. After relating some other matters the square once more returns to the Jews, and says:

"At this period we had no authorized form of prayer to be used at Initiations, which led to some slight irregularities since the admission of Jewish brethren. Each Master of a lodge had been left to his own discretion in this particular. * * * Dr. Manningham saw the evil, and determined to apply a remedy. He consulted with Dr. Anderson on the subject, and together they drew up a prayer for that particular ceremony, which was submitted to the Grand Lodge for its sanction; and that obtained, Dr. Manningham introduced it in person to the metropolitan lodges, by whom it was gratefully received. From thence it spread into the provinces, and was generally adopted throughout the kingdom."

In a note, the Dr. adds: "This prayer continued in use till the time of Preston, who altered, without improving it," and refers to the original in "Scott's Pocket Companion, 1754." The said prayer ends with "the name, and for the sake of Jesus Christ our Lord and Saviour, Amen."*

The above nonsense was quoted by the Rev. Bro. Randall in 1852, against my petition, and I shall never forget how he emphasized the *two eminent brethren*, Anderson and Manningham, who jointly composed that prayer, and above all, that it received the *sanction of the G. L. of England*. Since 1852, Oliver's statements were echoed and re-echoed by every Christianizing Masonic *noodle* throughout the land. Even within a year the G. M. of Arkansas cited the sanction of the English G. L. to Christian prayers. And last and not least, the *profound* Dr. Mackey in the article, "Manningham," in his encyclopedia, not only gave Manningham credit for the authorship of the said prayer, but even printed it in full.

Unfortunately, however, for the veracity of Dr. Oliver, and for the credulity of his Christianized dupes, the whole story is manifestly false.

First, Morin's appointment did not take place until 1761—seven years after the prayer was printed in the "Pocket Companion," and five years after, Manningham ceased to be D. G. M.

Second, Dr. Anderson could not have participated with Manningham in the composition of that prayer at the time when the latter was D. G. M., because I have proved from the *Gentleman's Magazine* of 1739 that Dr. Anderson died in the month of May of that year; or in other words, Anderson died thirteen years before Manningham became D. G. M.

Third, "The Pocket Companion," in which that prayer was printed, neither mentions Dr. Manningham as its author, nor that it received the sanction of the Grand Lodge, and—

Fourth, I wrote a few weeks ago to the R. W., Bro. John Hervey, G. L. of England, plainly stating my object, and requested him to search the records of his G. L. during the time Bro. Manningham was D. G. M., and to inform me whether he could find any evidence, either in records or elsewhere, that the said prayer was ever sanctioned by the G. L. of England, or whether Manningham was its author, or had anything to do with the said prayer. To which question I received the following reply:

"Freemason's Hall,
London W. C.
Dec. 31, 1874.

My Dear Bro. Norton:—I have searched in every direction I can think of to find the prayer alluded to in your letter of the 4th ult., but unsuccessfully, and I know not where Dr. Oliver got his information. I am sorry I cannot assist you in your researches."

In conclusion, I beg to thank my distinguished brother for his efforts. Bro. Hervey did all he could; he searched everywhere he could think of, but could not find where Dr. Oliver got his information. The fact is, the pious, Christianizing Dr. Oliver invented the whole *cock and bull story* to serve his disciples as an argument for having Christian prayers in lodges. It is a mere piece of Jesuitism—a pious fraud; and yet our Christianizing Masons put on indignant airs when they are charged with Jesuitism, hypocrisy, or ignorance.

* Preston omitted Christ from Masonic prayers. Editor Leader.

Sunstroke.—Sunstroke is caused by excessive heat, and especially if the weather is muggy. It is more likely to occur on the second, third or fourth day of a heated term than on the first. The time when people are most prone to be sunstruck is between 11 and 4 o'clock. Wear thin clothing, sleep in carefully ventilated rooms, avoid loss of sleep and over-fatigue. Put a moist handkerchief in the hat; lift the hat off from time to time in order to obtain ventilation. Do not check perspiration, but drink what water you need in order to keep up perspiration. If you feel fatigue, dizziness, headache or exhaustion, stop work at once. Sit down in a cool, shady place. Apply wet cloths, and bathe the face and neck in cold water. If anyone is overcome by heat, send at once for a physician. While waiting for the doctor give the patient cold water or cold tea. Pour cold water on the neck and wrists, and apply pounded ice, wrapped up in a towel, to the head. When a person is pale and faint, with a feeble pulse, give some ammonia to smell, and administer a teaspoonful of aromatic spirits of ammonia, in two tablespoonsful of water, sweetened with sugar.

The Pennsylvania Society for the Prevention of Cruelty to Animals has issued a neat circular for distribution, calling attention to the sufferings of horses and mules in our streets during the hot season, and suggesting the use of the wet sponge on the head; to furnish a little drinking water as often as practicable, when not overheated; and as further means of refreshing the animals, to throw water upon the legs and such parts as are liable to chafe by perspiration or otherwise; to drive slowly, and lessen the load usually imposed in cooler weather; to loosen the check-rein, or better, dispense with it altogether; to cover the animal with a fly net or with a light sheet.

—An English paper states that the slave trade in Zanzibar is largely on the increase, owing to the withdrawal of the cruisers, which leaves two thousand miles of coast unwatched.

OBITUARY.

In the Beloit, Kansas, *Weekly Record*, there lately appeared the following notice of the death of an active supporter of the reform:

Died.—At his residence near Beloit, Kansas, on the 26th day of June, 1878, David C. Cone, in the 61st year of his age.

Mr. Cone was born in Litchfield county, Connecticut, on the 16th of June, 1818. He was converted in early life, and united with the Congregational church, and ever afterwards was a devoted Christian. Mr. Cone came to Beloit in November, 1877, from Galva, Illinois, where he has resided for a number of years, and had many intimate friends. He purchased a farm near this city with the special desire of being convenient to church, and though his residence among us was brief, he was respected by our community as an earnest Christian and a good citizen. He had, however, been afflicted with heart disease for some time, and was well aware that his life might expire at any time. The day before his decease, he performed his usual duties on the farm, and retired for the night, appearing to be in rather better than usual health. He died during the night, apparently without a struggle, and so quietly that the fact was not known until the next morning. Mr. Cone leaves a wife and four children to mourn his loss.

Religious Intelligence.

Notice.—If there is any Baptist church in the State desiring a pastor, and able to support one with a small family, I shall be glad to visit them with a view to settlement; provided such church is opposed to Freemasonry, and will not compel a pastor to baptize or otherwise receive to membership an adhering Freemason. I can be addressed for a few weeks at Ridgetown, Ont., Canada.

Eld. J. L. Bareow.

Special.—The Thursday evening prayer meeting with the College church at Wheaton was of unusual interest last week. Both brethren Stoddard and Hinman were present to tell, like Paul and Barnabas to the Antioch church, of the work God has wrought by them. But of more special importance was the fact that a young brother, J. D. Nutting, clerk of the church, was to leave in a few days for Missouri, where he has engaged to take charge of Bro. Needle's paper, the *Albany Freeman*. Special prayer was offered that he might be endued with the "Holy Ghost and with power," and be faithful and successful in the work to which he has been called. By vote the church gave him its approval as an evangelist and recommended him to any people of God among whom he may live as a preacher of the everlasting Gospel.

Reformed Presbyterian.—The statistics of this church are as follows: Congregations, 110; ministers, 104; elders, 492; communicants, 10,093, S. S. scholars, 8,613; the actual increase during last year 60 members. The contribution last year for various religious purposes was $176,743.—Prest. H. H. George is acting as a pastor of a church connected with the Presbytery of the Lakes.—Rev. M. A. Gault has removed from Morning Sun, Iowa, to a new Covenanter community

twenty-five miles south of Clarinda, Iowa, at Long Branch, Mo.—The receipts of the church during the past year were $14,000 above the year before.—The Synod meeting in Sharon "heartily endorsed" the right of Christian women to lead in prayer and speak in public. In many congregations tho sisters take an active part in prayer meetings and are encouraged to do so throughout the denomination.

UNITED BRETHREN.—A new U. B. church edifice in Eureka City, Humboldt county, California, was dedicated last Sabbath. Bishop N. Castle, of Philomath, Oregon, was to deliver the dedicatory sermon.—Another new church will be dedicated September 1st at Woodbridge, California. Bishop Castle will also preach on this occasion.

WESLEYAN.—Rev. J. M. Snyder, of Norton, Ill., started last week for Nebraska to look out favorable settlements in which to concentrate as far as possible the Wesleyan emigration. It is the case with all denominations that the scattering of their members upon the prairies tends to loss, both to the church and the individual. By selecting the most suitable points for his brethren to pitch their tents about, Bro. Snyder hopes to facilitate the establishment of Wesleyan churches in the new States.—Rev. L. N. Stratton, editor of the *Wesleyan*, left his office last week for a short vacation.—The grove meeting near Hopkins, Mich., was attended by Rev. H. D. Inman, president of the State Anti-masonic Association, and other earnest workers in the same cause who did not keep back the truth on this subject. As a consequence at the close of the meeting Sunday the Masons attacked the retiring host of God with rotten eggs.

—The New Testament Revision Company met at New Haven a few days since and completed the first eleven chapters of Revelations. They expect to finish the entire work in a few more sessions. The Old Testament company may require two years longer.

—The work of the Methodist missionaries in East Java is remarkable. Beginning about twenty years ago they have now three stations. At Modjonaro they have received over 2,000 converts from heathenism; at Kedire, 800; and at Swaree, 400.

—The Rev. Dr. Moffatt, the veteran missionary says that the Bechuana, Zulu, Caffre, and Basuto languages of South Africa have been reduced to writing; the Bible has been translated into them, and there are 50,000 church members among them.

—A Chinese Tract Society, organized on the priuciples of the American Tract Society, has been formed at Shanghai. Its board of managers is to be half of foreign missionaries and half of native Christians.

—In China the Christian converts have increased from three to thirteen thousand in thirty-seven years. Four hundred and seventy-five missionaries are laboring among them, more than half of whom are from America.

—The Earl of Shaftesbury, the Rev. Dr. Mullen, the veteran missionary statistician, the Rev. Dr. W. M. Punshon, and other well known friends of the cause of Christ, have proposed the holding of a general conference on the subject of foreign missions in London, to commence on the 21st of October and extend to the 26th. All foreign missionary societies and boards are earnestly invited to send delegates to take part in the proceedings, and it is desired that all parts of the foreign missionary world, and of workers in it, will be represented.

—The Sabbath Alliance of Scotland is not lacking in courage. At its recent annual meeting it rebuked the Queen for taking a sail on a Sabbath of September of last year on Loch Maree, and the Prince of Wales for the manner in which he spent the Sabbath during his visit to Hamilton Palace in January. The Prince it seems made a visit on Sabbath to the famous stables of Mr. Drew, at Clydesdales, while the Queen's use of the day for a pleasure trip was made more prominent by the facts that the boatmen who usually ply on the loch refused to convey the royal party, and the hotel keeper was compelled to call upon his own servants to manage the boats. The Alliance also commended the "worthy inn-keeper at Achnasheen," who refused to allow his horses to carry letters on the Sabbath to Loch Maree during the Queen's visit, and closed its reproof by expressing great grief "that the royal family should so frequently manifest disregard for the sacred day of rest, which must inevitably encourage others to do so."—*Christian Instructor.*

News of the Week.

—The eclipse of the sun last Monday which was visible with a clear sky over a large portion of the United States, was well improved by scientists. Several large parties, with instruments for scientific investigation, observed the phenomenon from the vicinity of Denver, Col., where the eclipse was total. Their investigations, if favorable, are expected to establish interesting theories respecting the gaseous envelope of the sun, and a new planet revolving within the orbit of Mars.

—The statue which the friends of the late Jonathan Walker, Whittier's "Man with the Branded Hand," are erecting to his memory at Muskegon, Mich., will be unveiled on the 1st of August, the sixtieth anniversary of emancipation in the West Indies. Wendell Phillips, Frederick Douglass, Parker Pillsbury, Austin Blair, and other well-known abolitionists, have been invited to be present. The monument is nearly ten feet high, of Hallowell granite, and bears upon it a stanza from Whittier's poem, while above the inscription is chiselled the "Branded Hand."

—Following the severe heated term the yellow fever has broken out in several quarters. A few cases have appeared in New York and St. Louis, and the plague has broken out with such severity in New Orleans that a quarantine has been established at nearly all the river and gulf ports. On Sunday 59 cases, 25 of them fatal had been reported.

—The old quarrel between the Mayor of East St. Louis and the old police force is kept in check only by a force of State militia. Frequent shots are exchanged, and a repetition of the former bloodshed is expected on the removal of the troops.

—A feud in Lincoln county, New Mexico, between two parties led by McSween and Dolan, has resulted in a pitched battle. The women and children having been removed to Ft. Stanton, the fight had been going on four days on the 20th ult. Ten thousand shots were estimated to have been fired in the four days. On the 20th the Dolan party made a charge on McSween's quarters and fired the building, which dislodged the occupants, and a hand to hand combat ensued, in which McSween and eight of his men were killed; also, Robt. Beckwith of the Dolan party. A number are said to have been wounded, but how many is not known.

—The strike begun last week by the members of the organization known as the Independent Labor League of the District of Columbia, which began Friday morning at the ground recently purchased by the government for the new building for the Bureau of Engraving and Printing, and which grew out of the contractors for digging the foundation only paying the laborers on the work 75 cents a day, has gained greater proportion than was at first expected. The police were called out in force, and on two different days had to fire into the mob before it would disperse. Cohn, the leader of the rioters, was arrested. It has been his practice to levy a ten-cent tax at his labor meetings and also to collect money from business houses by threats.

—A gang of armed roughs and tramps boarded an excursion train at Cheshire, Conn., on last Saturday night, insulted women, assaulted men and stole clothing. They unshackled the rear car and caused the train to stop several times, the conductor and passengers being helpless. Finally, after a few tramps had been thrown from the cars, the rest left at Blainville.

—The *Christian at Work* says: "There is no longer any mistaking the demands of the Roman Hierarchy in Ireland. In press and Parliament they put forth a claim for denominational education, and express a determination to subordinate to it every other demand. This is really the goal for which they were aiming while coqueting with the Home Rulers. They have now thrown Home Rule overboard and demanded denominational education. They will be content to control the entire education of the country, and in fact, though not in name, to become the endowed church of Ireland.

—The results of the Berlin congress continue to excite much popular feeling in France against England, because they are regarded as a challenge to that country, both in regard to Syria and Egypt. Much sickness is anticipated among the English troops at Cyprus, who landed at one of the most unhealthy seasons of the year.

—The magistrates in the English mining counties are beginning to punish miners very severely for any infraction of the regulations whose observance is necessary to the preservatiou of life. The Bolton magistrates have just sent a man to prison for six weeks for having a match in his pocket while he was in a coal pit.

—The report of the Irish Registrar-Gcueral shows that 41,225 persons emigrated during 1877, an increase of 2,910 over last year. Since 1851, when the collection of emigration returns began, 2,452,481 persons have left Ireland permanently, 67 per cent. being between the ages of 15 and 35 years. Of late years a striking change has occurred in the destination of emigrants, and of the 38,503 natives of Ireland who emigrated last year, 20,271 went to Great Britain, and only 12,018 to the United States.

—Not for thirty years, it is said, has a criminal condemned to death been executed in Prussia. The Emperor abhors capital punishment, and has always interposed his royal prerogative of commutation between it and the condemned. Under such circumstances it is hardly possible that Hoedel, who has been condemned to be beheaded for having attempted the life of the Emperor, will die on the scaffold. A dispatch from Berlin states that the Emperor William is desirous of sparing the life of the man, and that unless the wishes of His Majesty be overruled Hoedel will be sent to prison in a fortress, perhaps for life or for a term of years; Bismarck and the Crown Prince are both opposed to this clemency, and insist that in justice, not only to himself. but to the other crowned heads of Europe, both Hoedel and Nobeling should be executed. The health of the Emperor is steadily improving. All the members of Nobeling's family have changed their name to that of "Edeling."

—In the House of Commons last week, Joseph Cowan, Radical, presented a petition from a small faction of extreme Turkophiles, demanding the impeachment of Lord Beaconsfield. When the petition was presented Charles Edward Lewis, Conservative, rose to a point of order, but the Speaker allowed the presentation.

—A Constantinople dispatch says: "There is a great mortality among refugees here. The British Consul at Philliopolis reports that some Turkish refugees having returned to the village of Sinikoi, the Bulgarians massacred the men and outraged the women. The Turkish gendarmerie is to be placed under Baker Pasha, who will be charged with special service in Eastern Roumelia. The Turkish army is being reduced."

—The Turks have at last given up the strongly fortified town of Schumla. They captured the place in 1387, and have held it ever since. It was fortified in 1689, and since that date has been counted one of the Turkish strongholds, and in all the wars between Russia and Turkey, it formed the point of concentration for the Turkish army. The town is in a gorge on the northern slope of the Balkans, and the fortifications are very extensive. The population is about 20,000. The Russian troops now occupy the stronghold and expect to possess the fortified port of Varna on the Black Sea, after which their forces will be sent home.

—News has reached Vienna that the Treaty of Berlin caused great irritation among the Bulgariaus, who, since the Russian occupation, have been the ruling class in Eastern Roumelia. A so-called Pan-Bulgarian committee has been formed at Adrianople to agitate for Bulgarian unity. The committee telegraphed Priuce Labanoff, the Russian Ambassador at Constantinople; to Aksakoff, the Chief of the Pan-Slavic propaganda at Moscow, and to the Czarowitz, informing them of the Pan-Bulgarian movement. The union of the northern and southern portions of Bulgaria may yet be consummated by the inhabitants themselves, and the division secured by England be only temporary.

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TRACT NO. 27.

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Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
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CHICAGO, July 29, 1878.

GRAIN— Wheat— No. 2		1 05	1 05½
" No. 3			90
" Rejected			63
" Winter		95½	96½
Corn—No. 2			39
Rejected			37
Oats—No. 2			27
Rejected			23
Rye—No. 2			54
Bran per ton			9 50
Flour—Winter		5 00	6 50
Spring		3 50	5 50
Hay—Timothy		8 75	9 50
Prairie		5 50	8 00
Mess Beef		9 00	11 00
Tallow		7	7½
Lard per cwt			7 12
Mess pork, per brl		9 55	9 60
Butter medium to best		11	19
Cheese		3	7
Beans		1 00	1 07
Eggs		6	8
Potatoes per brl		1 40	1 60
Seeds—Timothy		1 10	1 22
Clover			4 40
Flax			1 25
Broom corn		3	6
Hides green to dry flint		6½	15
Lumber—Clear		27 00	34 00
Common		11 00	13 00
Shingles		1 50	2 90
WOOL—Washed		25	36
Unwashed		16	25
LIVESTOCK Cattle Choice		4 75	5 50
Good		4 25	4 60
Medium		3 90	4 20
Hogs		4 00	4 60
Sheep		4 00	5 00

New York Market.

Flour	$3 60	7 00
Wheat—Spring	1 06	1 10
Winter	1 00	1 10½
Corn	45	53
Oats	31½	37½
Rye		61
Lard		7⅝
Mess pork	10 40	
Butter	26	22
Cheese	7	8
Eggs	11	12½
Wool	12	42

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CHICAGO, THURSDAY, AUGUST 8, 1878.

VOL. X., No. 45.—WHOLE NO. 487. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

MISSOURI.

Let all friends of reform throughout the State who desire to hear Bro. Rathbun lecture on Masonry and open the lodge write at once. Bro. Rathbun has been a Master Mason for 15 or 20 years, and understands all its workings. Let us arrange for a State meeting, and if the friends will write at once we can have our meetings in regular rotation, and save time and expense. Bro. Rathbun will be here soon. GEO. W. NEEDLES, Cor. Sec'y.
Office American Freeman, Albany, Mo.

FROM PAST MASTER RONAYNE.

The "signs of the times" seem to indicate that I must go to Iowa in a few weeks. Arrangements are being made to visit College Springs, Adel, Pella, etc. Friends in other parts of the State or in western Illinois who desire to have "further light in Masonry" or to attend HIRAM'S FUNERAL will please write to me at once as this can be my only visit to Iowa this year. Towns in western Illinois can be visited on my way West or else on my return. I intend if possible to spend some time this winter in the New England States. EDMOND RONAYNE.
No. 104 Bremer St., Chicago.

MICHIGAN.

Rev. E. Mathews, of Brooklyn, Jackson county, desires to give notice to friends in Michigan that he is ready to fill any appointments on week days for which arrangements can be made. From August 20th to 30th he will be in Summerfield, Ohio, and vicinity and can lecture at points on the route. Address him till August 16th at Brooklyn, Michigan; from that time till the 26th at Summerfield, Ohio, care Dr. R. B. Taylor.

The annual meeting of the DuPage County Christian Association (opposed to secret societies) will, D. V., be held in the lower college chapel, in Wheaton, on Friday, August 16th, to commence at 10 A. M. sharp. Able speakers are expected to be present, and a full attendance is desired. Past Master Ronayne will attend.

Topics of the Time.

The operations of the troops in Oregon has broken the hopes of the Indian tribes. Small bands yet traverse the defiles of eastern Oregon and the adjacent territory, but hey are not likely to organize in large bodies for war. This outbreak, like nearly all the rest, began with treachery on the part of the whites. The Bannock tribe being nearly starved attempted to leave their reservation near Ft. Hall, and go back to the prairies to dig the camas root, which has nutritious qualities and would satisfy their hunger at least better than the contractors and agents. The white inhabitants opposed them for they wanted the roots for their hogs. A quarrel followed and a white man was killed; then, though the tribe did not shield the murderer, the troops were called out and the Indians punished by taking the horses and guns from the whole tribe. This is said to be the beginning of the last outbreak.

The cities along the Mississippi are naturally alarmed at the appearance of the yellow fever in New Orleans. Two hundred and fifty-three cases had been reported last Sunday there, seventy-one fatal. At Memphis, fearing a return of the dreadful visitation of a few seasons ago, the utmost precaution has been taken, no boat is allowed to approach the landing to discharge freight or passengers; only the mails are exchanged in the middle of the river. The disease seems to be of a mild type and although a few cases are reported at Cincinnati and other points the disease is not likely to prove so severe a scourge as in former visitations. Dr. Woodworth, Surgeon General of the Marine hospital service at Washington says "that the yellow fever is not communicated from the sick to the well. The poison is conveyed in clothing or baggage, especially if confined in trunks or boxes. The favorite lurking-places of the disease are the damp filthy holds, and in the bilge-water of ships. When the poison finds lodgement in a ship, a house or a locality they become centers of infection which tend to spread in every direction if on land. Quarantine by land, beyond disinfecting clothing or the effects of passengers is impracticable, if not useless, not taking into account the harm that is done to commerce, which is no small consideration. Yellow fever has never prevailed on any of the cities of the great lakes."

The modern popular camp-meeting differs from its primitive namesake in too many particulars to be enumerated here. The character of one, as we study it in the lives of Peter Cartwright and the early Methodist churches, though not confined to that denomination, mark it a meeting set apart for seeking a reconciliation with God. Whole communities, leaving their every-day business and giving up the time to the salvation of their souls; leaving the conveniences of their houses for the discomforts of camp life proved their desire after a "better country, that is an heavenly," and for a time forsook literally the present world to prepare for it. The modern affair is a speculation. Its managers make money or close the grounds. The luxuries of indoor life are transferred to some naturally attractive spot to which the attractions of the finest oratory are added. Religion thus walks in her silver slippers and Demas is content to go along with her. But the younger Tyng, the Masonic Episcopalian preacher of New York, has invented something even better—a "gospel garden," where a room is fitted with fountains, urns, baskets of flowers, and whatever else may form an attraction, with fans worked by machinery, to lull the languid listener. The arrangement is to have a two week's run, and will be popular while the plain meeting-houses where the simple Gospel is thought to be attractive enough will receive the few that find the "strait gate."

After a heated party debate of several days, the resolutions of Lord Hartington, condemning the action of the English government in the Berlin treaty, came to vote in the House of Commons last Friday, and were lost by a vote of 338 to 185. The leaders of both parties shared in the discussion with as much severity toward one another as our own low-bred Congress sometimes experiences. Beaconsfield referred to Mr. Gladstone as a "sophistical rhetorician, inebriated with the exuberance of his own verbosity and egotistical imagination." The latter made a speech of over two hours, and it is remarked by careful observers that his purpose is to uncover the intrigues of the Berlin congress that plainly point to the uture. He says the partition of the Turkish empire was as veritable as that of Poland, and Gladstone has been too long familiar with European diplomacy to hint what he does not expect to make good, and Beaconsfield knows that he will not be turned from his aim for mere invective,

WARFARE.

Christian, when life's conflict rages
Serried ranks around thee close;
Or, on picket lone, thou art standing,
Target for the hidden foes:

When, with artful wile the ambush,
And deep pit, in stealth are set;
And with siren song, fiends seeking
To entrap thee in their net;

Do not faithless faint or waver!
Jesus rules and knows it all:
On his throne in highest heaven,
Hears thy feeblest trusting call.

He assigns thy post of duty:
Do not seek the cross to shun;
And though pressed to earth beneath it,
In his strength shalt overcome.

He can cover in the battle,
When the fatal ball is sped;
And not let one blow too many,
Fall on thy unsheltered head.

He, the true, unerring teacher,
Gives the lesson and command;
He knows well what is required
Christ-like graces to expand.

He wants SOLDIERS for his army:
Not one coward in that line!
Skill and strength for work and warfare,
Hearts aflame with grace divine.

'Tis dire battle makes the veteran,
Tempests wild the seaman bold;
Sanctified life's sorest trials
Burn the dross, make pure the gold.

Each fierce storm, that rocks the forest,
Deeply roots its monarchs grand;
And God's children, 'mid earth's fires,
Grow more meet for his right hand.

Then look up with trust and gladness,
Love divine directs thy way!
Good and ill, at God's commandment,
Bear thee on to endless day.

When you gain that blessed refuge,
You can rest in perfect peace;
Now the trumpet's blast is urging
War with life alone to cease.

Satan, with his legions marshalled,
Has usurped Messiah's throne;
And the "Captain of Salvation,"
Comes in might to take his own.

Brighten then thy Christian armor;
Wield with skill the Spirit's sword.
Keep thy heart a holy temple,
Let thy life speak out for God!

With the hand of faith cling firmly
To the Master in deep trust;
Then, though earth and hell assail thee,
He can grind them small as dust.

—Reformed Presbyterian.

SET UP A PILLAR.

BY J. G. MATTOON.

When Christian and Hopeful had got out of Doubting Castle and back again into the King's highway, they erected a pillar at the stile, and engraved on the side thereof this sentence: "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial country and seeks to destroy his holy pilgrims." It is doubtful if Giant Despair ever despised the King of the Celestial country more heartily than the lodge does at the present time, or sought more earnestly to destroy his holy pilgrims. And it is a question with us if the lodge is not a modern Doubting Castle with a few improvements of course, to make

the thing popular; for instance, we have no record of the old gentleman ever opening his castle with prayer to the "Supreme Architect of the Universe," or of his calling his lodge from labor to refreshment. Christian and Hopeful supposed that the road to Doubting Castle led to the Celestial city, but were sadly mistaken, though the roads seemed to run the same way, only the wrong one was the easiest for their feet. The road by way of the lodge appears to have fewer thorns than the old path, and we are told leads to the Grand Lodge above; but we fear its travelers will be as sadly mistaken as the pilgrims were.

But what pilgrim would ever think of crossing over into By-path Meadow while Christian's and Hopeful's pillar remained to warn them, no matter if Mr. Vain-Confidence (their minister) did travel on the other side and prate much of the Celestial Gate, and of the smoothness of the road; and though he should assure them that if they crossed over it would never interfere with their religion or their politics. Christian and Hopeful doubtless thought that if Doubting Castle was bad enough to run away from; it was bad enough to warn others of, and the story runs that "many, therefore, that followed after, read what was written and escaped he danger."

And we should say to every one that has left the lodge, Set up your pillar that others may read and escape the danger. Yes, "Go thou and do likewise."

A Word of Exhortation to my Brethren in the Anti-Masonic Reform.

When Jesus sent out his disciples to preach he said, "Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves." Matt. 10: 16.

The suggestion that we are to have a "Lecturers' Institute" meets my approval, and leads me to say that as we are engaged in precisely such a mission as were the apostles—in fact the same old conflict repeating itself—we need the same exhortation. As sheep in the midst of wolves--some of them in sheep's clothing—we need to be wise as serpents and harmless as doves.

We are not to withhold important truth. However unpopular the truth may be, we have no right to withhold it. Paul might have been a very popular man in Corinth if he had said nothing about Christ. His doctrine was intensely unpopular, but he was "Determined to know nothing among them but Jesus Christ and him crucified."

Christ's instruction does not imply timidity or weakness in the presentation of the truth. The dove is timid and weak, but it is not these qualities that we are to emulate. The faithfulness and boldness that come from a full assurance of faith are our grand elements of success.

It does not imply a want of impassioned earnestness. I have small respect for the man who has never felt a holy indignation at the abominations and wrongs that afflict humanity. Such a man is wholly unlike Christ, and wholly unfit to be a reformer. The command is "Abhor that which is evil," and until we have become like Jesus, "full of anger at the wickedness of men," we are not prepared to "fight the good fight."

I notice on the other hand that we need a thorough knowledge of what we propose to teach. Much of the weakness and comparative failure in our reform has been that we have known too little of our subject; and one of the most important objects of our institute will be to become thoroughly instructed. I have learned much from Bros. Stoddard and Ronayne, and have never heard an Anti-masonic lecture that did not teach me some new thought or new fact. Careful study and mutual instruction will contribute greatly to our success.

As lecturers we need to be patient, temperate and self-respectful. Patient in encountering the opposition and abuse of those who ignorantly oppose and malign us, for whom we should pray, "Father forgive them for they know not what they do;" and patient with those who resist the truth; because all manifestations of impatience impair our influence. Temperate in avoiding all overstatements of the truth and all terms of mere invective and reproach, and self-respectful in never forgetting that we are gentlemen and Christians, amidst all our provocations.

We must be severely logical. Our keen-eyed opponents watch for the slightest limping in our argument. If there be any joint in our coat of mail we may expect a shaft pointed with ridicule to pierce us. No device of our opponents or temptation of vanity or passion should lead us to forget the accuracy of our facts, the clearness of our arguments.

We must study simplicity and candor of statement. It is not the craftiness but the wisdom of the serpent that we need. Job says, "How forcible are right words," and nothing is more forcible than a clear, calm, candid statement of the truth.

We must be led by the Holy Spirit. Jesus said to his disciples that when they were brought before kings and governors they were not to be troubled for it should be given them in that hour what they should say. Our position is much like theirs. We must defend ourselves and our cause and we need more than earthly wisdom for defense.

We must have an abiding faith in the triumph of righteousness. "Truth crushed to earth shall rise again." "For as the rain cometh down and the sun from heaven; so shall my word be that goeth out of my mouth, it shall not return unto me void but it shall accomplish that whereunto I sent it."

H. H. Hinman.

Mackey vs. Mackey.

BY J. L. BARLOW.

Look on this picture!

"If Freemasonry assumes to be a religion—if it pretends to present itself as a sufficient substitute for any form of Christian faith or worship and undertakes to supercede it by a faith or worship of its own, it is, in so far, antagonistic to Christianity, and no Christian can take part in it. No man can have two religions any more than he can have two masters." A. G. Mackey in *Voice of Masonry*, May, 1875, page 350.

True as a book, Albert! But I do wish you would, or could, be consistent with truth, or with yourself. After the above you go on to say in the same article, in reply to the charge made by a Catholic priest that "Freemasonry was a religion":

"The only answer then that we can give to this charge, the only issue that can be joined, is unequivocally to deny its truth; and to assert, with unmistakable emphasis that Freemasonry is not, and never has claimed to be, a religion, either in form or substance. * * * * With a very general recollection of all that I have written on Masonic topics, I cannot recall a single passage which, by a just interpretation could be made to support such a doctrine."

You then quote from your "Mystic Tie," where, as I am aware, you do say: "Freemasonry is *not* a religion." And then you further say in the *Voice* as above:

"Religion reflects its holy light upon every association of men organized for elevated purposes, but this no more makes such an association a religion, than does the earth become a sun because its mountains and its vales are bathed in the daily light of the solar orb."

Well, well, Albert! We'll take your disclaimers for what they are worth, though I can't shake off the conviction that you are of the craft a little crafty. But now let us

Look on another Picture!

"In the face of these publications the world without has remained as ignorant of the aporreta of our art as if no work had ever been written on the subject; while the world within, the craft themselves, have been enlightened and instructed, and their views of Masonry (not as a social or charitable society, but as a philosophy, a science and a religion) have been elevated and enlarged." A. G. Mackey in *American Quarterly Review*, Vol. 1, No. 1, 1857, page 12.

"Such is the system"—teaching by symbols—"adopted in Freemasonry for the development and inculcation of the great *religious* and philosophical truths of which it [Freemasonry] was, for so many years, the sole conservator!" A. G. Mackey, same Review, page 54.

"Now the operative art having, *for us* ceased, we as speculative Masons, symbolize the labors of our predecessors by engaging in the construction of a spiritual temple in our hearts, pure and spotless, fit for the dwelling place of Him who is the author of purity—where God is to be worshipped in spirit and in truth, and whence every evil thought and unruly passion are to be banished, as the sinner and the Gentile were excluded from the sanctuary of the Jewish temple." Same author, same Review, same article, page 59.

If Masonry can take Jew, infidel, Chinaman and all other classes of men, and do for them what is indicated above, then it is and must be a religion, and not being the Christian religion—as it has no Christ—then it *is* made a substitute for it, and "no Christian can take part in it," according to your own dictum, Albert, and every other Christian who does take part in it, is guilty of worshipping in two religions; or at least of attempting to do so.

Once more:

"Masonry, therefore, *has* really a religious creed, to which all its disciples are bound to subscribe!"—A. G. Mackey, in late salutatory as editor. "The religion of Masonry is the love of God. *It is theism.* The politics of Masonry is the love of country. It is patriotism. Such religion and such politics have always found admission within the tiled recesses of the lodge."—*Ibid.*

Yes, Albert, and multitudes of its disciples have no other religion, and are confident that they need no other. If what you teach is true they will be saved. If Christianity be true, believing in Masonry they will be damned.

Cost of Fitting up a Masonic Lodge.

10 Officers' collars, silk velvet, $4 each	$ 40 00
40 Lambskin aprons, $2 25 each	90 00
1 Silk velvet sash	10 00
Officers' jewels	50 00
Altar pieces, square and compass	5 00
Middle chamber pillars (Boaz and Jachin) per pair	80 00
Officers' stands	75 00
Altar	30 00
Set of candlesticks	10 00
Officers' chairs	50 00
Warden's columns	5 00
Working tools, square, level, plumb and gauge	5 00
Letter G	4 00
Stone hammer	4 00
Gavels	3 00
Trowel	3 00
Stewards' and Deacons' rods, per pair $4 50	9 00
Ballots	2 00
Ballot box	5 00
Hoodwinks, velvet stuffed	1 50
Cabletow	1 50
Canvass with handles	10 00
Tyler's sword	5 00
Setting maul, rubber	2 00
Slippers, blue leather	3 50
Lodge seal and press	8 00
E A., F. C. and M M. charts $10 each	30 00
Bell	3 50
Batons	3 00
Door knockers	15 00
Bible	3 50
Manuals and books	10 00
Petitions, demits, expulsions and suspensions	5 00
Notices, arrears in dues and communications	2 50
Lodge odes	1 00
Blank books	25 00
Candles	5 00
Gongs	10 00
Canopies	100 00
Drawers	5 00
Paper seals	1 00
Chairs or seats for members	75 00
Other items not specifically enumerated	50 00
Total	$905 00

These items are made up from the catalogues of John D. Caldwell, of Cincinnati, Ohio, and the Masonsic Publishing and Manufacturing company of New York city. No Masonic lodge can be fitted up with any sort of decency for less than nine hundred dollars. Now there are according to Masonic statistics, nine thousand of these lodges in the United States, so the cost of fitting up on the basis of the above figures cannot be less than $8,100,000. There are many other

expenses, such as postage, stationery, printing, rent, fuel, advertising, etc., etc., not enumerated in the above. If Masonry is so good to its membership in the worldly advantage it affords, that it justifies the fitting up of a single lodge at a cost of $900, is it not worth the attention of the outside world to know what the purposes of this order really are? Men do not enter into schemes like this and make such enormous expenditures without reaping advantages commensurate with the outlay. The antis may put this fact in their pipe and smoke it. Then why is it they cringe and beg the question so much about giving the *Cynosure* and what few other papers we have a liberal support? Have they less sense than their Masonic oppressors? It would seem so. It is a burning shame that it is so. Every incentive to self-preservation should arouse us to a sense of our duty, and the support of our papers, which is the largest expense we have, should be no longer problamatical. The outsider who will look at these figures and draw no lesson from them, is more stupid than the "beast" he claims pre-eminence over.

J. H. H. Woodward.

Charles Sumner.

See the absolute simplicity of all his reasonings. He encountered slavery intrenched in every department of the government, in the constitution of the nation and of half the States, in the interests of trade and manufacture, in the public sentiment of the whole country stronger than constitutions or statutes, with the simple declaration, "Nothing is settled that is not right!" He encountered war with its hold on the habits, opinions, history, enthusiasm, pride of all mankind, with the declaration, "True greatness consists in cultivating those highest perfections, justice and love." He met the follies of inflation, every form of repudiation, with the simple declaration that the public faith is pledged to the payment of the bond and the greenback in coin. "On such a question deliberation is dangerous. He who deliberates is lost."

The cultivated taste may, perhaps, award the palm of excellence in oratory to some of his contemporaries; but no discourse moved the popular heart like his. Each of his great speeches is an historical event. He told De Tocqueville that of his speech on "The Crime Against Kansas," half a million copies had been circulated.

He attacked evil in its strongest hold. Like the knight of Ivanhoe in the tournament, he struck with the sharp end of his spear the shield of its bravest champion. He never hesitated to go counter to the prejudices or the affections of the men whom he seeks to persuade. In his oration on "The True Grandeur of Nations" he does not content himself with depicting the horrors of war or its cost, topics where he might expect easily to take with him the sympathies of his auditors. He cites the great authorities in history and literature who have defended war, the passages in great poets that have stirred the hearts of mankind with its praises, the great exploits and great deeds of chivalry or self-devotion that have ennobled it, and covers them with his eloquent denunciation as part of the great crime of war. He cites Lord Bacon where he says that "wars are trials of right, where princes and states put themselves on the justice of God for the deciding of their controversies," only to declare that "in these quarters we catch our first authentic glimpses of its folly and wickedness." He asserts that "the word honor, as used by the world, fails to express any elevated sentiment." .... "The sentiment, *our country right or wrong*," he explains, "is a sentiment dethroning God and enthroning the devil." He points out that Bayard, the exemplar of chivalry, "was described by the qualities of beasts, being, according to his admirers, *ram in attack, wild boar in defense*, and *wolf in flight*" ... "Washington rises to a heavenly stature, not when we follow him through the ice of the Delaware to the capture of Trenton, not when we behold him victorious over Cornwallis at Yorktown, but when we regard him in noble deference to justice, refusing the kingly crown which a faithless soldiery proffered, and at a later day upholding the peaceful neutrality of the country, while he met unmoved, the clamor of the people wickedly crying for war." He denounces the venerable escutcheon of his own commonwealth, its Indian with the bow in its hand, and the crest, the right arm brandishing a sabre, as an "allegorical emblem, fit only for corsairs," and proposes a more pacific substitute for the Latin motto with its menace of the sword. He denounces our fathers' choice of the eage as the emblem of the Republic, quoting with approval Erasmus' description of what he calls the unrepublican bird: "Of all birds, the eagle has seemed to wise men *the apt type of royalty;* not beautiful, not musical, not fit for food; but carnivorous, ravenous, plundering, destroying, fighting, solitary, hateful to all, the curse of all, and, though able to do the greatest harm, yet wishing to do more than he can." What master of the art of oratory in seeking to enlist the youth of his country on his side in a great cause, ever before summoned to the assistance of his antagonist the authority of Bacon, the venerable form of Washington, the sentiment of honor, the memory of the chivalrous Bayard, the adored emblems of his country and his commonwealth? His antagonists in the senate were ever the strongest champions of the opposing party. His first political speech was an attempt to recall Webster, then in the height of his fame and power, to his duties to liberty. Those of his friends who regretted his attack upon Grant, were at least proud that, if the strife were to come, he struck his blow at the lion, not at the jackals.

Nothing is more wonderful or absolute than his faith in the early overthrow of slavery. He declares in his first speech, just after the annexation of Texas, and as the war with Mexico is just breaking out, that "the fetters are soon to fall from the limbs of the slave." These confident expressions abound in his speeches. To his triumphant anticipation every victory, every crime, every outrage of slavery, was but an added ground of hope, as helping to open the eyes of the American people to the power of whose awakened conscience he implicitly trusted.—*Senator Hoar.*

Masonic Benevolence.

I have before me some extracts from the report of the Board of Relief appointed by the Masons in Chicago to distribute the great fund they had received, which I copied from the report book myself and know the figures are correct. But let me say right here that no one can get a penny of the Masonic lodge unless he apply for it; and all who received aid as individuals were "applicants." The title page of the book was as follows: "The report of the Masonic Board of Relief, of the city of Chicago, organized to distribute the funds and other aid sent from abroad, for the relief of Master Masons, and the widows, and children of deceased brethren, who were rendered needy by the great conflagration in the city of Chicago, Oct. 8 and 9, A. D. 1871." On page 6 it said, "The Superintendent and Recording Secretary received each one hundred dollars per month as salary." On page 7 it says, "In nearly all the letters accompanying the donations, the instructions as to the disposition thereof were explicit," and it may be worthy of note, that these letters coming as they did from so many different parts of the continent, should contain language almost identical, viz., that the donations were intended for the relief of worthy Master Masons, their widows and orphans who were sufferers by the fire of the 8th and 9th of October. So we see who the donations were intended for, by the title page and in the letters received by them.

Now let us see what they did with this large amount of donations, for $82,244.92 was cash received, $844.14 was interest on deposit, and $7,-545.44 was in merchandise, which made in all, $90,634.50 they received from abroad (page 92). They paid out to 3,145 applicants the amount of $30,631.37; or an average of $9.70 per head to keep every man, woman and child from starving at least six months. They paid to eighteen lodges burnt out by the fire, $20,267, and to twelve lodges not burnt out by the fire, $5,145, to form a charity fund. In regard to this charity fund, I refer you to page 18, which says, "I [D. C. Cregier, president of the board,] suggest that the awards be made on the express condition that each lodge receiving the amount shall amend their by-laws establishing a charity fund, of which the several amounts here named shall constitute a nucleus. This fund may be used for any purpose. Still, if used for current expenses, the amount so used will be due to said charity fund." But Mr. Ronayne, who was a member of that board (his name being used on page 6) says this charity fund was used to refit the lodges, buy regalias, etc., so as to get them in working order again. Then they paid out to form a permanent Masonic board of relief to work in the future, the amount of $6,500. They had an organization of that kind before, of which D. C. Cregier says, on page 18, "But I regret to say that this useful organization after a time was poorly supported, and at length was suffered through neglect to die. Brethren, I hold this to be a crying shame, a stigma upon 4,000 Masons of our city." So now they have started a new board with $6,500 capital of other people's money.

Let us return and see what they did with the balance of the money, etc. They paid $4,870.67 for rent, advertising, postage, labor, printing, stationery, etc., etc. Then they paid $1,394.57 for printing the report of the board of relief, to send to lodges who had sent money to them, so as to tell them what they did with the money, and for the expense of the auditing committee. And after spending all this they had the amount of $21,825.89 left, which they sent back and told the senders of it that it was not needed. You will find amount paid to applicants for rent, etc., for printing report and surplus returned, on page 109, paid to lodges burnt out, on page 17 and, paid lodges not burnt out, on page 16 of the report.

Can we say that Masonry is a benevolent association from the facts presented, or is it an organization that people can rely on, or trust in for help in times of trouble? When in times of great calamities it does not help the needy as it ought, what can we expect in ordinary times?

"God says, put not your trust in princes," and "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you," and that he withholdeth no good thing from them that walk uprightly and keep his commandments, so let me exhort men to put not their trust in man, but in the Lord God of Israel, and he will care for those who put their trust in him. —*E. E. Saunders in the Free Methodist.*

Piracy.

The doctrine of our church [United Brethren] on slavery, which used to make us very contemptible in the eyes of not only slave-holders, but even popularity-loving Christians who had no temporal or spiritual interest in the vile system, has been so often vindicated and applauded of late years that we scarcely think any more of speaking of it. But the subject is not devoid of current interest in prominent circles. It has come up before the greatest modern congress of nations. The important questions before the congress of European powers at Berlin have led to the consideration of other matters than the partition of Turkey and the peace of Europe. The British Antislavery society presented a memorial to Prince Bismarck, requesting him to submit to the congress a declaration that the slave-trade be henceforth regarded as piracy, and that slavery shall not be recognized as a legal institution by any of the states forming the congress. The memorial says that the trade for the supply of Cuba and the Mohammedan countries causes a loss of 500,000 lives annually of eastern Africa.

The branding of slavery—which is the same as the slave-trade—as piracy by so great an authority is of itself enough to pay us for all we suffered in reputation and growth, as a church, for so many years when the system was regnant in this country. If slavery is piracy now, it was so years ago in this country when the churches and the pulpits not only tailed to rebuke it but catered for it in spiritual matters, and when the civil authorities were its supporters in temporal things. This murderous piracy ruled our free land till within a few years past. The few who refused to fellowship its advocates were "made as the filth of the world;" they were regarded as "the offscourings of all things." But was it not right for Christians to refuse to touch a system which is now regarded by the civilized world as piracy? What would be the reputation of a Christian denomination now having slavery or piracy as its corner-stone

It is worth while to resist evils, no matter how popular they may be for awhile.—*Telescope.*

What Constitutes a Secret Society.

We hold that there are three things necessary to constitute a secret society.

1. Secret obligations which are not known to the candidate until the time of initiation, when he must promise unqualified obedience.

2. Secret modes of recognition, which may be words, signs, grips, one or all.

3. Secret meetings, from which all but members are excluded.

If the above is a correct delineation of the constituent elements of a secret society, then we have many organizations that are properly called secret societies. I am aware that some members of these orders dislike the term secret and propose to adopt the term private as better adapted to describe the nature of their institutions. This looks very much as if they were afraid the reputation of their orders would suffer by bearing the right name. The only proper appellation is secret society. There is a wide difference between the terms private and secret. The first means not public, without any effort to hide from the public. The second means "something studiously hidden." The essential features of secret societies as above given, are "studiously hidden."

The character, claims and tendency of these orders should be candidly and carefully discussed. They are growing rapidly, in many sections are very popular, and are constantly poisoning the minds of the young. They are slowly and silently sapping the foundations of civil and religious liberty, (as truly as Romanism) and seriously damaging the cause of spiritual Christianity. We propose in future articles to show the antagonism of these orders to the principles of the Gospel of Christ. If we can succeed in this, then we will give the best of reasons why every Christian should "come out from among them and be separate."—*Ireneas in the Gospel Banner (Mennonite).*

—The *Baptist Weekly* has some samples of the pulpit advertising which Dr. John Hall would have abolished:

The devices adopted to attract people to churches certainly prove that in advertising the children of this world are not so much wiser in their generation than some church officials. An advertisement for last Sunday's preaching, in a Methodist church in New York informed the public that the expected preacher was a man of "marked peculiarities." What "marked peculiarities" are we are not informed, so the imagination of the reader is free to consider whether the man has some personal eccentricities, some novel way of presenting truth, or whether he is a pulpit mountebank. The vagueness of the announcement may have helped to secure a congregation. In Brooklyn as a motive to hear a converted Jew, it was stated, "The Doctor will sing some celebrated hymns in Hebrew and English." The singing in Hebrew would of course be edifying to an ordinary congregation. A Methodist church in that city was also favored with a sermon on "Before and Behind," a topic which gave also large scope for the imagination. In another church in New York a "cornet" was announced as a feature of the services, while the notice that Dr. Milburn would officiate in the church of the Strangers had to have tacked to it the fact of his blindness. Verily, some Christian people have very little faith in the attractive power of the cross, and it is no wonder that half empty churches show so often that results are according to their faith.

A city clergyman was once invited to preach in a small country church, and the choir thought they would get up a very elaborate performance for his benefit. They were more ambitious than successful, and when they were through, before giving out his text, the preacher looked up to the gallery and said: "My friends, if the angels in heaven should hear you sing they would come down and wring your necks." It was not a courteous thing to do, but the provocation was probably very great.—*Bishop Clarke in Sunday Afternoon.*

—The figures of drink are among the most amazing of statistics. At a little gathering of lager beer drinkers and makers, in New York, the other night, the facts as to the consumption of this product were brought out. The leading New York and Staten Island brewers sold in New York between May 1st, 1877, and May 1st, 1878, the total amount of 5,781,896 kegs of lager. There are 115 glasses in a keg, so that for that year New York drank 663,767,040 glasses of beer. At five cents a glass this would cost about $33,000,000.

Reform News.

Rathbun at Olin, Iowa.

THE LODGE BRINGS OUT A CHAMPION WHO RETREATS IN BAD ORDER.

On the evening of July 1st, Rev. D. P. Rathbun of New York was announced to work the third degree of Masonry at St. John's U. B. church, near Olin, Iowa. Ere the sun had departed, the people came in filling every available space within and about the church. It had been publicly averred by the craft, that here that "perjured wretch" should lose his head at the hands of Rev. O. E. Aldrich, the Masonic boast of this portion of Iowa. He had summoned his brethren from different quarters, and according to his own statement they numbered between forty and fifty present.

A desperate effort was made on their part, to induce Bro. R. to desist from working the degree, and debate the question; and at the time of the commencement of the exercises they set up a terrible cry for "Lecture! Lecture!" Whereupon Bro. R. questioned them as to their eagerness for debate by inferring that they were not desirous of having their god exposed, but declared, as they were so anxious for discussion, that he would meet their Goliath at any future time and debate Masonry with him until he would be sick of it. This they refused to accept.

Hon. J. M. Kent was chosen chairman, who by persistent effort kept the "benevolent" ones in check, for their undoubted object was to disconcert the meeting.

The candidate initiated is a son of a Master Mason who, growing disgusted with such nonsense, for fear his sons would join the fraternity privately initiated them into Masonry.

At the close of the first section of the degree, while the candidate was being "invested of what he had been divested," a general stampede was made, the craft shouting and yelling, blowing shrill whistles, etc. Order was at length maintained through the chairman and church trustees. Here Bro. R. asked Rev. Aldrich if the degree was not thus far correctly worked.

Ans.—Never in God's world have I seen such a disgraceful "rigmarole" so blunderingly gone through with.

R.—Elder, if you will qualify to that I will present you with five dollars.

A.—Bring on your money!

R.—You shall have the money when you qualify. Your qualification shall be made item by item with the observations that I have made.

This he refused to accept.

The remainder of the degree was worked with slight interruptions. At its close an opportunity was given for reply. Rev. Aldrich then took the floor; informed the chairman that his term of office had expired; called him to order, etc.; took off his coat, and to all appearances intended to show that he was "enough for Rathbun, the whole Wesleyan church, and the chairman thrown in," as he had previously affirmed.

Poor deluded man! hoodwinked by egotism, and cable-towed by Masonic obligations, it did not take him long to tell his "story." We all expected to hear plausible arguments in vindication of the "time-honored (?) fraternity," but alas! we heard the same old story of malicious slander and personal abuse. His sphere of argument aside from these was very small. He said that Christ was God, and affirmed that the man that worshiped God worshiped Christ. Thus the Jew, Mohammedan and all others who worshiped God were good Christians. And yet he (*a graduate* and a minister) wanted to debate the question. He did not show that spirit of benevolence and charity toward Bro. R. as one would naturally expect to see from one who claimed to possess the virtues of so *charitable* an institution. He called him a "perjured villain," and thought the deepest hell was none too good for him; declared that he had a letter to prove that he had been a clown in several shows, and an inmate of an inebriate asylum for three years.

Bro. R. rose to his feet and said, "Sir, I demand that letter."

A.—You do; hey? Well, you can't have it.

R.—(Stepping in front of him), you shall not proceed one word further until you produce that letter. I demand it, sir.

A.—I demanded my $5 too, but did not get it.

Here a gentleman sprang to his feet and thrust a five dollar bill into his face. He turned from him declaring he would not touch it, only to meet the chairman shaking twenty-five dollars more at him and daring him to qualify to the falsity of the expose.

R.—There, sir, is your money. Now you produce that letter.

A.—I have it, that is enough, sir.

R.—You have publicly defamed me, now sir, in the name of the law of Iowa, I demand that letter. If you have it, it is a forgery and you know it, and if you do not produce it I will put a writ upon you.

Here the audience shouted "Letter! Letter!" until he saw it was useless to try to proceed without reading the whole of it. The letter purported to have been written by one Dr. Cooper and contained statements as related. He would not allow any one else to see it and acted suspiciously. He then closed his reply and Bro. R. took the floor, and whatever may have been the opinion of the people in regard to his ability as a lecturer all were now satisfied that he knew whereof he affirmed and that Rev. Aldrich or any other *tongue-tied* individual had no business attempting to debate Masonry with him. Addressing Aldrich he said:

"Elder, you told me to answer your questions, yes or no, and that you would do the same. Now, sir, when you were made a Master Mason were you not knocked into a blanket?"

A.—"I have been in a blanket a good many times."

R.—"Answer me, yes or no."

A.—"I refuse to answer."

R.—"Were you not 'raised' on the 'five points of fellowship?'"

A.—"I do not know what you are talking about."

R.—"Answer me, yes or no."

A.—"Go on with your lecture."

R.—"Did you not play you were dead and personate Hiram Abiff?"

A.—"I shall never reveal what I have sworn to conceal."

R.—"You have sworn to conceal it, have you?"

But he was "speechless."

Bro. T. B. Camp spoke a few moments, giving his reasons for leaving Masonry, and then the meeting adjourned, being between one and two o'clock in the morning.

On the next day four men sought and found the said Dr. Cooper who gave to them a written statement denying the writing or the knowledge of any such letter or document as before mentioned. This is some of the effects of Masonry. Subsequent events have shown that Mr. Aldrich must have known the letter to have been a forgery. This letter undoubtedly was written by Clar-

ence Masons, who have been very active in trying to defame Bro. R. Every artifice has been used that is available to accomplish their malicious design. That their scheme fails in influencing the minds of many is on account of visible maliciousness.

There may be perhaps other reasons. If you were to go on the streets of Clarence and converse with Masons, you would be approached by one who would say to you, "Sir, Rathbun has been a clown in a circus and can you have any confidence in one who has been so basely employed?" And would seek to destroy your confidence in him, although you know and every body else knows the man addressing you to be a seductionist. "Consistency thou art a jewel."

But here comes another man, this is Rev. Aldrich's *special* friend.

"You believe Rathbun do you? He's been in the Inebriate (hic) Asylum. They say hard (hic) drinking done it. Look's s'though he might like 'is (hic) bitters." And so on to the end.

Although Masonry pretends to exalt men to a "higher religion above that of sects and creeds," and to free men from their sins, yet from out of her midst proceeds the most egregious inconsistencies. If they do not reject Christ let them study Matt. 7:1 to 5. Again: It is not rational for a Christian in a Masonic lodge to think that he can defend his obligation at the expense of truth and escape the eye of his unconverted brethren. UngodlyMasons openly sneer at the idea of spiritual men belonging to their order, and some have expressed their lack of confidence by the part some professed Christians have taken. If Masonry is the par excellence of Christianity, its devotees have never come within the reach of its divine power.

MA-HA-BONE.

Latest from Elder Rathbun.

To the friends of anti-secrecy in Iowa:—Rev. D. P. Rathbun is in our midst, laboring to enlighten the public concerning lodge worship. Has been in our State since June 22d. Has given twenty-two lectures, generally working the three degrees of Masonry. His work here is having a killing influence on the lodge.

While engaged in working the degrees during the hot weather he received a partial sun stroke, which necessitated rest. His physician says a few weeks rest will set him all right again, but if he continues mental labor it will cause softening of the brain. He goes from here to *Worthington, Nobles Co., Minnesota*, will remain there a few weeks, resting with his brother-in-law. He expects to return to Iowa after a few weeks rest, and continue his labors for a year to come, here and in Missouri.

He is in destitute circumstances, needs money now while in his affliction. Brethren in Iowa, let us show our faith by our works, and sustain this living martyr in the cause of reform by our *means* as well as *prayers* in this hour of his affliction. He is twelve hundred miles from home, his family is dependent on his labors for support, and he needs money to procure medical aid and to send to his family while he is unable to work. Send money to him by registered letter or post-office order, addressed to Worthington, Nobles Co., Minnesota.

E. I. Grinnell.

Blairsburg, Iowa, July 29, 1878.

Correspondence.

The Evangelist Graves—A Good Testimony.

Azatlan, Wis., Aug. 1, 1878.

Dear Cynosure:—A few days ago I had the first glance in the new book, "From Earth to Heaven," by the evangelist A. P. Graves, D.D. Now, since Dr. G. was my colleague in Madison University, New York, and since he has spoken freely in regard to secret societies I take more interest in the man. I wish all evangelists and ministers would speak as clearly against Baalism. Moody and Graves have spoken, now let others speak.

"I have known," says Mr. Graves, "men who before connecting themselves with a secret society were pious and devoted in religious experience; but after forming such affinity they soon relapsed into professional indifference and lost their religious interest; and though devoted to lodge meetings every week until a late hour of the night, could find no more time to attend the prayer-meeting." See page 247.

In the same chapter he says: "Now this society," Freemason, I suppose, "in many of its first degrees has no semblance to teach Christ and his blood to save men. How then can the followers of Jesus allow themselves to belong to a society that thus in its very nature falsely leads immortal souls." Again, "Therefore I wish to entreat Christian men if you would be useful, promote holiness, save sinners, and stand untrammeled in every possible work of Christ-like reform; do not join a secret society."

We thank Bro. G. for honesty and frankness. We know that he is not on the fence, nor on both sides at once. Ye cannot serve God and mammon, nor can a man serve two masters.

Seth C. Rice.

Where we Begin to Reckon Our Days.

When Noah and his family came out of the Ark, they multiplied until now the earth has become surrounded with inhabitants. They have been moving east and west until they have met in the western part of the Pacific ocean; and as a natural consequence when they met, their dates were about twenty-four hours different.

The line between these extremes of dates, I suppose is on water between Asia and America, thence running south leaving New Zealand and even Chatham Island on the west side of the line. There is no other side of the globe where there could be a straight line running north and south from pole to pole on water.

It would be very inconvenient to have these extremes of dates meet on land inhabited, because when the sun is on the line, it is near 12 o'clock to the people each side of the line, but different days of the week. When it is Sabbath on the east side, it is Monday on the west side.

Every day has its beginning on the west side of the line before any other local place on the globe, and its ending is on the east side.

We know that if each day of the week commences at midnight with every person on the earth, then there is in the location of midnight, a line between two different days; this line extends only from pole to pole on one side of the earth; these different days must necessarily have a line between them in some other location.

The midnight line is a moving line: the other line is properly called a stationary line between days of the week. Without the stationary line there could be no succession of days.

James Barnett.

A Woman's Views on Masonry.

I am speaking to all Masons and especially the ministers called of God to preach his Holy Word, and warn sinners to flee from the wrath to come. He has not called them to go to the lodge on Saturday night and then on Sabbath morning stand in the sacred desk to warn sinners. They should read and consider Ezekiel 33: 7. "So thou, O son of man I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me." Also Isaiah 58: 1, "Cry aloud; spare not; lift up thy voice like a trumpet and show my people their transgression and the house of Jacob their sins." Men go to the lodge and there they are asked what they seek and they say, "More light." What does Jesus say in John 8: 10? "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 10:1—"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 3:20—"For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." Mark 4:22—"For there is nothing hid which shall not be manifested: neither was any thing kept secret, but that it should come abroad." Luke 12:3—"Therefore whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the housetop. 2 Cor. 6:14—"Come out from among them. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness." Isaiah 62:1.—"For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." Isaiah 1: 18.—Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool."

B. S.

New York and Washington.

York, Pa., July 27, 1878.

Editor Cynosure:—Some of our anti-secret reformers may not be aware of the fact that Washington and New York are the two places where the old hen, secretism, hatches most of her bantlings. The grangers came out of the shell at Washington and the Tammany Red Men first saw the light at New York.

I have before me a catalogue of a a New York Masonic publishing house. It gives a long list of Masonic organizations of New York, Brooklyn, Jersey City, etc. An Anti-mason looking over this list will easily see how Tweed found so many warm friends to help him steal on the square. And as to Boss Shepherd and his Washington ring, we can only conclude that he was a good Mason and a first rate Masonic ring-master, who saw, like brother Tweed, all the beauty and "divinity" of Masonry, as a perfect thieving system for religious libertines. Tweed certainly was a model Mason, who fully understood what Masonry was designed for. We do not wonder that the great, sly and cunning brotherhood mourn because he can steal no more for them.

And now I desire to suggest that all anti-secret reformers join us in an effort to establish our reform in both of these demoralized cities. If all our friends will write to persons in these places and mail tracts, *Cynosures*, etc., we can soon open batteries in both of these strongholds of secretism and thieving Masonic rings. I have kept up a fire on them for years. I now call for at least a regiment of sharpshooters.

Yours for the war,

E. J. Chalfant.

I wondered how the shepherds in the East could know every sheep of their flock individually, till one told me—that one has a little spot, that one has a piece cut out of his ear, that one has a bruised foot, etc. He knows some defect in each. So God knows all his sheep, by their failings.—*Moody.*

The United Presbyterian Church Vindicated.

College Springs, Iowa.

Editor Cynosure;—One or two items that have appeared in your paper in reference to the position of the United Presbyterian church on the subject of "secret societies" seem to me to call for a reply. A writer in the *Cynosure* of July 11, pronounces the testimony of the U. P. church on this subject evasive. He quotes the language: "This church ought not to fellowship," &c., and then says, "this is interpreted as simply advisory, not prohibitory. At least, we have known some to so interpret it, and fill their church with secretists who would not allow one word to be said against secret fraternities."

Certainly this will be news to many United Presbyterians. Is it so, Mr. Editor, that I have been these twenty years a minister in the U. P. church and never understood her position on the subject of secret societies? But in all seriousness that article strikes me, and it will strike many others as an unwarranted impeachment of the honor and the honesty of the U. P. church. That some individual, at some time may have interpreted the article in question as advisory, I do not deny, but certainly the church is the most competent to interpret her own testimony. Let a man then refer to the interpretation put upon that article by the Presbyteries, Synods, and General Assembly of the U. P. church, and the controversy will be easily settled.

Again, it is startling news to some of us to hear that there are U. P. churches "filled with secretists, who will not allow one word to be said against secret fraternities." I have personal knowledge of many U. P. churches from the Hudson to the Missouri, but I have no personal knowledge of a single one of the kind described. I have heard it said of this congregation, and of that one, that they fellowshipped members of secret orders, but I have in such cases heard pastors and sessions most positively deny it. It has been charged on my own congregation that we received members of secret orders; but I have taken the pains to inquire who they were, and found the charge without foundation.

I will not affirm that there are no members of secret orders in the communion of the U. P. church, but I do affirm, what every man who wishes to know the truth may easily learn, that the testimony of the U. P. church on the subject of secret societies is prohibitory and not simply advisory. That law too, I believe to be as faithfully enforced as laws in general are, either in church or state. The U. P. church I think is not regarded by many as guilty of evasion on questions pertaining to the glory and the kingdom of Jesus. She has had backbone to stand in the front on every question of genuine moral reform over which the forces of light and darkness are now battling; and I verily believe that her power and influence are more dreaded by secret orders to-day, than that of any other church in the land.

I was sorry to see a remark also from Dr. Blanchard some time ago, which seemed to me to present the U. P. church in an unfair light, but as the paper is mislaid and the remark cannot be accurately recalled, let it pass. But in conclusion let me say, brethren, that is not the way to do it. Those men in the U. P. church who were "born right" on the subject of secret societies, whose principles were bred in their bones, are also the men who love their church next to their God, and will contend for its honor next to the honor of their Redeemer's crown.

Yours in the cause of Christ against all forms of anti-Christ,

Wm. Johnston.

Gospel Temperance Work.

At St. Charles, Ill., I spoke in the Congregational church. The old Red Ribbon club was very much discouraged and had disbanded. The Woman's Christian Temperance Union had an organization; and the members of the different churches took new courage as they testified in the temperance meetings. Nearly all the churches gave up their appointments and united on the 30th of June. The people were much interested and invited me to come back. Friday, July 5th, I did so, speaking also in Geneva and Batavia from Saturday till Monday evening. The brethren are alive in the temperance work in Batavia and have a very commodious hall for meetings, and their liberality for the cause indicates success. God bless them in their efforts for humanity and Christ. At Blackberry I spoke on the 10th. They have a good sound temperance society, and the ministers came out and took part. At Ashton I formed a society of the W. C. T. Union and they are going on finely, having also a Band of Hope to gather in the young. But I was more particularly interested and praised the God of Israel because the first man who signed the pledge here was a drinker. God converted his soul and he is kept by the power of God in perfect peace, and is a good worker. It takes a determined purpose to keep up in the temperance work, but if we trust implicitly in God through Christ Jesus we cannot fail. I have been sitting at Jesus' feet for three years, learning the delightful lessons of his grace. I have spoken two evenings in Lodi this week (July 20th), and will talk at three meetings more here. The end and sum of all is that Jesus Christ is the Saviour of sinners and keeps all who put their trust in him.

D. N. Tucker.

Vote it Down.

Americans ought to vote down and destroy secretism. Secret societies harm both church and state. They have often defeated the due administration of law, and have been destructive of morality, spirituality and Christianity. They breed distrust, suspicion and strife in society, and are at variance with the gospel of Christ and with the principles of civil liberty. Some of these orders are essentially vile and murderous, pledging and swearing their votaries, under barbarous and inhuman penalties, to conceal each other's crimes, and these sworn men and their dupes are paralyzing all the moral energies of our government. Their stock of argument consists in vituperation, persecution and assassination. False pretences keep them alive and add to their resources and influence. The perjury and fraud of these demoralizing institutions have had much to do in deranging national affairs and in impairing the security of human life in many communities. Bad men who desire to defraud the public and evade punishment, have crowded into Masonic lodges to gain the influence, protection and patronage of that fraternity, and to secure to themselves immunity in their wrong doing; and men who ought to be friends to each other are kept in perpetual enmity by secret combinations, thus stirring up strife and violence with every evil work.

D. B. Turney.

Why are Preachers Silent?

I have been reading the *Cynosure* for a number of years and have opposed Freemasonry all my life, now almost 83 years long. Secretism is a curse to our land, I have always contended against, and tried to persuade the young men to shun.

We hear our ministers speak against secretism to those around them, but they are silent when in the pulpit, and why, if it is such an evil, do they not come out against it? I am speaking of those who oppose it, such as the United Brethren, for I am a member of that denomination. It is time preachers of the Gospel were awaking, and if they oppose it let them get up in the pulpit and do so. I am not ashamed to denounce Freemasonry where ever I go, and I do believe this curse will never be banished from this land of ours till those that do oppose it come before the world like men and oppose it openly.

I have talked to United Brethren preachers on the subject, and one I remember was very severe on Masonry, saying he thought it was one of the worst traps the devil had set since Christ was crucified. I remarked to him that he would not take the *Cynosure* and explain the lodge to one of his brethren as he did to me for one hundred dollars. It is a doubt in my mind whether or no that a good many of our preachers are not Masons. If they are not, why are they so afraid to speak against Masonry? If some of them do not belong they sympathize with Masonry, and therefore keep silent on the subject while in the pulpit.

We have had two lectures at Pleasant Hill chapel against secrecy; the first by Mr. Higgins, who considerably stirred the people up, and we had a stirring revival of religion after he left. The Odd-fellows lay it to his speaking against Freemasonry. The last speaker was Mr. Cook; he gave the Odd-fellows a jolt and stirred them up, and we had no revival. Now we would like to have a rousing speaker, for we have plenty of secrecy around us. There are a good many on the fence and know not which way to jump. We want them to jump the way that will do them the most good. I think the people will get wide awake on this subject after a while. They will see that it is of no benefit to them financially, and surely it can not be morally. They say it is a help to them while traveling should they get in distress. If they would put their trust in the Lord he would be a greater help to them in the time of trouble than the Freemasons. They say they can get along better, make more money, etc., by being Masons or Odd-fellows. If they get along better they get some of their privileges dishonestly.

I have lived here for over sixty years, and I have not many more years here below, but it is my intention to fight Freemasonry as long as I live. Thos. Baker, Sen.

Our Mail.

L. T. Walker, Sterling, Kansas, writes: "We are doing all we can for the Master in trying to oppose the evil of secrecy. We are taking twelve *Cynosures* in our county. We intend, with the aid of the Master to spread the light."

Theo. Osgood, Erie, Monroe county, Michigan, writes:

"I am past three score and ten and able to labor but little. * * * I am sowing some seed by giving my papers away where I think they will do the most good, hoping to see the fruit ere long."

J. Chadwick, Smithport, McKean county, Pennsylvania, writes:

"We have no preachers in all this region who dare preach the Gospel. * * Wish Ronayne or Rathbun could lecture and work the degrees for us. If we die it will be facing the foe. Masonic hate is terrible."

Enos Mitchell, Pitson, Maine, writes:

"I have lent my *Cynosure* and given away the tracts you sent me, and it has made quite a stir. There are more Freemasons in this place than I had any idea of until I distributed the papers.

"I found a hot nest; there are two lodges in Gardiner with 270 or more members in them. If I was able to lecture and work the degrees I would do so. I am all alone here though there are those in the place who do not favor Freemasonry, but it is of such a nature that they dare not open their mouths against it.

"So many ministers and church members are hoodwinked and cable-towed that the people dare not say their souls are their own. I am seventy-five years old, but my heart is in the reform, and while my life is spared, God being my helper, I hope to be at work."

Rev. Woodruff Post, well known for his trials in this reform, writes from Little Marsh, Tioga county, Pennsylvania:

A Methodist minister writes: "Dear

Bro., I am heartsick with the policy of Methodists, and all others who bow down to Masonry. Why preach against other and less grievous sins and be silent on the greater. I am astonished to know that there are tall and strong men in the church who hate Masonry, as one said to me, as 'I hate the devil,' and yet dare not speak a word openly against it." The brother knows what Masonry is and openly testifies against it. He is "perjurer," "liar," "villain," "not to be trusted," "a wretch that ought to be shot, or throat cut from ear to ear," "a vagabond not fit to live." Just such a miscreant as Finney and Bernard and multitudes of like men who sacrificed all for Christ.

Sabbath School.

LESSON VII.—August 18, 1878.—THE WIDOW OF NAIN; or the Compassionate Saviour.

SCRIPTURE.—Luke 7:11-17.

11. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13. And when the Lord saw her he had compassion on her, and said unto her, Weep not.

14. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he delivered him to his mother.

16. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

DAILY HOME READINGS.

M. The widow's son raised. Luke 7:11-17.
Tu. The ruler's daughter raised. Luke 8:41-56.
W. Lazarus raised. John 11:32-44.
Th. The resurrection of Christ. Luke 24:1-12.
F. The resurrection of believers. 1 Cor. 15:12-26.
S. The resurrection foretold. John 5:19-29.
S. The resurrection witnessed. Rev. 20:1-15.

"He went." He probably set forth from Capernaum very early in the morning, in order to enjoy the cooler portion of the day; sailed down the lake to its southern end, and thence walked still further south along the bank of Jordan to one of the ravines leading westward to the village which was his destination, and which he reached about noon. He knew at the first stroke of the oar where his journey would end; for he saw afar the scene of sorrow. So he feels our troubles long ere he comes to relieve them.

"Nain." The name means "fair, lovely," and was doubtless derived from its picturesque location on the north-western slope of Little Hermon, in full view of Mount Tabor. It is now a small village, dilapidated and mostly ruined, called Nein.

"Many of his disciples." Not only the twelve recently appointed apostles, but also a throng who had a vague belief in him, and considered themselves his followers. This was the popular period of his ministry, while as yet the multitude cherished great expectations, and the enmity of persecuters was not yet aroused. Popularity is not the surest token of success. The true results of Christ's labors were not the throngs around him, but the one hundred and twenty who afterward formed the nucleus of his church. "Genuine disciples follow their Lord, not only to Nain, but to Golgotha."—Starke.

"Much people." They were assembled by curiosity, or by individual self-interest, or by the peculiar fascination of a multitude, which grows as it advances. Are we in the throng that follows Jesus? With what motive and for what purpose do we find ourselves among his people?

"Gate of the city." Most large cities in the East are surrounded by walls, and even the unwalled villages are entered through gates opening to the principal street, where the people assemble for the transaction of business.

"Dead man carried out." In Oriental countries the dead are buried outside the towns, and generally the traveler approaches the cities through avenues lined with graves. The hill-sides around Nain are honey-combed with rock-hewn sepulchers, many of which are, doubtless, as old as the time of Christ. In an Eastern burial no coffin is used, but the body, wrapped in linen clothes, is laid upon a bier and carried to its resting-place by four bearers.

"Only son." The death of a friend is always occasion for mourning; the loss of a son, in the dew of young manhood, is one of the hardest blows that can fall; but for a widowed mother to lose her only son seems the culmination of sorrow. "To a mother in Israel the shock was embittered manifold; for to have a son was to have an interest in the Promised Seed; and to be without a son was to be cut off from that sweetest, noblest expectation."—Edward Irving.

"She was a widow." The condition of widows in Oriental society has been in all ages peculiarly lonely, helpless and sad.

"Much people." An indication of the honorable character of the young man, and the sympathy which was felt for his bereaved mother. Let us not fail in showing feeling for those that mourn. A kind act and a silent pressure of the hand in such times have a wonderful power to comfort.

"Compassion on her." Others had appealed to his sympathy through the intercession of friends; the centurion by the elders, and the nobleman for his son; but this woman needs no pleader save her own sorrow. We need no one to intercede with Christ for us. That was a perverted, false view of his character, depicted in a Roman painting representing the Son about to destroy the world, and the Virgin-mother interceding for mercy.

"Came and touched." To touch the bier was an act of ceremonial defilement, forbidden by the traditions. But conventionalities and customs stood but little in his way when works of mercy were to be wrought. Let no one dread to lie down on the bier since Christ has touched it.

"Stood still." The touch of the Master compels submission. They may have been awed by the majesty of his demeanor, or, recognizing him as the Great Prophet whose wonderful deeds and words were spread abroad, they may have paused in a hope that he might work some miracle.

"Young man." He addresses a pale, still corpse, as though it could hear and obey. What folly, unless he were divine! The conduct of Jesus can be explained only by recognizing his personality.

"Delivered him to his mother." "O, mother! mother! wast thou more favored than other mothers? Or was it that for the sake of all mothers as well as thyself, thou wast made the type of the universal mother with the dead son—the raising of him but a foretaste of the one universal bliss of mothers with dead sons?"—George M'Donald.

"Fear on all." A sense of awe and reverence for one who possessed such supernatural power. To know Christ is to realize his divinity.

"Glorified God." These inhabitants of Nain gave God the glory for sending his Son. Let us see the finger of the Lord in the events of life.

"Great prophet." More than eight centuries had passed away since Elisha had brought back the dead to life, and more than four centuries since the voice of prophecy had been heard. It seemed as if God had forgotten his people, and left them to perish. Now they see the token that the chosen nation is still remembered, and the line of inspired seers remains unbroken. God watches over this world which he has made, and will not leave it in darkness. When earth requires a prophet the prophet appears.

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The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 8, 1878.

Wheaton College.

It gives me great pleasure to report the progress which, by the blessing of God, has been made toward paying the debt of this Institution. As already stated, the debt at the commencement of June was *nineteen thousand three hundred and thirty-one dollars and thirty-seven cents.*

By the first of September this sum will be somewhat greater as a little interest will have accrued and some bills not in at the time of the annual report was made will be due. We must therefore endeavor to raise a little more than the sum named. Toward the payment of this debt there is now subscribed the sum of *eleven thousand five hundred and twenty-seven dollars.*

The subscriptions are fifty-six in number. The largest is for the sum of five thousand, the smallest for the sum of five dollars, and the average subscription is two hundred seventeen dollars and thirty-three cents. These subscriptions have come from Christian friends in the States of Illinois, Indiana, Wisconsin. Michigan, Massachusetts, New York and Nebraska. Brethren and sisters who are thinking of aiding in this work will remember that in order to make any part of this subscription binding the whole sum needed must be raised by the first day of September. This is a great work that has already been accomplished, and a great work still remains to be done. Those who can give money in sums large or small, will please send word promptly, and those who cannot give money can pray for the prosperity of our Zion, and the fervent, effectual prayer of righteous men avails much.

One good friend writes from Nebraska that he willbe one of fifteen to pay the fifteen thousand dollars needed when the first report was made to the subscribers of the *Cynosure.* Now the sum needed is about *seven thousand eight hundred dollars*, and this sum must, if God please, be secured within the next three weeks. Do not, dear friends whose hearts God has touched, delay this matter, but as speedily as possible forward your subscriptions to the undersigned.

In the service of the Master, truly yours, C. A. Blanchard,
Wheaton College,
Wheaton, Ill.

The M. E. Church and Slavery.

The following resolution is from the Cincinnati *Gazette* of May, 1836, the Methodist General Conference being then in session in that city. It was repealed by the General Conference of 1868 on petition of L. C. Matlack and others, avowedly to save the popularity of the M. E. church, after slavery was dead and abolition popular.

Resolved, By the delegates of the annual conferences in General Conference assembled; that they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish or intention to interfere in the civil and political relation between master and slave as it exists in the slave-holding States of this country. *Ayes 120, nays 14.*

"Manners with fortunes, customs change with climes,
Tenets with books and principles with times."

Pope was a Roman Catholic, a philosopher, poet and close observer of mankind. How fearfully is his stinging satire on man justified by the action of the Methodist General Conference above cited, taken with the vaunts of opposition to slavery by ministers of that communion for their church at the present day.

The merit of the movement inaugurated by Wesley, which is now a century and a half old, consisted in its contempt of the world's opinions and practices where they contravened the ways of God and holiness. "How is the gold become dim and the most fine gold changed."

We have received a letter from M. Langhorne, Esq., of Washington city in which he says: "I believe in Christ and in the supremacy of the laws, which seem now to exist as a check upon that portion of our population who do not belong to secret societies."

The above sentence, in its reflection on the secret orders, is at once the bitterest and most just satire on American society which we have read. Surely such a state of things cannot remain. God grant the last page of these secret orders be not written in blood.

The Knight Templars of the present day may not now mean murder and rebellion; but children who play with swords learn to stab with them when they get angry. There is evidence that those who murdered William Morgan did not mean to kill him at first. But they did kill him. After they had fooled with him; imprisoned him in Niagara; taken him across to Canada and back, and could not get rid of him, they dared not let him loose, as that would have been the destruction of their order. This is our danger from the armed and drilled mockery called Knight Templars. They may fool till they will fight.

—O. B. Frothingham, the "liberal" leader and preacher, conducted a Sunday morning service in the Masonic temple in New York. Mr. Frothingham's religious views harmonize well with those of Freemasonry.

Sabbath Reform.

The committee of the United Presbyterian church appointed for the purpose, have sent an address to the Chicago railroads "concerning the violation of the Sabbath by the railroad companies in the running of trains." The argument of the protest is such as would appeal to the sense of every candid officer, and although derided by some of the papers, its effect upon the railroad companies which are or have been under the management of Christian men may be for the correction of the evil. Such an address should be forwarded by every evangelical church along the lines of road and forwarded singly. The most obdurate officer could not long withstand such a petition. The answer of the President of the Evansville and Terre Haute road to the churches of Princeton, Indiana, should encourage all other churches to undertake this work. A petition signed by some one hundred and seventy-five of the citizens of Princeton was forwarded, requesting the discontinuance of Sabbath traffic. The reply concurred in the sentiments advanced, and expressed a willingness to discontinue such trains, which were likely to involve loss to the road, if other lines could also be led to do so. The system of "through" trains between distant points was the inducement to Sunday trains.

While a correction is sought here for the evil of Sabbath violation, the Permanent Exposition at Philadelphia has again broken its truce with its best friend, the Christian public, by throwing open its gates on the Lord's day. This act says the *Christian Statesman*, "was marked by the same low cunning which characterized the same decision last year. It was taken at a time when pastors and a large proportion of the influential and active members of the churches are absent from the city. This shows that the opposition of Christian people is feared, even when their convictions are not respected. The decision just made reveals, however, a vacillation of purpose, an incapacity to take a stand on principle, which invites the contempt of all honorable men. The managers would have been much more respected if they had persisted in the wrong decision of last summer, instead of correcting it at the behest of public opinion in the fall, and and now adopting it again. We presume the Sabbath Alliance will address no further remonstrance to the board, but will quietly appeal to the people of the State and await the assembling of the next Legislature. Under the new constitution of the State, this will not take place until January, 1880. Before that time the struggling concern which bids for the support, first of the foes, and then of the friends of the Sabbath, by alternately opening and shutting on that day, having forfeited the respect and sympathy of all classes, will probably have ceased to violate the laws by itself ceasing to exist.

The same trials to Christian worshipers and the same earnest efforts to stop the public violation of the Lord's day are experienced in England. A "Sunday Society" exists in London whose object seems to be to break down the sanctity of the day. Through the efforts of its president, Lord Roseberry, the Grosvenor Gallery was lately opened to the public on the Sabbath; and an attempt is made to open an art collection uuder the control of the Royal Academy. This is being vigorously opposed by a large number of influential people headed by Lord Shaftsburg and the Bishop of London. The same difficulties are not met with in England as here, since our foreign population form the large majority of those who desire a Parisian Sabbath. The American churches cannot be too earnest in their protests and efforts to save our country from this dangerous European custom. The stability of our Christian institutions rests on the sacredness of the Lord's day, and no one can be guiltless who will not join the endeavor to preserve the day as we received it from the founders of our institutions.

—Rev. H. H. Hinman is agitating a meeting of the DuPage County Society at Wheaton about the middle of the present month.

—Friends in Iowa and Missouri will be sorry to learn of the sickness of Elder Rathbun. Let them not fail to read the letter of Bro. Grinnell on another page. Let all without distinction of State lines make this brother's cause our own, and remember the Gospel bond that is between us all.

—Rev. Edward Matthews, Box 40, Brooklyn, Jackson county, Mich., has informed us of his willingness to lecture in Michigan and on the way to and from Summerfield, O., (see notice on first page.) With his valuable help and the assistance of brethren Faurot, Springstein and others there should be no lagging in the work in that State.

—Past Master Ronayne returned from Indiana last week in poor health. He believes, however, that his recovery will be speedy and that he will be able to undertake work very soon.

—The expositions at Oakland City, Indiana, were attended by great crowds and no disturbances troubled the meeting. Mr. Ronayne expects now to visit Kewanee, Ill., on Tuesday, September 3d, remaining till after the 5th. The next week, the 9th, 10th and 11th, he hopes to be in Winona, Henry county, Iowa. From this point he

will go respectively to Birmingham, College Springs, Adell, Winterset and other points from whence he has had invitations.

—The American Freemasons visiting England were banqueted last week by the English Grand Lodge at "Freemasons' Hall." Nothing like keeping up an appearance to give a fair face to the old story about the benefits of Freemasonry to the traveler. When these American lodgemen get over to Paris will they find any resolutions annihilating God in the way of banquets and fraternizing with the French Freemasons?

—After setting afoot the story that the Chicago Freemasons were raising $100,000 to feast the Knight Templars here in 1880, the *Voice* of Masonry comes out with a denial of the statement. The lodgemen of Chicago do not expect to feed their visiting friends "*en masse*," and "no definite arrangements have yet been made" for them. But the *Voice* allowed such an idea to appear in its columns some time ago, and the Memphis *Jewel* commented severely on it. Then the Chicago papers announced the matter, and its folly was pointed out in these columns. But not until the report was seen to work against the order does the *Voice* say "*not true.*"

—The *Christian Radical*, issued by Rev. Parker Hurless at Polo, Ill., is unyielding in its support of the United Brethren constitution and rule. It quotes the following from a Baltimore paper to show the encroachments of the lodge and necessity of standing by the time-honored and scriptural action of the last General Conference:

OTTERBEIN CHAPEL, U. B. CHURCH, SCOTT ST.—Preaching at 11 A. M. by the pastor, attended by Senior and and Junior Order of Mechanics. Children's Meeting at 2:30 P. M. Revival services at 7:30 P. M., and during the week, conducted by the Evangelist, Rev. M. D. Jewelson.

RESCUE.—All members of Rescue Council, No. 34, O. U. A. M., will assemble at Hall on to-morrow (Sunday) morning at 9:30 o'clock, to unite with Bunker Hill Council in attending divine service at Otterbein Chapel (U. B. C.), corner Scott and St. Peter streets. By order.

JAS. JOHNSTON, J. R., Rec. Sec.

—A letter from Clarence, Iowa, says that the excitement in that region, aroused by the exposure of the lodge and the would-be champion Aldrich, does not die out. The supporters of the poor minister who was not wise enough to refrain from fighting the battles of the enemy of his church is being deserted by his membership, who demand separation from lodgery. The Masons even try to disown him. Let the brethren fail not now to reap the results of this victory and attach every conscientious, praying man to the cause of Christ and reform.

—After the article on the Orange Society was ready for the paper we referred it to a friend in the city who was once a prominent member of the order, but left it years ago. He assures us that the description of the initiation as given by a former editor of the *Methodist Free Press* is incorrect in several particulars. The candidate's clothing is not removed, and of course the tragic performance that follows and obtains its interest from the idea of nudity loses its ferocious features. The oath which is quoted from the *Tribune* our informant says is correct. The article in the *Free Press* purported to be written out from a verbal description of the initiatory ceremony given by a young man to the editor.

—The Iowa *State Reporter* having allowed a correspondent to make derogatory statements respecting Elder Rathbun, a friend replies from Raymond, Iowa, vindicating Bro. R's course from Leviticus 5:4. The editor can only say that since all the Mosaic commands were not observed, the one quoted will not sustain any one in breaking a base oath. Elder Rathbun is vindicated in that editor's conscience or he could find a better reply.

—The New Bedford, Mass., *Standard* publishes the following item illustrating the benefits of Masonic charity: "An aged man who arrived in Columbia, S. C., Saturday, via Augusta, Ga., applied to the Masons for assistance, but, as he refused to show any papers or name his lodge and was, moreover intoxicated, but little attention was paid him until he was found Sunday, stupefied from the effects of laudanum. He then received every possible attention at the hands of the fraternity in that city, but died Tuesday. Papers in his possession indicate he was T. W. Cutt, ex-supervisor of the city gas works of Baltimore, and a Royal Arch Mason of good standing in that city. He left the following note: 'Please make no inquiries; hold no inquest. I am disgusted with Masons and Masonry and have poisoned myself.'"

OBITUARY.

Died in Bloomington, Ill., Aug. 1st, 1878, MR. OLIVER MARCH, aged 80 years and 1 month.

JESSIE THOMPSON, daughter of Elmer B. and Mrs. Mary L. Thompson, of Wheaton, Ill., died after a short illness, on Monday morning, July 29th, 1878, aged 12 years. Of a gentle disposition, premature in sense and wisdom as those who die young, she had expressed while yet hopeful of recovery, her reconciliation to God's will, and willingness to depart. On Saturday evening preceding her death, she had her parting agony, and was conscious that it was the struggle of her nature with death. She told her friends that she was dying, that 'Jesus was coming for her,' and among her last distinct utterances she was heard to articulate as if speaking to Christ, "Come quick," almost echoing the promise of Christ in the last verse of the Bible, "Behold I come quickly. Amen. Even so, come Lord Jesus." Rev. 22:20.

Vick's Monthly for August with its usual amount of useful, curious and entertaining illustrated articles is at hand. The articles on botany for young folks are calculated to inspire thousands of American children with a love for this beautiful study. James Vick, publisher, Rochester, N. Y.

"The Great Republic" is a sixteen-page pamphlet by Frederic Gregory Forsyth in which the views of the author are stated in a learned and philosophical manner respecting the elements that combine to give success to the Republican idea. His classification of society and order of nobility we do not imagine would be so popular as the author believes. There are some practical exemplifications of that system in our country which are simply odious. The author's views respecting the influence of the secret orders, so far as developed, are just, and lead us to hope that he may say more on this point. This is the first of a series of pamphlets to be published in Portland, Maine, by the author.

RELIGIOUS INSTRUCTIONS IN LONDON SCHOOLS.

Under the School Board Act of 1870 it was made optional with the various boards to give Bible instruction to the children in their schools or to withhold it. The school board for London decided that Bible instruction should be given to every child in the schools of London. Hence, every day, in every school, a portion of the Bible is read, with explanations suited to the capacity of the children. Texts are committed to memory, verses of simple hymns sung, and prayer offered, with the children, by the responsible teacher. That is to say, in 690 departments in the London schools, 188,000 children daily hear a portion of the Word of God. The attendance upon religious instruction is perfectly voluntary, but is nevertheless almost universal. Since 1876 yearly examinations have been held in Scripture knowledge, upon which the attendance has been also voluntary. In 1876, 42,000 children attended the examinations. In 1877 the number examined rose to 84,000, and this year the number was 105,000. As a reward for proficiency Bibles and Testaments are given to the successful competitors, of which this year over four thousand were distributed.—*Christian Union.*

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Home Circle.

The Song of the Summer.

"These all wait upon Thee."

In the time of the summer joy
  Arises from land and sea
A song whose words are all winged with love,
  And Lord, it ascends to thee.
And O, for the host of singers!
  On the hills, in the vales they throng,
And they sing till the echoes ring,
  For they love their song.

In the hour of the early dawn,
  That creeps from the opal east:
In the time when the gathering companies
  Sit at thy plenteous feast,
When the noon is great in glory,
  Or the evening shades appear,
O Father, God, from the fragrant sod,
  Thy hosts draw near.

They sing that the earth is strong
  And rich in its water-springs;
That the valleys blossom, and hills rejoice;
  And glad birds soar on wings;
And O, for the hoary mountains,
  And the mighty, marvellous sea;
For there is no spot by thee forgot,
  All speak of thee.

The singers are numberless,
  For the breezes wake to song
The bees, the flowers, the host of leaves,
  And the anthem lingers long,
Nothing on earth is silent;
  Songs early rise and late,
O God, to thee shall the praises be,
  For thy love is great.

This is the song's glad burden—
"Bless thou the Lord, my soul,
He causeth the grass to grow;
  His hand is above the waters,
The seas his voice shall know:
  And it is his breeze that moves the trees,
His sun that lights the earth,
  Oh bless his name, and his praise proclaim
With joy and mirth."

This is the summer's song,
  Father, whose love is free;
And all things living their voices blend,
  For they owe all joy to thee!
But we are thy favored children,
  Shall we not bless thee still?
We can but pray, through the long glad day,
  Do thou thy will.

—Marrianne Farningham.

Putting on Another Hoop.

Mr. Spurgeon tells us of two neighbors, a cooper and a farmer, who were spending the evening together. Both were professors of religion, but of different communions. Their conversation was first upon topics relating to practical religion, but after a time it diverged to the points of difference between the two denominations to which they belonged. It first became a discussion, and then a dispute. The cooper was the first to perceive its unprofitable and injurious tendencies, and remarked: "We are springing apart from each other; let us put on another hoop—let us pray." They kneeled down and prayed together, after which they spent the remainder of the evening lovingly together, conversing on the things of the kingdom in which they both felt an equal interest.

As long as people differ with the Lord and with each other so much, there is a good deal of cooperage needed to bring people of "different denominations" together in the "communion of the saints." And for hooping people together the "prayer hoop" is probably quite as effective as the "creed hoop" or the "form hoop." Possibly when Christians are more like their heavenly Leader, and less like their earthly ones, there will be less need of hooping. When their hearts are *knit together* in uniting *love*, and they are seen to be one in Christ Jesus, members of his body, his flesh, and his bones, a bond that cannot be broken will unite the family of God. —*Christian.*

Waiting on God.

A waiting frame is a holy frame. It is a calm, quiet mind, living before the Lord's throne, exercising faith in his word, hoping in his mercy, endeavoring to do his will, and patiently submitting to his pleasure. The waiting soul sees God in all things, realizes God as present everywhere, and acknowledges his hand in every event. Wait on thy God continually, so you will be safe in every season of danger, happy under all your numerous trials, and find the Lord putting honor upon you in his ordinances. Wait on the Lord as the industrious servant waits on his kind and careful master; as the consistent maiden on her thoughtful and benevolent mistress; as the affectionate child on his loving and beloved parent. Wait on him, for he approves of the exercise. Wait on him, for he requires it at your hand. Wait on him, for he rewards it with a blessing. Wait his time for mercies. Wait at his throne for deliverance; for they shall not be ashamed that wait on him. "Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." Have you been waiting on your God to-day? Are you in a quiet, waiting frame to-night? Can you say, "I wait for the Lord, and in his word do I hope?" Beware of impatience.—*Ex.*

Voltaire's Sneer at Sir Isaac Newton.

Sir Isaac Newton wrote a work upon the Prophet Daniel, and another upon the Book of Revelation, in one of which he said that in order to fulfill certain prophesies before a certain date was terminated, namely, 1,260 years, there would be a mode of traveling of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this and said: "Now look at that mighty mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!" exclaimed the philosophic infidel, Voltaire, in the self-complacency of his philosophy. But who is the dotard now? —*Earnest Christian.*

Moravian Missions.

Moravian missions, now found in the snows of Lapland and among the Kaffres and Hottentots, were begun among the slaves in the West Indies, a station having been established in St. Thomas in the year 1732. Santa Cruz was the next field of this missionary zeal, and any other would have yielded before the obstacles which were encountered. The island had just been purchased from France for £75,000, and was without inhabitants, having been abandoned by the French in 1695. Wearied and discouraged by sickness, drought and famine, they burnt their habitations, and sailed for St. Domingo. Thirty-seven years of abandonment had sufficed to reduce the island to a wilderness, and Knox states that when the Danes arrived to take possession, they were compelled to remain on board their ships in the harbor of Christianstadt for three days while the slaves cleared away the trees, vines and bushes that covered the landing place. Of the twenty-eight Moravian missionaries who in 1774 and 1775 came to Santa Cruz, most of them fell victims to the climate. Count Zinzendorf, a nobleman of distinction, who combined the zeal of an apostle with the piety of a saint, visited their burial places on the skirts of the town, near where the Moravian church now stands. He thus sought to mark his respect for those who had sacrificed themselves for the neglected and oppressed, and the reflections inspired by the occasion he afterward embodied in verse—

"Though many there a grave have found,
Scattered like seed into the ground,
They are not lost—this well-sown field
Shall an abundant harvest yield."

The good Moravians boast of their reformers before the Reformation but there are still some things among them which might well be reformed. Their hymns, to which the Count contributed, are in many cases translations, in which their doctrinal views are degraded by being expressed in doggerel. This is the more inexcusable considering how rich the English language is in this department of poetry, although you may count the principal contributers to it on your fingers. Reverence for antiquity ceases to be respectable or respected when carried to the extent of resisting admitted improvements or refusing to supply a general want.

Ruskin, in a recent lecture on war, declared that the existence of wars in civilized states was the fault of women. "I must tell you women this," said he, "if the usual course of war, instead of unroofing peasants' houses and ravaging peasants' fields, merely broke china upon your drawingroom tables, no war in civilized countries would last a week." John Ruskin is sometimes somewhat erratic in his judgments, but in this he is near the truth. It would be difficult to overrate the social influence of women.

A $10,000 Daughter.—On a certain day, on a Pennsylvania railroad, the daughter of a wealthy lumber merchant was traveling in the same car with an old citizen of her native town and a gentleman from the West. The latter had been talking to the belle, but as night drew on, he gave up his seat to her and placed himself beside the Pennsylvanian. The latter began conversation by pointing to a high mountain, past which they were whirling, and said: "You see that mountain? Six or eight years ago it was covered with a fine forest and worth $10,000 and upwards. Now, without a tree, covered with stumps, the land is scarcely worth a continental. The net produce of that mountain lies over there in that seat," and he pointed to the recumbent belle. "It has absorbed all of that lumber which her father owned to educate the girl, pay for her clothes and jewelry, bring her out in society, and maintain her there. Some young men, if given the choice be the mountain yonder, as it now stands, and the net produce on that seat, would take the net produce; but as for me, give me the stumps."

A well-to-do resident of the village, Captain W——, wished to employ Caleb to saw some wood, three cords and half in all, and promised to pay him fifty cents a day. Caleb owned no saw, but as the captain had a good one, it was agreed that Caleb should hire it, and pay for the use of it at the rate of ninepence a cord. At early dawn the next morning—it was July—Caleb was at work. Those were the days of wide fire-places, and each log needed to be sawed but once. Before night he had finished the job and went into Captain W——'s house to settle.

"Let's see," said the captain, "you were to have fifty cents a day; we'll call it a day, though it isn't sundown yet. That's fifty cents for you. And you were to pay me ninepence a cord for the use of the saw; there's forty-three and three-quarter cents due me. I say, Caleb, you don't seem to have much coming."

Caleb looked dubious. He scratched his head thoughtfully, but presently a light seemed to break upon his mind. "How unfortuit," said he, "that you did not have a half cord more, for then we could 'a come out just square!"—*Harper's Magazine.*

God has assigned us a double duty to perform while we remain here: First to use the world while we continue in it; and, secondly, to prepare a generation to receive the trust when we shall pass away from the scene. We are not only to occupy well ourselves, but to train up and qualify our successors.

There are few occasions when ceremony may not easily be dispensed with, but kindness never.

Childrens' Corner.

God Bless Papa.

God bless our darling papa
Wherever he may roam,
Protect him from all danger,
And bring him safely home;
May angel guards be near him
In dark tempation's hour,
To rescue him from falling
Within the tempter's power.

When faint with weary toiling
And sad with many a care,
Give him new strength and courage
This heavy load to bear;
Should sickness come or sorrow,
To cloud his life to-day,
God send a bright to-morrow
To drive a cloud away.

His arm is our protection,
His smile is our reward,
And may we never forfeit
His kindness and regard;
And as the years roll o'er him,
And his bright eyes grow dim,
For all his love and goodness
Our care shall comfort him.

The evening meal is waiting,
The lights are all aglow,
The bright tea urn is singing
A welcome soft and low;
We hear his steps approaching,
We see him nearer come,
Thank God for bringing papa,
Dear papa, safely home.

—Selected.

Juvenile Smokers.

A British physician observing the large number of boys under fifteen years of age on the street with cigars and pipes in their mouths, was prompted to examine the breath of this class of smokers, and for that purpose selected thirty-eight boys between the age of nine and fifteen. In twenty-two of these cases he found various disorders of the circulation and digestion, palpitation of the heart and a more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, and twelve had slight ulceration of the mouth caused by tobacco. The doctor treated them for their ailments, but with little effect until the habit of smoking was discontinued, when breath and strength were soon restored. The effect of tobacco in creating a taste for strong drinks is unquestionably very great. If the testimony of some tobacco users and medical men is of any weight, one of the most radical methods of keeping the young men from being led to intemperate drinking is to deny them tobacco.

How to Make Money for the Missionaries.

[An original essay, written by a girl eleven years old, and read by her at a Woman's Foreign Missionary Meeting in Indiana.]

I should think that every one could think of ways for themselves, but I suppose we can help each other. Some ways that I may suggest might not be thought of by others, while others in turn might think of many ways that I would not.

The first way that enters my mind is what I found to be a very good plan at one time: Have your grandfather get sick, so that your father will have to go to see him, and on his return your grandmother will send you a present of one dollar. With it buy a pig in partnership with some one else who has the same amount, and after feeding it with your father's corn for a year, sell it for twenty dollars, you of course getting one-half of it.

Another way is to have a little garden and sell vegetables out of it; and another way is to have a hen and sell eggs, or raise chickens and sell them. One way that I found to be a good one is to make tidies and sell them. And those of us who are fortunate enough to have a baby brother or sister, attend it for two or three hours for a penny an hour. And I think another good way is to be a great talker, and have your mother give you five cents to be still. We may also relieve our mothers very much by watering the house plants, and maybe she will give us a little bit.

And I have often thought it would be a good plan to have pay for washing dishes, and maybe some of your mothers would; just mention it to them; but mine won't for I have tried it! And when your mother sends you to pick berries, just mention the missionaries to her. And if you live in the country, gather apples, churn, kill potato-bugs and dig potatoes. And then have a penny a dozen for finding pins: and the best place in the world to find pins is in your oldest sister's room.

And another way of getting money for our school in Persia is to save part of the money we spend in candies. But I hope that in dividing between self and missions, none of us may be like the little boy that I heard of not long ago. His uncle gave him two bright, new nickels. They were a little fortune to him, and as he looked upon them, he said, "One of these must go for the heathen and the other for candy." After this decision he put them away, and every few minutes he would go to see if his fortune was safe. But once, after having them out, one of them was missing. What should he do? and which piece was lost, the misionary or the candy money? His little eyes rested upon the shining piece in his hand, and after many moments hard struggle with selfishness and benevolence, he said to his mother, "It was the missionary money that I lost!" But then I guess that bigger folks than children often have their business plans which they think cannot be broken into, by missionaries.—*Pacific.*

"The First Fruit."—A little girl was once made the owner of the grapes upon a large vine in her father's yard. Very anxious was she that they should ripen and be fit to eat. The time came. "Now for a feast," said her brother to her, one morning, as he pulled some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well, all the more reason for making a feast, for they are the greatest treat."

"Yes, but they are the *first ripe fruit.*"

"Well, what of that?"

"Dear father told me that he used to give God the first out of all the money he made, and that he always felt happier in spending the rest; and I wish to give the first of my grapes to God, too."

"But how can you give grapes to God? And even if you could do it he would not care for them."

"O, I have found out the way," said she. "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me;' and I mean to go with them to Mrs. Martin's sick child, who never sees grapes, because her mother is too poor to get them."

And away ran this little girl, with a large basket of the "first fruit" of the vine, and other good things, all beautifully arranged, to the couch of the sick child.

"I've brought Mary some ripe fruit," said she to Mrs. Martin.

"Dearest child, may God bless you a thousand-fold for your loving gift. Here, Mary, see what a basket of good things has been brought you."

The sick one was almost overcome with emotion as she clasped the hand of her young benefactress and expressed her thanks.

The Child's Gospel.—Mark 10: 13-16 contains the child's Gospel. A little girl on her death-bed wished these words to be read to her. Then she said: "How kind! I shall soon go to Jesus; he will soon take me up in his arms; bless me too; no disciple shall keep me away." Her sister kissed her, and said: "Do you love me?" "Yes," she replied; 'but don't get angry, I love Jesus better."

Home and Farm.

Catarrh.

A writer in the *Tribune* says that this disease is curable, if the sufferer will persist in using the following:

"The remedy is crushed cubebberries smoked in a pipe, emitting the smoke through the nose; after a few trials this will be easy to do. If the nose is stopped up so that it is almost impossible to breath, one pipeful will make the head as clear as a bell. For sore throat, asthma, and bronchitis, swallowing the smoke effects immediate relief. It is the best remedy in the world for offensive breath, and will make the most foul breath pure and sweet. Sufferers from that most horrible disease, ulcerated catarrh, will find this remedy to be unequaled, and a month's use will cure the most obstinate case. A single trial will convince any one. Eating the uncrushed berries is also good for sore throat and all bronchial complaints. After smoking, do not expose yourself to cold air for at least fifteen minutes. The berries are perfectly harmless, and there is no use of going to 'catarrh doctors' while you can procure this remedy. They can be procured at any drug-store, and you can crush them yourself."

For the Sick Room.—Onions sliced and put in plates in a sick room are an excellent disinfectant, and will prevent contagion from eruptive troubles. They should be removed and fresh slices put in their places as soon as discolored. Be sure that these slices are buried or put where they can not be eaten, as soon as taken from the room.

It is not safe to use onions that are not taken fresh from the earth during any epidemic of eruptive diseases, as they are so quickly sensitive to or impregnated with any contagion or malaria in the atmosphere.—*Selected.*

Warts are very troublesome and disfiguring. The following is a perfect cure, for even the largest, without leaving any scar, and has been tested by many. Take a small piece of raw beef, steep it all night in vinegar, cut as much from it as will cover the wart, and tie it on; if the excrescence is on the forehead, fasten the beef on with a strip of sticking plaster. It may be removed in the day and put on every night. In one fortnight the wart will die and peal off. The same prescription will cure corns.

To Cure a Boil.—Make a paste of the yolk of an egg, flour and white sugar. Spread it on a rag and apply to the boil. It will draw the boil to a head, but will not cause any pain. For a bruise, mix butter or lard, and as much salt as you can work in, and apply to the bruise. One or two applications will do. For a sprain, heat salt hot, moisten with vinegar, and bind on the sprain; when cool, heat again, and the pain and soreness will soon cease.

A child's bed should slope a little from the head to the foot, so that the head may be a little higher than the feet—but never bend the neck to get the head on a pillow. This makes the child round shouldered, cramps the veins and arteries, and interferes with the free circulation of the blood. Even when the child is several years old, the pillow should be thin, and made of hair not feathers.

Airing Plants.—Plants raised in the house for subsequent planting in the garden should be placed out of doors in the middle of the day during warm weather, so that they will become gradually accustomed to the change of temperature, and not wilt when planted out. They should be planted out in a dry soil and in dry weather, or just before a rain shower.

Gooseberry Catsup.—Nine pints of fruit, six pints of sugar, one pint of vinegar. Put the berries on the stove with a little water, as soon as they begin to boil add the sugar, when melted add vinegar, boil slowly an hour, then add one teaspoonful of ground cinnamon, cloves, allspice and pepper.

The following makes a beautiful, brilliant and durable coating or paint for ceiling: Take two pounds Paris white, one ounce of glue, dissolve the glue in warm water, mix the white with warm water and stir in the glue, thin with warm water and apply evenly with a good brush.

Wash for the Teeth.—A solution of chloride of lime corrects the acrid secretions of the mouth, assists in preventing the formation of tartar, and checks in some degree the progress of caries in the teeth, while it does no injury to the enamel. The preparation also prevents the decomposition of animal matter which lodges about the teeth and gives rise to an offensive breath. The solution may be made as follows: Chloride of lime, ½ drachm; rain water eight ounces; essence of wintergreen, 1 drachm.

To Remove the Marks of Matches.—To clean off the ugly scratches left on paint by lighting matches upon it, cut a sour orange or lemon in half; apply the cut half to the marks, rubbing for a moment quite hard; then wash off with a rag, dipped first in water to moisten it, and then in whiting. Rub with this rag, dry thoroughly, and nine times out of ten the ugly marks will vanish. Of course, sometimes they are burned in so deeply that they cannot be quite eradicated.

To remove grease from coat collars, a few drops of ammonia poured into a saucer, slightly diluted with water and applied with a bit of rag or sponge will banish the most obstinate grease-spot or cleanse the most soiled coat collar.

The Orange Society.

The following description of the initiatory ceremonies of the Orangemen and their oath is arranged from the *Methodist Free Press* of some years ago and the Chicago *Tribune*, and we suppose it to be in the main correct.

The candidate in taking the Orange or Purple degree is brought into the preparation room, where all the clothing is taken off except the shirt, and the right arm is drawn out of that; a slipper is put on the left foot, the right is naked. No drawers are used; the eyes are closely bandaged. Being thus prepared, two men, one on either hand, conducted the blind candidate to the door of the lodge. Three knocks at the door; response from within; "Who comes there?" "A brother." "Is he profaue?"

"He is not profane at all,
My conductor he replied,
He's a true worthy brother,
For him we have surely tried."

He is now admitted; a stone about four pounds weight is placed upon his left shoulder, and he is made to hold it with his right hand while he is conducted round the room three times. The stone was said to be taken out of the river Jordan. Every lodgeman had a switch in his hand, and with it he struck each candidate as he passed round and round; and as the person was almost entirely naked every blow left a mark, and frequently drew blood; some actually fainted away under these tortures, together with the fear with which they were stricken in their naked and helpless condition.

The candidates were at length made to kneel on the right knee, each placing his hand on the Bible and repeating these words after the Master, I swear that I will not divulge sign or signs, part or parts, token or tokens, etc., in the degree of an Arch Purple Man. When the oaths were all taken, the man standing behind each candidate struck him twelve times with his open hand, on the bare shoulders. They were then made to rise and were marched across the the room to Jacob's ladder, which stood against the wall. Each candidate, still naked and blindfolded, was made to ascend the three steps, in turn; when he reached the third round he was asked, Where are you coming from? Different replies were given by different candidates, but this time it was, "From home." That instant a hand was placed on his throat, and quick as the words "Go back then," were uttered, he was violently thrown backward and fell upon a strong sheet which was held by a number of men for that purpose. He was now thrown up five or six times, one time he struck the ceiling; when he fell the last time he rolled off the sheet upon the floor, and so hurt his right shoulder that he was lame for several weeks. During this operation the shirt which had been only partially on, had come off altogether, and he was, he knew not where. In this state of complete nudity he had to stand still blindfolded, till the other five were put through the same process. Two handkerchiefs had been tied upon his eyes, one on top of the other. It was in view of these severe operations that the bandage was made so secure; had it not been so, the bandage might have gone like the shirt, and this would not do, for he must be kept blind till further operations are passed through. They are again led back to the table and made to take the second set of oaths.

I swear that I will not wrong an Arch Purple Marksman, nor see him wronged, so far as in my power to prevent. I swear that I will not give this degree, nor see it given, for less than five shillings, which I now pay down. He had paid this sum before, but at this point in the process it is put in his hand that he may pay it as above. These are some of the oaths. Each candidate was made to stand with his back to the wall for the purpose of being branded.

A metalic stamp having on it King William on horseback, and the number of the lodge, together with the words King and Constitution, and another word which I do not give, was pressed on the naked right breast of each, first in a cold state; then it was heated and pressed to the same naked breast, literally branding it with the stamp above described. They were made to stand with their backs to the wall, that they might not flinch; they screamed but flinch they could not. Hence too, the reason why they were so securely blindfolded, namely, that they might not see what was coming. They were now made to step forward from the wall that the conductor of each might take his place behind his blind candidate and loose the bandage ready for removal. This being done the Master said to each, What do you most stand in need of? Some said a drink, but all were made to say light. The Master now uttered the words, "And God said, Let there be light, and there was light." At that instant the bandages were snatched from their eyes and the naked and trembling victims saw twenty-four men pointing deadly weapons at them, almost touching their breasts with them. The weapons were swords, daggers, knives, and a pistol. One held a candle, and this was all the light they saw after being so long blinded. The Master now said, "If you divulge, your left breast will be cut open, your heart will be taken out, cut in four parts, and buried in the four corners of a field." As the Master uttered these words to each candidate he pointed a large dirk knife at the breast of each. At the same time each one was made to say, I will suffer this death rather than divulge. They were now permitted to put on their clothes; the sign of a Marksman was now given; this is done by drawing the forefinger across the throat. At the same time each was made to say, I will suffer my throat to be cut across sooner than divulge. Next sign: Right hand on left breast inside of vest, palm inward and tops of fingers pressed to breast. The answer is given by doing the same with left hand on the right breast. Next sign: Throw back the coat from the left shoulder as if you were going to take it off, and say, Is there ever a man here that will take my part? Next sign: Clasp your hands over the top of your head, backs up, and say, Is there never a man on the road that will take my part? This sign is to be given only in imminent danger.

Now each was taken by the hand and thus addressed, Welcome, brother, to our lodge. A glass of whisky was now given to each one. As to the other men of the lodge, they now drank abundantly. Like the Masons they went from labor to refreshment. According to the laws of the Orange lodge the candidate should be eighteen years of age.

THE OATH.

I, A. B., do solemnly and voluntarily swear that I will be faithful and bear true allegiance to her majesty Queen Victoria, and to her lawful heirs and successors, in the sovereignty of Great Britain and Ireland, and of those provinces dependent on, and belonging to the said kingdom, so long as she or they shall maintain the Protestant religion and the laws of this country; that I will to the utmost of my power, defend her against all traitorous conspiracies and attempts which I shall know to be against her or any of them; that I will steadily maintain the connection between the colonies of British America and the mother country, and be ever ready to resist all attempts to weaken British influence or dismember the British Empire; that I will be true and faithful to every brother Orangeman in all just actions, neither wronging him, nor knowing him to be wronged or injured, without giving him due notice thereof, and preventing it if in my power. I swear that I will ever hold in reverence the name of our Glorious Deliverer, King William the Third, Prince of Orange: In grateful remembrance of whom, I solemnly promise (if in my power) to celebrate his victory over James, at the Boyne, in Ireland, by assembling with my brethren, in their lodgeroom, on the 12th day of July in every year; I swear that I am not, nor ever will be, a Roman Catholic or Papist, nor am I now married to, nor will I ever marry, a Roman Catholic or Papist, nor educate my children, nor suffer them to be educated, in the Roman Catholic faith, if in my power to prevent it; nor am I now, nor ever will be, a member of any society or body of men that are enemies to her Majesty and our glorious Constitution; that I never was, to my knowledge or belief, suspended or expelled from any Orange lodge. I further declare that I will do my utmost to support and maintain the Loyal Orange Institution; obey all regular summonses, and pay all just dues (if in my power), and observe and obey the constitution and laws of the order; and, lastly, I swear that I will always conceal, and never, in any way whatsoever, disclose or reveal the whole or auy part of the signs, words or tokens that are now about to be privately communicated to me, unless I shall be authorized so to do by the proper authorities of the Orange Institution, of which I am now about to become a member. So help me God and keep me steadfast, in this my Orangeman's obligation.

(The proper authorities here referred to are a warrant under the green seal of the Grand Lodge, or a special authority from a Grand Officer.)

Religious Intelligence.

Wesleyan.—Rev. J. T. Kiggins, now of Oak Hill, Kansas, is announced to give three lectures on secret societies at the next quarterly meeting of Middleburgh charge, August 24th and 25th.—A grove meeting was lately held on the farm of J. W. Wood, two miles from Baraboo, Wisconsin, by Revs. Warner and Van Driessen, which is reported to be a wonderful display of divine power.—Rev. C. F. Hawley has now been laboring in Iowa for about six weeks and expects soon to return East to spread the gospel of holiness and separation from every unscriptural institution. His wife is recovering from her long illness.

United Presbyterian.—Dr. J. B. McMichael of the Xenia Theological Seminary has accepted the presidency of Monmouth College made vacant by the resignation of Dr. D. A. Wallace last winter.—Dr. J. G. Carson, of the same seminary preached on a late Sabbath evening to an outdoor meeting.—A United Presbyterian church is to be built at Blentyre, Scotland, the birthplace of Dr. Livingstone, as a memorial of the missionary traveler.—

Free Methodist.—The annual conferences begin with Kansas, August 28th, and close with Illinois and North Michigan, Oct., 2nd. The General Conference will be held in Spring Arbor, Mich., Oct. 9th.—A new church is to be dedicated at Binghamton, New York., next Saturday.—A correspondent in the *Free Methodist* hopes the General Conference will revise the discipline on secret societies, which, while providing for the expulsion of all who adhere to them, ranks some of them as "good."

Congregational.—Rev. Henry Avery of the church at Tonica, Illinois, has been lately afflicted with the loss of his only daughter, a beloved child of four or five years. She died while with her mother in Ohio and a telegram summoned the father to the funeral. Bro. Avery has resigned his pastorate at Tonica and any church of Christ desiring the ministrations of a faithful and fearless servant of God will do well to secure his services.—The discussion raised by Mr. H. L. Hammond in the First Church of this city against Dr. Goodwin's sermons on the second coming of Christ, has taken a wider scope, by the publication in the city papers by the former of his protest read to the church. Rev. Wm. Beecher, a member of the church, has taken the part of the pastor, who is away fishing, and replies at length to the protest, pronouncing it an "audacious, severe and untruthful series of charges," and the course of the protestor as "disorderly and unpre-

cedented." The church committee are also severe on Mr. Hammond, as he violated a regulation of the church and became a disturber of the congregation by reading his protest without notice or permission.

BAPTIST.—Elder Barlow resigned his charge at Ridgetown, Ont., on the last Sabbath in July, and is ready to answer any call sent of the Lord.—The colored Baptists of the South have held a national convention at Nashville, Tenn., at which delegates were in attendance from Tennessee, Kentucky, Arkansas, Virginia and Indiana. The value of education was distinctly recognized, one of the speakers saying it was needed for minister and layman alike. A constitution was adopted declaring that the organization shall be known as the National Colored Baptist Missionary and Educational Convention, and that its objects shall be the establishment and support of a book depository and religious publishing house, co-operation with the American Home Mission Society in its work among the Freedmen, and the establishment and support of a religious newspaper.—The evangelist, George F. Pentecost is preaching to large audiences in a gospel tent on Flatbush Ave., Brooklyn.

—The last *American Home Missionary* prints an article on Religious Beginnings in Chicago, by Rev. Jeremiah Porter, the chaplain of the first regiment of U. S. troops quartered in this city. A part of it is of special interest to our readers: "Two months after the arrival of the troops, with their pastor, the First Presbyterian church of Chicago, the first of any name in that place, was organized, and Philo Carpenter, John Wright, Sr., of Williamstown, Mass., and Major De Lafayette Wilcox, a convert in the revival at Fort Brady, in 1832, were chosen elders. Major Wilcox had succeeded Major Fowle as commandant at Fort Dearborn, Major F., within a month after arriving at Chicago, having been transferred to the West Point Military Academy. Mr. Carpenter remained an elder in the First Presbyterian church, foremost in every good work by example and money, until in the rapid expansion of the city a church was needed on the West side of Chicago, where, on a quarter section of land (160 acres), which he had bought of government for $200, he had built a house for himself. This quarter section became "Carpenter's Addition to Chicago." Here the Third Presbyterian church was organized, of which (as of the First) Mr. C. was one of the most active elders and most liberal members. For eighteen years in Chicago, till 1851, he labored cordially with the Presbyterian churches, until his strong and constant advocacy of the anti-slavery cause rendered him offensive to the Chicago Presbytery, and they "cast him out." But the sparrow soon found a house. That led to the organizing of the First Congregational church in Chicago, of which he was one of the first deacons. As a Presbyterian in Chicago for eighteen years, he had been known as 'Deacon Carpenter." During the same number of years that have since elapsed, he has been permitted to witness the growth of the First Congregational church till it numbers more than 1,200 members, and holds the proud position of mother to twenty-four Congregational churches now in the city and suburbs of Chicago. He was one of the most liberal members of this church, as he had previously been of the Presbyterian. To the first edifice, constructed largely at his own expense, and the two churches that have succeeded it, Mr. Carpenter is known to have given more than $50,000. In less than three years from the starting of that First Church, the Chicago Congregational Theological Seminary was founded, in 1854. Mr. Carpenter was one of its first Directors, and has been until now one of its faithful and generous friends. He founded one of its professorships by a donation of $15,000, and in lands and cash has given, including that professorship, nearly $53,000."

—Elder Daniel Brenneman of Goshen, Indiana, has begun the publication of the *Gospel Banner*, a neat eight-page monthly, to represent the church of the United Mennonites. This will be another valued assistant in the reform against the secret lodges, the Mennonites being opposed on Scriptural grounds to these societies, to war and the taking of oaths.

The Bible Society of Scotland has printed 50,000 New Testaments, in French, small sized, but clear type, which it proposes to sell at about five cents a copy.—Miss Rankin has recently received a legacy of $5,000 from the estate of the late Mrs. C. Street, New Haven, Conn., which she appropriates to mission work in Mexico.

—George Muller and his wife have reached their home in Bristol, England, on their return from the United States. At the usual Monday evening service at Bethesda Chapel, the day of their arrival, Mr. Muller said that he had traveled more than 19,000 miles since he was last in Bristol, and had preached 209 times, in more than 200 churches, and had written invitations to 108 places in America besides those to which he went. Both he and Mrs. Muller are in excellent health. The Orphanage at Bristol lately received a bequest of $25,000.

—A Japanese paper of the first week of June says that Christianity is spreading in the various ken in the interior. Preaching has been instituted regularly on Saturdays at the primary school building at Sakuramachi, Kofu, before large congregations. A number of the inhabitants in Hirosaki, Awomori, have been converted to the Christian religion, and preaching services are conducted in four houses in the town, where the native hearers have always numbered upwards of three hundred. The converts have subscribed money towards a fund for establishing a church at Shinteramachi.

—According to London papers, Norway is making progress. The laws relating to religion are exceedingly stringent, and the State clergy have not been backward in enforcing them against those who dare to think for themselves, and to withdraw from the State church. But the true spirit of Protestantism, which is utterly opposed to such restrictions upon freedom of conscience, has at last found expression there. According to the Cologne *Gazette*, the Norwegian Storthing has passed a bill granting religious liberty to all but government officials, ministers and judges. This is a long step in advance, and perhaps, one of these days, even the unfortunate officials may be allowed to keep consciences of their own.—*Ex.*

News of the Week.

—A strange suicide has occurred at Capron, Ill. George W. Burleigh, recently from Ohio, a man of culture and accomplishments, published a remarkable "card." He announced that he would deliver a lecture in Thornton Hall on the evening of July 23d, and on its conclusion gratify the audience by shooting himself through the forehead. The price of admission would be one dollar, and after his funeral expenses were paid, the balance should be invested in the works of Huxley, Tyndall and Darwin, for the town library. His object in ending his life was "to secure eternal peace by annihilation." When the evening of the 23d of July came, the hall was crowded, and the poor misguided man, after delivering an infidel lecture, suddenly drew a revolver, shot himself through the brain, and fell dead on the platform.

—A severe hail-storm in Carver, Rice, and Dakota counties in Minnesota last Wednesday forenoon did much damage to crops. In Carver county stones fell four and five inches in circumference, covering the ground two or three inches deep. The stones penetrated a carriage-top in one case. The track of the storm was ten or twelve miles wide.

—A very severe storm swept over the States of Illinois, Indiana and Ohio during the night of the 31st and the next day. In Southern Indiana a very large quantity of fine timber was blown down, fences prostrated, barns leveled and unroofed, and many buildings damaged. The growing corn was torn up, twisted off, or laid flat on the ground, many hundreds of acres being destroyed. On the line of the Ohio and Mississippi Railroad, from Lexington northward, much damage was done to crops, fences and forests. The rain poured down in broad sheets, fairly flooding the entire country, and swelling the streams to an unnatural height, washing away fences and grain stacks and sweeping away acres of corn. The track of the storm was wide, extending half across the State of Indiana.

—Two heavy rain-storms, accompanied by thunder and lightning, swept over Philadelphia last Thursday, doing considerable damage to the exhibition buildings and the goods therein. A portion of the roof of Wannamaker's establishment fell under a weight of water, but only one salesman was slightly injured. Cellars were flooded level with the street in many places, doing immense damage to goods stored. Culverts were choked, trees blown down and roofs demolished.

—The United States Treasurer has written to the assistant treasurers authorizing them to use standard silver dollars in their vaults in payment to persons presenting checks, to parties desiring them upon disbursment of pay rolls and in exchange in a moderate amount for greenbacks and national bank notes, and for payment in lieu of one and two dollar notes. The department is anxious to supply the full demand for small denominations of money by an issue of silver dollars.

—The following note from the *Inter-ocean* shows a modification of rigid party lines in some parts of the South: "Judging by the result of the recent elections in Memphis, Nashville, and Chattanooga, the Tennessee Democrats are not as solid as they were last year. The Independents carried Nashville and Memphis, and the Republicans of Hamilton county (Chattanooga) redeemed their promises. They said they would elect most of their ticket, and they did it."

—It is stated, in regard to the negotiations at Kissengen, between Bismarck and the Pope, that the Vatican demands the repeal of the anti-Jesuit law and unlimited control of clerical patronage. It is not thought that these demands will be conceded. It is announced that if no agreement is made by Bismarck and the Papal Nuncio, the German Parliament will again be dissolved.

—Returns of elections in Germany show that the Socialists polled 30,000 votes in Hamburg, 12,000 in Altona, 7,000 in Kiel, 10,000 in Breslau, 13,000 in Dresden, 14,000 in Liepsic, 21,000 in Elberfeld, 10,000 in Nuremberg, 6,500 in Hanover, 4,000 in Frankfort, and 4,000 in Stuttgart. The latest returns indicate the election of 73 Conservatives, 110 various Liberals, 67 Ultramontanes and 3 Socialists.

—M. de Lesseps, the constructor of the Suez Canal, is on record as saying that the proposed Russian railway, from Orenburg through Turkestan to the Hindoo Koosh Mountains, is the best and shortest route for a railroad from Central Europe to India and the far East. The aim of the Russians is to push the road to completion before the much-talked-of Euphrates Valley Road is begun, and pour the whole trade of Central Asia into Russian markets.

—A letter from General Ignatieff, the shrewd Russian diplomatist, is published in a Dublin paper. In the letter, written to a friend in Ireland, occurs this passage: "I suppose no one but a fool can think that I expected the treaty I drew up with Turkey last March to stand in its integrity. *I asked double, expecting half to be ratified by the powers.* But they have gone infinitely beyond my hopes, and Beaconsfield and Andrassy *have given us three-quarters.*" General Ignatieff declares that the possession of Kars alone compensated Russia for the losses of the war, as General Todleben will make that fortress the strongest in the world, and absolutely impregnable.

—Respecting a rumor telegraphed from Vienna that General Todelben, commander of the Russian forces, refuses to withdraw a man from the vicinity of Constantinople before the withdrawal of the British fleet, a dispatch from Berlin says: "Prince Gortschakoff made a solemn promise at Berlin that the Russian forces should be withdrawn upon the evacuation of Varna and Shumla."—Orders have been received by officers in Bulgaria and Roumania to prepare supplies for a part of the Russian army, which will shortly return home.—A Constantinople dispatch, dated July 31, says, "The Russians are endeavoring to charter steam transports for the conveyance of 100,000 men to Odessa in about a month hence, but this operation will depend upon the evacuation of Varna. The Russian Imperial Guards have been ordered to be sent home as soon as possible. The Russian Ambassador at Constantinople urges the Porte to accelerate the evacuation of Varna, but the date of the event is still uncertain.

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" No. 3		90
" Rejected		68
" Winter	96½	97½
Corn—No. 2		39¼
Rejected		37¾
Oats—No. 2		24
Rejected		20
Rye—No. 2		50
Bran per ton		10 25
Flour—Winter	4 50	5 50
Spring	2 50	8 50
Hay—Timothy	8 75	9 50
Prairie	5 50	8 00
Mess Beef	10 00	10 25
Tallow	7	7½
Lard per cwt		7 62
Mess pork, per brl	9 55	9 60
Butter medium to best	11	20
Cheese	4	7
Beans	1 00	1 07
Eggs	6	8
Potatoes per brl	1 00	1 12½
Seeds—Timothy	1 22	1 27
Clover		4 45
Flax		1 23
Broomcorn	2	6
Hides green to dry flint	7	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	25	38
LIVESTOCK Unwashed	15	28
Cattle Choice	4 90	5 40
Good	4 10	4 40
Medium	3 75	4 00
Hogs	4 00	4 50
Sheep	4 00	5 00

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Flour	$3 65	8 50
Wheat—Spring	1 06	1 10
Winter	1 00	1 10½
Corn	45	53
Oats	32½	37½
Rye		61
Lard		7¾
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Cheese	5	7½
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Wool	18	42

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Notices.

INDIANA.

The Sixth Annual State Convention of Indiana opposed to secret societies, will meet at Spiceland, Henry county, Oct. 9, 1878; commencing on the evening of the 9th and closing on the evening of the 11th. Edmond Ronayne and other prominent speakers are expected to be present. We greatly desire and fondly hope that there be a full representation from both county associations and all Christians, who are workers in this cause, and who sympathize with this work, and are friendly to the reform.

And dear brethren, remember this is for Christ, no sacrifice should be deemed too great made to honor him and his cause.

Delegates to the convention coming by way of railroad will be met with conveyances at both Newcastle and Dunreith.

Signed on behalf of the executive committee.

DR. G. W. CHAMP, Chairman.

PAST MASTER RONAYNE'S appointments for September, as at present arranged, are as follows, subject to necessary alteration of which notice will be given:

Kewanee, Ill., September 3rd, 4th and 5th.

Winfield, Iowa, September 9th, 10th 11th.

Birmingham, Iowa, 12th, 13th and 14th.

Adel, Iowa, 17th, 18th and 19th.

College Springs, Iowa, 23rd, 24th and 25th.

Indianola, Iowa, September 30th and October 1st and 2nd.

St. Charles, Iowa, October 3rd, 4th and 5th.

MISSOURI.

Let all friends of reform throughout the State who desire to hear Bro. Rathbun lecture on Masonry and open the lodge write at once. Bro. Rathbun has been a Master Mason for 15 or 20 years, and understands all its workings. Let us arrange for a State meeting, and if the friends will write at once we can have our meetings in regular rotation, and save time and expense. Bro. Rathbun will be here soon. GEO. W. NEEDLES, Cor. Sec'y.

Office American Freeman, Albany, Mo.

MICHIGAN.

Rev. E. Mathews, of Brooklyn, Jackson county, desires to give notice to friends in Michigan that he is ready to fill any appointments on week days for which arrangements can be made. From August 20th to 30th he will be in Summerfield, Ohio, and vicinity and can lecture at points on the route. Address him till August 16th at Brooklyn, Michigan; from that time till the 26th at Summerfield, Ohio, care Dr. R. B. Taylor.

The annual meeting of the DuPage County Christian Association (opposed to secret societies) will, D. V., be held in the lower college chapel, in Wheaton, on Friday, August 16th, to commence at 10 A. M. sharp. Able speakers are expected to be present, and a full attendance is desired. Past Master Ronayne will attend.

TO THE ANTI-SECRET VOTERS OF PENNSYLVANIA.

DEAR BRETHREN:—Will you through the *Cynosure*, send the names of suitable persons to be voted for as State officers at the coming fall elections. It is a principle with me to vote only for those who are Christians, positive temperance men and free from the trammels of secret, oath-bound organizations. Now if all our Wesleyan, and Free Methodist, and United Presbyterian voters, and those connected with other bodies, would combine to put in office men who love the Saviour's kingdom, and would seek to promote it in this way, our American Party would be a power for good. Hoping to hear from many of you in different parts of the State I send the name of Rev. A. L. Post of Montrose, as a suitable candidate for Governor, and of Wm. B. Bertels of Wilkesbarre, for Secretary of Internal Affairs

Do not delay brethren to send names, as we want to get our ticket out soon.

Your local county tickets can be arranged by the friends in each county.

Yours truly, J. W. RAYNOR.

Montrose, Pa. Secretary of State Association.

VERY IMPORTANT.

"32" means a special call upon our subscribers. Let us interpret it. It is the date of our next paper, August 22, 1878, and whenever it appears on the address label means that the subscription expires with that date. Please renew before the week is passed.

Topics of the Time.

"When a young man sets out to be a rake he begins first of all with the theater." The terrible demoralization caused by these palaces of vice is well illustrated by recent occurrences in this city. On the introduction of a new play not long since, a large number of ballet girls were needed and the manager advertised. Among the crowd of poor girls, anxious to earn a few dollars, were a number unused to the theatrical manners, who shrank with modest dread when told that the business required them to appear in scant, tight clothing. Poverty overcome the scruples of some and less tender young women crowded into the places of the others. The duties of the manager are described in selecting from the applicants those whose voluptuousness of form was up to the standard of licentious eyes in the audience. Last week a sad story came out through the papers of the ruin of several of these ballet girls by a theater manager—perhaps the same one under whose scrutiny their first lesson in shame had already been taken. A Miss Lenox, who has had personal experience of stage life, is lecturing at the East upon the customs of the theater and its accompaniments as she knows them, and it is said that from her revelations it is a wonder that any good man or true woman can ever justify the theater as it is, or be willing to be seen within its walls.

The Chinese embassy passed through Chicago on its way to Washington last Thursday. Ten thousand people, a score or so of Chinamen among them, greeted the train at the depot. Chin Lee Pin is the first Ambassador General from China to the United States. He is the second officer in rank in the Celestial Empire and the object of his visit to the United States is to establish consulates at San Francisco, Havana and in Peru, with headquarters at Washington. The location of these representatives will increase the interest among their countrymen in America, and secure to them as well some privileges, and at least some peace which they would naturally enjoy under our institutions, but of which a bitter prejudice deprives them. The *Tribune* of this city makes the visit of the embassy the occasion of a bitter attack on American missionaries and Christianity, with a general laudation of papacy. The same paper attempted the same false trick on the occasion of the visit of the Sandwich Island king two or three years since, and its exposure then should have prevented a repetition.

The builders of our railroads over the level lands of the Mississippi Valley have little idea of the difficulties, dangers and expense of running a railway line through a mountainous region. A few figures from the superintendent of one or two roads in Peru, S. A., give us instructive glimpses. One line from the seaport Callao, to Cerro de Pasco, an interior mining town, reaches an elevation of 15,648 feet above the sea level within 102 miles from the coast, the highest grade being 211 feet to a mile, or a hundred feet more than the steepest grades on the Central Pacific road. This road was constructed by the government at a cost of $27,600,000, and the vast sum of $160,000,000 has been spent in railroad building by the Peruvian government during the last ten years.

The approaching fall elections are like to develop some strange political combinations. The financial question, which has been struggling up into recognition for several years will certainly be a leading one. In Maine the National party, in whose platform it is a main plank, is said to have crowded the Democratic party off, and will contest with Blaine and the Republicans single-handed on the money question. It is to be regretted that such minds as Wendell Phillips, Peter Cooper and the Careys to whom the greenback party owe the establishment of their principles, are now put in the back ground, while such unscrupulous wretches as Ben. Butler and California Kearney are taking the lead. The effect will be to make it a political machine powerful for evil in proportion to the number of its adherents. In the South there are changes of a hopeful nature. In North Carolina, Tennessee, Georgia and Missouri the Independents are encouraged to hope for success in contesting the congressional elections with the Democrats, and in the former State the old Radical party has made some encouraging gains in the State legislature. All these movements need the infusion of such principles as are advocated by the American party to give them substantial success.

The secret labor unions have met with ill success in several ventures lately. Most important was the political convention at Syracuse which was to unite the several factions of the National-Greenback-labor-party. The "Knights of Labor" were upon the ground early and operated upon the the usual secret order tactics, seizing the hall and keeping out all who had not the right mark. The result was they were left out of the convention entirely. In Chicago, the shoemakers, who are likewise "Knights"—of St. Crispin—have struck for $12 per week instead of $9, and to the number of nearly a thousand are out of work and their families supported by the funds of the order. The printers employed on the *Inter-ocean* here have also struck at the command of their secret union. The paper was paying compositors from $3 to $4 per day and wisely determined on a reduction, and has succeeded, plenty of men filling the strikers' places. Thus does secretism benefit its dupes.

Will He Be Hung?

A great drama has been enacted during the present year in Philadelphia and its vicinity. The persons who took part in it are three in number, viz., Hunter, Armstrong and Graham.

It appears that Hunter was a dealer in stoves and ranges, a man fifty-five years of age, and of good standing in society, being a member it is said, of the Baptist church.

Armstrong was his friend; a dealer in music, and a good man. The two had had business relations together, but never had had any difficulty or falling out. Both were married men, and men of families.

The chief villain of the play is Graham, who is also a married man but is described as being an idle, drinking, vicious character.

The story of the plot is as follows: Hunter lent his friend Armstrong money, and signed paper for him, and in return received policies of insurance on Armstrong's life for some twenty-six thousand dollars. Here was a great temptation offered to Hunter to commit murder. If he could make way with Armstrong, he would receive (he hoped) the amount of insurance on his life. He was already very well off, but with twenty-six thousand dollars added to his wealth, his fortune would reach the figure of a hundred thousand dollars or so.

Things being in this condition, Hunter hires Graham, for the promised sum of five hundred dollars, to kill Armstrong. But Graham only half does the work, and leaves Hunter to finish it himself. The deed was accomplished at night, in the month of January last, in a lonely street of Camden, New Jersey, opposite Philadelphia. Thus far the devil had been successful, but now came the footing of the bill. Hunter was not willing to pay Graham the sum agreed upon between them for the murder; Graham, dissatisfied, turned state's evidence, his testimony was corroborated by other evidence, and Hunter was tried and—wonderful to relate!—found guilty and sentenced to be hung.

But now the question recurs, Will the sentence be executed?

We think not for this reason, Hunter is said to be a Mason. He is probably a worshiper in that great mystification temple of which the Freemasons of Philadelphia are so proud, and the power of which, we all know, is effective to the overriding of all law, and the protection of assassination, murder, treason, and all other crimes.

Christian charity, and a respect for human nature would suggest the inquiry, Is it possible that Hunter could have committed so foul a deed, nay, such a brutal, fiendish one, as to coolly bargain with a villain to slay his own innocent friend for the sake of a few paltry dollars? It is true, an intelligent jury has found him guilty of the deed, at a time, and under circumstances when it is difficult to convict any one of crime; but is it not possible that the jury were mistaken? It were much to be hoped so.

But on the other hand, where a man makes the awful mistake of regarding Freemasonry as a religion, a moral institution, better than Christianity, why should he, nay, how *could* he stick at the commission of any crime, however black, cold-blooded and infernal? Freemasonry is a standing secret bargain between men to do wrong. It is a wicked attempt to defraud the Christian religion of its sanctions by making organized wickedness a better religion than that of Christ. It is a secret attempt to rob Christ of his glory—his life, and reject his cross. It habituates men to make secret compacts with fellow Masons, with a feeling that they will not be exposed. It is worse than the spirit that animated Judas Iscariot, since it is a deliberate repetition of his crime, with his example brought home to us by the Bible continually. Yes, infinitely worse, for Judas never attempted to reconcile his compact made with the enemies of his Lord, with the Lord's precepts, as Masons do in reconciling membership of the church with membership of the lodge.

But still let us suppose that Hunter is not a Mason, and will therefore be hung; yet the Masonic lodge is calculated to inspire precisely such murders as this of which he is found guilty. No candid, unbiased mind, in my opinion, can examine into the structure of the Masonic lodge without perceiving that, like the structure of the tearful crocodile, greedy shark, and the terribly graceful tiger, it is made to destroy life instead of aiding to preserve it—life moral and spiritual as well as physical. What honest American, therefore, could awake from his dreams of goodness and truth and comprehend at once the fact that we here, in Christian America, have an institution in our midst that surpasses in atrocity the soulless Thugism of India, and that our newspaper editors refrain from writing against it; our preachers of Christ remain silent in the face of it, and our Christian parents send their sons to colleges where the first rudiments of this Thugism are allowed to be taught in college secret societies? Who could believe that for every church in the United States where Christ is worshiped, there is at least one lodge, or more, where he is rejected and blasphemed? That this is an absolute fact, and that thousands of church-goers, both ladies and gentlemen, consider the lodge that blasphemes as good as the church that affirms and believes, one has only to give a careful perusal to Webb's Monitor, or to any other similar Masonic authority. There can be no safety to law, reputation, life or property where the teachings of Masonic monitors can be reconciled with the Christian religion.

AMERICAN.

Full-Feathered Fantastics.

It seems the city of Chicago is soon to be infested with the haughty strut of full-fledged Knight Templars to impress our plain citizens with the power of Masonry to snatch the reins of government, dictate to the church and to rule by force; to advertise and drum up for new recruits, and attract the admiration of the rising generation; to sound the tocsin that here the craft is in danger.

The Masonic beast that breeds the socialists, Odd-fellows, communists, etc., not content to poise in the upper circle and clutch the throat of the government, demands that its dark upas tree shall be placed to over-shadow and blight every source of influence, power and wealth, and that the Protestant clergy shall be yoked to draw its car, or else its overwhelming numbers and relentless power of force shall be wielded for the overthrow of the church.

However base, visionary and satanic communism is, its maw is moderate compared with the devouring jaws of Masonry. The plea of the former is an equal divide; the despotic demand of the latter is, surrender of money and conscience of the citizen, subjugation and control of the church and state to the upper few, or utter overthrow and death.

If Jefferson, when reflecting on the justice of the Almighty, said respecting slavery, that he trembled for his country, well may this nation tremble in view of a recreant, time-serving clergy, desecrating as reprobates God's sacred temples and refusing to declare the whole counsel of God. The boasted power of Masonry to wield her subjugated members and her secret adjuncts and allies, and every moral force in community to vanquish and destroy opposition of enemies, and the influence of all who dare to speak for truth, justice and right, will disappear as the morning mist when a corrupt, fawning clergy are forced from her foul embrace and despotic sway, and turn away from the stench of her corrupting breath, unwilling to sop as a pensioner at her royal table of impiety.

All that prevents the upper class in Masonry from controlling every issue in church and state, and establishing aristocratic despotism, is that the few intelligent (though misguided) men of principle ensnared in its coils see through many of its sham devices and detest the secret, irresponsible, satanic corporation; or with one fell swoop would be crushed out every vestige of manhood and liberty from the masses, and especially from the pitiable dupes she tries to impoverish and chain to her Juggernaut car.

The waving plumes of feather-fuss come to insult the honest citizen and bid him defiance, and accompanied with the brandishing swords to demand of the church fit homage as due from an inferior to the most worshipful superior; and with a flourish of trumpets, asks with an air of triumph, "What are you going to do about it?" To inform the American citizen that Masonry has an alphabet, a sign-language, laws and constitution, and church of her own, that is above and overtops those of this nation.

With brazen impudence they will coolly prate of charity in giving to the church the poor, lame halt, and blind to care and pay out for; while they will pay a dollar for such as can pay them five in return. You may pay the toll and they will take the grist. You may be the lamb and they the wolf to invite you to dinner. What you weave by day they will unravel by night. What you build in the light they will undermine in secret. What you adorn with the Sabbath and the sanctuary they will disfigure with deism and paganism. They will educate and furnish us the Tweeds and Benedict Arnolds and Jeff. Davises and Masonic clergymen, and you may erect churches and hospitals, provided they propitiate and serve the Masonic dragon.

O, no, the issue has to be met. The sleek and fattened depredator on the goods of the church will be used as the instrument to force it upon you, and Masonry would fight over twice as many bloody battles as our recent rebellion waged before it yielded.

These adorned clowns come not as principals but as agents; they come by the permission and toleration of superior masters who would not condescend to loan themselves for parade or militia train; they prefer to be remote, to chuckle and laugh in their sleeves while these minions do the second-class fiddling and pay the piper.

The Protestant clergy deserve a place in the procession, as they serve a two-fold purpose, like Dr. Goldsmith's sheet:

> "A sheet contrived a double debt to pay,
> A sheet at night, a table-cloth by day."

They act in the double capacity of decoy-ducks and stool-pigeons; they sink their own manhood and stultify their own consciences and help to bind hand and foot others. The argument is a simple one. No clerical sycophants to whitewash the Masonic pen; no Masonry, and, no Masonry, no communists and clerical reprobates as allies; ergo, communists and Freemason clergymen serve to attain one and the same end in the nation. The church of to-day is shorn of its rightful authority and dares not dictate to secretists—it bows and cringes to the secret powers of darkness and corruption, and arrays itself with the corrupt leaders of secrecy against light, God and humanity.

Clerical secretists must down and out! must take sides for or against

the church, or be drawn out from skulking in ambush: and if too craven to array themselves on the side of truth, they must get encased in Masonic mail and slink back to their native air of miasmatic fog in secret jungles. Speak out! Be unmasked! Get to their own places! O. S. O.

Sabbath Reform.

Since the item in our editorial columns concerning the discontinuance of Sabbath trains on the Pennsylvania Railroad was in type, we have been furnished with the following explanation: A discharged employe of the Fort Wayne Road lately made information against certain of the engineers and firemen of the road for infringing the Sabbath law of the State, by running their engines on the Sabbath. Thirty-one men were involved. The first Sabbath after the prosecutions, July 21, all trains except passenger and stock trains were discontinued from midnight to midnight. This affected the fast freights which had been pushed through in a growing spirit of trespass of the law. The following is the account of the Pittsburg *Commercial Gazette*, July 26th, of the hearing in these cases:

"Yesterday afternoon was the time appointed for hearing the cases of the engineers and firemen employed on the Pittsburg, Fort Wayne & Chicago Railroad, thirty-one in number, prosecuted by Richard Ford, formerly employed on the road, before Alderman McKelvey, of Allegheny, for running trains on the 'first day of the week, commonly called Sunday,' contrary to the provisions of the act of 1794, and supplements. But two cases were heard, those of David Swinehart and Robert Richards, and they were adjudged to pay the fine prescribed, $25 and costs. The hearing of the other cases will be proceeded with on Monday. The defendants were allowed to testify, and stated they had no alternative but to work on Sunday, as required by the railroad company, or lose their employment. An additional hardship consisted in the fact that when discharged they would be debarred from getting employment with any other railroad company. This was the experience of the informer, or prosecutor, Ford, who had been discharged by the Pittsburg, Fort Wayne & Chicago Railroad Company. He had succeeded in getting work on another road, but as soon as it was ascertained that he was on the "black list" he was again thrown adrift. Unless the railroad company comes to the aid of the men prosecuted, many of them will not be able to pay their fines."

The paper of last Saturday says: "The probability is that no church trains will be run to-morrow, in consequence of recent prosecutions of railroad employes for violating the Sunday law." The design of this is obvious. It is to create a diversion of public sentiment against the law by so observing it as to inconvenience to the greatest possible extent the best classes of the community. The question now of greatest interest to the friends of the Sabbath is, Have Christian men who have learned to use the "church trains" on the Sabbath, the wisdom, public spirit and self-denial to forego their own convenience in such a crisis? Leaving out of view all discussions as to the rightfulness of such modes of conveyance, on errands of duty, on the Lord's Day, when great Sabbath-breaking corporations say to the Christian public, "Touch our freight trains with your Sabbath laws and we will take off your church trains," the ready answer should be, "Take them off. Gladly will we purchase at this price exemption from the hideous, God-defying clamor which your road maintains over the whole length of our State through all the hours of the Holy Day. No demand of ours shall supply a shield for your Sabbath-breaking traffic." We wish our hope was stronger that the spirit of Christian men in such an emergency would be found equal to the occasion.—*Christian Statesman.*

Freemasonry and a Supreme Being.

The Grand Lodge of Freemasons of New York state has adopted the following preamble and resolution:

"Whereas, It has come to the knowledge of this lodge that the Grand Orient of France has caused to be stricken from the constitution that part of the ancient landmarks requiring belief in the existence of a Supreme Being, which action we believe to be contrary to the spirit and teaching of ancient Freemasonry, and destroys one of its most vital principles; therefore,

"*Resolved*, That we refuse to recognize as a Freemason any person initiated, passed, or raised in a body where the existence of a Supreme Being is denied or ignored."

The above extract is going the rounds of the press as a kind of good natured missionary of Freemasonry in the United States. It says on high Masonic authority that Freemasonry in France is an atheist. It is at least so in as far as causing to be stricken from the constitution of the order that part of "the ancient landmarks requiring a belief in the existence of a Supreme Being." Many thanks for this important confession. It must be true when the Grand Lodge of New York makes it. But then why does not the Grand Lodge endorse the position of their brother lodge, the Grand Orient of France. Masonry like Romanism is *semper idem*, always the same, in all ages and countries. Well, thereby hangs a tale. Shall we tell it? Oh no! Somebody would get very mad, and we think we had better not say much about it, and so will try and draw things as gently as the subject will permit. It would not do for American Freemasonry to publicly endorse even by its silence the atheism implied in the action of the Grand Orient. It does the next best thing, publishes the above preamble and resolution to the world. There, as it proudly points at its deliverance, it says to its members is your shield against fools and fanatics who charge Freemasonry with being anti-Christian in denying the authority and existence of Him who is the divine author of Christianity. Does not our resolution admit *a* Supreme Being? What more can any man ask? Not much, only this, that Freemasonry acknowledges *the* Supreme Being, the Lord Jesus Christ, something it has failed to do in the above resolution. Do not Jews and Gentiles, civilized and savage, men who acknowledge and those who deny the Lord Jesus Christ and Almighty God find fellowship in the Freemasonry of America. Our objection to the resolution is that it is entirely too indefinite and fails to tell us whether it means by a Supreme Being Jehovah or Jove, Brahma or other object regarded as a deity by Masons. The beloved disciple John was distinguished for his gentleness and amiability and yet even he had the audacity (shall I say) or not rather the authority to declare: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that anti-Christ, whereof ye have heard that it should come, and even now already is in the world." When the Grand Lodge of New York tells us by its reference to *a* Supreme Being that it means *the* Supreme Being of the Bible, and when it musters up courage enough to confess the name of Jesus Christ in its lodge prayers we will accept in good faith the idea it is trying by the above preamble and resolution to impress upon the people that said Grand Lodge does actually recognize the existence and authority of the Supreme Being.—*Sandy Lake, Pa., News.*

The Orange Society Truly Represented.

Editor Christian Cynosure:—

In this week's *Cynosure* among a host of other good things I find two articles which have specially interested me. The first is Mr. Hinman's "Word of Exhortation to his Brethren in the Reform Work," and the other is the description of the initiatory ceremonies of the Orangemen and their oath as arranged for the Methodist *Free Press* of some years ago. The former article like everything else written or said by friend Hinman is full of truth and candor and contains an amount of good, wholesome advice to which many of our Anti-masonic lecturers would do well to take heed and especially that remark of his "that we need a thorough knowledge of what we propose to teach." Had this precept been more closely followed by the compiler of that other article on the Orangemen and their pretended initiatory ceremonies, neither the "Methodist *Free Press* of some years ago" nor the *Christian Cynosure* of this week would have contained so many gross misrepresentations of men who have above all others for nearly two hundred years so boldly withstood the persecuting tyranny and the unrelenting hatred of the Romish church.

Perhaps I may correctly surmise that the recent threatened disturbances in Montreal arising from the hereditary malignity of the papists of that city toward their Protestant and more especially toward their Orange fellow citizens have tended to direct public attention just now to the Orange Institution, and as there seems to be a very great deal of misapprehension in regard to this matter, I thought that as far as I am able I would with your permission give a faithful representation of the facts as they exist in connection with that much abused organization.

First, then, allow me to remark that the article in question, with the single exception of the obligation as copied from the Chicago *Tribune*, is entirely incorrect, and the compiler, whoever he was, was simply imposed upon by some witty Orangeman, who doubtless had afterwards a first-class laugh at his expense. The first sentence of the first paragraph goes on to relate that "the candidate in taking the Orange or Purple degree (which, by the way, are two separate degrees) is brought into the preparation room where all the clothing is taken off except the shirt," etc., and down a little further it is stated, "no drawers are used," "the eyes are closely bandaged," etc. Then again it is said that the candidate is "struck twelve times on the bare shoulders with the open hand of a man standing behind him;" that "such candidate, still naked and blindfolded, was made to ascend the three steps in turn;" that "he was violently thrown backward and fell upon a strong sheet which was held by a number of men for that purpose" — and lastly that when the ceremonies of initiation were nearly completed "a glass of whiskey was now given to each one," and "as to the other men of the lodge they drank abundantly."

All this stuff culled at random from the rest of this pretended description is absolutely false. I was made an Orangeman in 1858, and received all its degrees, including the Scarlet. I attended the Grand Lodge at Ottawa, Ontario, as delegate from my lodge in 1859, during the Hon. John Hilliard Cameron's Grand Mastership. I was elected Master of my lodge in the December of the same year, I was elected District Master in 1860. I have seen hundreds of men initiated and I have myself conferred and have assisted other Masters in conferring the Royal Arch Purple Mark degree upon hundreds more, but certainly anything like the stupid folly palmed off for truth on our susceptible compiler, I have neither witnessed nor experienced.

At the time of the Reformation, England, under King Henry VIII., threw off the yoke of Rome. From that time forward as king succeeded king and queen followed queen on the throne of the Plantagenets there was a constant, unceasing, irrepressible conflict carried on between Protestant and Catholic, and so fierce at one time did popish persecution rage in the life-time of Mary, the English queen, that her name will go down to the end of all time as "bloody Queen Mary." Rome acted then just as she would act today here in Chicago if she only dared. What was decreed by the impious bulls of Leo XII. would be faithfully executed by Leo XIII. if he only had half a chance to do so.

Irish Protestants suffered more, perhaps, from the persecuting malice of the Romish church than did the people of any other part of the British empire. The great majority of the inhabitants of that unfortunate island were Roman Catholics, and they lost no opportunity of harrassing, annoying and even murdering in cold blood their fellow countrymen of the Protestant faith, and simply because they were Protestants. King James II. was king of England in 1688. His daughter Mary was married to William Prince of Orange of Holland. King James, though nominally a Protestant, was in secret league with Rome, and used to attend daily a Romish mass in the private chapel of his palace. The nobility and Parliament of England fearing that their country would be again betrayed by their perfidious king into the hands of their most bitter enemy, the Pope of Rome delegated seven of their number to pass over into Holland and present their humble petition to William of Orange, the husband of Mary, beseeching him to come and take charge of the destinies of their nation. William, after mature deliberation, acceded to their request, and on November 5th, 1688, he, with a numerous retinue, landed at Torbay in the south of England, and at once proceed to Exeter cathedral where he was immediately joined by the rest of the nobility and gentry who at once entered into a solemn covenant, to which each one present signed his name, pledging themselves to support and defend William, Prince of Orange, in his noble efforts in freeing their country from "Popery and arbitrary power." Thus the English revolution was begun, and was continued with but little interruption until the close of 1690.

King James II., defeated and dethroned in England, fled across the channel into Ireland. Here, of course, he had the hearty sympathy of the entire Catholic population, which, as I have already said, was largely in the majority, and vast multitudes flocked to his standard. Derry in the north, and Limerick in the south of Ireland, were the two principal fortresses in the country, and to these he at once laid siege, but after months of the most terrible hardship from famine and disease the former city was providentially relieved and the power of Popery in Ireland was virtually broken. The only harm I wish the Protestants of America to-day is that they may have as resolute and determined a set of men in this country in the hour of need as the "Apprentice Boys of Derry" proved themselves on that memorable occasion.

"When Lord Antrim's men
Came down yon glen
With drums and trumpets gay,
The 'Prentice Boys soon heard their noise
And then prepared for play.
While some opposed, the gates they closed,
And joining hand in hand,
Before the wall resolved to fall
And for their freedom stand."

And if I mistake not the time is very soon coming when we shall need a few hundred such men as these same "Apprentice Boys."

Well, King James driven in disorder from before the stubborn, unyielding gates of Derry, made a final stand on the banks of a small river called the Boyne, where that memorable battle was fought on July 1st, 1690 (old style), which decided the fate of the Revolution, and from which the army of James was routed in dismay and he himself driven into exile to the court of France.

Peace was restored. William and Mary were crowned king and queen of England. Protestantism was again in the ascendancy, but yet the poor, unfortunate Protestants of the north of Ireland had no peace. Bands of marauding Catholics roamed at night from place to place in disguise somewhat after the manner of our own beloved Ku-Klux, carrying devastation and death wherever they went. At last it seems as if both parties were determined on a final struggle, for some years after the close of the Revolution at a little town called "The Diamond," and while ostensibly attending a fair, a most sanguinary fight occurred between the two contending factions of religionists, and the Catholic party was totally routed. That very night after "the battle of The Diamond," as it was called, the "Loyal Orange Association" was organized and has continued in existence until the present time. The society took its name from William, Prince of Orange, whose memory the Irish Protestants have as much cause to venerate as Americans have to venerate the name of George Washington. The formation of such a society, at such a time and under such circumstances, I believe to have been absolutely necessary, and so long as popish bigotry exists, and so long as Irish Roman Catholics especially continue to persecute their fellowmen because of their faith, I am not disposed to quarrel with the Orangemen for perpetuating their time-honored institution. They have modes of recognition, to be sure, both by day and night, (not like the stupid gyrations and silly contortions of Masonry), and they need to have them, and these they keep as secret from their enemies as the soldier on duty keeps the sign and countersign entrusted to him by his commanding officer, and precisely for the very same reason. Orangeism has never been aggressive, and I have myself experienced and have been also an eyewitness on many occasions where it came in very conveniently as a most reliable means of defence. But its objects and the necessary qualifications for its membership may better be learned from its own constitution. I will, therefore, copy a few extracts from the "Rules and Regulations of the Orange Institution," which is now lying before me. On page 8 I read:

"The institution is composed of Protestants resolved to the utmost of their power to support and defend the rightful Sovereign, the Protestant Religion, the Laws of the Country, the Legislative Union, and the Succession to the Throne in the House of Brunswick, *being Protestant:* and *united further* for the defence of their own persons and properties and the maintenance of the public peace. It is exclusively an association of those who are attached to the religion of the Reformation and *will not admit into its brotherhood persons whom an intolerant spirit leads to persecute, injure or upbraid any man on account of his religious opinions.* They associate also in memory of King William III., Prince of Orange, whose name they bear, in memory of his glorious achievements."

These are the objects and the principles for which, and on which, the Orange Association was, and is, founded; and I confess that if there be anything wrong in this "declaration of principles" I am unable to detect it. Certain it is there is nothing in it at which a Roman Catholic, no matter how bigoted, can justly take offense while I have no hesitation in saying that it would be well for some of our so-called Protestant denominations if they held on to the religion of the Reformation as tenaciously as the Orange Society has done. If they did Freemasons' lodges would not be quite so numerous nor would conversions, or rather perversions to the Church of Rome be quite so frequent as they are.

But again I read on page 3:—

"GENERAL QUALIFICATIONS—An Orangeman should have a sincere love and veneration for his Heavenly Father, a humble and steadfast faith in Jesus Christ the Saviour of mankind, believing in Him as the only Mediator between God and man. He should cultivate truth and justice, brotherly kindness and charity, devotion and piety, concord and unity and obedience to the laws. His deportment should be gentle and compassionate, kind and courteous; he should cultivate the society of the virtuous and avoid the company of the evil, he should honor and diligently read the Holy Scriptures and make them the rule of his faith and practice; he should love, uphold and defend the Protestant religion and sincerely desire and endeavor to propagate its doctrines and precepts; he should strenuously oppose the fatal errors and doctrines of the Church of Rome, and scrupulously avoid countenancing (by his presence or otherwise) any act or ceremony of popish worship. He should by all lawful means *resist the ascendancy of that church, its encroachments and the extension of its power*, ever abstaining from all uncharitable words, actions or sentiments towards his Papist brethren. He should remember to keep holy the Sabbath day and attend the public worship of God, and diligently train up his offspring and all under his control, in the fear of God and in the Protestant faith. He should never take the name of God in vain, but abstain from all cursing, swearing and profane language, and use every opportunity of discouraging those and all other sinful practices in others. His conduct should be guided by wisdom and prudence, and marked by honesty, temperance and briety. The glory of God and t welfare of man, the honor of Sovereign and the good of his co try, should be the motives of actions."

These and these only, Mr. Edi are the precepts and doctrines of Orange institution, and I again peat that it would be well for t nation, and well for the world large, if these precepts and doctri were more strictly and hones lived up to, not alone by Oran men, but by every minister and l man within the entire pale of Protestant church. The length which I have been obliged to ca this article forbids me to say a more on the subject at present, in a future number of the *Cynos* it is my intention to give some f ther explanations in regard to and especially by way of contr to the Masonic institution, whe as is well known, many of our called Protestant ministers are to found in a semi-nude state kneeli on their bare bended knees and hemently swearing in the name God that they will "conform to, abide by," and "ever maintain support" the landmark, law, r and regulation in Freemaso which strictly forbids the name Christ to be used in any pray scripture quotation, or in any rel ious ceremony of the lodge—wh debases Divine revelation to the l level of the Shasters, the Ved the book of Confucius, the book Joe Smith, and which degra God's Word and grossly dishon God himself by placing above it "great lights" the pagan emble of the square and compass.

To speak the truth concern anything can do no harm, and if *must* condemn the Orange asso tion let us do so after an honest impartial study of its princi and object. The principles of angeism are strictly the princi of pure evangelical Protestant as I understand it, and hence I h no hesitation whatever in subsc ing my real name, and

Your obedient servant,
EDMOND RONAYN

Reform News.

THE EXPOSITIONS IN GIB COUNTY, INDIANA.

OAKLAND CITY, Indiana,
Aug. 6, 1878.

MR. EDITOR:—We live in for able times; we live when iniq abounds, and the love of many waxed cold; we live when the po of the lodge is felt in the chu and to a great extent controls same. Hence there is want of mony and peace between those claim to be followers of the m and lowly Jesus. Many of our isters have become its members withstanding its glaring infide have become its strong suppor its wheel-horse upon which lodge depends for its argume

ıe lodge in this place has for some ne exerted a powerful, baleful, ıd I may say controlling influence. herefore the church has become moralized and society suffers in nsequence of the low condition the church. Those of the world y, "Why is this?" They have re-ived their answer. I think their es were opened by the visit of Mr. onayne.

As soon as the lodge discovered ıat Mr. R. would surely come they ed every means in their power to nvince the people that no confi-nce could be placed in him. He me and the people have heard m. No occasion ever called to-ther here such a vast audience as is. They came for the distance fifteen and twenty miles to hear ıd witness the proceeding. This ows the interest is not centered this village but is wide-spread.

The churches were too sacred to e used for the exposure of the di-ine institution, so a friend to the ause proffered the use of a large uilding, which though not elegant ı appearance or surroundings was mmodious.

On the afternoon of Sabbath, uly 21st, Mr. R. gave us a religious alk in which he showed us there re only two grand systems of re-igion in the world, one with a Messiah, the other without; one he worship of the true and living od, the other worship of Baal. So icely were his premises laid and so lear his logic, that no man could esist his conclusions. All intelli-ent persons were compelled to say he religion of Masonry is like unto un-worship.

On Monday evening, Mr. Ro-ayne performed the ceremony of aking a candidate through the first legree of Masonry. He gave such explanations as were necessary. The hairs were filled with respectable and responsible men; four were ministers, three of whom had once oined the Masons, and one had been a Knight of Pythias; and a citizen hat had been an Odd-fellow. Only those who have heard Mr. R. can ıave any conception of his labor and his unexcelled manner. The audience was appreciative, with the exception of some underbred persons of both sexes who made all the dis-turbance their cowardly natures would allow. Such persons we al-ways expect to meet and ignore as too despicable to be noticed by in-telligent people. One man crashed a window in just as Mr. Ronayne was receiving the candidate on a sharp instrument placed against his naked left breast, causing a mo-mentary disturbance, but not cre-ating a panic, as it is presumable he expected to do. His paltry excuse was he wished to hear, but he made no attempt to enter the house, and what he could have heard from the outside he drowned by his profani-ty.

Tuesday evening the second de-gree was worked, Mr. R. making appropriate remarks; and the intel-ligent part of community believed Masonry to be truly exposed, ap-preciating all accordingly.

Wednesday evening the building was crowded to its utmost capacity. Mr. R. began at 7 o'clock and gave a telling lecture for an hour, after which he gave the third degree, working in such a rapid and effi-cient manner as to convince his au-dience he was master of what he had undertaken. Masonry has re-ceived a stroke from which it can never recover. They may have ac-cessions soon for they will try their utmost power to hide the blow they have received by the exposure. Mr. Ronayne used their own books and the Bible, thus giving conclusive proof of the truth of the proceed-ings.

One S. S. teacher brought it up in his class, showing why a stranger should not be believed in preference to neighbors. A Cumberland Pres-byterian minister remarked in his sermon, how strange it was people would go such a distance to hear a stranger lecture on what did not pertain to Christianity, while he had such a small audience. Both are secret society men.

The Masons are wonderfully wrought up; as evidence two pieces of a scurrilous character have been written to the county paper, calling Mr. Ronayne a libertine and infidel, and berating the ministers who as-sisted him in a low, gross manner, far below the dignity of any gentle-man. Those pieces will convince every intelligent reader, every per-son capable of judging a production, that the writer felt the lecturer had truly exposed Masonry.

Although Masonry has received such a blow we do not know yet of what infamy they may be guilty, for the dying convulsions of the lion are extremely dangerous, as he concentrates every energy in his maddened attempts to regain his feet; but this great exertion only accelerates his dissolution. So the dying throes of Masonry are to be dreaded, although its blind fury but hurries its own end.

If you are feeling too much op-pressed by Masonry; if you feel it your duty to resist it in its dark and hideous form, send for Mr. Ronayne to work the three degrees. That is a deadly blow; it shows their little-ness, their flummery, and all their greatness dwindles into a nothing-ness that can never be restored.

COM.

ELDER RATHBUN IN HAMILTON COUNTY, IOWA.

BLAIRSBURG, Iowa, Aug. 1, '78.

EDITOR CYNOSURE:—On learning that that living martyr in the cause of reform, Rev. D. P. Rath-bun, had commenced work in our State, the writer took the necessary steps to have him come to Hamilton county.

The largest hall in Webster City, the county seat, was engaged for the lectures. They were advertised in both county papers; hand bills were struck off and circulated; the craft took "due notice and governed themselves accordingly."

Brother Rathbun was on time. The 26th of July we were in Web-ster City according to appointment, but the sons of Hiram had out-generaled us. The man of whom we had hired the hall was nowhere to be found. The doors were to have been opened at seven P. M. Seven o'clock came and the hall was still locked. Half past seven, peo-ple came to the hall, but finding it locked went away. Eight o'clock, the doors still shut, and the man gone, no one knew where. The Masonic giggle was heard ever and anon on the street. We became convinced that we were the victims of Masonic trickery, and retired from the field, to the hospitable home of Bro. J. Q. Allen, five miles away.

Saturday, July 27th, we returned to Blairsburg. Hand-bills were cir-culated, giving notice that the first degree of Masonry would be worked in the evening at the school-house. Notwithstanding the short notice, we had a fair audience. After de-votional exercises the lodge was formed and duly tyled. Before in-troducing the candidate, Bro. R. gave a concise view of the religion of Masonry, proving from their own authors that it was a "Christless re-ligion," and, notwithstanding this, it claimed to do more for its vota-ries than the religion of Jesus could. The candidate, Rev. Stephen Jones, was then introduced, with "all his influence." The astonished listen-ers then saw how Masons take mem-bers into their church, which they claim is so much in advance of Christianity. During the initiation of the candidate, Bro. R. stopped the ceremonies from time to time, and dealt terrible blows upon the Masonic beast. There were no Ma-sons present and only a few Jacks. One of the latter professed to have his modesty shocked, yet, during the lecture, notwithstanding his ex-treme modesty, he used language which a lady who sat near him, heard and said was too bad to repeat. "O consistency, thou art a jewel."

After the lecture an M. E. minis-ter who was present said that he believed all that the lecturer had said, yet he attempted to apologize for Masonic Christians by saying, "Masons tell me they are not ex-pected to keep the oaths of Mason-ry, that they only meet for social intercourse." It is social inter-course with a vengeance to swear to have the tongue, heart and bowels torn out, in case the candidate re-veals Masonry or breaks his oath. Yet according to the statement of the M. E. minister, Masons tell him they are not expected to keep the oaths. If the statement be true what becomes of the oft-repeated accusation that seceding Masons are "perjured villains"? Bro. Rath-bun told him he had had his throat cut half round already on account of his opposition to Masonry. The reply was, "May be you will get it cut all the way round next time!" —yet he was full of apologies for members of this cut-throat institu-tion.

Sabbath afternoon Bro. R. gave us an excellent discourse from the words, "What is man that thou art mindful of him?" His sermon was well calculated to produce an in-crease of confidence in God.

Monday evening Hiram was kill-ed and resurrected. Notwithstand-ing the busy season of harvest, the house was filled to its utmost seat-ing capacity. In his introductory remarks he clearly demonstrated from Masonic testimony that it is impossible for any one to carry out the principles of Masonry and be law-abiding. Minus two Masons and a Jack and an Odd-fellow. The people are convinced that God has given Bro. Rathbun his mission, and he is filling it. During his short stay with us we have learned to love him, and our prayers are following him that he may long be spared to assail the powers of darkness which threaten the overthrow of church and state.

E. I. GRINNELL.

Correspondence.

NOTES FROM A WORKER.

DERBY, Conn., Aug. 3, '78.

EDITOR CYNOSURE:—I read your paper with much interest and un-derstand well what is going on in the country in reference to Free-masonry and all its under hirelings. We are cursed in this place with secretism in most of its branches and the longer I see it the more I see of the wickedness of the orders. I am trying what I can to stir them up by circulating tracts and papers; and especially I don't fail to tell the ministers what I think of their pet institutions. These wicked swear-ing men are often quoting such and such ministers, and men called good, as being good Masons; and then I tell them that one minister told me he had not been in a lodge in twenty-five years and another in seventeen years and others in less time, and some say they never attended a lodge. In talking with another minister about the wicked and blas-phemous ceremonies of the lodge, he told me they were all bosh, al-though an adhering Mason and Odd-fellow.

Your tracts and supplements are stirring them up. Not long since a friend of mine was looking over one of the supplements when a Mason came along, snatched it out of his hand and tore it to pieces. I think there is a preconcerted movement to destroy all of them so I write on them not to let the Masons have them to destroy.

Not long since I went in to a factory and introduced the subject to an elderly man, a member of the church, and told him it was a Christless institution. He got high at once and told me he had taken all the degrees and that I knew nothing about it, and would not talk with me. I offered him a sup-plement; he would not take it, and as I handed it to a young man near by, told me I ought to be ashamed to circulate such documents. A few Sabbaths after I saw he evaded me, but I came along side of him before we got out the church

and offered him my hand. He twitched away and said he would not shake hands with me or have anything to say to me; I had insulted him enough. His manner was so boisterous that he attracted the people yet in the church. I told him if I had insulted him I would ask pardon. Since then I could not get a chance to speak to him, but I could look at him, and how sweet he looked! That is "Masonry divine!"

Since I read in your paper of a new degree called "Holy Wisdom" I wrote a note to him saying: "There is a new degree out and as you have taken all the rest had you not better take it," and signed my name. He left town about that time and I have not seen him since. When he he comes back I expect to look at him.

I would like to give you another incident which occurred lately in Birmingham, near the lodge-room door. As the Masons were collecting around the door to go to lodge, I suppose they thought it a good time to have a controversy with me and so began, and we soon had a crowd to fill up the sidewalk. We had a warm debate. I told them it was a Christless institution, which they denied. I turned to a Jew who was sitting by his store door and asked him if he was a Jew. He said yes. I knew he was a Mason. I asked him if when he was initiated they had used the name of Jesus Christ in the ceremony he would have subscribed to it and taken the obligation. "No," said he, "I would not, but would have left soon." That was a clincher for them and I was glad to have the advantage of it. One of the chief Moguls crowded up to me and said, "You know nothing about it! What do you know about it?" "What do I know about it? I will tell you." I made the cut-throat sign to him and pronounced the name "Boaz." He soon retired and I saw no more of him.

We talked till the police drove away the crowd, and I was permitted to find my way home, but not till they insisted that I should go up and be initiated. One of the ex-P. Ms told me that he offered a resolution admitting me to the order and it was passed almost unanimously. What else was said was not revealed to me. A piece was published in the paper saying I did not know what I was talking about. I then wrote a few lines and sent to the Naugatuck Valley *Sentinel*, in Ansonia, which I have cut from the paper and enclose it to you. I often quote the murdered Simmons to them, and their parading the streets with their white aprons on to the grave and sending him to the Grand Lodge above, and their resolution, "*Whereas*, it hath pleased Almighty God to take out of this world our Bro. S.," etc., I tell them is a blasphemous lie.

What we need here is a good lecturer; I find there is considerable Anti-masonic sentiment. Are we to have a State convention this fall?

Truly yours,

I. J. GILBERT.

GEN. SHERMAN WON'T SAY.

YORK, Pa., July 31, '78.

EDITOR CYNOSURE:—On the 20th of Dec., 1877, I sent Gen. Sherman some anti-secret tracts, and wrote him a letter, asking him a few questions in regard to the Knights Templar drill and the Grand Army of the Republic. I inclose his reply for the benefit of the anti-secret warriors.

I desire to express my satisfaction with Gen. Sherman's letter. Some prominent men whom I have addressed have not even acknowledged the receipt of my letters.

As American voters, we have a right to know the sentiments of all public men. And I desire to urge all anti-secret reformers to address all prominent persons upon the subjects of secretism, Jesuitry, Masonry, secret societies, secret armies, etc.

Yours truly,

E. J. CHALFANT.

Headquarters Army of the United States.
WASHINGTON, D.C., Jan, 5, '78.

MR. E. J. CHALFANT, York, Pa.

SIR:—In reply to your letter of Dec. 20th, 1877, to Gen. Sherman, I am directed to say that he declines to answer letters save on subjects purely military. Very respectfully, your obd't serv't,

JOS. C. AUDENRIED,
Col. & A. D. C.

AN IMPORTANT QUESTION.

FOND DU LAC, Wis.

Editor Christian Cynosure—DEAR SIR: I have been an interested reader of the *Cynosure* for several years, and value it for its fearless opposition to the foes of freedom and Christianity, particularly those skulking, sneaking enemies who dare not meet a manly foe in open day; but like *snakes in the grass*, leer and hiss at him behind his back and even give his heel a venemous bite, if they think it can be done without getting their heads smashed.

I have been content to be a reader, but my interest in the doctrine of "Christian holiness" induces me to write and say that I regret the necessity of putting a check to the investigation of the subject, for if it is as essential as your contributors claim, it certainly should be understood by all. I have read and re-read those articles in the *Cynosure* on the subject, but the style in which it is treated, rather confuses instead of making it clear to my mind.

It is strange that a doctrine so important cannot be investigated without controversy or strife. For we are told that "the servant of the Lord must not strive, but be gentle toward all; apt to teach, patient of evils, in meekness instructing those who oppose themselves, if haply God may give them repentance unto the full knowledge of the truth." 2 Tim. 2:24. And in Prov. 13:10, we read, "Only by pride cometh contention; but with those who take counsel there is wisdom."

The oldest book in the Bible records a lengthy discussion in which the Almighty condescended to take a part. When Job convinced his friends that they had nothing but their own conjectures on which to base their arguments, they ceased the controversy. And when *he* found that he did not understand what *he* was talking about, he "laid his hand upon *his* mouth"—a good example, truly. When Jesus was but twelve years old he engaged in the discussions of important truths with those Jewish doctors; and Paul was often engaged in reasoning witn his opponents, and should not "practical holiness" enable us to conform to the instructions and examples of God's word, so as to investigate the doctrines and duties of Christianity without strife or contention; which (according to the text above) is only the result of pride. Could we but interchange our thoughts on these subjects in a friendly and Christian spirit, it might be the means of our growth in grace, as well as "in the knowledge of our Lord and Savior Jesus Christ."

But is there any practical benefit in the discussion of the question, "Can a man be at the same time both sinful and holy?" For it is evident that sinful holiness can never be allowed in God's presence. It is simply an unquestionable absurdity.

According to one writer in the *Cynosure*, some time ago, "He who fails of keping the law in one point is not in a state of grace." While another popular writer says, "there can be no more union between law and grace than between fire and water." Now what is a sinner who wishes to learn the way of life going to do under such instructions? For, according to one teacher, I am shut out from the benefits of grace until I attain complete holiness, so as not to offend in one point; and this must be accomplished while I am "not in a state of grace," and "cannot grow in grace." But if I should attain to that high position, and present my claim as a subject of grace, I would be confronted by Paul with the assertion, "Whosoever you are, justified by the law, ye are fallen from grace." And I find, to my surprise that, instead of being in a condition to receive the grace of God, I have arrived to the very point of falling from grace. Alas! what can a poor bewildered sinner do in such a case, but to cry out in the bitterness of disappointment, O! what must I do to be saved?

Now, Mr. Editor, will some one please define grace and holiness as used in reference to this subject. Also what it is to "see the Lord," as used in the text—"without holiness no man shall see the Lord." Another question, on which I would be glad to know the opinions of any of your contributors, is—"What is the chief doctrine taught in the book of Job?" Why may we not arrive at the truth of this subject for it cannot be that God would require of us a duty which it is impossible for us to comprehend. As an attentive pupil I desire to heed the call of "wisdom and understanding," but would not forget Paul's advice to "prove all things and hold fast what is good." For one, I am glad to enjoy the benefit of the Divine Teacher's great "Free School," in which I am content to be,

ONLY A STUDENT.

OUR MAIL.

James Wallace, Belle Center, Logan county, Ohio, writes:

"I am zealous and hearty in the anti-secrecy cause. The two most dangerous forms of anti-Christ in our times are, I think, popery and secret-society power. By divine help I mean to oppose and fight them while I live by prayer, bearing witness and contributing according to my means. May God bless and prosper all that are active in opposing wickedness."

E. M. Wood, Rushford, New York, writes:

"Most of the people with whom I speak on the subject of secret societies say they don't want to know or trouble themselves about it, thinking thus to cast off all responsibility. I wish we could have some one to lecture in these parts to rouse up these minds to the subject. But I fear I shall not live to see the backbone of secretism broken as I saw it in the murder of Morgan, but I still trust in God who rules the universe and will do what he can."

J. L. Keplinger, Silver Lake, Kosciusko county, Ind., writes:

"We are not content to read our paper alone but pass it around. God bless the good work of reform."

Thomas Baker, Sen., Cox's Mills, Wayne county, Ind., writes:

"I have been an Anti-mason ever since Morgan's time. I had all the Morgan books. I have had a hard time fighting the monster here. There are a good many Masons and Odd-fellows here; they came very near breaking up our church. But thanks be to God that light is breaking out at last and the people are getting their eyes open to the cause. I am eighty-two years old in November and have had the *Cynosure* in my family for the last seven or eight years. Can't do without it."

A Wesleyan pastor in Iowa writes:

"Make the *Cynosure* a holy power. 'Bro. Blanchard,' they cry, 'you are terribly combative.' Glory be to Christ! If there were no combative men there would be no opposition to Masonry. Our prayer is, Let there be no catering to human policy—no compromise with the devil but separation from all but Christ.

Sabbath School.

LESSON VIII.—August 25, 1878.—THE FRIEND OF SINNERS; or the Forgiving Saviour.

SCRIPTURE.—Luke 7:40-50.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and

said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her: Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee; go in peace.

DAILY HOME READINGS.

M. The sinners' friend. Luke 7: 40-50.
T. A needed friend. Matt. 9: 1-13.
W. A strong friend. Matt. 8: 22-31.
T. A protecting friend. John 10: 7-18.
F. A loving friend. John 15: 9-17.
S. A constant friend. Rom. 8: 31-39.
S. An eternal friend. 1 Thess. 4: 13-18.

Connection with the last lesson.—The events probably intervening between the last lesson and the present are John the Baptist in prison sending his disciples to Jesus, and Jesus' discourses thereon, ending with upbraiding the cities because of his mighty works (Matt. 11: 2-30; Luke 7: 18-35). Jesus was eating at the table of Simon the Pharisee, when the woman mentioned in the lesson came in, wet Jesus' feet with her tears, wiped them with her hair, and anointed them with precious ointment (Luke 7: 36-40). The narratives Mark 14: 3-9; John 12: 2-8; Matt. 26: 6-13, are probably not parallel; but relate to a much later incident at Bethany. The place is Galilee.—S. S. Times Quarterly.

SCRIPTURE COMMENTARY.

Verse 40. "Jesus answering." John 16:19: Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said? John 16: 30: Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

"Somewhat to say." Jer. 13: 15: Hear ye, and give ear....for the Lord hath spoken. Isa. 55: 3: Incline your ear, and come unto me: hear, and your soul shall live. Matt. 17: 5: This is my beloved Son ....hear ye him. Luke 8: 18: Take heed therefore, how ye hear. John 16: 12: I have yet many things to say unto you.

"Say on." Psa. 85: 8: I will hear what God the Lord will speak. Cant. 2: 14: Let me hear thy voice; for sweet is thy voice.

41. "One owed." 1 Chron. 29: 14: For all things come of thee, and of thine own have we given thee. Psa. 24: 1: The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. 2 Chron. 19: 7: There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

42. "Nothing to pay." Psa. 49: 7, 8: None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth forever.)

"Forgave." Rom. 3: 24: Being justified freely by his grace. Eph. 1: 7: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Isa. 43: 25: I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Micah 7: 18: Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage.

43. "I suppose." 2 Cor. 5: 14, 15: For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 1 Tim. 1: 15: To save sinners, of whom I am chief.

44. "I entered." 1 Pet. 5: 9: Use hospitality one to another without grudging. Matt. 25: 37-39: Lord, when saw we thee a-hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? Luke 19: 5: And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house. Acts 28: 2: And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one. Luke 24: 29: But they constrained him, saying, Abide with us: for it is toward evening and the day is far spent. And he went in to tarry with them. Jas. 2: 16: Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

45, 46. "Didst not anoint." Exod. 29: 7: Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. Exod. 30: 31: This shall be an holy anointing oil unto me throughout your generations.

"This woman hath." Titus 3: 8: This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

47, 48. "Are forgiven." Isa. 1: 18: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 55: 7: Let the wicked forsake his way.... and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

"Love much." Gal. 5: 6: Faith which worketh by love. Eph. 6: 24: Grace be with all them that love our Lord Jesus Christ in sincerity.

49, 50. "That forgiveth." Psa. 130: 4: There is forgiveness with thee. John 2: 12: Your sins are forgiven you for his name's sake.

"Thy faith hath saved thee." Hab. 2: 4: The just shall live by his faith. Eph. 2: 8: For by grace are ye saved, through faith.

"Go." Eccles. 9: 7: Go thy way, eat thy bread with joy....for God now accepteth thy works.

Two portraits St. Luke draws for us:

I. First portrait—Pride.

Evidently Simon the Pharisee was not one of those who were already beginning to plot against Jesus. He had a certain respect for the Nazarene teacher, who had become so popular, and he asked him to dinner.

Probably Simon is too much occupied with his friends to pay much attention to Jesus; but presently his eyes are fixed upon him in indignant surprise. Among the crowd that, as permitted on such occasions, has pressed in through the open court, and now lines the walls of the room, there is a woman well-known in the town for her bad character; and she is actually wiping and anointing the feet of Jesus, as they are stretched out upon the couch! Simon now is sure that the Nazarene's claim to be a prophet is false. First, he would know what the woman was, and, secondly, if he did he would spurn her service as an insult. But might she not be penitent, and deserve pity? Ah, Simon knows nothing about penitence! He, a virtuous and strict Pharisee, priding himself on keeping the whole law—he needs no forgiveness himself, and he can forgive no wicked outcast. No doubt he would say, "God, I thank thee that I am not as other men are....or even as this sinner!"

II. Second portrait—Penitence.

St. Luke gives us no details of this woman's conversion. We see the fruits of it; and we see what they sprang from, "Thy faith hath saved thee;" but we see not the process. Perhaps she had heard just before (compare the earlier part of the chapter with Matt. 11) those blessed words that have broken so many hard hearts, and healed so many broken hearts in every age, "Come unto me, all ye that labor and are heavy laden and I will give you rest." And she had come, if not in person to Jesus, yet in secret prayer and penitence to God, turning her back once for all upon her sins, and believing in the mercy that could blot out all their guilt.

And now in grateful love she has pressed in to see and hear the gracious Teacher who has won her back to virtue and to God, (I assume that she did not realize all we know about Christ;) she has marked the neglect with which he has been treated; with loving indignation she has stepped forward to anoint him with her fragrant ointment, far more costly than all the olive oil lavished on the other guests. Tears of gratitude and grief flow in a shower (so the Greek implies) on to his feet; and with her long hair she tenderly wipes them—an act which the humblest slave-girls regarded as a humiliation. She thinks of no one. She has a chance of doing a small service for her Lord and Master; that is enough for her; and soon she receives the blessed assurance that her sins are forgtven; her faith in him has saved her; she can go in peace.—*S. S. Journal.*

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Wheaton College.

It gives me great pleasure to report the progress which, by the blessing of God, has been made toward paying the debt of this Institution. As already stated, the debt at the commencement of June was *nineteen thousand three hundred and thirty-one dollars and thirty-seven cents.*

By the first of September this sum will be somewhat greater as a little interest will have accrued and some bills not in at the time of the annual report was made will be due. We must therefore endeavor to raise a little more than the sum named. Toward the payment of this debt there is now subscribed the sum of *twelve thousand two hundred and thirty three dollars.*

The subscriptions are fifty-six in number. The largest is for the sum of five thousand, the smallest for the sum of five dollars, and the average subscription is two hundred seventeen dollars and thirty-three cents. These subscriptions have come from Christian friends in the States of Illinois, Indiana, Wisconsin. Michigan, Massachusetts, New York and Nebraska. Brethren and sisters who are thinking of aiding in this work will remember that in order to make any part of this subscription binding the whole sum needed must be raised by the first day of September. This is a great work that has already been accomplished, and a great work still remains to be done. Those who can give money in sums large or small, will please send word promptly, and those who cannot give money can pray for the prosperity of our Zion, and the fervent, effectual prayer of righteous men avails much.

One good friend writes from Nebraska that he willbe one of fifteen to pay the fifteen thousand dollars needed when the first report was made to the subscribers of the *Cynosure.* Now the sum needed is about *seven thousand one hundred dollars*, and this sum must, if God please, be secured within the next three weeks. Do not, dear friends whose hearts God has touched, delay this matter, but as speedily as possible forward your subscriptions to the undersigned.

In the service of the Master, truly yours, C. A. Blanchard,

Wheaton College,

Wheaton, Ill.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 15, 1878.

A Word with our Readers.—In this busy season of the year, little opportunity is given those living in the country to raise clubs. Those who undertake and succeed in this effort are worthy of double honor. Instead of in clubs then, at this season the *Cynosure* expects the assistance of its friends *as individuals* in sending their renewals. Many of our subscribers have never written to the office. Now we ask you to give us the pleasure of seeing a letter directly from yourselves, without the intervention of the friendly agent. Those from whom letters are specially desired *this week* are any upon whose address label there appears a date like this: 1[illegible]; or this, 8[illegible]; or this, 18[illegible]. Now be assured dear friends, whose subscription such a date shows has expired, you will have few opportunities of doing a better and more honorable deed this week than of sending a letter enclosing your renewal for the *Cynosure* for a year. Please set down the paper this minute, take up your pen and write before you forget.

The New Departure.

We give below the sentiments of a United Brethren minister (taken from a private letter) which we commend to the careful consideration of our readers; but to which we ask especially the thoughtful and prayerful regard of brethren Kinney and Stratton in behalf of the Wesleyan denomination. The brother from whose letter the extract is taken is a strong writer, original thinker, and a fearless yet careful and considerate Christian. His idea, expressed below, is to divorce Christianity from lodgery by uniting in one body all churches of Christ which exclude lodge worship as idolatrous. This is exactly the idea proposed by Adam Crooks at his home in Syracuse, at the time of the organization of the New York State Christian Association. "Brother B.," said the sainted man, "the time will come when Christians who fellowship, and those who disfellowship lodge worshippers cannot and will not walk together in church organizations. We must then have The United Churches in Christ in which we can all work together and commune together. We have now *The United Brethren in Christ*, but taken literally, sisters are not brethren, and we want a new name to include them."

The writer below coincides with the thought of Bro. Crooks. He would "leave each church organization intact, but unite them by co-operation." This would give us nationality at once and enable us to "speak with our enemies in the gate." The Quint Council was organized at Oberlin to nationalize lodge-fellowshipping Congregationalists, and checkmate our National Christian Association. Dr. Bacon went with it, as he writes us, "under protest," doubtless relying on the character of Oberlin for reform-radicalism to make the lodge harmless, and finally squelch it. But Bacon is a Congregationalist and a sincere one, and so abhors the episcopacy and popery of the lodge. He therefore writes: "The more I see of its workings the less I like it" (that is the Quint Council.) Our "new departure," therefore, would include in Crooks' "United Churches in Christ:" 1st. All the Leonard Bacon Congregationalists east and west; all loyal United Brethren churches; the Bernard and Colver Baptists; the Wesleyans bodily, with the loss of a few grangers and Good Templars; the United Presbyterians minus their slough; the Covenanters, and Free Methodists, with Free Baptists and Disciples, Friends, Dunkers, Mennonites and others as rear guards and battalions of reserve.

I am inclined to think in a little while the Congregational churches will come to us one by one. Unlike Quint, the leader of the Congregational leaders, they almost to a man take the old pro-slavery ground of "as much opposed to Masonry as anybody;" and that class of self-seeking men will be with us all too soon for the safety of the cause of Christ.

Of course the idea of a great national movement for the divorce of American Christianity from the lodge is immature, and requires care, prayer and thought. But there is no conceivable reason why the anti-secret Christian organizations, church and missionary, should not shake off the lodge-viper which has fastened on their hand, and each doing its own business in its own way, live together in a general union like independent associations in a State association. Pray, brethren, and write.

THE LETTER.

"I am satisfied that anti-secretism can not be made an ultimate success unless we organize on an ecclesiastical basis. To do this there must be some articles of co-operation among the anti-secret churches with power on the part of the N. C. A. to organize churches of some order where there are no anti-secret churches. Your idea of southern work among the freedmen is a good one. I would generalize that idea and wrest the true church of Christ, everywhere, from under the infernal power of lodge influence, and organize his people into *free Christian churches.* As to the form of church government, I am inclined, especially among intelligent people, to co-operative Congregationalism, and such, when rightly understood, is the "United Brethren in Christ." But we must institute a great missionary itinerant plan to sweep over the country and organize these churches. If God be with us and our hearts be brave, we will have a grand success. My idea is to leave existing church organizations intact, but unite them by co-operation. Then from these as a basis, go out and conquer the world to Christ. The "lodge"—secret—is evidently the antagonism of the church. The church must be put in direct opposition to the secret "lodge." The church is open; the lodge is close. This is the initial difference. From this the divergence continues till the one descends to hell, and the other opens into heaven."

—The executive committee of the Iowa State Association had prepared a long list of appointments for Elder Rathbun, extending to September. His sudden and serious illness of course has broken up this arrangement and caused disappointment, yet all is no doubt ordered by a gracious providence for the best. Let none forget Elder R. in their daily prayers. May God put new strength in him—body and soul—by his Holy Spirit; and, brothren, as you pray, unless you are like Peter and John at the Temple gate, remember that a little silver and gold can help in this case. Elder Rathbun may be addressed at Worthington, Nobles Co., Minn.

—Dr. George Conroy, bishop of Ardagh and Clonmacnoise, Ireland, died lately at St. John's, Newfoundland. He had been sent to the British dominions on this side the Atlantic by the powers of the Vatican to settle matters of dispute and to make a special inquiry respecting the progress of Freemasonry and Rationalism among the Canadian Catholics. The church of Rome has a careful supervision over all the movements that affect her interests, and only the Jesuit conclave can know for what enterprise she may be preparing, like the lodge which she watches so jealously.

—Although at a time when many of the friends are absent from Wheaton, as usual during College vacation, Bro. Hinman, who has the meeting in charge, hopes for a good attendance at the Du Page County Association on Friday of this week. Rev. J. P. Stoddard and Past Master Ronayne will be present and speak. All three of these lecturers are preparing to do thorough work in the lecture field so soon as the season has a little further advanced.

—As one result of Bro. Rathbun's visit to Iowa a local association is ready to be formed at Olin, Iowa, to be a center of activity against lodgery in Jones county. Some acknowledgment perhaps should be made to the Rev. Mr. Aldrich, the Baptist lodge champion from Clarence who vainly opposed his extravagant but puerile efforts to the overwhelming tide of truth and public conscience aroused by the expositions and lectures.

—The change in the head of the police department in this city is working so well that no good citizen can be indifferent to it or withhold due commendation. Gaming establishments which had been running in open day have been broken up by the police, their keepers fined and their tools destroyed; houses of prostitution have been entered, their inmates arrested and heavily fined; and last Friday the new superintendent issued an order enforcing the laws regulating the saloons. These resorts must henceforth be closed during proper hours; must regard the Sabbath regulations, pitiable as they are, and must cease to sell to minors. With so firm a hand upon our police regulations a decided improvement may be expected upon the past few months in the history of Chicago, when we had come to expect at least one or two murders a week.

—The secret order known as the "Temple of Honor of North America" is holding its "Supreme Council" in Janesville, Wis., this week; whether in imitation of Olympus or of the frogs is not reported. This lodge like all the others has one degree for the aristocracy, too good for the "rabblement," which is known as "Select Templars," a Darwinian innovation, doubtless.

—A monument was dedicated a fortnight since at Muskegon, Mich., to the memory of Capt. Jonathan Walker, the man with the "Branded Hand," of whose death and poverty mention was made a few months ago. The monument was erected by Phocius Fisk, a native born Greek, but educated an American, and chaplain in our navy. Parker Pillsbury delivered the address of the occasion, on which the authorities of the city spared no pains that might bring them distinction, an expense that might have been more creditable had the old Abolitionist whose death furnished them the occasion, received such a portion of it as would have made him comfortable during life. The sentence which Capt. Walker received from the Southern court for his attempt to liberate a number of slaves is told by the speaker of the day:

The sentence was one hour in the pillory, pelted with unmerchantable eggs, one in prison for each slave (seven in all), $600 fine for each slave, and all the costs, and to be branded on the right hand with a large double S by a red-hot branding iron. All the bills for fines and costs were made to exceed $100,000. A boy who saw the eggs thrown, cried "Shame!" when a ruffianly wretch tore off a bandage which had been put on to protect the face of the victim, and that boy was arrested and fined for his offense.

For Indiana Readers.

Albion, Ind., Aug. 7, '78.

To the friends in Indiana I wish to say, Come to the front this fall. I have now the promise of Rev. D. P. Rathbun at our Annual State meeting. Let us have such a rally as we have never had. Begin now to think about it and prepare. It is a duty to make some sacrifice. Our place of meeting selected by the executive committee, is Spiceland, Henry county; it is central and in one of the most beautiful counties in the State. The surrounding community is intelligent, having a flourishing institution of learning under the care of the Friends, through which we hope the influence of our meeting will radiate to all parts of the county. The time as now appointed, the 9th of October is one of the most favorable of the whole year. In addition to the help now promised it is sincerely hoped that every Christian branch of the church in the State will be fully represented. Come let us reason together.

S. L. Cook.

To Michigan Readers.

Bro. Editor:—By your permission I would like to say, through the *Christian Cynosure*, a few words to friends of our great reform in Michigan.

Dear brethren in this work, no great good can be accomplished without time, talent, and money; and especially without help from God, and we cannot reasonably expect that help unless we are just among ourselves. While they that worship at the shrine of secrecy are spending their time, talent and money lavishly to sustain their idol, shall we withhold the comparatively small amount necessary to keep our competent lecturers in the field? I have just received a letter from Bro. Barlow informing me that he is passing through "a great fight o affliction" because of his faithfully standing to his reform principles. He is advanced in years, and his wife's health is poor, and very much in need of what is due him from Michigan—about $50.00 as I understand. Bro. Rathbun left but illy rewarded for his faithful work in this State; and both are efficient laborers in the reform work.

Now, friends, readers of the *Cynosure*, if you can help make up the amount to Bro. B., collect together what you can in a community and send it to him (see his address in the paper) direct, or to R. Drinkwater, Esq., Butler, Mich., treasurer of our county society; and don't neglect to because you can't do largely.

H. S. Limbocker.

Butler, Mich., Aug. 8, 1878.

—The failure of Jay Cooke, the once famous Philadelphia banker, which occurred about five years ago, was in reality the opening of the great panic. He was a wild inflationist but the aggregate dividend on his vast estates, expected to be 40 per cent. It is said that he has done all in his power to rectify the blunder which has caused so much suffering. He still lives in Philadelphia and has grown old with care and trouble.

Pentecost the Evangelist.

The *Christian Union* has this brief description of Geo. F. Pentecost, the Baptist preacher who left a good church in Boston for the more uncertain work of an evangelist. He has followed Mr. Moody with great success, taking up the work in several places when the latter went to a new field. He has also like Moody given a strong testimony against the lodge, having once himself been a member:

"To fill a church with 1,500 people on a warm July night and interest them in a sermon an hour long requires gifts of no small order. This is what Mr. Pentecost did last Sunday evening at the Hanson Place Baptist Church, Brooklyn. His sermon was on the "Pearl of Great Price," which he claimed typified the æsthetic side of Christian experience, as the hidden treasure did the practical or commercial side. The man, for instance, who was content to live on the low level of the pot of treasure was always asking, "What benefit am I going to get out of Christianity?" while the pearl seeker was always reaching out after the beauty of holiness. The one sought heaven to escape hell; the other accepted Christ not to get to heaven but to be filled with that which made heaven a possibility. The idea was admirably carried through the whole discourse and brought out in the clearest possible way by numbers of appropriate analogies and illustrations. In personal appearance Mr. Pentecost is not so much unlike Mr. Moody, having the same robust though taller figure, black hair and beard, and like manner of dress. His speech, however, is less rapid than Mr. Moody's, and his language hardly so colloquial. His voice is particularly agreeable, being clear and flexible, and covering a larger variety of tones than is ordinarily found in the pulpit."

The National Chhistian Association.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

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Home Circle.

Earth's Angels.

Why come not spirits from the realms of glory,
To visit earth, as in the days of old—
The times of ancient writ and sacred story?
Is heaven more distant, or has earth grown cold?

Oft have I gazed, when sunset clouds receding,
Waved like rich banners of a host gone by,
To catch the gleam of some white pinions speeding
Along the confines of the glowing sky;

And oft, when midnight stars in distant chilliness
Were calmly burning, listened late and long,
But Nature's pulse beat on in solemn stillness,
Bearing no echo of the seraph's song.

To Bethlehem's air was their last anthem given
When other stars before the one grew dim?
Was their last presence known in Peter's prison?
Or where exulting martyrs raised their hymn?

And are they all within the vale departed?
There gleams no wealth along the empyrean now,
And many a tear from human eyes has started
Since angel's touch has calmed a mortal brow.

No! Earth has angels, though their forms are moulded
But of such clay as fashions all below:
Though harps are wanting, and bright pinions folded,
We know them by the love-light on their brow.

I have seen angels by the sick one's pillow;
Theirs was the soft tone and the sonndless tread:
When smitten hearts were drooping like the willow
They stood between the living and the dead.

And if my sight, by earthly dimness hindered,
Beheld no hovering cherubims in air,
I doubted not—for spirits know their kindred—
They smiled upon the wingless watchers there.

There have been angels in the gloomy prison—
In crowded halls—by the lone widow's hearth;
And when they passed the fallen have uprisen—
The giddy paused—the mourner's hope had birth.

I have seen one whose eloquence commanding
Roused the rich echoes of the human breast,
The blandishments of wealth and ease withstanding,
That hope might reach the suffering and oppressed;

And by his side there moved a form of beauty,
Strewing sweet flowers along the path of life,
And looking up with meek and love-bent duty—
I called her angel, but he called her wife!

O many a spirit walks the world unheeded,
That when its veil of sadness is laid down
Shall soar aloft with pinions unimpeded,
Wearing its glory like a starry crown!

—Selected.

Over the Precipice.

A TRUE NARRATIVE.

As our railway train hurried by the high point called Kaal Rock on Hudson river, I was reminded of an incident which occurred here one summer day.

A man repaired to this lofty hight, and laid himself down to take a drunkard's repose. I need not describe his slumber to you, my friend; you have seen the deep, sunken slumber of the drunkard, and know it better than I do. He lay for an hour like one dead—dead to this world, dead to the next world of light and joy; for God's Word says: "No drunkard shall inherit the kingdom of God."

"Ha! ha!" presently said his few companions who were with him, "old fellow, get up!"

He sat up, stared around, rubbed his heavy eyelids, then slowly arose, hearing only their jests as they entered his half-deadened ear. For a moment he halted, then preached and acted a sermon that was meant for you.

"I will give you a lesson, boys," said he, as he spoke to those near him, "and to every man who either sells or drinks rum."

He walked to the edge of the precipice as he spoke, and looked down the steeped-walled hight; then running back a few feet, exclaimed,

"That's not much of a leap, boys."

No, boys, 'tis not much of a leap "to take just one more glass." It does not seem in the least dangerous now. Everything appears bright and pleasant about you, and say "there's no harm in it," and you have money still in your pocket; but do you not see as clearly as I do the awful descent you are sure to make?

As the man approached the edge of the precipice, some one interfered and tried to stop him. He halted, sat down for a moment, and impatiently exclaimed: "Let me go!" He would not be restrained. Do you remember when your best friend tried to check you? May be it was your mother, now in heaven.

Crying out with an oath—his last prayer to Almighty God—"You shall go with me!" he suddenly made a dash to the edge of the cliff, shouting, "Now, I'm off!" and with a fearful spring leaped out into the air, and plunged from the fearful hight—eighty five feet—down into the Hudson. There was a splash, the deep, dark waters received him, and not even his body was ever seen again. His good-by words, "You shall go with me—I'm off!" are still speaking.

My friend, you are standing where that man stood. You have friends begging you to desist. They see you nearing the edge of a fearful precipice, which looks into yawning darkness. They see your feet slipping, and that you will, like that man, make a last plunge before you know it. "Now I'm off," is plainly indicated in your face and appearance. A dark future and everlasting destruction lie beyond the leap you are taking. Already the biting serpent and the stinging adder are tormenting your better moments, reminding you of this man's words, "Now I'm off," and you would give the world to be rid of the habit that binds you like a chain. God's word and the Holy Spirit are also speaking in your breast. "Rejoice and praise God, O young man, in the days of thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment." You want help to stop. You want a friend to help. There is One standing beside you. He asks you to turn and look at him. "Turn ye, turn ye; for why will you die?" says he. "Look unto me and be ye saved." He has been "lifted up" that he might offer you salvation; he has laid down his life for you. The friends you now have may often help you to a few shillings, but no one of them would give his life for your sake. This Friend offers to save you from the fearful plunge you are just making. But he wants you to turn away from the dangerous cliff. Forsake your present haunts and companions. Sign the temperance pledge, and seek Christ's forgiveness for the past, and his help to keep it. Nothing else can save you. Good resolutions alone never will. You break them.

"Come now, and let us reason together, saith the Lord; though your sins are as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

"Jesus Christ is come to seek and to save that which was lost."—*Mrs. Mary C. Johnson.*

Hair in the Heart.

In looking over a hotel register in Chicago, a reporter saw the name of a prominent Southern physician whom he had formerly quite well known. To detail the talk of the evening is certainly not the intention of this brief article. The desire is to call attention to a curious freak of nature, instanced in the person of a young negro woman, who died of an ailment that, in its ante-orbit bearings, baffled the skill of science. The doctor is willing to vouch for the truth of his narration. "I am aware," said he, in relating the circumstances, "that what I am telling you seems contrary to reason, and would be reckoned by many, if not an absurdity, at least t phenomena that needs scarcely to be credited. It was five years since that I was called upon to attend a bright mulatto woman, said to be suffering from cancer. I gave her my best attention, and as the awful destroyer was but in the incipency of its force, I cut it out, and succeeded in saving the woman's life. The wound healed, and to all appearances was uninterfered with. Two years later the woman was seized with violent contortions, when she was apparently in the enjoyment of the very best of health, and fell to the floor crying that there was a needle piercing her heart. In a short time the pain subsided and she was immediately restored to her normal condition, experiencingno unpleasant result from the incident. But the fits became more frequent, and two months from that day were of daily occurrence. I had been summoned, but could not make out the peculiar disorder. I found it was foreign to anything of the kind that had ever come under my notice as a practitioner. I called some brother professionals, and we held a long consultation, attempting to diagnose the case. All our efforts were in vain. Finally, to make a long story short, the girl died in the midst of one of her paroxysms. It was decided to hold a post-mortem examination of the body, as it was believed there would be some intersting revelations. The girl had always complained of a pain in the heart, though there were no evidences of heart disease. At the time of the first attack she said a needle was penetrating her heart. We concluded, naturally enough, that the heart was in some manner the seat of the ailment. We accordingly cut it out, and here 's the remarkable part of the story: Running transversely through the upper right corner of the heart was a filiform something which, upon close examination, proved to be a coarse black hair. Tracing this with the utmost care, we found that one end led into the lung of the unfortunate girl, while the other led upward toward the armpit of the left side. What prompted me I do not know, but I looked to the old cancer wound, which was on the left breast nearly under the arm. I there found a hair growing into the wound. It had grown out an inch above the place where the cancer had been, and in attending to that affliction the hair had been inducted into the wound. It had, by some almost impossible process of nature, gone on growing towards the vitals of the woman until it pierced her heart, and began coiling in her lungs, producing a hemorrage of the latter. We took the hair out in three parts and upon measurement it proved to be twenty-three feet in length. I have written this astonishing case up, and design publishing it shortly, with several medical disquisitions upon it from some of the ablest pens in the south.—*Baptist Weekly.*

He is rich whose income is more than his expenses.

There is a clock at Worsley, Lord Ellesmere's seat in England, which at one o'clock always strikes thirteen. The reason is, that one day the great English canalmaker of the last century, the Duke of Bridgewater, to whom the estate belonged, found a number of mechanics in his employ idling about after one, when they ought to have returned to their work. Inquiring the meaning of this, he was told that they had not heard the clock strike, it being much more easy to miss the hearing of a single stroke than half-a-dozen or so. The next day the clock struck thirteen, and has done so ever since.

Among the curious exhibitions at the Paris Exposition are those of Norway. She presents various tanned fishskins for gloves; that of the eel prepared for harness, and machinery bands sixty feet long from that of the whale.

Childrens' Corner.

Little by Little.

"Little by little," the tempter said
As a dark and cunning snare he spread
For the young, unwary feet.
"Little by little and day by day.
I will tempt the careless soul away
Until the ruin is complete."

"Little by little," sure and slow,
We fashion our future bliss or woe,
As the present passes away.
Our feet are climbing the stairway bright
Up to the regions of endless light,
Or gliding downward into the night,
"Little by little, day by day."

—Selected.

It Takes Two to Make a Quarrel.

"She is very late to night," said grannie as the children called her, and she drew her chair close to the little cheery fire.

As she spoke, a young girl came in with a pail of water in each hand balanced upon a large wooden hoop. Her hair was blown about her face, and wet with rain, as was her little shawl, and cotton frock; she looked as if her temper had suffered as much as her body.

"Come, my poor girl," said grannie, "how wet and cold and hungry you must be."

Mary set down her pails with a bang, and threw the hoop into a corner, and then sitting down on a stool began to ring the rain drops out of her hair, looking sullenly into the fire all the time.

"O, grannie," she said at last, "how I hate that well."

"Do you, Mary? I don't know what we would do without it."

"But, grannie, it is so hateful to go there for water. There are always lots of girls, pushing and striving to be first, quarrelling and scolding at each other. To-night, Betty Jones said I knocked down her pitcher, and she would not fill it again nor let me fill mine, but stormed and scolded at me."

"And you stormed and scolded too," the old woman said, sadly.

"Well, grannie, how could I help it? she did make me so angry."

"Stop, stop, Mary," said her grandmother; "let me read what the Lord says;" and opening her Bible, she read from the fourth chapter of Ephesians:

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice:

"And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Oh, don't, granny," poor Mary cried, with her eyes full of tears. "I know that, I know all that. And it is because I know that God hates quarrelling that I hate it too, and want, with all my heart, to keep from it. I do wish I could do without going to the well, for Betty and the other girls will quarrel with me, and I can't help it."

"*Can't* help it, Mary?"

"Well, but grannie, I can't," she said, half angrily; "they will quarrel, and I can't make them stop it."

"But, Mary, child, don't you know it takes two to make a quarrel?" the old woman asked quietly.

"Yes—no—that is—I don't understand you," Mary said, and blushed red.

Grannie smiled and shook her head.

"I think you do know a little what I mean, but I will tell you how I first heard that saying, and that will help you to understand it. When I was young I went to be a servant to a lady, who kept also a cook who was a terribly cross old lady, and as no girl would put up with Nelly's bad temper, they quarrelled, and then the girl was sent off."

"Why was not Nelly sent off," asked Mary, "it was her fault."

"Our mistress could not spare Nelly, who was a nice cook, and had lived with her many years. Soon after I went there Nelly got into a rage with me, and I could not help being angry. After supper my mistress spoke to me about bearing with the cross cook, and unless I could agree with Nelly she could not keep me, and 'remember, my girl,' said she, smiling kindly, 'it takes two to make a quarrel, and however bad Nelly may be, she can never be but one. Do you resolve never to be the other one, and though there may be scolding in my kitchen, there can never be quarrelling.'"

"I liked what she said, and that night I prayed to God that whenever Nelly was like to be one in a quarrel, he would keep me from being the other."

"And did you keep from it, grannie?" asked Mary.

"Not always at first, but oftener and oftener, and it got easier and easier. God did so help me to do right. I was sorely tempted one day to answer back when Nelly was scolding, and I had to keep saying my little prayer that God would keep me from being one in a quarrel. Nelly was never so bitter again and we got along very well after that."

Mary would have liked to hear more but her grandmother was tired and wanted to go to bed; so Mary read a chapter aloud, and then the good old woman prayed that God would help them to live in peace and to hate quarrelling with all their hearts, because he hated it.

That night and the next morning Mary prayed her grandmother's prayer, and she said it over two or three times while going to school, where she would meet that provoking Betty Jones.

Now, Betty was hot-tempered, but an affectionate girl, and easily touched by kindness. In the sewing class she brushed past Mary and caught her frock, tearing it from the top nearly to the hem. In hot anger she said Mary tore it, and called her names. Now, Mary had been saying in her heart, "O Lord, whoever wants to be one in a quarrel, keep me from being the other." So God was ready to help her, and he made her able to say pleasantly, "I did not do it, Betty, but I am sorry for you. See here, I have a needle and thread all ready, I'll run it up in a minute, and if you'll come to grannie's to-night, I'll help you darn it so it will hardly be seen."

Betty looked at her in wonder, then threw her arms around Mary's neck and kissing her, said:

"Well, Mary, you are a good girl; I will never be so angry with you again."

Betty did not always keep this promise, nor was Mary always gentle; but they both grew better and learned to love and help each other, and after awhile the other girls became better tempered, and Mary found the good of remembering that one cannot make a quarrel, and that so long as she did not make the other, a quarrel would never come to her.—*Selected.*

Home and Farm.

Canning Fruit.

None but the best flavored and most perfect fruit should be used, and none but the best of sugar. All fruit should be put up as soon after picking as possible, and never be so ripe as to be ready for eating. Large fruits have richer flavor if put up without having so much of the best properties lie close to the skin. Half a pound of sugar to one pound of fruit is the usual rule; but the natural flavor is best secured, in the opinion of many, by using no sugar at all.

There are many ways of protecting glass jars and rendering it safe to put boiling syrup into them. Many think it impossible to fill them without breaking unless gradually heated, putting them into a pan of cold water and setting it over the stove till it is scalding hot, then as needed take two or three out and put on a platter, keeping it on the back of the stove, and fill. This is a very good and safe way. It keeps the jar from touching any cold spot while filling, and prevents any syrup from spilling on the stove, and saves any fruit that may fall over while dipping it out. When filled they should be set one side at once out of any current of air, or they will be in danger of cracking even if they passed through the filling safely, or the jars when filled can be set on a towel wrung out of hot water, and that will prevent their cracking. Let them stand a few minutes while filling others in the same way, and that will give the fruit time to shrink a little, then fill up again with hot syrup; seal at once after that—wipe off with a damp cloth and put away.

Another way—and we like it best as being less trouble—is to wrap a double towel wrung from cold water round the jar closely, and fold under to exclude all the air; then drop a cold silver tablespoon inside, and fill. Steel or iron would discolor the fruit.

In using glass jars, with covers that screw on and rubber bands, be very sure that the rubbers are perfect and fit closely. The rubber ring must not slip back when putting on the cover, but should be even all round. If this is not looked after, and the ring slides back anywhere, the air will rush in and the fruit very soon spoil. Fill the jar heaping full; put the cover on immediately, screw down tightly, and as the jar and fruit cool the glass will begin to contract. When this begins, turn the jar down a minute, then raise it and continue to turn downward every minute till perfectly air-tight.

It is a protection to wrap glass jars closely in brown paper to keep out the light, which ruins all preserves or canned fruit, and a preserve closet should always be dark, dry and cool. Tomatoes, especially, are much injured by light. It causes citric acid to form in them. Too much light is the chief cause of the exceeding acidity of most of the canned tomatoes. If the citric acid is once allowed to form, no amount of sugar can restore the original flavor of the tomato or sweeten it.

If the syrup begins to leak out a few days after canning it is a sure sign that the air has forced an entrance, and the only way is to open the can, unseal the syrup, pour out the contents, scald and use, as rapidly as you can. If not, it will soon spoil, re-sealing will not save it.

Putting in the fruit or vegetables boiling hot, and completely filling the can, are two points to be observed most strictly if one would have any success in canning. There should also be no delay, but the fruit and syrup should be dipped into the jar as rapidly as possible, when boiling hot. A can filled so as to run over and instantly covered, and tightly screwed on, wiped clean and covered with paper, put in a cool, dry, dark room, will be as fresh and fine flavored as it is possible for fruit to be that is not really freshly gathered. But a jar carelessly filled, without being sure that the syrup is boiling hot, or the jar overflowingly full, if when opened it is not already fermenting, will be so near it as to loose all flavor of fresh fruit and be unpalatable and unhealthy. It is no saving of time to do any work carelessly, but in most cases a great loss of comfort.—*Christian Union.*

Bites and Stings.—If the trouble is slight, such as comes from a mosquito bite, for instance, it will be enough to pour a drop or two of liquid ammonia, or phenic acid upon the spot. This relieves the stings of wasps and bees as well. If it is a snake bite, it would be as well to commence by applying a strong cupping glass. This plan has had eminent success, as it draws the poison along with the blood from the wound. Then a little ammonia is poured on the place to remove any traces of the venom that may have remained. When bitten at a distance from home, or any other place of assistance, the patient should instantly wash the wound with ammonia or fresh water, and then bind the part firmly just above the bite. In that way he may compress the blood vessels, and prevent the poison from spreading. Seven or eight turns of the thread or cord should be made before tying it. If bitten by a mad dog or even suspected of *rabies*, the cupping glass or some other substitute for it must be instantly applied, and the wound must be cauterized. Be not too reliant upon the numerous boasted potions and lotions presented as cures for the bites of rabid animals, but instantly try red hot iron.

Rest and Air.—Dr. Hall says, the best medicine in the world, more efficient in the cure of diseases than all the potencies of the materia medica, are warmth, rest, cleanliness and pure air. Some persons make it a virtue to brave disease, "to keep up" as long as they can move a foot or crook a finger, and it sometimes succeeds; but in others, these powers of life are thereby so completely exhausted that the system can not recuperate, and typhoid fever sets in and carries the patient to a premature grave. Whenever walking or work is an effort, a warm bed and cool room are the very first indispensables to a sure and speedy recovery. Instinct leads all beasts and birds to quietude and rest the very moment disease or wounds assail them.

A refreshing drink in fevers is thus prepared: Boil an ounce and a half of tamarinds, three ounces of cranberries, and two ounces of stoned raisins, in three pints of water, till the water is reduced to two pints. Strain, and add a bit of lemon peel, which must be removed in an hour, as it imparts a bitter taste if left too long.

The American Sabbath.

[The following article is a tract circulated by the American Tract Society at the Centennial Exhibition.]

The friends of the Sabbath in the United States greet with a cordial welcome our Centennial visitors of every foreign nation, and our own countrymen as well, and invite their thoughts to the position the Sabbath holds among the institutions of our nation and in the hearts of our Christian people; and to some of the reasons for giving it such a position.

The Sabbath is recognized in the Constitution of the United States, and its desecration forbidden by statutes both state and national. Its observance is inwrought with our social and religious customs, and constitutes a marked feature of our national life.

By law our legislative halls are closed upon the Sabbath, our courts of justice suspended, our schoolrooms are shut, our manufactories dampen their fires, and places of amusement cease to invite their votaries; shops may not offer their wares, nor legal contracts be made upon that day; railroads are commanded to suspend their traffic, and steamboats to lie inactive at their wharves; while the Sabbath-schools gather the children, and the churches throw wide open their doors, inviting all to respect the law of the land and to obey the law of God: and this by the observance of the Sabbath as a day of rest, not of toil—a day of worship, not of amusement—a holy day, not a holiday.

Why do Americans give the Sabbath a place so prominent and important in their civil and religious life?

Because they believe it to be of Divine origin, of perpetual obligation, and its observance essential to the welfare of the individual, the prosperity of the church, and the perpetuity of the state.

Of Divine origin: for God rested from his creative work, and commanded mankind to follow his example. He made the Sabbath for man, and he showed man how to observe it, by resting from his labors as God did from his. He "blessed" the day, that its rest might be a blessing. He "sanctified it," that is, withdrew it from secular uses, and set it apart to holy purposes and sacred employments. And this he did in the outset of the race, ordaining the day for man as man, and linking it with that other institution of Paradise—the family—evidently designing that they should ever stand together as they came from his hand, constituting the divine bases of all true and high progress.

Of perpetual obligation surely, not only because based in the necessities of man's nature, but because re-enacted thousands of years after its first announcement, in a moral code made for the race. It was not inserted in the civil or ceremonial law of the Jews, but in the ethical law for all nations. It was imbedded in the Ten Commandments, and buttressed on either side by moral laws, forever binding and upon all men, and must needs stand with them and of equal obligation evermore.

Nor does the fuller development of the Gospel scheme in the New Testament, and the freedom given from the bondage of the Jewish code, afford any hint that the law of the Sabbath was abrogated. It had existed four thousand years, and must still exist unless annulled. No such repeal is found. But more than this is clear. The New Testament explicitly recognizes its continued obligation, and the Saviour in his wonderful Sermon on the Mount, after referring to some of the laws of the Decalogue—sweeping away the false glosses put upon them by Jewish rabbis—re-enacts the entire moral code, including the Sabbath of course. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And that there might be no escape from this conclusion, he wraps up in a single phrase the original purpose, the right use, and the lasting obligation of this day: "The Sabbath was made for man," and while man exists it must be kept.

That the right observance of the Sabbath is essential to the welfare of both church and state, is demonstrable by unlimited testimony. Said God in Isaiah 58: 13, 14, "If thou... call the Sabbath 'a Delight,' 'the Holy of the Lord,' 'Honorable;' and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words"—that is, keeping it as a day of sacred and joyful worship—"then.... I will cause thee to ride upon the high places of the earth." And again: "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain." Isaiah 56: 6, 7.

Said the wily and bitter Voltaire: "There is no hope of destroying the Christian religion, so long as the Christian Sabbath is acknowledged and kept by man as a sacred day."

Said the able jurist Blackstone: "A corruption of morals usually follows a profanation of the Sabbath. The keeping of one day in seven holy, as a time of refreshment as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens, which yet would be worn out and defaced by an unremitted continuance in labor, without any stated time of recalling them to the worship of their Maker."

Said Bishop, on Criminal Law: "It is a mistake to suppose that Sabbath-keeping is a thing merely of religious observance,.... the setting apart by the whole community of one day in seven, wherein the thoughts of men and their physical activities shall be turned into another than their accustomed channel, is a thing pertaining as much to the law of nature as is the intervening of the nights between the days."

But why multiply witnesses when the fact that no nation can long prosper in material wealth or high morality without a Sabbath, lies in the very nature of things. Persistent and intelligent labor is essential to material prosperity, but the rest of the Sabbath is essential for such labor; morality is essential to the perpetuity of free institutions; but a pure morality cannot long exist without a properly observed Sabbath.

While believing this, American Christians do not ask nor wish the state to enforce a religious observance of the Christian Sabbath. They only demand that the state shall protect them in the exercise of their spiritual privileges, and shall not itself desecrate holy time, by encouraging or allowing secular employments on the day of rest. "They regard the civil Sabbath as essential for public morals and the self-preservation of the state," the Christian Sabbath as essential to the progress of pure religion and the salvation of men. The spheres of the two—the civil Sabbath and the Christian Sabbath—though harmonious, are not co-extensive; the civil prohibits desecration, the Christian does this, and also enjoins holy observance; and here runs the broad line between the duties of church and state. The state should protect the Sabbath from injury; the church must teach and incite men to spiritual improvement during its sacred hours. For the state is no less responsible to God for the right discharge of its civil duties, than is the church for its spiritual functions.

This view of the Sabbath as to its origin, perpetuity, binding obligations, and infinite value to morals and religion, is a characteristic of our national life. "It enters," says the judicious Dr. Philip Schaff, "into the bone and sinew of the American character. It is entrenched in our national habits, embodied in our creeds, and guarded by our civil legislation. It is an essential part of American Christianity and morality, and one of the strongest bonds which unite the different Protestant denominations." The venerable French scholar, Duponceau, after long familiarity with America, made the remark, that "Of all we claimed as characteristics, our observance of the Sabbath is the only one truly national and American trait, and he trusted it would never lose its hold on our affection and patriotism."

Is it strange then if we plead for the preservation of the holy day both in its civil relations and in its sacred character and spiritual power? Is it undue zeal that leads us to deprecate its disregard by our own people, or by those who come to make their home among us, or by those who come as transient and welcome visitors? Ought we not to guard with holy jealousy that which is so essential to us as a people? We ask no state support for religion, we lean upon no establishment for the maintenance of the gospel; we must depend wholly upon the piety and principle of the people in their voluntary action for the furtherance of Christianity. Must we not then protect its bulwark, the Sabbath, from all attacks, covert or open, from pretended friends or avowed enemies?

"Take away the Sabbath," it is well said, "and you deprive the man of labor and toil, of poverty and sorrow, of his most humane and beneficent institution. Take away the Sabbath, and you destroy a mighty conservative force, and dry up a fountain from which the family, the church, and the state receive constant nourishment and support. Take away the Sabbath, and you shake the moral foundations of our national power and prosperity; our churches will be forsaken, our Sunday-schools emptied, our domestic devotions will languish, the fountains of public and private virtue will dry up, a flood of profanity, licentiousness, and vice will inundate the land, labor will lose its reward, liberty be deprived of its pillar, self-government will prove a failure, and our republican institutions end in anarchy, confusion and despotism. Yes, the end of the Sabbath would be for the United States the beginning of the reign of Mammon, Bacchus, and Venus, and finally overwhelm us in temporal and eternal ruin." No, we cannot, we dare not—God helping us, we will not give up the Sabbath.

Sabbath Excursions.

The running of Sabbath trains on the railroads is a sin that will meet with judgment, perhaps very speedily, but certainly at some time. The companies that violate God's command in this regard may as well consider the results before as after they actually occur. If there were no warning the excuse for the business might avail. But the warning stands in God's word and there is no excuse. There will be no one to blame but the guilty parties when the punishment comes. We are not speaking vain words, but sober words of truth. The running of trains on Sabbath has begun between this city and Cincinnati. We pronounce this an open and willful violation of Christian morality, and a bold defiance before God. It will not go unpunished.—*Religious Telescope.*

Religious Intelligence.

Free Baptists.—The Rev. James L. Phillips, of India, who has been in this country in the interest of the Free-will Baptist school in India, has raised $25,000 for its endowment, and is about to return to India.—The General English Baptists, known in this country as Free-will Baptists, recently held in London their 109th anniversary. They have 179 churches and 24,943 members.

Wesleyan—Rev. J. M. Snyder returns from Nebraska this week in time to attend the wedding of his oldest son.—The *Christian Statesman* says: "Our readers will remember the gratifying action of the Allegheny Wesleyan Methodist Conference on the subject of National Reform in April last, in response to two addresses before them by the Rev. A. M. Milligan. Arrangements are in progress by which the cause will be fully presented before the eleven conferences of the same body which meet in the late summer and fall, beginning with the Central Ohio Conference at Pagetown, Morrow county, Ohio, on the 21st inst. The action of these conferences will be, no doubt, of great interest and importance.—Rev. G. P. Riley of Wyanet, Ill., is holding a camp-meeting near that place which opened last Friday. Rev. C. F. Hawley of Damascoville, O., is among the preachers on the ground. Dr. Edwards of Princeton, preached on Sabbath evening. The attendance at the opening was reported to be larger than was expected. Ministers from seven denominations were present.—Rev. J. R. Baird attended the first quarterly meeting of Pine Grove charge at Greenville, Pa., and preached.

Free Methodist.—Rev. T. B. Arnold, associate editor of the *Free Methodist*, is slowly recovering from the severe attack of typhoid fever which prostrated him some six weeks ago.—Rev. Wm. Jackson, pastor of the F. M. church in Rochester, N. Y., was sunstruck during the heated season, and for a time his recovery was in doubt.

United Brethren.—Bishop Castle, of Oregon, and Rev. J. K. Al-

wood, of West Unity, Ohio, are discussing points in the doctrine of holiness in the *Telescope*.—Rev. J. W. Hott, editor of the *Telescope*, states in the columns of that paper that 95 in every 100 members of the U. B. church are directly opposed to the secret lodges, and hold that Christians should be separate from them.—The Baltimore organ of the Protestant Methodist church in commenting on the nullification movement says, "Whatever may be objectionable in secret societies, no Christian freeman will long consent to such an interference with his personal liberty." The saloonist and drunkand invented that argument long ago. The same paper wants an open door kept for lodge-loving United Brethren to join the Protestant Methodist church and says a company of 24 of that class have gone over to the M. E. church at Martinsburg, W. Va. A few such separations would remove some of the troublesome points that have arisen in this discussion.

—At the recent anniversary meeting of the Tract Society, in London, the chairman stated there was at that very time a cargo of banished heathen gods and war clubs, from one of the islands of the South Sea, for sale in the city of London.

—Bible work among the Turks is very interesting. The Scriptures are sold all over the Empire. The Bible House at Constantinople is quite as prominent a building as the Bible Houses of New York or London are for those localities, and the Scriptures are publicly exposed for sale in more than twenty languages.

—In proportion to population the Bible has been more exclusively bought and spread in Spain during the last ten years than in either France or Italy. In Madrid there are five settled Protestant congregations, with considerable regular attendance, besides four schools well attended. In Seville there are two congregations and schools. In Barcelona three congregations and large schools. In most of the cities and towns there is at least one Protestant congregation and school.

—The ancient church of St. Margaret, Westminster, was reopened on a late Sabbath after restoration. In this church Raleigh and Caxton were buried, and Milton and Clarendon married. For three hundred years it was the church of the House of Commons. The pulpit has been occupied by almost every illustrous divine of the Church, including Usher, Latimer, Burnet, South, Whitefield and Melville.

—At the anniversary of the Free and Open Church Association, held in St. Paul's, London, July 15, the preacher was Bishop Doane of Albany. In the course of the sermon the Bishop declared that it was inconceivable that men should assign places in the house of God for money value to any human being, not only for use, but abuse; not only for accommodation, but exclusion. He condemned the pew-rent system, as also a method they had in America of building churches on the stockbroker's system, by which every contributor of five hundred dollars was assigned a certain number of seats. This system, he contended, deserved the condemnation inflicted on the money changers in the Temple.

—The Rev. John Griffith, of England, has given a strong testimony to the benefits of the disestablishment of the Irish church. After a recent visit to Ireland, he said he found that old churches had been restored; handsome new ones had sprung up. The congregations, too, seemed to be better; and in the interest taken in church matters there was no comparison. Even Roman Catholics admitted this. Before the disestablishment no one but the parson seemed to care about the church. "What," he said, "has brought about this change—this vigor, this life—where everything was so dead before? Little as you may be inclined to admit it, it is impossible for a moment to doubt that it is disestablishment."

News of the Week.

—In running to a fire last week in this city a hose-cart and fire patrol wagon collided, killing one fireman and injuring several others.

—The yellow fever continues to spread in New Orleans. The total number of deaths August 11, were 126 in 446 cases. Business is nearly at a stand still in that city.

—A mule brought onto the stage in a mining town in Nevada, kicked the stage clear of scenery, kicked out the lights and did not stop until a rope was got around him and he was hauled off by the united strength of the actors. The audience enjoyed the performance that night.

— The Inter-State Exposition which is held annually in Chicago, opens this year on the 3rd of September. A national firemen's tournament opens at the same time and will attract great crowds. Special attention will be given this year in the Exposition to a display of Indian relics.

—The Rev. Owen Dorsey, of the Protestant Episcopal church, writes that Indians at Omaha Agency are good farmers, living in frame houses, and that they raise better wheat than the whites.

—A passenger train on the Chicago, Burlington and Quincy road ran into the rear of a freight train standing on a siding at Riverside a few miles west of this city last Friday. The fireman of the passenger engine was killed and the engineer received such injuries that his recovery is doubtful; several others were injured, but none of the passengers.

—A terrible tornado passed over Wallingford, Conn., about 6 o'clock last Friday afternoon, and blew over houses, uprooted trees, and caused the greatest devastation. It is estimated that the killed will number at present at least twenty, while the wounded will reach twice that number. Telegraph wires and poles were blown down, making it impossible to communicate with New Haven on the south or Meriden or Hartford to the north. The tornado was confined to a belt of territory about half a mile wide, and the whole loss of life took place on the sand plains about a quarter mile north of the railroad station, near the line of the New York, New Haven and Hartford railroad. Forty dwellings were demolished and fifty barns. The railroad track was uninjured.

—The funeral of 25 victims of the storm were buried last Sabbath, all but one were Roman Catholics. The whole number of deaths at Wallingford was 28.

WATERTOWN, N. Y., Aug. 9.—Trains over the local roads hereabouts, stopped by the storm last night, are not expected to be running again before to-morrow night. The turnpikes are impassable, owing to the destruction of bridges. Whole fields of grain, corn and other products were wholly ruined. Grain harvested and stacked was swept away by the flood. One man of this city, awakened by the bed becoming wet, found the front door of the house open and water two feet deep on the floor, and the cradle containing the baby asleep floating around. In some places live stock was swept away and lost. Lightwas almost continuous, and painfully vivid. Last night's storm prevented the meeting this morning at Thousand Island Park Camp.

AT CAPE VINCENT.

In the storm last night, the Presbyterian and Catholic churches, the railroad warehouse, and a dwelling were much damaged by lightning. The storm on St. Lawrence was terrible. Telegraph lines were all prostrated, and no trains arrived today, and barns filled with grain were burned.

—Reports from various points along the New England coast show that the storm of last Friday was the severest of the season. Washouts are reported on many railroads and all trains are more or less delayed. At Woburn the station master was killed. At Fitchburg 13 houses and barns were struck by lightning. At Lawrence, Andover and Lowell, many buildings were struck, and numerous places in New Hampshire were visited with like damage.

—The Cabinet last week spent considerable time in examining papers submitted by Secretary McCrary, relative to the troubles on the Texas border, in which were the reports of military officers corroborating the newspaper dispatches, in showing that several raids had been made by Mexicans over the Rio Grande, for the purpose of marauding. In one instance not only men, but women and children, were murdered. Secretary McCrary read an order he had prepared, reiterating his instructions to General Ord to pursue these marauders, and capture them even if he had to go farther than one day's march on Mexican soil. It was the feeling in the Cabinet that the Mexican troubles are more serious now than they have been, and a recurrence of the outrages that have occurred within the past few weeks will make it necessary to use more stringent measures than formerly on the border.

Last Tuesday night a terrible collision occurred on the Pan Handle road at Mingo Junction, near Steubenville, Ohio, between a freight and passenger train. The latter had just left Pittsburgh with two sleepers and five cars loaded with emigrants, and was running about forty miles an hour. The accident took place on a high embankment and caused terrible slaughter. Thirteen persons were killed and about fifty wounded, several of whom were mortally injured. The accident was caused by the reliance of the engineer of the freight train on his watch, which was twenty minutes behind.

—According to a letter from Alexandria, a Turkish slave ship was captured the other day by an English vessel, and the slaves it contained, consisting of seventy women and ten men, were liberated.

—The Austrians are fighting their way to the possession of Bosnia. Several engagements have taken place with the inhabitants and the total Austrian loss is said to be about 1,000. A special from Sheptsche, dated Aug. 8, gives some particulars of the battle that day, along the whole line from Maglai to Sheptsche. The Turks were defeated. The loss of the Austrians was fifty killed and wounded. The Bosnian forces numbered about 5,000, and excluded artillery and a large force of Turkish regulars led by regular officers. Four hundred of the latter were captured. The captive Turkish troops claim that they were compelled to fight by the insurrectionary government at Serajero.

— A special dispatch from Batoum says the population are armed and preparing to resist occupation by the Russians. The local chiefs held a council and decided to fight. The disaffected mountaineers on the Cherull frontier are said to number 20,000. The excitement is intense. The Turkish regular army remains neutral.

—Letters from on board the steamship Swiftsure in the Gulf of Saros, declares that the Russians are still busily fortifying the coast, and do not expect that peace will be permanent.

— The Turks have abandoned the forts north of Varna, and they have been occupied by the Russians. General Tobleben has announced that he will evacuate Rodosto and San Stefano if the fortifications of Varna are evacuated immediately by the Turks.

—A dispatch dated Tiflis, Aug. 2, reports that an explosion had occurred in the mines of the fortifications of Kars, resulting in fires which destroyed the best portion of the city.

—The official report of the battle on the 8th inst. between the Austrians and Bosnians places the number of insurgents at considerably over six thousand, with four cannons and a rocket battery. The fighting lasted eight hours, the insurgents obstinately holding a succession of strong positions. The Bosnians lose 500 killed and wounded and 700 prisoners. On Friday the Austrians advanced against the strongly intrenched position of Vranduk. News received from insurgent sources is to the effect that the opponents to Austrian occupation, consisting of Bosnians, Turkish troops, Arnants, and Albanians, number over 100,000 men well armed. All stragetic points on the road to Serajevo are occupied and intrenched. Both insurgents and Austrians are being reinforced daily. The Austrian advance will be contested to the last.

—A Berlin dispatch says the Russian expedition to Central Asia aims at the occupation of the six Nimar Khanstes, between Alu Darya and the mountains of Hindoo Koosh is one of these. Vakhan is a tributary of Afghanistan. Its occupation would reduce the distance between Russia and India to 325 miles.

—The recent heavy rains, it is claimed, in Connecticut, have carried from the valley farms so much of the Paris green poison used to kill potato bugs into the rivers as to cause the death of millions of fish. Certain it is that thousands of carp, young shad, pickerel and perch are dying every day, and the above is the theory on which the wholesale destruction is accounted for.

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GRAIN	Wheat—No. 2	97	1 07
	" No. 3	84	87
	" Rejected		64
	" Winter	98	99
	Corn—No. 2		39
	Rejected		37¾
	Oats—No. 2	22½	23½
	Rejected		19
	Rye—No. 2		53
	Bran per ton		9 00
	Flour—Winter	4 50	5 50
	Spring	2 50	8 50
	Hay—Timothy	8 75	9 50
	Prairie	5 50	8 00
	Mess Beef	10 00	10 25
	Tallow	7	7½
	Lard per cwt		7 62
	Mess pork, per brl	9 55	9 60
	Butter medium to best	11	22
	Cheese	4	7
	Beans	1 00	1 70
	Eggs	6	8
	Potatoes per brl	1 00	1 70
	Seeds—Timothy	1 22	1 27
	Clover		4 45
	Flax		1 23
	Broomcorn	2	6
	Hides green to dry flint	7	14
	Lumber—Clear	27 00	34 00
	Common	11 00	13 00
	Shingles	1 50	2 90
	WOOL—Washed	25	38
	Unwashed	15	25
	LIVESTOCK Cattle Choice	4 50	5 40
	Good	4 10	4 40
	Medium	3 75	4 00
	Hogs	4 00	4 65
	Sheep	2 40	5 00

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Flour	$3 50	8 50
Wheat—Spring	1 06	1 08
Winter	1 00	1 20
Corn	44	60
Oats	30¼	37
Rye	63	65
Lard		7¾
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Butter	16	28
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WHEATON COLLEGE.

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When this number of the *Cynosure* reaches its subscribers, only one week of the time set for the liquidation of the debt of Wheaton College will remain. Hence any desiring to aid in this important work must do so quickly. With gratitude we are able to say that the subscription at present foots up *thirteen thousand seven hundred twenty-five dollars.* This leaves less than six thousand dollars to be raised and if every one who reads this article were to sit down at once and give to this work what he or she could, the whole would be raised and more.

Do not delay this matter because you can give but little. Do not hesitate to do all that you can. This College has been greatly honored of God in setting forth the Gospel of Christ as distinguished from and opposed to the idolatries of these times. Give to it now the assistance necessary to send it out unembarrassed by debts into the great field which is opening before it.

Students, parents, and others interested will remember that the fall term opens SEPTEMBER THIRD, Tuesday, instead of Thursday as heretofore.

Address subscriptions to Prof. C. A. Blanchard, Wheaton, Ill.

Notices.

VERY IMPORTANT.

"22" means a special call upon our subscribers. Let us interpret it. It is the date of this paper, August 22, 1878 and whenever it appears on the address label means that the subscription expires with that date. Please renew before the week is passed.

ELDER RATHBUN.

To the friends of the anti-secret cause in Iowa and Missouri:—By the blessing of God I am able to take the field again for Christ and reform. Expect to begin work next week. Shall remain in Iowa till September 2d, then start for Missouri to meet Bro. Needles. Hope the friends in Missouri will arrange for work during the entire month of September. Bro. Needles will please arrange the appointments and publish them in the *Cynosure.*

D. P. RATHBUN,
Blairsburg, Iowa, Aug. 15, 1878.

SOUTHERN IOWA.

Appointments arranged for Rev. D. P. Rathbun by the State Committee:

Aug. 14th. Palo Alto, U. P. church, south of Newton 3 miles.—James Hill, Newton.
Aug. 15th. Pella.—J. Talbot.
Aug. 16th. Monroe—Dr. McCleery.
Aug. 17th and 18th. Indianola.—Wm. Graham.
Aug. 19th. Lacona.—Dr. Miller.
" 20th. Chariton.—Rev. A. McCartney.
Aug 21st. Corydon.—Rev. L. Proudfit.
" 22d. Centerville.—D.C. Campbell.
" 23d and 24th. Birmingham.—J. N Norris.
Aug. 25th and 26th. Pleasant Plains.—Friends' Society.
Aug. 28th and 29th. Columbus City.—Rev. Jas. Brown.
Aug. 30th. Ainsworth.—Rev. N. M. Brown.
Aug. 31st and Sept. 1st. Spring Creek.—Baptist church, seven miles west of Burlington on road to Denmark, Rev. Joel H. Austin, pastor. Address Bro. Austin at Burlington, Iowa.

N. B.—Bro. Rathbun is appointed by the committee selected by the State Association for the purpose of securing lectures. He is dependent for the present on the liberality of the friends of the cause for support. Let there be liberal contributions taken up at each point. The names given at the different places are known whole-souled friends of truth to whom the agent can go for aid and direction. These brethren will please have the announcements made and also direct and aid Bro. Rathbun to reach the place of the next appointment. Let the light spread.

JAMES MCCLEERY, Ch'n of Com.
Marshalltown, Aug. 5, 1878.

MISSOURI.

Let all friends of reform throughout the State who desire to hear Bro. Rathbun lecture on Masonry and open the lodge write at once. Bro. Rathbun has been a Master Mason for 15 or 20 years, and understands all its workings. Let us arrange for a State meeting, and if the friends will write at once we can have our meetings in regular rotation, and save time and expense. Bro. Rathbun will be here soon. GEO. W. NEEDLES, Cor. Sec'y.
Office American Freeman, Albany, Mo.

MICHIGAN.

Rev. E. Mathews, of Brooklyn, Jackson county, desires to give notice to friends in Michigan that he is ready to fill any appointments on week days for which arrangements can be made. From August 20th to 30th he will be in Summerfield, Ohio, and vicinity and can lecture at points on the route. Address him till August 16th at Brooklyn, Michigan; from that time till the 26th at Summerfield, Ohio, care Dr. R. B. Taylor.

PAST MASTER RONAYNE'S appointments for September, as at present arranged, are as follows, subject to necessary alteration of which notice will be given:

Kewanee, Ill., September 3rd, 4th and 5th.
Winfield, Iowa, September 9th, 10th 11th.
Birmingham, Iowa, 12th, 13th and 14th.
Adel, Iowa, 17th, 18th and 19th.
College Springs, Iowa, 23rd, 24th and 25th.
Indianola, Iowa, September 30th and October 1st and 2nd.
St. Charles, Iowa, October 3rd, 4th and 5th.

INDIANA.

The Sixth Annual State Convention of Indiana opposed to secret societies, will meet at Spiceland, Henry county, Oct. 9, 1878; commencing on the evening of the 9th and closing on the evening of the 11th. Edmond Ronayne and other prominent speakers are expected to be present. We greatly desire and fondly hope that there be a full representation from both county associations and all Christians, who are workers in this cause, and who sympathize with this work, and are friendly to the reform.

And dear brethren, remember this is for Christ, no sacrifice should be deemed too great made to honor him and his cause.

Delegates to the convention coming by way of railroad will be met with conveyances at both Newcastle and Dunreith.

Signed on behalf of the executive committee.

DR. G. W. CHAMP, Chairman.

Topics of the Time.

The labor problem is taking on more desperate features, until we are threatened with a repetition of such mobs as gathered in the cotton districts of England in the days of the Peels. The California papers tell us that not only are tramps burning machines in the field but are even setting fire to the ripe standing grain itself that they may bring the owners to terms as Sampson did the Philistines. Across in Ireland, too, the peasants of Limerick have taken to burning barns and hay-ricks, and smashing gates for a little revenge against the introduction of machinery. No good can ever come to the authors of these outrages, but this is a consideration they have little regard for in the blindness of their revenge for supposed wrongs.

In Europe where the demonstrations of this kind are met by force, there is war already. The commune shoots at the Emperor and the communist's life is taken. On the same day last week that Hoedel is hung, the chief of the Czar's police is shot by another detachment of the communist army and the arrests of Nihilists and Panslavists are said to be almost without number. Thus monarchy will go on crushing and communism biting back—an irrepressible and perpetual conflict. With us such evils are more likely to grow until the disease comes to a head, and then the nation applies the desperate remedy of war. Let it be the labor of press, pulpit and legislator to remove the roots of this cancer. There is power in our American institutions, above all in the Gospel of the Son of God, to purge the blood of the nation from the poisonous doctrines of the commune. Let us use the remedy in time.

The yellow fever scourge is surely and swiftly stealing up the Mississippi Valley. Memphis, not yet recovered from its attack a few years ago, warded it off a few days by a vigilant quarantine, but last week one half the population had fled northward. Cincinnati, Louisville, Pittsburgh and St. Louis are taking every precaution to bar out the plague and the Illinois State Health officers are stationed at Cairo to guard their trust; while two car loads of fruit from New Orleans have been stopped on their approach to this city. The ravages of this smiting pestilence will not cease in some localities till like a fire it has burnt up all about it, and whatever relief is offered must be given quickly. Avenues by which aid can be forwarded will doubtless be opened this week through the North, and the Howard Association is on the ground at every important point, to nurse the dying and bury the dead. The Catholic churches of New Orleans are turning for help toward that Mercy to which David looked when his people were smitten; and their example may well be followed in churches all over the land.

The New York *Tribune* has just published a long article on the Knights of Labor, which numbers now on this authority, 800,000 members. The order is said to have originated with the weavers of Philadelphia where the headquarters are located. The strikes of last year multiplied its membership and the agitation of currency questions gives it indirectly many accessions. It aims at the capture of the "National" and "Greenback" parties, as the late Shupe quarrel at Syracuse proves. The policy seems to be the union of all the trade lodges into one, when a strike can be begun which will be irresistible. Such after all might be a blessing in disguise; it would affect the lodge system much as the rebellion did slavery.

The Secret of Niagara.

Dear Cynosure:—At the literary entertainment given by the Old Settlers' Club of Waupun, Wisconsin, it was stated by the editor of the Waupun *Times* (an adhering Mason and a member of the First Baptist church) that the printing press used by Miller to publish Morgan's expose of Freemasonry, was the first printing press ever used in Waupun, Wisconsin. It was then owned by Eli Hocker. He is a lawyer residing here now, and I believe he has no sympathy with Masonry. So far Waupun might feel honored, but he adds, "It is a question whether that expose killed Morgan or whether it killed Masonry." Of course this Masonic thrust had the effect to fill the minds of the substantial and honorable portion of the Old Settlers with disgust as well as grief.

Then came a solemn echo,
Murmuring from the wave,
And hearts beat with emotion,
They thought of Morgan's grave.

They thought of that cruel murder,
And other deeds of blood;
They thought of the wicked order,
And Masonic hardihood.

And hearts that had been mirthful,
Thinking of by-gone days,
Of the many friendly greetings,
And the dear old-fashioned ways;

Began to beat with sorrow,
Began to beat with shame,
As over them regardlessly
Was hurled the martyr's name.

They thought of the deeds of murder,
Of scenes through which we've passed;
They thought of the cruel order,
And prayed it might not last.

Thought of the dreadful anguish
The widow had to bear,
Of the stifled groan of Morgan,
And his orphans' deep despair.

His winding sheet the waters,
Shall wash from shore to shore,
Until their temples crumble
To rise again no more.

And as that mighty river
Glides onward to the sea,
It shall bear the glorious message,
That the nations shall be free.

Free from the great despoiler
Of truth and law and light,
From every secret order,
With oath and pagan rite.

Till the dreadful reign of darkness,
With its fiendish plot is o'er,
And the blessed name of Jesus
Shall be suppressed no more.

Mrs. L. O. Andrews.

The Survivors of the Morgan Tragedy.

Lewiston, Niagara Co., N. Y.,
August 5th, 1878.

Mr. Editor:—Within the past few years the Broken Seal, Vallance's Confession, the Report of the Lewiston Committee, and other works of kindred nature have fallen into my hands and been perused with the most thrilling interest, as I was a Lewiston boy, and from my earliest childhood personally acquainted with many of the prominent characters who aided in the assassination of Capt. Wm. Morgan in the fall of 1826. Many a penny have I, along with other playmates, earned by pulling off my shoes in front of John Beardsley's tavern and singing out "Ma-ha-bone, sir," to an old Democratic Mason who lived on the Falls road, and always got pretty full when he came to the village. Of course the Anti-masons put us up to this sport, and we had to make Dexter's time for a block or two, well knowing what a good, sound spanking would be the result if we were caught. This Morgan scrape completely broke up society in Niagara county for a time, and engendered a bitterness that even to this day will crop out. For years the school children would pull hair and scratch each others faces, in school and out of school, at any allusion to the part parents or friends had taken in this dark tragedy. I have made it a special business during my visit here, after an absence of twenty-five years, to gather up all the details possible from the few survivors cognizant with the facts, and here they go for the benefit of your *Cynosure* readers.

Capt. Van Cleve, an old retired sailor, well known all over the lakes, tells me that he was then clerk of the steamer Ontario, and that the steamer did land at Fort Niagara a large party of Masons who came from below to hold a consultation as to what disposition should be made of Morgan, then confined in the magazine. On Friday last, Aug. 2nd, Capt. Van Cleve drove me down to Youngstown to interview Samuel Chubbuck, the only survivor of the five who drew blanks from the eight tickets deposited in the death-dealing box. I found him alone at the residence of his daugter, Mrs. Clark, and feeling that my mission was a delicate one, approached it by first referring to the many pleasant reminiscences of those earlier days, then asked him if he was aware that works were now in circulation clearing up the mystery in which his name had been so darkly associated. His reply being in the negative, I asked him if he would accept them as a favor from me, as they had become a matter of history. He accepted my proffer most cheerfully, and I have since taken the pains to mail them all to him. Mr. Chubbuck is a feeble old gentleman numbering nearly 84 years, but his mind is clear and he remembers all these unpleasant circumstances as if but events of yesterday. He told me that it cost him fifty acres of land on the American side of the railroad suspension bridge—the site of the present village, and worth to-day one million dollars—a nice farm in the town of Lewiston, and one thousand dollars in cash, besides eight years of persecution in the courts before he got rid of this "devilish scrape."

I have just shaken hands with Josiah Tryon, now 81 years of age and he verifies to me his statement given fifty-two years ago, that he did meet Samuel Chubbuck, Noah Beach, James L. Barton, Gen. Whitney and Timothy Shaw at the five mile meadows—better known of late years as the Calvin Hotchkiss farm—on that beautiful September morning, as he was driving a friend to Youngstown after the ball at Lewiston. This, he said, was the squad of men who drew the blanks, while Henry L. Vallance of Niagara, Canada side, Col. King of Youngstown, and Eli Bruce, sheriff at Lockport, were left with the three death tickets in their hands, compelling them to carry out the sentence against Capt. Wm. Morgan. He was gagged, taken out of the magazine at Fort Niagara, over which floated the American flag he had so heroically defended during the war of 1812, and after receiving assurances—never intended to be fulfilled—that his family should be informed of his untimely fate, stood up like a true soldier and quietly submitting to the tying of weights to his body, as Vallance says, "using all my skill to make them fast," was pushed overboard, sinking to his watery grave. And all this simply for doing his duty in exposing a rotten institution that he was satisfied was fast sapping the foundations of our government and Christianity itself, and to-day ranks no higher than a circus company. Herschel.

Why Don't They?

If Masonry is "the most moral institution that ever subsisted," as the chief standard Masonic authority (Webb) declares it to be, then why do not Masonic clergymen preach it from the pulpit? Why do they not urge young men and women to join an institution so preeminently excellent? Why do they take an oath that they will not disclose the moral excellencies of Freemasonry? Nay, why do men pay their money to hear ministers preach who keep back valuable truths from their hearers?

A minister of the Gospel is bound to preach moral truth, and the whole moral truth. He has no more right to take men's money from them for preaching partial truth than he has to tear chapters out of the Bible. Every human being has a right to the truth as he has to the sunshine, and air, and water. A minister of the Gospel has no more right to withhold truth than has a witness on the stand. If Masonry is the most moral thing in the world, he is bound to tell his hearers so and urge them to get it.

It was not the money that Ananias and Sapphira kept back that rendered them guilty; it was the concealment and deception that they practiced about it. Masonic ministers practice concealment and deception with their hearers by hiding from their knowledge the fact that they belong to an infamous institution that pretends to be righteous. They keep back a part of the truth. At the time when Ananias and his wife kept back *a part* of what had been devoted to the Lord, the Apostles were trying to announce the *whole* truth to the world. Freemasonry claims to be devoted to the Lord; and yet Masonic ministers keep back from their hearers a knowledge of this fact. They do not preach Masonry openly and boldly as the Apostles preached Christ. It is not easy to know that a minister is a Mason, unless you bring him to an issue, as Ananias and his wife were brought, and even then he is apt to equivocate and prove false.

The Apostles who dealt with the deceiving couple did not confine themselves to the mere fact that Christ was the son of God and that men must therefore believe in him, but they also declared that the Jews had crucified this Son of God, and had hence come short of the favor of God. It is *you*, said St. Peter, who have destroyed the Prince the of Life. Does our modern preacher of Christ ever tell his Masonic hearers that it is *they* who are dishonoring and destroying the Prince of Life? No; and yet that is precisely what the Masonic Sanhedrim *is* doing. Our modern apostle while preaching Christ, often secretly belongs to the Sanhedrim that crucifies him afresh! And this is a fact which he never lets any body but members of the Sanhedrim know! He hedges himself in; he does a little on both sides; he makes himself safe by double-face action; he is all things to all men, good to the good, and bad to the bad; he tells his Christian hearers not to swear at all, and then connives with his Masonic hearers to swear to almost any thing, no matter what; he tells Christians that all valuable moral mysteries have been revealed by Christ and his Apostles, and then pretends, as a Mason, that he is possessed of valuable mysteries that, like those of the cancer doctor, never *can* be revealed; he extols the church of Christ, but at the same time sustains an infamous pot-house institution that pretends to be the most moral institution ever known, and while administering the sacrament as a Christian minister, he makes a mockery of it as a Mason! These are facts which, though part of the truths dedicated to God, he, like Ananias, conceals and keeps back.

Let us hope that preachers of such infamous duplicity are destined to fall at the feet of men of sincerity and truth, and that the young men of the rising generation will arise and carry out their lifeless and worthless carcasses to the graves of the buried past!

Freemasonry is either right or it is wrong. If it is right, then preach it openly and manfully, but if it is wrong, then denounce it fearlessly and with decision. There is no patriotism here in the United States but the truth, and he who betrays or conceals that is a traitor to his country. To belong to a clandestine institution which compels one to wink, to nod, give grips, and make monkey-signs and grimaces, is not an institution to which any one should belong who calls himself an American.

There were tramps in the old Grecian days, and when Pisistratus was walking out one day, he was accosted by some of these parasites. He said, "If you want beasts to

plow your land, I will lend you some; if you want land, I will give you some; if you want seed to sow, you shall have it; but you must work." They left his domains for a more congenial climate. The same characteristics remain. Tell most beggars that there is a five-course dinner under the saw-horse and they turn pale and vanish.

Beauties of the Oath.

BY D. B. TURNEY.

So you are an Entered Apprentice; and the brother appointed to post you in the lecture, keeps you in memory of all the disgraceful features of your initiation. See Ronayne's Hand-Book, p. 54:

"Q. What is the penalty of your obligation?

"A. Binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by the roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason, so help me God and keep me steadfast in the due performance of the same."

Here we have an unlawful, inhuman and barbarous death penalty, suitable only for a clan of cut-throats and criminals to take, with an awful act of blasphemy to keep it company. Any minister who regards such a ferocious obligation as binding, is either a clannish cut-throat creature who disgraces the sacred desk, or he is too ignorant to be personally accountable for his conduct. In the first named case, the lack of opportunity is all that preserves him from criminal conduct; and in the latter case, he has reason to congratulate himself that the "Morgan murderers," Assasination fellows and Active Mah-hah-bone men, A. F. and A. M., have not yet appointed a fool-killer.

These are the two classes of ministers who say that C. G. Finney, Edmond Ronayne, Henry Cogswell and D. P. Rathbun "perjured" themselves. And the same ministers who thus speak, fail to see their own "perjury" in the very act of denouncing these renouncers. They unwittingly reveal their secrets themselves, though they also exhibit the very spirit of Cain toward the more open and honorable exposers of the Mah-hah-bone fraternity.

One of the ministers of the M. P. church who had been initiated, wishing to find out my relation to the fraternity, took me by the right hand and pressed the top of his thumb against the first knuckle-joint of my first finger, and I of course pressed my thumb against his knuckle. Then he said, "What is this?" I replied, "The grip of an Entered Apprentice Mason." "Has it a name?" asked the brother. "It has," I briefly responded. "Will you gi[illegible]o me?" he inquired. I retorte[illegible], "I did not so receive it, neither will I so impart it." "How will you dispose of it?" was his next question. "I will letter and syllable it," suggested I. "Letter it and begin," remarked he, after a little hesitation. "Begin you," requested I. "No, you must begin," declared he; and I commenced, "A." "B," said he; "O," softly ejaculated I. "Z," continued my respondent. "Bo," uttered I. "Az," said he. "Boaz," exclaimed I in a soft tone. He then asked me where I joined, and when I told him that I never had joined at all, he looked almost sick. This will be such a nice little incident to relate, and it gives me such an exalted opinion of those Freemasons who say, "Oh, you don't know anything about us." Those who are the loudest in saying this, will feel the force of the fact that we know enough about the order to pass muster anyhow. But really, is it any credit to know men who are willing to adhere to obligations that have such a cut-throat penalty as this Entered Apprentice degree?

So far, I seem to be greatly in the minority in the Methodist Protestant church on this question; but I shall continue to fight this giant evil. The Freemasons can silence me by crushing me, and in no other way. They are fast coming to know this. However, I do not doubt that I shall finally be on the successful side. Every Bible in the land is a protest against Freemasonry. The cable-tow and hoodwink are doomed.

The Legend of Hiram and the Temple of Enoch.

To believe that Masonic prayers, anthems, exhortations, etc., as they appear in Masonic monitors, are addresses to the throne of grace, petitions to the living God, is about as senseless as to give credence to the literal truth of the Hiramic legend, or the history of Enoch's marvelous underground temple. They are all mere external forms to cover internal, esoteric ideas. The legend of Hiram and the Temple of Enoch are but astronomical riddles, or enigmas, so to speak. Briefly, the following are the outlines of the Hiramic legend.

Hiram is the Sun, the star which gives us light by day. His troubles are the incidents of his annual course of travel through the signs of the zodiac, something akin to the labor of Hercules—a record, in fact, of his astronomical life, death, and resurrection. The fifteen Fellow Crafts who conspired to obtain the Master's Word, are the twelve signs of the Zodiac, and the constellations Draco, Ursa Major, and the Serpent. The twelve who recanted are the twelve signs proper. The three who persisted in their murderous course were the wicked constellations named, which bring on winter. The Master's word lost is the generative power, light and heat of the sun, which obtain from the vernal equinox to the summer solstice. The hour of high twelve is the precise period of the sun's entrance into the sign Cancer, when he obtains his greatest northern declination. The *Sanctum Sanctorum* is the sign Cancer. The temple of Solomon (the house of the sun) is that part of the physical heavens circumscribed by the whole twelve signs of the Zodiac. The east, west and south gates, the points of assault, are the two equinoxes, and the winter solstice. (Here is a Masonic *faux pas*. The sun when assaulted in the Sanctum Sanctorum of our hemisphere is assaulted at the summer solstice and that is the north gate). Low twelve is the sign of Capricornus, where the sun attains the lowest point of his degradation. The grave six feet perpendicular is the Zodiacal Arch described by the six winter signs. The due east and west of the grave is the measure of that arch from the autumnal to the vernal equinox. Jubela, Jubelo and Jubelum are the three wicked constellations already named, who assault the sun (metaphorically) when he enters Cancer and attains the solstice of summer called the high and holy hill. Grand Master Hiram's death (which consists in the shortening of the days and the lengthening of the nights) is the retrograde course of the sun toward the southern hemisphere from the moment he arrives at the summer solstice. The Grand Master's burial at the brow of the hill (the autumnal equinox) west of Mount Moriah (the summer solstice) is the sun's entrance into the sign Scorpio, after he has passed the line of the equator, been weighed in the balance (Libra), found wanting, and declared dead. The fourteen days in the grave alludes to the loss of lunary light from the moon's full in Scorpio until she arrives in Taurus where she unites with the sun in our hemisphere, renews herself, and collects his fire on her disc for the next fourteen days, after which she is found united with him in the superior parts of the signs until he again becomes lost in the hemisphere of winter. Masons, being the children of the sun, are necessarily "the suns of light." Their mortality is based on the eternal conflict between light and darkness in the physics of nature. Themselves being the children of light, it of course follows that the outside world are the children of darkness or the devil. Hence, as physical light wars upon physical (?) darkness, so wars Masonry upon the outside world. This, then, is the Alpha and the Omega, the beginning and the end of the Hiramic legend, and of the great esoteric of the institution that murdered Morgan in 1826 and throws rotten eggs in 1878.

Now for the Enochian myth of a temple containing nine arches underground. There are twelve signs in the Zodiac and to each sign there are thirty degrees, making in all three hundred and sixty. Now add the numerals 3, 6 and 0, which compose this circle of 360 degrees and you have nine for the sum. This, then, expresses the number of Enoch's Arches. Now the arches consist of the nine signs of the Zodiac extending from the summer solstice to the vernal equinox. These are Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces. At the summer solstice the word being lost, it is buried in the sign Pisces. This is the ninth arch. Here it will be found at the northeast corner of the Temple just as the sign Aries, with the sun in conjunction arrives at the vernal equinox, where the sun regains his generative power. The three Sojourners or Masters who discover the precious treasures in the ninth arch are the signs, Aries, Taurus and Gemini. Aries is the chap who first gets hold of them, as he immediately succeeds Pisces. The phallic character of the Ark, the Rod, the Pot of Manna, etc., as given by Masonry, forbids expression through the columns of the *Cynosure*. The six days Enoch (Aries in the summer hemisphere) was occupied in making these nine arches comprise the six solar months which transpire from the vernal to the autumnal equinox. Here now is the whole history of Enoch's wonderful exploits, briefly told. The phallic power (the eternal life) of Masonry is denoted by the columns of the Junior and Senior Wardens. These are what Isis consecrated to the mysteries. Look well to the East—the South—and the West.

J. H. H. Woodward.

A Thought for Infidels.

"No candid observer," says the Springfield *Republican*, "will deny that whatever of good there may be in our American civilization is the product of Christianity. Still less can he deny that the ground motives which are working for the elevation and purification of our society are strictly Christian. The immense energies of the Christian church, stimulated by a love that shrinks from no obstacle, are all bent toward this great aim of universal purification. These millions of sermons and exhortations, which are a constant power for good; these countless prayers and songs of praise, on which the heavy-laden lift their hearts above the temptations and the sorrows of the world, are all the product of faith in Jesus Christ. That which gives us protection by day and night—the dwellings we live in, the clothes we wear, the institutions of social order, all these are the direct offspring of Christianity. All that distinguishes us from the pagan world—all that makes us what we are, and all that stimulates us in the task of making ourselves better than we are—is Christian. A belief in Jesus Christ is the very fountain-head of every thing that is desirable and praiseworthy in our civilization, and this civilization is the flower of time. Humanity has reached its noblest thrift, its grandest altitudes of excellence, its high-water mark, through the influence of this faith."

Should Christians Belong to Secret Societies?

This question is a very grave one, and one not to be treated with careless indifference or neglect by any member of the body of Christ, for if it be the duty of one of God's children it must be the duty of all in taking such a step. If God sanctions such societies, his blessings must as a natural consequence rest upon them. But where in all God's revelation do we find this obligation stated, or the least proof that such relationship with secret societies is a duty or binding on the church in any age or dispensation. I know of none whatever; but I do find striking testimony that utterly forbids any Christian entering such fraternities—testimony that falls directly from the lips of Jesus, our governor and king, and so long as Christians walk in harmony with this counsel just so long will they be debarred from holding any such connection.

The testimony to which I wish to call the attention of all is this, "Swear not at all; neither by heaven, for it is God's throne, nor by the earth for it is his footstool, neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black," or, as James says, "Neither by any other oath," etc. In order to enter such societies an oath must be taken, and some of them are indescribably horrid. Here then Jesus forbids even the first step in that direction. What must have been Christ's object in placing such exceedingly strong barriers in the way of his disciples. It certainly must have been a good and important one. He well knew the danger and untold evils of such secret societies, and their character. Hence he closes up every avenue that leads to such demonstration. Oh, I am so glad that he did! He did not wish to have his disciples hold communication with devils, but to be a separate and distinct people zealous of good works.

It must be admitted on all hands that secret societies are worldly combinations or monopolies and all who enter them are sworn to sustain each other in all their acts and deeds. When a professed Christian, or Christian minister joins these fraternities, can he do more to join the world? I think not. The direct testimony of inspiration comes home with emphasis and power just here, "Whosoever will be a friend of the world is an enemy of God." If it is right for Christians to join hands, voices, and sympathies, with these brotherhoods, why not allow all members of secret societies to join hands, voices, and sympathies with the church? One seems to be just as reasonable and righteous as the other; then where is the line of demarcation betwixt the church and the world? Christ said to his disciples, "I have chosen you out of the world therefore the world hateth you." How Christians cleansed from all sin by the precious blood of the Son of God, sanctified by the Holy Ghost, and filled with God's love and peace, can have any affinity for such associations is a very strange enigma to be solved, some of God's people who have held membership with these fraternities previous to their conversion, as soon as converted break these alliances and walk no more with them. This is all right.

One great and grand reason why the professed church has so little power in the world in this day and age is, because there is so much mingling and commingling of good and bad influences, and this evil can never be remedied until the churches are emancipated from all such alliances and stand together as members only of the body of Christ. Not long since a man died with the delirium tremens in our place. He was a Mason, a Masonic funeral was held. Masons from the surrounding country were present wearing their glittering regalias, and a Masonic Advent minister, clothed in high regalia officiated on the occasion. I ask in all candor, does God sanction such proceedings in his church? I can't believe it for one moment. Let all of God's people who expect to be saved when Jesus comes cleanse themselves from all such wrongs.—*Advent Christian Times.*

Washington and La Fayette.

In the notice of "An Historical Bible," in the January number of the *Bibliopolist*, the following statement occurs:

"At the time Washington had his headquarters at Morristown, N. J., a part of the jewels and furniture of St. John's Lodge was loaned to the 'traveling lodge,' formed in part of the Colonial Army then wintering at Morristown. Among the things so loaned was this Bible; and during the winter, General the Marquis of La Fayette, then with the army, was entered, passed, and raised to the sublime degree of a Master Mason. This Bible was used in the ceremonies, and La Fayette took his obligations upon it. It is known that Washington officiated as 'Master' on these occasions."

The claim here put forth will not bear investigation. That portion of the American Army under the immediate command of Washington, had its winter-quarters at Morristown on two different occasions. The first time was after the battle of Princeton, January 3, 1777; the second during the winter of 1779–80. As La Fayette was not in this country either of these winters, it is certain that he was not "entered, passed, and raised to the sublime degree of a Master Mason," and that Washington did not "officiate as Master on these occasions." A few facts and dates will make this apparent to the dullest comprehension.

La Fayette arrived for the first time in this country at Georgetown, South Carolina, April 19, 1777. Two months later we find him still in that State, as will be seen by a letter dated, Charleston, South Carolina, June 19, 1777, in which he states that he hoped "to set out for Philadelphia in two days. Our route is more than two hundred and fifty leagues by land." (Sparks, Vol. V. pp. 451–2.) From this it is evident he could not have been in Morristown the previous or first winter the army was encamped there.

In October, 1778, La Fayette asked, and on the 21st of that month Congress granted him unlimited leave of absence to go to France. (Sparks, Vol. VI., p. 504.) He sailed from Boston, January 11, 1779. (Sparks, Vol. VI., p. 137.) April 27, 1780, he wrote to Washington announcing his arrival in Boston. May 11th he arrived at Morristown, and stopping only a single day to consult Washington, he hastened on to the seat of government. (Irving IV., pp. 37–8.) It is therefore clear that he was not at Morristown in the winter of 1779–80, when the army was in winter-quarters there the second time.

It is known that as early as 1768 Washington had ceased regular attendance at the lodge, as it will be seen by his letter to Rev. G. W. Snyder, Fredericktown, Md., dated September 25, 1798, in which he says: "The multiplicity of matters which pressed upon me before, and the debilitated state in which I was left after a severe fever had been removed, and which allows me to add little more than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over English lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice in the last thirty years." (Sparks, Vol. XI, p. 314.)

One of the occasions here referred to was the celebration of the anniversary of St. John's Day, December 28, 1778, at Philadelphia. In a report of the proceedings in the Pennsylvania *Packet*, January 2, 1779, although the presence of Washington is particularly mentioned, it is only as a private brother.

In addition we have the following from the records of King David's lodge, in Newport, R. I.:

"Regular lodge night, held at the house of Mr. James Tew, Wednesday evening, the 7th February, 1781—5781. A motion was made, that as our worthy brother, His Excellency General Washington, was daily expected amongst us, a committee should be appointed to prepare an address, on behalf of the lodge, to present to him. Voted that the Right Worshipful Master, together with brother Seixas, Peleg Clarke, John Handy, and Robert Elliott, be a committee for the purpose, and that they present the same to this lodge at its next meeting, for their approbation." "At a lodge meeting held by request of the Right Worshipful Master, February 14, 1781—5781, the committee appointed to draft an address to our worthy brother, His Excellency General Washington, report, that on enquiry they find General Washington not to be Grand Master of North America, as was supposed, nor even Master of any particular lodge. They are therefore of the opinion that this lodge would not choose to address him as a private brother; at the same time think it would not be agreeable to our worthy brother to be addressed as such."

Early in March, when Washington arrived in Newport, to communicate with the French commanders on points that could not be safely intrusted in writing, the citizens of Neport received him with a public address, expressive of their attachment, their gratitude for his services, and the joy they felt at seeing him among them. (Sparks, Vol I, p. 354.)—*Bibliopolist.*

Prof. Goldwin Smith on the Berlin Settlement.

Professor Goldwin Smith has written a letter to the London (Ont.) *Advertiser* criticising the Berlin settlement of the Eastern question. Among other things, Professor Smith says:

The treaty of Berlin gives Russia all she sought. It gives her all Bessarabia; it gives her everything she coveted in Asia. The decision of Bulgaria is all in her favor if she has any bad designs, since two weak Bulgarias will be more liable to her influence than a single strong one. The sufferers by it are the objects of Tory antipathy, the oppressed and struggling nationalists—Bulgaria, Roumania, Serbia, Montenegro, Roumelia, Greece. Bulgaria is divided; Roumania is dismembered; Serbia is disappointed; the gallant Montenegrins are sacrificed to Austrian jealousy; Roumelia is thrust back under the Turkish yoke; Greece, after being restrained from helping herself, and taking advantage of Russian assistance, is cut off with a paltry rectification of frontier; while Thessaly and Epirus are again consigned to the prison-house of Ottoman cruelty and extortion, and unhappy Crete is given back to her murderous oppressors. As the price of this betrayal, England receives Cyprus, about which Russia cares nothing. People who raise a shout of triumph over this acquisition seem to have forgotten that Nicholas himself offered England Egypt and Crete. Cyprus is of no use to England except as the possible base of a vast scheme of filibustering aggrandizement in Asia, which dazzles the imagination of the music halls, but does not dazzle Lancashire or Scotland. Aggrandizement seduces the nation from the path of honest industry, on which the wealth and happiness of the people really depend, and it imperils domestic liberties, which, though not supremely dear to the Tory aristocracy, are supremely dear to the Liberal party. The danger to those liberties is not merely prospective but present; not only in the case of the Sepoys, but throughout these transactions there has been a manifest desire on the part of the Tory government to set the authority of Parliament aside and to restore the arbitrary power of the crown. By the assumption of all the liabilities and expenditure attending the Protectorate of Asiatic Turkey without the sanction of Parliament a wide step is taken toward the revival of the system of government which has always been the object of the Premier's servile and bombastic admiration.

Reform News.

From Southern Indiana Again.

Oakland City, Ind., Aug. 12, 1878.

Editor Cynosure:—On the 20th of July last, Edmond Ronayne, Esq., appeared in our little city. His business here was to work before the public the three degrees of Freemasonry. The programme was carried out as stated by Mr. W. Richie, this gentleman being prime mover in the anti-secret cause as it is developing in this part of the country. We say further in favor of Mr. Richie, that he is a man of great integrity. He espoused the cause of freedom in favor of the colored race, away back during those days when none but God-fearing men would declare openly against the barter and sale of men's souls! It was but natural that Mr. R. would, at the proper time, help to educate both young and old in what formerly has been called the "Mysteries of Ancient Freemasonry."

In his letter Mr. R. forgot to note the "component parts" of Ronayne's lodge. When organized and ready

to be "tiled" it consisted in part, of five Gospel ministers who stand, in their several churches, at the top, as far as chastity and ability are concerned. Three of said preachers are seceding Master Masons, the *trio* testifying publicly to the truth and correctness of the working of the degrees. We note this fact for the gratification of our unknown brother, Thos. Baker, Sen., who makes a score of healthy remarks in the *Cynosure* of August the 8th, concerning the want of moral courage on the part of the ministry in general, when called upon to do the Redeemer's work in the matter of exposing the soul-killing doctrines of secrecy. It will be remembered that Oakland City, Ind., is the place where the ministry who have souls for their hire, do not shrink from their duty.

But to return to Mr. Ronayne and his mission. Contrary to all expectations he came prepared with an armful of Masonic text-books, to prove and to demonstrate what he had to say concerning the doings of Freemasonry. This move upon his part completely disarmed criticism, and "set the secret lions at defiance." Mr. R. proved beyond the power of any man to deny, that he had been, for several years previous to A. D. 1874, a Master Mason and an instructor in the lodge. In fact, a moment's thought will compel the conclusion that no individual could be so conversant with the Masonic ritual and catechism, unless he had been for a long time engaged in the study and practice of such things.

To all those who are seeking more light in Masonry, for more light in the ancient history of the world, for a better understanding of the doctrine of the Bible, we recommend you to procure the services of Past Master Edmond Ronayne. His presence in a working capacity, means the death of Ancient Craft Masonry. He does not simply wo und, he kills!

Yours, etc., from the "South,"

JUBELA.

GOOD NEWS FROM THE CAMP GROUND.

LARWILL, Ind., Aug. 15, 1877.

BROTHER KELLOGG:—As evidence that the world still moves, and that the cause of Christ is progressing, I would say that I have attended the camp-meeting at Warsaw, Ind., and there I saw men,—yes, God-fearing men, who could stand before a multitude and rebuke the hydra-headed monster secretism with great boldness. Brother McDonald of Philadelphia, told them that when they were filled with the Holy Ghost they had no time to go to the lodge. In the morning meeting one brother thanked God for full salvation and then he thanked God for salvation from secret societies, and such an amen as went up from all over the camp ground was cheering to every Christian there. O, I feel to rejoice and praise God, my brother; don't be discouraged for in due time you shall reap if you faint not.

From your brother in Christ,

B. B. SALMON.

DUPAGE COUNTY CONVENTION.

The resolutions of this convention, which met last Friday in the lower chapel of Wheaton College, are as follows:

Resolved, 1. That we renew our earnest protest against *every* form of organized secretism as injurious to public morals and the Christian religion; and we urge on all, but especially the Christian ministry, to withstand and resist this malign influence.

2. We regard the Masonic lodge and chapter in Wheaton as existing in defiance of the Christian sentiment of the people of the place and as a standing menace to religion, morality, education and civil equality; and we earnestly call on our fellow citizens who are connected with the Masonic institution to abandon it, and to dissolve their Masonic organizations.

3. We rejoice in the increasing prosperity of Wheaton College and that its testimony is emphatic against this terrible evil; and that we regard the prosperity of this college as intimately connected with the success of our reform.

4. That it is the duty of all Christian churches to withhold their contributions from missionary boards that receive and sustain adhering Masons as ministers or colporteurs on their respective fields; and that there is a pressing demand for enlarged facilities by which Anti-masons and Anti-masonic churches may reach the mission fields without going through agencies so largely controlled by the lodge.

5. That all Christian churches should exclude Freemasons from their fellowship.

6. That the secret associations of this country, of all names and kinds, are in their principles and practices opposed to the supremacy of the laws and the equal rights of citizens; and further,

Resolved, That it is the duty of all good citizens of whatever religion or political faith to seek the entire overthrow of all such associations and as a means to this end,

Resolved, That it is the duty of all persons who favor the perpetuation of American institutions to refuse to vote for men who are connected with secret clans for any office whatever.

7. *Resolved* also that a committee of three be appointed whose duty it shall be to effect if possible township and county political organizations.

Resolved, That this Association recommend to the National Christian Association that some plan be devised whereby members of independent churches or individual Christians may contribute to Home and Foreign Missions through channels uncontaminated by the lodge.

WHEREAS, the *Inter-ocean* of Chicago in the legitimate prosecution of its business has incurred the hostility of numerous secret lodges of that city and their abettors;

Resolved, 1. That we approve of the course of that paper in refusing to be controlled by the printer's union.

2. That the action of the Chicago *Tribune* in supporting the attack of the secret unions deserves rebuke from every honorable man.

Correspondence.

A PROTESTANT METHODIST PASTOR IN W. VIRGINIA.

GRAFTON, Taylor Co., W. Va., Aug. 13, 1878.

EDITOR CYNOSURE:—The Masons are still at work against Mr. Turney. Since writing last he has held his fourth quarterly meeting at Pruntytown. There it was voted to set Grafton off as a separate work and to ask for a single man at conference; also to attach Pruntytown to Webster circuit and then call for a preacher named King (who is a Mason), and if this mission is not divided as they wish it to be, to call for him to fill this work. This was the substance of the quarterly conference action, and was principally worked up by two prominent members from this place who attended the quarterly meeting, they both being strong Masons. However some of the Pruntytown people, after thinking it over, called a meeting, and the following notice from the Grafton *Eagle* of August 9th, will rightly show how Pruntytown stands:

"At a meeting of the quarterly conference, Grafton Mission, M. P. church, held at Pruntytown last Saturday, a resolution was adopted asking that Rev. King of Independence circuit, be called as pastor of this mission. This action, apparently, was not agreeable to some of the members, and, according to public notice, a meeting of the members of the Methodist Protestant church at Pruntytown was held on Monday, which, after adopting certain preambles, etc., concerning the acts of the quarterly conference, passed the following resolution:

"*Resolved*, That we, the church at Pruntytown, do hereby express our disapprobation of the action of said quarterly conference, in so far as the instruction given relative to calling Bro. King is concerned. This disapprobation, however, does not rest on any objection to Bro. King as a pastor, for we have none, but on the fact that the action of the conference cast serious and altogether unmerited reflections on Bro. Turney, who has made us a good pastor this year, and whom, so far as we are concerned, we are anxious should be returned to us for another year."

From the same paper I clip the following notice as if they wished to counteract the above, and seemingly to prejudice the minds of the people against my husband:

"W. M. Rector has been elected delegate, and J. W. Hull alternate, to the M. P. annual conference which assembles September 11. We understand that Rev. Turney will not return to this mission next year."

It seems to me it would have been best to let the conference decide that. It appears as if put in by one of the editors, but I do not suppose it was, as they are in no way connected with our church. So it seems they would work against his being returned to this place, or being sent to the circuit spoken of, which is a neighboring one; and how much they will accomplish at conference remains to be seen, for I am told there are many Masons among the preachers. Why I judge that Masonry is the cause of all this is their changed behavior towards us since the question of secrecy came up, which if they were but conscious of it, actions of their own gave rise to in this way: The member in the church who is a Worshipful Master (hence I call him "our" W. M.) came to Mr. Turney one night last winter during the protracted meeting and said, "Bro. Turney, you must omit meeting to-morrow night," giving as his reason for the request (command I would call it) that he would be absent on lodge business. Mr. T. made answer, "I will not." Nor did he. Since then there has been a growing coldness on his part. We have tried in Illinois, Ohio and this State and wherever we have worked or spoken against secrecy, secretists have opposed Mr. Turney and that no doubt to a greater extent than we are fully aware of.

At a ministerial meeting not long since Mr. T. accosted a minister named Barrett "Whence come you?" He gave the proper answer and they went through the Entered Apprentice and Fellow Craft degrees, when Mr. T. told him he was not a Mason. Mr. Barrett said he would not like to be the one who had betrayed it. Our W. M. says Mr. B. was "green." Thus two have unwittingly proved Ronayne to be true.

One evening we sat at the supper table of a man whose son is a Mason. Mr. T. said, "George, you won't deny that this is the *obligation* of the Entered Apprentice degree," and then quoted the penalty. He said, "I do deny that that is the obligation of the Entered Apprentice degree." "Well," says Mr. T. "there is one thing you won't deny. You won't deny that that is the *penalty* of the Entered Apprentice obligation," and he would make no answer. These are but scattered incidents, yet they show the workings of Masons and Masonry in West Virginia.

Some of the Knights of Pythias have been considerably worked up because Mr. T. told them months ago their password for the six months ending in July, I believe. One of our Masonic brethren came in some time ago to see Mr. Turney, but he was not at home. He said, "I know Bro. Turney has got some of the Knights of Pythias on their ears, but I am not troubled about Masonry. His course is hurting the church." Poor man! I think Satan's invisible hoodwink that so many men wear is still over his eyes. Masonry is getting into disrepute at Pruntytown and so it will anywhere where the people will read and then observe.

EMMA V. OGLESBY TURNEY.

Unsafe Dallying.

Allegheny, Pa.

Editor Cynosure:—A Sir Knight is now debauching in Europe, and the proceeds of his fancy renderings as chorister in a U. P. church here are by him realized in the meantime, while better talent lies unemployed in that same congregation. Especially are we as professing Christians to be careful for those who are of "the household of faith." Such a state of things is attributable more to Masonic influence in that congregation than to the willful violation of our testimony by the preacher and session, who are all good Anti-masons—providing you accept their faith without their works. The "certain sounds" from that and other sacred desks must be hushed because of such affiliations.

Mr. Editor, it must be we are premature in our demands for pulpit denunciations of secretism, because, were the good ministers inspired against the abomination, they certainly would not "quench the spirit and despise prophesyings."

Ministers of the gospel, you must preach against this damning evil some day, why not begin now, and "hold the mystery of faith in a pure conscience, using your office well and purchasing to yourselves great boldness in the faith which is in Christ Jesus." By fellowshipping craftsmen you are nursing a viper that will sting you at no very distant day. It is extracting your vitality to-day. It augments your numbers but deteriorates your practical Christianity. It muzzles the mouths of preacher and people alike, converting them into "dumb dogs." The length and breadth of United Presbyterianism here on Wednesday evening will not afford many instances of prayer against that monster evil. Our Presbyterians are not squeamish in the matter of secret societies; they swallow them bodily; therefore we expect nothing and get nothing on the subject from them. Their consistency is admirable.

J. McKee.

Church Finances.

Colo, Iowa.

Editor Cynosure:—Suffer me through your patriotic, Christian paper to suggest the propriety of each Christian denomination that is in want of a successful financial system for procuring means by which to carry forward the various Christian enterprises, the propriety of organizing a *Christian secret society*, auxiliary to its own denomination.

We have various reasons for offering the above suggestion. First, there is surely a pressing demand for money, and it is evident that men have a wonderful hankering to know secret things, and are more willing to pay for them than for those things that are revealed. Is there not both a want and tendency manifest in all the churches toward secret societies, and should not that want and tendency be provided for by the several denominations and thus save the financial loss, or drainage, which is continually leached from the church by secret societies, which in their creeds are anti-Christ? Are they not financially successful? They have money to carry out all their devices; they obtain it *from* the churches, and by church sympathy and influence. But, says my candid objector, a secret society is incompatible with the teachings of the Bible, and therefore will not do as an auxiliary to the church. To which we reply, if the church furnish men and money by suffering her ministers and members to belong to and run secret societies, the church is already a part and parcel of them, and is chargeable for the evil that may result from them, so the church has virtually adopted secretism as a child and let it be baptized as a part and parcel of its own self. We say let the church publicly endorse what she suffers and sanctions privately and she will act consistently, or let her cease to feed the secret flame that is consuming her.

And now, Mr. Editor, since the church is in sympathy with secretism, and having learned the great secret of financial success is secrecy, why should she not adopt a financial system of long standing, said to be founded on the Holy Bible, with Solomon for its first grand master and John Baptist and John the Evangelist for patrons, and let it be auxiliary; and from present appearances she would soon have an inexhaustible source from whence all her wants might be supplied; but may God help her to publicly come out from among them and live.

J. J. Hayden.

Secretism Running Mad.

Rosendale, Wis.

Never in the history of our country has there existed such a mania for secretism as at the present time, and about the same may also be said with regard to the mania to commit suicide; if the former could overthrow the latter, it will develop one redeeming trait, while heretofore it was supposed it possessed none. In order to be able to discover any redeeming quality in secretism, one must be in possession of powerful microscopic eyes. I am well aware that many strong Anti-masonic friends yet retain the idea, that temperance principles cannot be successfully carried out without uniting with the organizations known as Good Templars, Temple of Honor, etc., and that I am rather ultra in such an indiscriminate onslaught on all secret organizations. But if any one will take the pains to watch the movements of the current, they cannot fail to discover that the small-fry organizations are tributary streams which supply the great fountain Masonry.

As an illustration I will take the Rosendale Lodge of Masons, and the Good Templars, also the Temple of Honor at Eldorado Mills in the near vicinity. A large lodge is established here, considering the population, which was organized in 1858, or 1859. The number of members I am unable to state but it has gradually increased until very recently; it now begins to show signs of approaching dissolution. The Good Templars lodge was organized in both places in 1866 or 7; they were very volatile and evanescent, emotional and spasmodic, and of course soon ran down, but strange and paradoxical as it may seem, they all seemed to be more and more enamored with *secretism*. They were engineered principally by Masons, but among the Masons proper, temperance Masons (in Rosendale and vicinity certainly, and I believe generally) are, "like angels" visits, few and far between." There was no reciprocity between them, but the Masons secured the "lion's share" of the spoils every time. A very few Masons, compared with the whole, are temperance men; but as a rule, as a body they have the largest per centage of tavern-keepers and saloon men among them of any organization extant. To expect them to be efficient co-workers in the temperance cause would be like expecting "Satan to rebuke sin." A year or two ago Eldorado organised a Temple of Honor, *alias* dishonor, and in Rosendale a lodge of Good Templars was organised and both have died the second time. This death ought to be final, but a few days ago the former members of the defunct bodies sent a request to Col. J. A. Watrous, State agent, to come to Rosendale, and *galvanize* them into life again. He came, but did not at that time organize a temple, but had a committee appointed to feel the pulse of the community and report further action. So the matter stands at present.

The great secret within the secret is the fact that said agent is called a "prohibition killer," and I believe he accepts the appellation and glories in it. He receives about $1,000 a year and expenses borne, and besides he has heretofore run a subsidized press, if he does not still. Secret organizations like the Apocalyptic frogs or unclean spirits are rallying for a conflict, which will test the stability of our republican institutions.

M. I. Lewis.

What is He Now?

I recently met a late professor in a college in a Western State who had been a student under the celebrated Finney, at Oberlin, and of course trained against Masonry. But what a strange surprise he gave me when he told me that he had once applied in an Eastern city for admission to the lodge, but before the application could be acted on the lodge and other buildings were in ashes. He had never applied since. But the query is, What does he believe, and did conscience prompt him to apply for admission to the lodge? or does he think that Finney was wrong? or does conscience now approve of his keeping aloof from it? or is conscience asleep on this subject?

T.

Sabbath School.

LESSON IX.—September 1, 1878.—RETURN OF THE SEVENTY.

SCRIPTURE.—Luke 10:17-24.

17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I beheld Satan as lightning fall from heaven.

19. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father: and no man knoweth who the Son is but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23. And he turned him unto his disciples, and said privately, Blessed are the eyes that see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

DAILY HOME READINGS.

M.—Luke 10:17 24. Rejoicing in discipleship.
T.—Luke 10:1-16. ission of the seventy.
W.—Mat. 10:1-15. Mission of the twelve.
T.—Acts 16:16-40. Power over evil.
F.—John 14:15-23. Acknowledged of God.
S.—Mat. 13:10-17. Seeing Christ's kingdom.
S.—John 20:24-29. Faith without sight.

Connection with the last Lesson.—The history in Luke is probably continuous from the last lesson to 8:3, where intervenes Luke 11:14 to 13:9, with the parallels Mat. 12:22-50; Mark 3:20-35. Then resumes Luke 8:4 as far as 9:50, where should be inserted the sending out of the seventy (Luke 10:1-16). Up to that point the parallels are Mat. 13:1-53; 8:18 to 9:34; Mark 4:1 to 5:21; 2:15-22; 5:22 to 9:50; Mat. 13:54-58; 9:35-38; 10:1, 5-42; 11:1; 14:1, 2, 6, to 18:35. Then Jesus goes up to the feast of tabernacles (Luke 9:51-62; John 7:2-10), healing ten lepers on the way (Luke 17:11-19). Then probably occur the events John 7:11 to 8:59; Luke 10:25 to 11:13. The place of the lesson is near Jerusalem. There is no parallel narrative.

LESSON NOTES.

17. Returned again: From the mission stated v. 1-16. Probably some time had elapsed. Even the devils: Greater success than we read was promised. The twelve (Luke 9:1) had express power to cast out devils. In thy name: When we declare thee as our authority.

18. I beheld Satan as lightning fall from heaven: Read, I beheld Satan falling as lightning out of the heaven: i. e., I beheld the destruction of his power, sudden as a lightning flash in the sky.

19. Behold....scorpions: Since Satan

is fallen and the power is mine, I give still more: over physical evils as well as unclean spirits. The enemy: The Greek translation of Satan. Same expression Mat. 13:25, explained Mat. 13:39. And nothing shall by any means hurt you: Better, And in nothing shall it (i. e., the power of the enemy) by any means wrong you.

20. In this rejoice not: In this rejoice not chiefly. Compare Prov. 8:10, for the expression, and 1 Cor. 12:29-31 for the doctrine. That the spirits: Because the spirits.

21. Rejoiced in spirit: The better texts read: "In the Holy Spirit." But, any way, compare Isa. 42:1. I thank: In the Old and New Testament connections the word includes confession, acknowledgment, praise and thanksgiving. The wise and prudent; or wise and prudent [ones]. Babes: In simplicity of faith. The seventy were men grown. So it seemed good in thy sight: Thus appeared thy good-will. Arbitrary will is not meant.

22. All things: He speaks now again to the disciples. Who the Son is: What is his nature, mind, will, etc. Same as to Who the Father is: but compare John 14:9.

23. Privately: So in sundry declarations of his Messiahship, to avoid hindrance in work from the thronging multitude.

24. A clear declaration that he was the long expected Messiah. Have desired.... have not seen....have not heard: Better, Desired....did not see....did not hear.—*S. S. Times Quarterly.*

SCRIPTURE HELPS.

V. 17.—After these things the Lord appointed other seventy also, and sent them two by two before his face. Luke 10:1; Num. 11:24, 25; Ps. 90:10; Is. 23:17; Jer. 25:11; Ez. 8:11; Dan. 9:24; Mat. 18:22.

And the God of peace shall bruise Satan under your feet shortly. Rom. 16:20; Luke 9:1, 49; Acts 16:18 Heb. 2:15; 1 Pe. 3:22; Rom. 8:7; 1 Cor. 15:25.

V. 18.—And the great dragon was cast out, that old serpent called the devil. Rev. 12:9, 10; 2 Pe. 2:4; John 12:31: Is. 14:12.

V. 19.—And when Paul had gathered a bundle of sticks and laid them on the fire there came a viper out of the heat and fastened on his hand....and he shook off the beast into the fire and felt no harm. Acts 28:3-5; Mark 16:17,18; 1 John 5:4; Eph. 6.16.

V. 20.—And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb. Rev. 21:14; Phil. 4:3; Ex. 28:9, 12; Rev. 13:8; 3:5; 1 Cor. 1:29-31; Dan. 12.

V. 21.—But God hath chosen the foolish things of this world to confound the wise. 1 Cor. 1:21, 25, 27; 3:18, 19; 2:14; 2 Tim. 3:15; Mat. 11:25-27; 1 Pe. 1:12:1.

V. 22.—All power is given unto me in heaven and earth. Mat. 28:18; John 3:35; 6:44, 46; Phil. 2:9-11; John 1:18.

V. 24.—Of which salvation the prophets have inquired and searched diligently. 1 P. 1:10-12; Mat. 13:16, 17; Dan. 8:27; 12:8, 9, 13.

This mission, says Jamieson, unlike that of the twelve, was evidently quite temporary. All the instructions were in keeping with a brief and hasty pioneering mission, intended to supply what of general preparation for coming events the Lord's own visit afterward to the same cities and places would not from want of time, now suffice to accomplish; whereas the instructions of the twelve, beside embracing all those to the seventy, contemplate world-wide and permanent effects. Accordingly after their return from this single missionary tour, we never again read of the seventy.

The possession of power to cast out devils was not expressed in their commission as to the twelve (ch. 9:1) and this therefore seemed to fill them with more astonishment than all else. They take no credit for this power, but realize that they were raised to a realm of actual superiority to the powers of evil simply through their connection with Christ.

"I beheld"—I was beholding Satan, etc.; that is, I followed you on your mission, and watched its triumphs; while you were here wondering at the subjection of devils to you through my name, a grander spectacle was opening to my view. Sudden as the flashing of lightning from heaven to earth, lo! Satan was seen falling from the seat of his power. These feeble triumphs of his disciples seem to have brought vividly before the Redeemer the whole ultimate result of his mission, compressing it into a moment with the rapidity of lightning.

The word "devils" means "demons," evil spirits who were the agents of demoniacal possession. Jesus raises their minds from a temporary form of Satanic operation to the entire kingdom of evil.

The new power given them, though in the first place literal, yet means the glorious power of faith to "overcome the world" and "quench all the fiery darts of the wicked one."

Christ does not forbid their rejoicing, but as power over demons is intoxicating he gives them a higher joy to balance it.

"Rejoiced in spirit" is too weak; it should be "exulted"—evidently giving expression to his unusual emotions. This is one of those rare cases where the veil is lifted from off the Redeemer's inner man, that, angel-like, we may look into it for a moment.—Arranged from notes of Jamieson, Fausset and Brown.

The Grand Lodge of Freemasons of New York, at one of their sessions in June, resolved "that we refuse to recognize as a Freemason any person initiated, passed or raised in a body where the existence of a Supreme Being is denied or ignored." Yes; but it does not matter who that supreme being is. Brahm, or Josh, or Jupiter, will do as well as any; and every Freemason who recognizes his supreme being goes at last to the Grand Lodge above. Such is the religion of Freemasonry! —*Evangelical Repository.*

Ever since work was stopped on the Washington Monument, a score of years ago, a stout rope has hung down the shaft inside from the derrick at the top, and lately it became a question how to reach the top and make a good connection for hoisting up the necessary tackle. After testing the old and weather worn rope a rigger volunteered to climb up, carrying a new one up with him. Up he went, and reaching the top in safety waved his hat and cut the old rope down. The surprise of those on the ground can be imagined when the old rope, on striking the ground, fell into a thousand pieces. It was found to be completely rotted through, and crumbled to small pieces on being handled. The wonder is that it sustained its own weight, much less that of the venturesome rigger and his load of rope.

The "Grand Encampment of the Independent Order of Odd-fellows," held their annual session in Philadelphia, in May. Among the notable things reported for the year were $60 for the relief of orphans, 414 admissions, 38 reinstatements, 59 admissions upon card, and 1,658 withdrawals by card, death, etc. Sixty dollars a year does not seem a large amount for a society to spend that loves to boast, in the speeches of its orators, about what it does for the orphans. That the encampment has 1,147 members less at the close of the year than it had at the beginning is a matter for which all Christians and all good citizens should be thankful.—*Evangelical Repository.*

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The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 22, 1878.

Editorial Correspondence.

WENONA, Ill., Aug. 14, 1878.

DEAR CYNOSURE:—I can do no better for our readers than to write as I run; thus allowing them the use of my eyes and my ears. We glided through Chicago and down the Illinois Central to Onarga, where once our now sainted Bro. L. Foster labored before he edited the *Cynosure*, and where his wife, who survives him, still lives and moves with agility at near four-score, a calm, fresh, agreeable woman, full of the Holy Ghost and of faith. Moses retained his natural force in full at 120; Caleb was hale and vigorous at 85; and decay and death were wholly set aside in Enoch and Elijah. Are these instances to reproduce themselves in those who "wholly follow the Lord" in these last days? I also met our good friend Mr. Horace Barnes, whose mind is as cool and even more steady than either of the three artesian wells on his farm.

At Paxton on the Sabbath I preached in the morning to a large audience in the Presbyterian church, and was announced in the different churches to preach in the evening to a union meeting in the Congregational church. The house, which is large, was literally packed. By the way, I have in no place in the State, as yet, experienced the least inconvenience from the action of the local and State associations against me. I never had more free and full access to the churches whose confidence in my integrity is increased rather than diminished by the attempted proscription and persecution. The friends of the College also seem to increase in number and in the strength of their confidence. But the thought chiefly pressing on me as I write, is

THE LATTER DAY APOSTACY,

of which Paul says in 2 Thess. 2:3, 'the day of Christ shall not appear except *there come a falling away first.*" In the cars last night I fell in conversation with an officer of the road who has worked hard all his life, and who now has charge of one class of the machinery of the whole road. He evinced an acquaintance with the infidel literature of the present day concerning the Scriptures, and amazed me with the extent, speciousness, and at the same time utter falsehood and malignity of that literature.

"The Old Testament," he said, "was entirely deficient in its historical character. It writers knew nothing of China and other important nations which existed and flourished in their day, and were wholly ignorant of the history and antiquities of the American continent and the aboriginal races which inhabited it. "In short, it is," said he, "a mere compend of the history of the Hebrew races;" and nothing could exceed the bitterness and scorn with which he scoffed at the idea that the infinite God and maker of the universe should have chosen that tribe or handful of people, and help them overcome, nay, absolutely annihilate other tribes and peoples and possess their lands, etc., etc.

I need not remind our readers how different the august, infinite and merciful God appears in the Scriptures from what he does in this infidel carricature of them. That instead of a petty, partizan divinity and patron of a clan of land robbers, whom he stimulates to cruelty by greed, the Most High there appears as the Father of a fallen race, revealing the only system of truth which has bettered it; that the wars which exterminated the Canaanites grew out of attempts to wipe out free government and establish, in the language of the vice-president of secession, "an empire whose corner-stone is slavery;" that if God executed Canaanites whose "iniquities were full," he did the same thing without stint or hesitation to his own people when they forsook his religion and substituted for it the lodge religions invented by men; that Nadab and Abihu fell dead in their priest's garments; that Korah and his troop were not Canaanites but "chosen people;" that Gehazi the leper and the priestly adulturers, Hophni and Phineas, were handled as roughly as if they had been heathen; and that if Agag was "hewed in pieces before the Lord," the blood of Ahab and the carcase of Jezbel were eaten by the dogs though they were monarchs of Israel; that ten tribes and a half of the chosen people were struck from national existence for their idolatry; and Judah and Benjamin and the half tribe of Manasseh long ages since were dropped from the roll of nations and are now, by their descendants, selling old clothes and lending money under the protection of laws which they did not help to make, thus fulfilling the word of God which declared they should become a "by-word of the nations," because of their rejection of Christ.

Yet in the face of such a record and state of facts as this, my new acquaintance has accepted, at second hand, the shallow drivelling of men who are not ashamed to represent the Old Testament as exhibiting the infinite God as the partial patron of a pirate clan; instead as he is of a merciful and benign Father, opening to fallen men a way to himself by the sacrifice of his Son, and keeping it open at whatever expense.

This is the animus and element of communism, the malignant hatred of the world against Christ. It comes to us with lies too thin for reason and too chaotic for argument; and submits to us the witches' proposition to put all religion and government into its caldron without giving us the least idea of what is to come out, except this only: a government without justice, a Bible of negations, and a religion or religions without Christ.

As a relief and offset to this picture, I visited yesterday

THE ILLINOIS SOLDIERS' ORPHANS' HOME.

This institution at Normal, Illinois, has been under the superintendence of Mrs. Virginia C. Ohn, from its inception, with an average attendance of inmates for the last few years of above 260 children, between the ages of two and fourteen years.

I have seen many public institutions; but never one which excelled, if even it equalled this in the beauty of its surroundings, the neatness and perfection of its arrangements; and the order and happiness of its inmates. Visitors are taken through every part of the building from chapel to store-room, dormitory, kitchen and laundry; and the wonder all the way increases at the good sense, good judgment and general excellence of this whole temple of charity for poor children; and I wondered, on leaving it, what would be the moral and actual condition of such a family of several hundred persons, with the Bible, prayer, and religious singing and instruction left out; with no recognized standard of law, morals or duty but the will of its temporary governors, and the fluctuating ideas of a committee of our legislature.

I am writing at the house of our good friend Mr. Howe, to whose intelligence and conscience united the reform represented by the *Cynosure* owes more than will be disclosed this side eternity. Yours in Christ,

J. B.

Why the Church Runs Down.

When Bro. Hinman was last in Wisconsin he visited New London, Waupaca county, and reported to the readers of the *Cynosure* some developments of Masonic art in the management of the churches there. The local paper reprinted his letter with a half column of Masonic abuse and denial. Clips from previous issues of the same paper are before us, from which it is a fair judgment to say that the editor takes delight in abuse of those who love not his Masonic deity. It further appears that Bro. Hinman's remarks upon S. E. Lathrop, a preacher of the place, were not incorrect. At a strawberry festival held for his benefit July 2d, a purse of seventy dollars was handed him, the same paper tells us, "the tribute of those who considered themselves bound to no church society," with the following presentation speech:

REV. S. E. LATHROP:—The time having nearly arrived for you to depart from us to enter a new field of labor, the undersigned, citizens of New London and members of the various orders denominated "secret societies," having observed your consistent and fearless course in encouraging and sustaining all things that were right and opposing all things that were wrong during a pastorate of nearly six years, your fidelity to the cause of the Great Master whom you seek to serve; your inflexible adherence to a trust you had pledged to keep inviolate, notwithstanding the pressure that has been brought to influence you to betray that trust; desire to present you with this slight token of our appreciation and regard, hoping it may to a small extent alleviate the pangs which the prejudiced judgment of gnorance and the superstition—BELONGING to the DARK AGES—have caused you, while among us. And as you go to the discharge of new duties—wherever your lot may be cast—may you have pleasing remembrance of the many and true friends who now esteem it a pleasure to bear witness to your pure and spotless life.

To this modest sentiment from the friends of the lodge Mr. and Mrs. Lathrop respond in a card, thanking "the fifty-one 'outsiders' whose presentation of seventy dollars in money and words of high personal esteem were so entirely unexpected and so deeply appreciated by us." With the incubus of such pastors many Congregational churches East and West are sinking out of sight as influences in their neighborhoods for practical godliness.

County Convention at Wheaton.

The annual meeting of the Du Page County Association last Friday was one of the best in the history of that organization which it has been our privilege to attend. Among those present from outside the town were the Secretary and Agent of the National Christian Association, Past Master Ronayne, Dr. Sheldon of Union, James Powers, of St. Charles, J. D. Fowler of Lena, and Rev. D. W. Bailey of the Big Woods Congregregational church. The business of the forenoon was dispatched in the election of officers and delegates to the National and State conventions in the fall. Rev. H. H. Hinman was elected president for the ensuing year, and Mr. Martin Griswold of Wheaton, secretary and treasurer. The committee on enrollment reported an addition of some twenty names to the permanent roll of the society. Reports from different localities were interesting. Dr. Sheldon told briefly how the reform had wonderfully progressed in his town. Becoming satisfied that the rule of entire separation was the only true one for the church of Christ, the Congregational church at Union had adopted as a part of its discipline the exclusion of adhering members of secret lodges. Rev. N. D. Fanning ministers to this church as well as to the Independent church at Marengo, which also disfellowships the lodge. Soon after the visit of Past Master Ronayne to McHenry

Co., and the celebrated tabernacle expositions at Marengo, a political movement polled 45 votes, the Republicans having but 50. Bro. Jas. Powers of St. Charles, said there was little public agitation of this question in St. Charles, but a few faithful ones kept the fire on the altar from going out. On account of his personal efforts against the lodge its supporters had centered their opprobrium largely upon him, but the grace of God was help enough; by it he could stand their opposition and proclaim the truth above it all. Prof. O. F. Lumry said that at Pleasant Hill school house where he conducts a mission Sabbath-school, there was no lodgery manifest. He always found the people ready to listen when he had a word to say on this great question, the most important he believed with which the Christian church was now grappling. The system of secret orders he had been led, by study into ancient customs and worship, to believe to be the actual devil worship of the ancients. D. W. Bailey and J. P. Stoddard also made remarks in connection which wereof interest in showing how this discussion is penetrating all ranks of society.

The adoption of the resolutions in the afternoon was attended by an animated interchange of views. The resolutions adopted are found in the Reform News department. The members participated with freedom and it will be sufficient to present some of the views advanced in support of the resolutions. The custom of some friends to distinguish secret orders by the term "oath-bound" was erroneous, since in their relation to the Christian church they all presented marked features of opposition, and all interpreted the pledges of some as equivalent to an oath. Not only are all Freemasons compelled by their oaths to lie, but they demand of all outsiders the acting out of a lie, in claiming that they know nothing about the order. The decrepitude of all the lodges in the northern part of the county was a matter of gratitude to God for the effect of the truth; while the necessity of personal Christian effort with yet adhering members was urged, that the salvation of these neighbors might be secured under God. Under the third resolution it was said that the College and the lodge, as local interests, were at opposite ends of the plank and as one went up the other went down. Subscriptions for the institution amounting to $1325 were received that day, which is a good testimony of itself.

On the fourth resolution brethren stated that they had withheld contributions to missions which they longed to make, because of the connection of most of the missionary societies with secretism in some way. They longed for a pure channel through which to send money consecrated to Christ. Some denominations were already in the field which could guarantee such purity, but there must be some way of communication between such agencies or their laborers and individual Christians all over the land who would freely give to support a pure Christianity rather than denominational tenets contaminated by the worship of anti-Christ. Cases were mentioned of independent giving of this sort. A Baptist brother was annually sending $200 through his denominational society to a missionary in China. He learned that the fund was going through the hands of lodge men, and immediately sent word to his missionary friend that henceforth he would receive the remittance direct. The case of a young minister was related who desired a license to preach from Elgin (Ill.) Congregational Association, and to receive aid for his church. He was told that he must connect himself first with some "recognized" Congregational church and then state his case to the missionary committee. He found that one of the three members of that committee was a high Mason and he preferred to get help in some other way. At the conclusion of the debate the recommendation to the National Christian Association was heartily and unanimously adopted. To carry out the resolution on political action a committee was appointed to determine upon and carry out measures that would accomplish the end desired in respect to local offices.

The evening session was the best of the feast. Past Master Ronayne spoke for about an hour in his spirited manner, showing with clear logic that the philosophy of Freemasonry connects the system directly with the pagan systems of ancient times, and proves it to be "devil worship." His earnestness as he urged upon the followers of the Lord Jesus Christ to rally to the standard of the Cross against this adversary of God and man, was most appealing. Wherever Mr. Ronayne goes this address should be remembered; the friends will find themselves richly repaid in its repetition. Prof. C. A. Blanchard followed in brief, practical remarks, and President Blanchard closed with an exhortation on the main topic presented by the main address. A hearty vote of thanks to Mr. Ronayne, and the convention adjourned.

THE FIRST BUSINESS for all our friends whose subscriptions expire in August. Take our advice; do yourself good and send your renewal before you forget it. In such cases the best way is to act on the impulse of the moment and write before you sleep.

—Rev. H. H. Hinman will probably visit the northwestern part of this State soon at the invitation of Bro. J. D. Fowler of Lena. It is understood that the way is to be cleared for several grand meetings in such points as Rockford and Freeport, where the degrees shall be worked by Edmond Ronayne and the honest people set right on this lodge question.

—American mothers will find a noble example of devotion and trust in God in the obituary notice of Mrs. C. Hitchcock, on another page. Few mothers realize as they should the power put into their hands of molding characters that shall call upon their memories the blessings of multitudes of the race.

—In addition to our unusual list of death notices this week we must add the sad news from the *American Freeman* of the death of Alexander Needles, of Sparta, Ohio, father of George W. Needles, the publisher of that paper, whose labors in Missouri are well known. He died in the 87th year of his age, on the 4th inst. Our readers have learned to know him as a man of great firmness and integrity of character, never failing in his efforts to promote the Gospel of Christ against its enemies.

—Elder Rathbun is on his feet again and ready for work. We publish the list of appointments for this month in Iowa, sent us some days ago but not printed on account of his illness. Let every effort be made to rally the people of God in every quarter as he passes through the State.

—The same should be done with the meetings to be addressed by Past Master Ronayne next month in the same State. If these meetings are properly followed up the churches of Iowa may soon purge out such Masonic elements as will not yield to the truth, and her politics as well may be purified from the foul taint of secretism.

The National Chhistian Association.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Home Circle.

Let Bygones be Bygones.

Let bygones be bygones; if bygones were clouded
By aught that occasioned a pang of regret,
O, let them in darkest oblivion be shrouded;
'Tis wise and 'tis kind to forgive and forget.

Let bygones be bygones, and good be extracted
From ill over which it is folly to fret;
The wisest of mortals have foolishly acted—
The kindest are those who forgive and forget.

Let bygones be bygones; O, cherish no longer
The thought that the sun of affection has set;
Eclipsed for a moment, its rays will be stronger,
If you, like a Christian, forgive and forget.

Let bygones be bygones; your heart will be lighter,
When kindness of yours with reception has met;
The flame of your love will be purer and brighter
If, Godlike, you strive to forgive and forget.

Let bygones be bygones; O, purge out the leaven
Of malice, and strive an example to set
To others, who, craving the mercy of heaven,
Are sadly too slow to forgive and forget.

Let bygones be bygones; remember how deeply
To Heaven's forbearance we all are in debt;
They value God's infinite goodness too cheaply
Who heed not the precept, "Forgive and forget."

—Chambers' Journal.

Fox's Book of Martyrs.

The year 1563, when the first edition of "Fox's Book of Martyrs" appeared, was a time of excitement and uncertainty both to the Reformers and their opponents. In Edinburgh, John Knox was preaching with all his strength against the threatened alliance of the Scotch queen with a papist, having already, in opposition to the more sober judgment of Fox, issued "The First Blast of the Trumpet Against the Monstrous Regimen [rule] of Women." Unsubdued by the Reformer's stern warnings and rebukes, Mary was promising her foreign supporters that she would use all endeavors to restore the papal hierarchy in Britain. Elizabeth, on the contrary, was helping the Hugenots to resist the oppression of their hereditary persecutors. It was no golden age for trimmers; the revival camps were those of Christ and Antichrist; and all persons of intelligent men were drawn into the controversy. At this juncture Fox's work came quietly forth from the presses of John Daye. Like an ally conscious of invincible strength, the book stole, as it were, into the field, to promote the discomfiture of Rome until the time of her final extinction.

The importance of the work, the satisfaction it yielded to the Reformers, the bitter chagrin it occasioned the Romanists, became plainly apparent in the reception accorded to "The Acts and Monuments" by different parties. To the Protestants, the book piled proof upon proof of the innate cruelty of Romanism; but the papists themselves, who found a worthy champion in Nicholas Harpsfield, assailed the literary honesty of Fox with a spiteful frenzy characteristic of offenders convicted of crimes repugnant to every human instinct. Harpsfield had formerly occupied the professor's chair at Oxford; but after refusing to acknowledge the changed order of things under a Protestant queen, he spent his leisure in the Tower in writing denunciation of what he called the lies of Fox, the book being published on the continent. In the providence of God these furious attacks were made to redound to the common good. Even in his lifetime this author beheld an exhibition of Rome which would be continued age after age; and the zealous labors he undertook during the last twenty-four years of his life, in preparing successive editions, in weeding out errors, and in making additions to the Martyrology, show that the warning was turned to the best advantage. Though naturally truthful, the microscopic test to which his work was subjected by enemies, made Fox doubly careful. The tremendous blow he dealt at the corruptions of Rome would have rebounded in confusion on himself had he not used the hammer of truth. His work would not have been so furiously attacked by adverse criticism had not the fabric been securely based on the honest facts of history.

The reception accorded to "The Book of Martyrs" is certainly without parallel in the annals of literature. The age was neither a reading nor a book-buying age, conventionally speaking, and yet Fox gained the ear of the nation as no other author had ever done before. In 1571 the merits of the work were openly discussed in convocation, and a vote of that learned body ordered that copies should be placed in the churches throughout the land. Thus side by side in the parish sanctuaries were chained the Bible and "The Book of Martyrs"—the Book of Life being supplemented with an ample record of faith's triumphs in death. Contrary to the tactics of Rome, scrutiny and criticism were courted rather than repelled. The authenticity of the historical passages were supported by living and other trustworthy witnesses; and the principles of Fox being those of the Reformation, it was meet that the "law and the testimony" should be within reach of all who wished to appeal to its authority. What employment was now found for the scholars in every parish—persons gifted in the art of reading! Groups of young and old would congregate around the desk. Some remembered the martyr-times, or even had seen the fires; and, meanwhile, all were moved by the recital of sufferings which darkened the page of Mary's reign. Master Fox was in this manner privileged to preach a sermon in thousands of churches, the subject-matter of which sunk deep into the hearts and consciences of his mighty audience, silently doing the work of an army of veterans in breaking down, once and forever, the ascendancy of Rome in Britain.—*Religious Telescope.*

Is God Omnipotent?

Then—1. The church is safe. The gates of hell shall not prevail against her. Her walls are impregnable. She is girt with power. She is built on a rock. To make war on her is like the briers setting themselves against the flames of a furnace.

2. Each believer is safe. He is kept in the hollow of God's hand. He is as the apple of God's eye. He runs and is not weary; he walks and is not faint; because the Lord is on his right hand, and the arm of almighty power is underneath him.

3. Let not unbelief fill us with distrust respecting our future means of support. Our heavenly Father knoweth that we have need of these things. Food and raiment are promised. Our water is sure. For forty years the Lord fed millions of people with corn from heaven. By his command the flinty rock poured them out floods of water. Oh, for a stronger faith!

4. Let us not rely on numbers, but on the Lord. Gideon's army was weak when large, but irresistible when reduced to a handful; for then the Lord Jehovah was with the defenders of their country. "The feeble among them shall be as David." A lion, a bear, a giant were as nothing before the son of Jesse, when God went forth with him.

5. We have great encouragement to pray and labor for the upbuilding of the church. God shall bless her, and that right early. He is in the midst of her. His hand is not shortened. He loves Zion more than all the prophets, apostles, martyrs, and confessors. Christian, play the man!—*S. S. Times.*

The story has come to us of the great Alexander, that one day he ordered a poor Macedonian soldier to drive a mule laden with gold before him to the royal tent, and that on the way the beast fell with his load, so that the soldier was compelled to take it on his own shoulders. But the way was long, the burden heavy, and the man's endurance failed him. He was sinking to the ground, when the King put new life and nerve into him by shouting, "Friend, do not be weary yet; try and carry it to thy tent, for it is all thine!"

And when the way of Christian service grows toilsome—as in the weakness of the flesh, the temptations of life and the pressing necessities of the world it is very likely to become at times to any one—it is a noble kind of selfishness which quickens us with the remembrance that the value and amount of the burden is also that of the reward. Worship ought not to be burdensome; but worship in the largest sense of service to God does actually become so at times to us. And we much mistake the nature of our Heavenly Father and of the true meaning of worship if we suppose that in the direct sense our words or acts and helping him for his *own* sake. To test the value of any form of worship, then we are to consider its fitness to meet *our* need, not God's.—*Rev. M. C. Julian.*

Danger from Lightning.

Many of our exchanges contain accounts of persons, animals and buildings being struck by lightning. A writer in *Chamber's Journal* makes some statements which may be found valuable. He asks: Under what conditions is damage from lightning possible, and what are the means by which the risk may be lessened or avoided? An isolated tree, standing either upon a wide plain or upon an eminence, is obviously likely to determine a lightning discharge, "to attract the lightning," to use a common expression. The top of the tree is the nearest point to the cloud, and since the tree is a better conductor than the air, a line drawn vertically through it to the cloud marks the shortest and easiest course along which the electricity may pass. If, when the charged cloud arrives directly over this point, the tension is sufficient to overcome the resistance along that line, a discharge will take place and the tree will be struck. But if the tension be not sufficient the cloud will pass harmlessly over. Hence it appears that a person standing during a thunder storm beneath a tree so situated is exposed to some risk. On no account, therefore, should the traveler take refuge under an isolated tree; generally he will do well to avoid its neighborhood altogether; but should he be overtaken by the storm when on a plain with no shelter near, the tree may still be made to afford him some protection. If he takes up a position near it but not under its branches, he will probably escape unhurt should the lightning descend upon it. The safest distance from a tree is that which is equal to its height. To approach much nearer than this is to incur the risk of being within the influence of the stroke, to remain at a much greater distance away is to place one's self in the same conditions of isolation as the tree itself.

It will have been remarked by all observers of the phenomenon, that whenever a tree has been struck by lightning it has generally occupied an isolated position. In describing the position as one of isolation, however, it is not meant that the tree is necessarily standing alone, but that it is not one of a numerous group. When there are many trees together, their collective conductivity is often sufficient to cause an indestructive discharge of the electricity. This is especially likely to happen when the trees are wet with rain, for then their surfaces are covered with a film of water, which is a good conductor. For this reason, the danger from lightning is much less after rain has begun to fall, than before, when everything is dry.

It appears, therefore, that the safest situation during a thunder storm is in the midst of a wood, particularly if the neighborhood of the tallest trees be avoided. In such a place of shelter, the traveler may take refuge in full assurance that he will be effectually shielded from harm.

Childrens' Corner.

Self-Denial.

"I should not like to live in a house cut bias, like this," said little Miss Flippant to her mamma. They were standing in the door of a room in which the sides were not parallel. One sees such in houses where the streets do not cross at right angles.

But little Miss Flippant knew very little of life except as she saw it in homes of wealth. The cut "bias," as she called the acute-angled room, was a small matter of discomfort compared to the evils of sickness, poverty and sin, to which her mamma called her attention.

She saw old Betty Baker, poor and blind, who sat alone in the corner, day after day, with only the care which a wild, heedless grandchild chose to give her. She saw in another room, lame Mrs. Jackson, with three little children whom she supported by her needle; and in another room Tom Green, dying of consumption and, left alone until his wife should return home from her day's work with the food she had thus earned. In the cellar she saw an intemperate father and mother sleeping off the fumes of liquor, and in the attic the little children of Mrs. Hill watching for their mother to come with the wood she had earned money to buy, so that they might get their cold fingers warmed.

When she now saw how much misery and want all these endured, she realized as she had never done before, what blessings she had enjoyed, and that she had not been thankful for them. She now felt as if she wanted to help those whom she saw were so wretched.

"What can I do, mamma?" she asked, "will you give me some money for the poor little children of Mrs. Hill?"

"But that will be my gift, not yours," said mamma. Then the child stood silently thinking, and after a while she said,

"The dolly, mamma, the beautiful dolly with the trunk full of clothes that you promised me, how much was it to cost?"

"Fifteen dollars," replied mamma.

"I will go without the doll," said Miss Flippant, "and that will provide during the winter months, for one of Mrs. Hill's children."

The little girl denied herself the great pleasure she had anticipated in owning the beautiful dolly, and she herself completed the arrangements for the transfer of the cold and hungry child to the nursery of the "Home for Destitute Children."

During that winter Miss Flippant often called to see her little beneficiary, and whenever she entered the warm and cheerful nursery of the Home, and saw how much more comfortable the little child was there than it had been, locked up in the cold room when its mother was looking for work, she felt happier than she could have been made by possession of the beautiful doll.

You may perhaps think that I am now going to tell you that her mother, or grandmother, as a reward gave this generous little girl a doll even more beautiful than that which she had resigned in the cause of charity.

No, not so. The mother wanted her little daughter to learn to deny herself for the sake of doing good to others.

Neither would little Miss Flippant herself have cared to be rewarded for doing good. She wanted her fifteen dollars to be a free gift, and not something she was paid for giving.

I have called this little girl Miss Flippant. That name applied to her when she was thoughtless, but not as now. I must change her name and call her sweet Miss Thoughtful.

Do you know what is promised "to him that overcometh" in the book of Revelation? A new name.

We cannot understand exactly what is meant, but we know this much, that if we overcome our selfishness, and are willing to deny ourselves for the good of others, if we belong to the family of Christ, then as the children take the family name of their Father, so we shall have this new name.—*The Appeal.*

The Bell-Bird.

In the forests of Guiana at daybreak and sunset may be heard mingling with the morning and evening tributes of the birds, a loud, clear note, like the sound of a distant bell; and at noon, when all animated nature in the forest and grove seems hushed in tropic silence and repose, this tolling sound steals through the air at regular intervals, and rouses the drowsy hearer from his mid-day reverie.

This peculiar music is made by the bell-bird, a native of those climes, called by the Indians dara, and by the Spanairds campanero. The bird is about as large as a jay, with plumage of dazzling whiteness and form much resembling a dove. The peculiarity which distinguishes a bell-bird from all others in appearance is a rounded and tapering muscular excrescence, and covered with short feathers, which proceeds from the forehead.

This carbuncle is flexible, and usually hangs down upon one side of the head, but when the bird would give forth its peculiar note, it is raised by a muscular contraction and protrudes above the head two inches or more, forming a hollow, spiral tube of small diameter. The cavity of this tube connects with the throat, and it is supposed by naturalists that the bell-like tones of the bird are produced by the quick vibration of the air through this singular crest.

The bird's note is full and rich, like a silver-toned bell, and may be heard in the stillness of the forest for a distance of three miles. It seeks not the companionship of other birds, but alone in the midst of those extensive wilds, perched upon the high and withered top of an aged mora-tree, it gives forth this strange and solemn strain. First a single toll, and then a pause for a minute, while the sound floats away into silence; then another toll, and then again a pause of longer duration, after which the former succession is resumed.

Sacredness of a Promise.

An eminent British statesman is said to have traced his own sense of the sacredness of a promise to a curious lesson he got from his father when he was a boy. When home for the holidays and walking with his father in the garden, his father pointed to a wall which he intended to have pulled down.

"Oh" said the boy, "I would like to see a wall pulled down."

"Well, my boy, you shall," said his father.

The thing, however, escaped his memory, and during the boy's absence a number of improvements were being made, amongst others the pulling down of this wall and the building of a new one in its place.

When the boy came and saw it he said: "Oh, father, you promised to let me see that wall pulled down."

Instantly the father remembered his promise, and was deeply pained to think that he had seemed careless about his plighted word.

"My boy," he said, "you are right. I did promise, and I ought not to have forgotten. It is too late now to do just what I said I would, but you wanted to see a wall pulled down, and so you shall."

And he actually ordered the masons up, and made them pull down the *new* wall and rebuild it, that thus as nearly as possible his promise might be made good.

"It cost me twenty pounds," he said to a friend who was bantering him about it, "but," he added solemnly, "if it had cost a hundred, I should have thought it a cheap way of impressing upon my boy's mind, as long as he lives, the importance a man of honor should attach to his plighted word."

Home and Farm.

Recovery from Hydrophobia.

Two cases of recovery from hydrophobia are reported from Europe. One of them comes with the authority of the British Medical *Journal*, and is therefore probably trustworthy. The genuineness of the disease is positively stated. The case was treated at the Chelmsford Infirmary, but the course of treatment pursued is not given. As it is said that no well authenticated instance of recovery from genuine hydrophobia has been heretofore known, this case will be extremely interesting to the medical profession, and full details of the remedies used will doubtless be furnished for some of the professional journals. Another case of recovery from the same disease is reported from Russia, and of this more particulars are given. The patient was a girl twelve years old, who had been bitten in the hand by a mad dog. The wound was immediately cauterized with nitrate of silver, and healed readily. In seventeen days symptons of hydrophobia appeared. The subsequent treatment is thus described; "The doctors prescribed inhalation of three cubic feet of oxygen. The effect was immediate, and in two hours and a half the patient was quite calm. Two days after fresh symptoms of the malady occurred (difficulty of swallowing and breathing, convulsions, etc). A fresh inhalation of oxygen for forty-five minutes again counteracted these. There remained only slight difficulty in breathing, and this was overcome by means of inonobromide of camphor, the use of which was continued for three weeks. The girl recovered perfect health, with the exception of having aphonia—a morbid consequence of diptheria.

—The French papers give the particulars of a curious poisoning case. A boy cracked a number of peach-stones and eat the kernels. His parents found him writhing in agony, and death soon ensued. It is stated that an ounce of the kernels of peach-stones contains about one grain of hydrocyanic acid, and that one grain of the poison will kill an adult person, and two-thirds of a grain a child. The girls and boys should be cautioned against peach-stones.

—Paris green used by a farmer in his potato field came near destroying a picnic party at Ottawa. They had their luncheon spread on a grassy plot in an adjoining field, and the wind blew a quantity of the poison over the eatables. At one time it was thought that not one of the party would recover.

Best Time to Cut Bushes.—Twenty years ago I bought a pasture of good soil, but badly overrun with bushes,—roses, blackberries, bayberry and barberry. For several years thereafter, an opportunity occurring during the summer season, the bushes were cut, and I had a good opportunity to observe the effect upon their life when cut at different times. It was uniformly the case with all the kinds, that when they were cut in the latter part of August or early in September, they were most injured, if not killed, by the proceeding. The roses were nearly killed by one cutting at that season, and the barberry, especially those of larger growth, and which were in fruit, never sent up a sprout from stump or root. The bayberry and blackberry were more difficult to eradicate with the scythe, but were then, and are now kept down better when cut late in the summer than at any other time. I am confident the time mentioned is best to destroy any plant by cutting up, and I think it would be more effectual if done before the foliage drops in autumn.—*Country Gentleman.*

—A bachelor merchant's advice in selecting a wife: "Get hold of a piece of calico that will wash."

—"Behold how great a matter a little fire kindleth!" A match was dropped on the floor of a Shaker barn in Connecticut. A load of hay ran over the match and started a fire that ran swiftly up the mows, barely giving boy and cattle time to escape with their lives, and in a short time a 44x90 ft. barn, sheds, and forty-five tons of hay were destroyed. Had a north wind been blowing, the whole settlement would have gone. There is incredible carelessness used about barns and straw-stacks. We have seen men smoking as unconcernedly in straw-strewn barns as they might on a hotel step, and many a match has doubtless been dropped that luckily was never trod upon. Three great wheat-stacks had once been built, and an Irishman sat down at the foot of one to rest his tired muscles and take a quiet smoke. When he rose up so did a tiny flame that a pipe spark kindled in the loose straw, and, reaching the stack base, it shot arrow-like up its side, and in a short time the stack was wrapped in flames.

—A little boy ran away from home, and while enjoying himself in forbidden fields, a thunder-storm came up, and it began to hail. His guilty conscience needed no accuser. Running home, he burst into the presence of his astonished mother, exclaiming breathlessly: "Ma, ma, God's frowing stones at me!"

The Currency Question.

The author of the following letter, an excellent and faithful Congregational pastor, who honors the reform principles of his revered father, probably has not read the *Cynosure* regularly or he would have found articles discussing the financial question from much the same stand point with himself. As he surmises, neither of the editors of this paper have given this question a careful study, nor does the writer of this note recollect any expresion from the editor-in-chief upon the subject; so that, although he personally endorses in a great degree the position of the greenback advocates, the *Cynosure* is not committed to either financial policy, the discussion of which is becoming a leading political issue. Because of our ignorance on the subject, articles discussing it solely have several times been refused nor do we vouch for this article. What is complained of in this letter is, we presume, the resolutions of an Eastern auxiliary society which were printed without comment. We recall nothing else of that character. Our readers may be sure of the interest of the *Cynosure* in financial topics so far as they are shown to bear on the main question, to which we are pledged. Off. Ed.

Boulder, Col., Aug. 7, '78.

Editor Cynosure, *Dear Sir*:—I am not a subscriber on your list at present, but hope to be as soonas I can get a hundred other things needed, or a fair share of them.

I write this paper to express my regrets that you have taken sides with the most gigantic ring and fraud ever existing in the world's history. The money power of the country is a consolidated craft organized for its own special benefit, and against the people, with means to operate, and facilities for influencing government for its own ends such as all the secret fraternities of other names combined could not possibly control.

Knowing as I do the character of your mission and the sincerity of character which it proves in yourself, I must be excused for saying that you cannot possibly have examined the financial affairs of our country, and its legislation during the last fifteen years with any degree of thoroughness. I regret deeply, that while I have at great sacrifice been trying to loosen the hold of Masonry in this new country, I cannot at present put a copy of your paper into the hands of many of my friends, because it strikes against a cause which just now cannot be placed after any but the religion of Christ. The oppressed, numbering millions, are being needlessly arrayed against you at a time when careful consideration of our financial condition would have made them your allies without any concession of principle. I hope it may not be too late to review the position you have taken in view of such facts as the following:

1st. A debt of nearly two thousand millions has been converted into a permanent mortgage upon the people's labor, with no possibility of extinguishing the principal, thus compelling posterity to pay tribute at the rate of nearly one hundred million yearly.

2d. The payment of the principal has been rendered doubly impossible, and the annuity itself a more grievous burden by the consumption of the people's money till only ten or twelve dollars per head remains of forty-eight dollars in 1865, and this for the purpose of restoring to the banks the entire monetary function of government, and to the coin trader the profits of his regal farm of property; thus giving to the one corporation the profit on all investments of forty and sixty per cent., and an entire exemption from taxation of the whole bond basis of operation, one per cent. merely being paid for the paper issued.

3d. This fixing of the public debt in permanent form and this destruction of the instrument of business has been entirely at the dictation of one small class of men, and while the people were ignorant of the work the fruits of which are now appearing. The people did not know, neither did all the rulers, that the power lost by the gold and bank rings when the government saved itself by the issue of money on its own credit, was entirely given back by act of 1866, recalling the people's currency by the act of 1869, granting to undefined bonds coin payment of principal and interest by the act of 1870, which made 5-70s convertible into a new gold bond, and by the act which declared the destruction of the last government dollar by January 1st, 1879.

4th. These strokes of legislation and their accompaniments, carried through by a Congress, over 240 of which were bankers who held their private congress annually in the city of New York a few days before the national Congress opened, have cost us during the last twelve or fifteen years, $20,000,000,000 of property destroyed, including 75,000 bankruptcies, increasing in number annually up to the present moment, fourteen hundred millions actually stolen by discounts in purchase of bonds for which the people received nothing at all; five million of laborers either entirely unemployed or nearly so; farms and all kinds of property being seized because of the loss of the money existing when they were bonded, all industry sickening and dying, and despair preparing the lower elements of society for disorders not to be named.

5th. All this is the result of a needless concession to a power which presumed to control our government at first and afterwards maneuvered the legislation of the nation in its interests. In the first place the debt itself was not necessary in any other form than current money of the United States, which would not have exceeded in volume the actual business wants of the country. The power to keep such money at par has been sufficiently proved and needs no other argument than the fact that treasury notes when they began to decline because the banks withheld the coin needed to "redeem" them, were immediately raised to par and *above* by simply declaring them receivable without limit.

It is proved in the fact that our coin money is constantly supported as currency by the same authority that gives currency to paper. It is proved in the fact that paper money has never held any fixed or vital relation to coin; and must in bulk so far outreach its supposed "basis" that the latter is merely nominal, and actually useless. Cannot all see how the distress of the country is the direct result of disabling all industries by the withdrawal of the instrument of commerce just when it had begun to show what is possible with it, and that for the purpose of returning the country and all its interests to the control of the most consolidated band of financial strategists that ever came into the possession of the people's earnings. Ever for emancipation, A. J. Chittenden.

OBITUARY.

Departed to be with Christ.—At her late residence, which had been her home for 44 years, in Bedford, Monroe county, Michigan, in the 79th year of her age, died August 3, 1878, of typhoid pneumonia, Christina Hitchcock, the mother of thirteen children, all but one of whom remain to mourn the loss of a devoted Christian mother.

This woman is deserving of more than a passing notice. Her life is a remarkable instance of faith in God, devotion to his cause in training her children for his service, and true Christian heroism in meeting the ills of life and in defense of the right. Converted at her home in Danube, N. Y., and married in her 17th year she took her place in the church and in society, which she filled with honor to herself and usefulness to others. As a true helpmeet to her Christian companion she came to the then wild frontier of Michigan in the early spring of 1834 and settled near Toledo, which at the time was a mere "trading post," or insignificant town of the "far West." For ten years they toiled together, when the Master said to her companion, "It is enough; come up higher;" and she was left with small means and the responsibility of thirteen children. It was a great charge and she realized it. Friends knowing her circumstances advised her to break up her family and make the best provision possible for her children. But while she appreciated their kindness and saw great difficulties and fierce struggles immediately before her, she resolved to give her children the benefit of a Christian home. Her faith in God rose sublimely above her surroundings. It was no ordinary faith that with almost empty hands could look the work of providing for and training thirteen immortal beings, full in the face, and say it is the Master's will and it can and shall be done. With a limited education and far less experience than many others she entered upon her mission and proved the Master's words: "According to thy faith so be it unto thee." She lived to see all her children with one exception hopefully converted and actively working in the cause of Christ, and all, *without the loss of one*, comfortably settled and filling stations important and honorable in society.

As a Christian she was humble, intelligent and faithful. The unpretentious dwelling where she passed the 34 years of her widowhood, and from which she passed to heaven, was not simply a meeting-place for the poys and girls but a home where the Bible was read, where Christ was honored and where prayer was heard and where the elder and the younger learned to respect parental authority, not as the mere assertion of power, but as a sacred ordinance of God.

As a reformer she took her place in the van, and so faithfully impressed her convictions upon the minds of her children that every one became thoroughly anti-slavery when that was the living issue, and now when temperance and anti-secrecy are the living questions they are equally pronounced against the dramshop and the lodge; and although a humble widow, living in the isolation and seclusion of rural and, for a time, frontier life, her influence upon the world for good is beyond computation. The Y. M. C. A. will never know "until the books are opened" how much of its great usefulness it owes to this humble widow, while the industrial masses of this city are receiving daily benedictions from her hands, through the efficient efforts of her son, superintendent of the Employment Bureau.

Her last illness was brief and her departure peaceful and calm as the fading twilight of an autumn day. In health she had disposed her simple estate among her children, bestowing the little keepsakes and love tokens with a mother's discretion among her loved ones. She had no struggle with sins for they were laid on Jesus long ago. She had no conflict with death for his "sting" was gone. She had only to fall asleep upon the bosom of her "Beloved." She has left the world a priceless legacy in her example, and to the poor she has in the results of her efforts, bequeathed more of comfort and real good than all the millions of the Rothschilds' could bestow. S.

Died—July 20th, 1878, Susannah, wife of B. B. Salmon, aged 52 years 7 months and 11 days, fully trusting in the Lord Jesus.

Anson Larrabee, for many years a resident of Crown Point, Indiana, a steadfast and earnest supporter of our reform, died at the house of his adopted son, Dr. L. W. Lynde, at Haddam, Washington county, Kansas, July 14th, 1878, at the age of 69 years.

Mr. Larabee was born in Oneida county, New York, and emigrated to Lake county, Indiana, at an early day, when that country was very new. He remained a resident of Lake county until about eight months since, when he went to Kansas for the benefit of his health, which had been on the decline for the past fourteen years. But the change in climate was not made soon enough, the seeds of the dis-

ease had been too thoroughly emplanted in the system to be eradicated; hence no favorable results were derived from his visit to that State; and he began gradually to sink, until Sunday morning, July 14th, he fell quietly to sleep and his spirit passed away evidently without a struggle.

Mr. Larabee has been calmly anticipating death for some time, and it brought him no pang of regret. He had been a member of the Evangelical Band, of Chicago, for two years, living an exemplary Christian life, and dying in the hope of a blessed immortality beyond the grave. He leaves no children of his own, but a kind, affectionate wife, and a large circle of friends, to bear witness to his blameless life and his Christian death. He was buried at the Larabee cemetery on Monday, a large concourse of people gathering to pay the last sad tribute to his remains.

Religious Intelligence.

BAPTIST CHURCHES desiring a pastor are requested to correspond with Elder J. L. Barlow of Ridgetown, Ont., Canada.

CONGREGATIONAL.—Dr. L. Whiting, formerly of Janesville, Wisconsin, has lately become pastor of the church in Charleston, W. Virginia.—Pastor G. W. Bainum, of the Bunker Hill church, Ill., is spending a short season at Chautauqua, N. Y.—The controversy in the First church, Chicago, still continues. Mr. Hammond has written to the daily press in self-defense, while Rev. Wm. Beecher takes the part of Dr. Goodwin. The discussion has nearly dropped out of public interest into personalities.

WESLEYAN.—Rev. J. M. Snyder writes in glowing terms of the Nebraska farming country where he has been traveling in the interests of Wesleyan colonization.—Prof. E. G. Paine, of Wasioja Seminary, has been visiting his father,, Rev. G. L. Paine, of Herrickville, Pa.—The campmeeting near Wyanet, Ill., progressed finely last week with increasing interest. The discourse of Rev. C. F. Hawley on Wednesday on Holiness was a convincing argument and made a deep impression. One man, an infidel, sent his daughter eight miles to ask for the prayers of Christians. On Sabbath last Prof. C. A. Blanchard of Wheaton College preached on the camp ground.

UNITED BRETHREN.—The executive committee of the Board of Missions has sent out an appeal for aid to extinguish the debt of $20,000 now against the missionary society. —A meeting was held at Polo, Ill., July 25th, to consider the exigencies that have arisen in the U. B. churches, of which Revs. T. F. Hallowell and H. D. Healey were respectively chairman and secretary. It was decided to hold a mass convention at Polo, Sept. 11th, to forward the aim of the preliminary meeting in counteracting the present attempt to revolutionize the denomination.—Upon the same topic the Oregon, Ill., conference passed the following at its late meeting: "WHEREAS, A convention was recently held in the First U. B. church, Dayton, O., which assailed the constitution of our church and denounced the legally constituted officers of the same as servile and dishonest, and encouraged the spirit of nullification; therefore, *Resolved*, That this conference does most decidedly disapprove said convention as revolutionary and rebellious; and that in our judgment all the ministers who participated in it deserve the censure of their respective conferences.—At the Eel River camp meeting, near Rohnersville, Cal., nine united with the church. Bishop Castle was present and preached with power on the subject of holiness.—Bishop N. Castle has declined the title of D.D. voted him by Westfield College.

UNITED PRESBYTERIAN.—The inauguration of Rev. J. B. McMichael D.D., President of Monmouth College will take place in the College chapel, Sept. 5th. Addresses will be made by Revs. R. C. Matthews and D. McDill, beside the inaugural of the president elect.—Dr. J. C. Cooper, of Allegheny City, Pennsylvania, has been attending the Chautauqua assembly with his wife.—Rev. W. W. Barr, editor of the *Evangelical Repository*, Philadelphia, has been obliged to suspend for a brief time his pastoral and editorial work on account of ill health. He is at Rawley Springs, Virginia, where he is being benefited.—Dr. Moorehead of Xenia Theological Seminary, has received a call to preach for the church in Dayton, Ohio. Its acceptance will not require him to leave the Seminary.

—The *Weekly Welcome* reports as follows on Christian work at the Paris Exhibition:

The Salle Evangelique erected opposite the Trocadero entrance to the exhibition has been opened. It accommodates about 600 persons, and a prayer meeting in English is held in it at 10 A. M. daily, under the auspices of the Evangelical Alliance, which likewise convenes occasional conferences and meetings. From three to five P. M. daily it is devoted to services, chiefly in French, in connection with the Rev. R. W. McCall's mission, which has shared with the alliance the cost of construction and rent. Mr. McCall, who came to Paris some time ago with a view to evangelistic efforts among the artisan population, has now twenty-two stations in the populous quarters, accommodating 4,600 persons, and his meetings have an average weekly attendance of 8,000 adults, and between 2,000 and 3,000 children. He has been awarded the medal of the "Societe Nationale de l'Encouragement au Bien," in recognition of the moral rather than the strictly religious aspect of his labors; and, after the close of the exhibition, he will remove the new building to a suitable quarter of the city as a permanent station. On each side of the hall is a kiosk, one erected by the Monthly Tract Society, the other by the Crystal Palace Bible stand. The latter is under the charge of Mr. J. Alexander, who occupied the same post at the 1867 exhibition, when upward of 2,000,000 separate gospels, in twenty-two languages, were distributed, and who, in the war of 1870, distributed 800,000 gospels to the soldiers on both sides, the Empress Augusta securing him special facilities as regarded the German troops. This kiosk on the exhibition opening day gave away 15,000 gospels to persons of all ranks, from senators downward, and many applicants had to be refused. Arabs, Chinese, and others have been supplied in their own languages, the separate gospels being gratuitous, while Bibles are sold for a franc, and Testaments for twenty-five centimes. All these three buildings are in the Swiss chalet style.

—The Catholic Young Men's National Union at its recent meeting, in Buffalo, N. Y., resolved to circulate petitions to Congress, asking for the appointment of Catholic Chaplains for the army and navy. The Union claimed that "the rank and file of the army and navy are more than two-thirds Catholics." The accuracy of this estimate may be very reasonably questioned. A "soldier," who has served many years in the United States army, writes to the Buffalo *Advocate* that he does "not believe the army want Roman Catholic priests appointed chaplains. Neither does he believe that the enlisted men or officers will thank any one for endeavoring to force such upon them." This soldier calls attention also to the fact that many of the posts "are so situated that the enlisted men can attend any church they choose, and every facility is given for so doing." The subject is likely to assume some importance if the measure suggested by the Union is pushed.—*Christian Instructor.*

News of the Week.

BELGRADE, Aug. 18.—The Christians in Bosnia are flocking to arms in consequence of the heavy fines imposed upon them by the Austrians.

—A Vienna dispatch says at last four more divisions of the Austrian army will go immediately to Bosnia.

—In North Carolina there are 1,025 distilleries, being the largest number in any State in the Union. Kentucky is next, having 754.

—The commissioner of internal revenue states that the whole number of barrels of liquors entered for consumption in this country last year was 10,241,471, and this, at thirty-one gallons a barrel, made 317,945,901 gallons, or, supposing the population of the country 45,000,000, about seven gallons for each man, woman and child in the whole country.

GALVESTON, Texas, Aug. 16.—A *News* special from Fort Clark says: All the troops under command of Colonel Mackenzie, except two companies of infantry left to garrison the post, started at 2 o'clock this morning. The advance guard crossed the river early this morning; the main column has been crossing all day about a mile above the mouth of the Sycamore. Every man has 140 rounds of ammunition and rations.

—Two cases of leprosy among the Chinese in San Francisco have given rise to considerable apprehension. One of the lepers was found lying abandoned in the street in the Chinese quarter of the city, and his countrymen passed him by in throngs, refusing to give him relief in any form or to touch him. He was placed by white men in a fruit wagon, from which a load of oranges had just been sold, and was taken to the Chinese hospital, but there was denied admission. He was then taken to the hospital of the city prison. The other leper was discovered in the jail, and was utilized as a lecture specimen by the Academy of Sciences. These cases will show whether the fear of contagion displayed by the countrymen of the sufferers is well founded, for the two wretches were freely handled by white men. The introduction of leprosy into the Hawaiian islands has been a great calamity to them, and possibility of a similar curse to California is not viewed with equanamity. To what extent the disease now exists there among the Chinese is not known. The mortality returns report nearly all the deaths that occur among them to result from "causes unknown," and a large proportion of them may be owing to this disease. Now that it is known to exist in the city, it becomes important to learn under what conditions it is infectious.

THE YELLOW FEVER.

The plague at New Orleans showed no symptoms of abatement during the week and on Sabbath last there were 47 deaths. At Grenada, Miss., half way to Cairo there is a frightful condition of affairs; a dispatch dated Aug. 16th, midnight, says the scenes in this plague-stricken town for the past twenty-four hours beggar description. The strongest men and women and helpless children are sick, dying, or dead. It is pitiful indeed to see entire families prostrated and swept away in a few brief hours. The official death list for the past twenty-four hours is seventeen. The population is decreased to a little over 200 souls. But few new cases, there being no material to work on. The deaths are old cases.—A special to the Memphis *Avalanche* from Grenada Sunday night says there have been sixty-five deaths to date; one hundred sick at present. New cases yesterday, fifteen. People are dying to-day without an attendant. Relief is greatly needed.

At Memphis the plague is very bad. On Friday it was reported that James Speed, ticket agent of the Memphis and Louisville railroad, has sold $35,000 worth of tickets since Monday noon. Nearly half the population has left the city. Nearly sixty cases were reported last night; nearly half of them fresh attacks since yesterday. The Howards are organized and ready to work. They sent out over twenty nurses yesterday, and will do their duty to the living. The deaths on Saturday numbered thirteen. The decrease in the number of new cases is doubtless owing to the fact that there is little material left in the infected district for the fever to work on. All who were able have moved out, and it is expected the work of moving others to Camp Joe Williams, south of the city, will commence to-morrow, one thousand army tents for their accommodation having arrived to-day.

DELAWARE BREAKWATER, Aug. 16.—The schooner Ida Lawrence, Captain Alpheus Barret, from Saqua Le Grande, Cuba, for New York, put in here to-day with the crew, nine in number, either dead or down with yellow fever. The only passenger, Isaac H. Warrington, of Camden, N. J., son of one of the owners, died at sea.

—Emil Hoedel, who attempted the assassination of the Emperor William, May 11th, in the Avenue Unter den Linden, was beheaded Friday morning in the courtyard of the new prison. The imperial warrant, declaring that justice should take its course, was signed on the 8th of the present month.

—Advices from insurgent sources represent that General Szapary's defeat on the 10th inst. was disastrous. It is reported that he abandoned a battery, a quantity of arms and ammunition, and many horses. The insurgents claim his defeat in a second battle, and that General Philipovich's army is falling back toward the river Save. Thirty Turkish battalions in Bosnia, including five of regular troops, have joined the insurgents.

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BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

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TRACT No. 1, PART SECOND—Is entitled "DESPOTIC CHARACTER OF FREEMASONRY."
TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 2.

MASONIC MURDER.

By REV. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken seventeen degrees. A 2-page tract.

TRACT NO. 3.

SECRETS OF MASONRY.

BY ELI TAPLEY.

This is an Illustrated tract, showing the signs, grips and passwords of the first three degrees. A 4-page tract.

TRACT NO. 4.

GRAND! GREAT GRAND.

BY PHILO CARPENTER.

This tract calls the attention of the public to the despotic and ridicnlous titles of Freemasonry, *a long list of which are given.*
A 4-page tract.

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EXTRACTS FROM MASONIC OATHS AND PENALTIES,

As Sworn to by the Grand Lodge of Rhode Island.

This tract is a re-print of a tract published in 1834, and is a very weighty document. A 4-page tract.

TRACT NO. 6.

HON. JOHN QUINCY ADAMS' LETTTER,

Giving his and his Father's Opinion of Freemasonry (1831).

—AND—

HON. JAMES MADISON'S LETTER,

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SATAN'S CABLE TOW.

This is a carefnl analysis of the character of Masonic oaths, and shows them to be most blasphemous and un-Christian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.
A 4-page tract.

TRACT NO. 8.

This is a double tract; "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below, entitled "**Freemasonry is only 152 years old**," and gives the time and place of its birth. The second side is entitled, "**Murder and Treason not Excepted**," and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian.
A 4-page tract.

TRACT NO. 9.

FREEMASONRY IN THE CHURCH.

AN ILLUSTRATED TRACT.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory, S. P. R. S.*," 32d degree—a Chicago Lodge and was ordered by a deacon of a Christian Church and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

TRACT NO. 10.

CHARACTER AND SYMBOLS OF FREEMASONRY.

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TRACT NO. 11.

ADDRESS OF NIAGARA COUNTY ASSOCIATION, NEW YORK.

TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders.
A 4-page Tract.

TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY
AND
HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PRESI. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Revd. A. HARTT, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract.

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4-page tract.

TRACT NO. 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

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TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH, HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
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TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23.

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract.

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party,

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years. Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract.

TRACT NO. 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 15-page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Publishers' Department.

George Newton LeFevre, Lancaster, Pa., sends his sixteenth subscription for the *Cynosure*. Such success in the summer should increase with the more favorable opportunities of the fall and winter months. We hope for the pleasure of recording before the first of January, 1879, his sixtieth subscription.

B. B. Salmon, Larwill, Whitley Co., Ind., is among the number of those who are going to work for the *Cynosure* as soon as threshing is over.

Friends, let us all commence in good season and make the fall campaign for the *Cynosure* more brilliant than any one which has preceded. If we plant as Paul did God will give an increase.

SUBSCRIPTIONS DURING WEEK ENDING Aug. 17, from G V Bohrer, J P Bartlett, J Brewer, T F Blair, Mrs R Boyls, O Breed, O Chamberlain, N F Davis, D W Farnham, M Guy, B F Gardner, H Gott, E Holcomb, J B Hart, J Harley, J D Haughawort, H Hitchcock, E Johnson, D Keister, H. L Kellogg, G LeFevre, D McLaren, J Marker, D McKee, E Macintost, E Mitchell, E D Olmsted, A Parson, R Platt, N Smith, M Simpson, R H Tudor, H Washburn, S G Wilcox.

Books and Tracts sent week ending Aug. 17, 1878.

By Express.

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By Mail.

C Hess, G March, W O'Malley, J E Jenks, A Rounds, J Cansen, G W Kline, A T Small, G E Johnston, A G Lytle, S A Clark, O P Nisnonger, M Simpson, L S Smith, W F Milliken, Dr. A Benham, Mrs. R Boyls, E S Post, M C Smith, J K Moss, H A Knight, Elder C P Wilson, J C Monroe, W H Sheneman, N Coplin, F B Horton, Rev. J H Austin, Rev. W Dillon, H Washburn, B P McKeen, O Breed, T J Boyer, J Swan, J C Teller, B B Salmon, N Trolson, Rev. J R Glassford, R Wilder, T Hathaway, R B Ashley.

MARKET REPORTS.

CHICAGO, Aug. 19, 1878.

GRAIN—Wheat—No. 2	98½	1 02
" No. 3	86	87
" Rejected		80
" Winter		98
Corn—No. 2	38¾	39½
Rejected		36½
Oats—No. 2	22½	23
Rejected		19
Rye—No. 2		50
Bran per ton	9 50	10 00
Flour—Winter	4 50	5 50
Spring	2 50	8 50
Hay—Timothy	8 75	9 50
Prairie	5 50	8 00
Mess Beef	10 00	10 25
Tallow	7	7½
Lard per cwt		7 62
Mess pork, per brl	9 55	9 60
Butter medium to best	11	22
Cheese	3	7
Beans	1 00	1 70
Eggs		10
Potatoes per brl	1 00	1 70
Seeds—Timothy	1 24	1 32
Clover		4 50
Flax		1 32
Broomcorn	3	6
Hides green to dry flint	7	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	20	25
LIVESTOCK Cattle Choice	4 50	5 40
Good	4 10	4 40
Medium	3 75	4 00
Hogs	4 00	4 75
Sheep	3 80	4 80

New York Market.

Flour	$3 50	8 50
Wheat—Spring		1 14
Winter	1 02	1 22
Corn	45	49½
Oats	27	37
Rye	63	65
Lard		7¾
Mess pork	10 75	
Butter	16	23
Cheese	5	7¾
Eggs		15
Wool	19	49

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A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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Unless we receive orders to stop the paper sooner, we continue the *Cynosure* a full month after the time expires. Those wishing their paper discontinued are requested to notify us AT THE TIME THEIR SUBSCRIPTIONS EXPIRE.

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CHICAGO, THURSDAY, AUGUST 29, 1878.

VOL. X., No. 48.—WHOLE NO. 440. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

CALIFORNIA.

ANNUAL MEETING.—The friends of the National Christian Association are hereby invited and called to meet in convenition at Woodbridge San Joaquin county, in the United Brethren church on Monday, September the 16th, at two o'clock in the afternoon. Anti-secret friends and delegates appointed by friends of the cause and churches are all invited. Lodi is the nearest railway station, about thirty-five miles south of Sacramento; from there it is two and one-half miles to Woodbridge. The annual conference of the United Brethren church of California, convenes at Woodbridge on the 11th of September, and our meeting will be held right after. An invitation is given to the friends to attend both. Come and make the meeting and cause a success. The question of support and securing a lecturer for the coming year ought to be one of the chief topics of consideration, for without that not much can be accomplished.

PHIL BECK, Secretary.

NOTICE!

The author of the "Temperance Songster," "Liberty Minstrel," "Harp of Freedom," "Songs of the Free," etc., has been repeatedly urged to publish another Reform Song Book, containing pieces suitable to be sung in aid of the objects of the "National Christian Association opposed to secret societies," "orders," "cabals," "rings," etc.

All persons anxious to aid such an object should send to Geo. W. Clark, Dansville, Livingston county, New York, Box 15, such odes, hymns, songs, etc., either original or selected, as would be adapted to such a work. Let them be "short and sweet," pithy and to the point.

RONAYNE'S EXPOSITIONS.

Arrangements have been definitely made, it is believed, for the following points during the month of September, and bills will be forwarded accordingly:

Kewanee, Illinois, Sept. 3d, 4th and 5th.

Birmingham, Iowa, 9th, 10th and 11th.

College Springs, Iowa, 16th, 17th and 18th.

Adel, Iowa, 23d, 24th and 25th.

Atlantic City and other places can be visited afterward. Mr. Ronayne will spend the Sabbath in each place except Kenawee.

IOWA.

Rev. D. P. Rathbun writes from Masonville, Iowa, Aug. 23d, that, as he had not been notified of the appointments published in the *Cynosure* of last week, he arranged work for himself until September 2d, when he goes to Missouri. None of those appointments will therefore be filled at present. A note from the chairman of the State committee says: 'One thing especially I hope the friends will think about and talk about until the next State meeting, and go there prepared to provide some efficient means to pay a State lecturer next year. It seems to me this is the greatest want in this reform in Iowa. And if all the friends will take hold of the matter it will not be burdensome to pay a good man well.

Yours for the reform,

JOSEPH MCCLEERY."

INDIANA.

The Sixth Annual State Convention of Indiana opposed to secret societies, will meet at Spiceland, Henry county, Oct. 9, 1878; commencing on the evening of the 9th and closing on the evening of the 11th. Edmond Ronayne and other prominent speakers are expected to be present. We greatly desire and fondly hope that there be a full representation from both county associations and all Christians, who are workers in this cause, and who sympathize with this work, and are friendly to the reform.

And dear brethren, remember this is for Christ, no sacrifice should be deemed too great made to honor him and his cause.

Delegates to the convention coming by way of railroad will be met with conveyances at both Newcastle and Dunreith.

Signed on behalf of the executive committee.

DR. G. W. CHAMP, Chairman.

MISSOURI.

Let all friends of reform throughout the State who desire to hear Bro. Rathbun lecture on Masonry and open the lodge write at once. Bro. Rathbun has been a Master Mason for 15 or 20 years, and understands all its workings. Let us arrange for a State meeting, and if the friends will write at once we can have our meetings in regular rotation, and save time and expense. Bro. Rathbun will be here soon. GEO. W. NEEDLES, Cor. Sec'y.

Office American Freeman, Albany, Mo.

Topics of the Time.

The Sabbath reform advances. A while since the Michigan Central railroad ceased running trains on the Lord's day, and it is now announced that the Pennsylvania road no longer runs its Union and National special freight lines on that day. Joseph Cook, the great lecturer, says: "I am no fanatic, I hope, as to Sabbath; but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England and the United States, the countries which best observe the Sabbath, constitute about the entire map of safe popular government."

A year or two since a proposition was urged by the Irish "Home Rulers" in the British Parliament to put it in the power of their countrymen to close all public liquor houses in Ireland upon the Sabbath day. Englishmen voted it down. This "Sunday] closing bill" has again come up and lately passed to a third reading by a strong vote in the Commons—not one fourth of the members voting. The bill will undoubtedly pass, though it has been contested at every step. It will become of immense benefit to Ireland if judiciously enforced.

Gloom and Death is surely written over the southern Mississippi valley. A sporadic disease seems to be spreading over Mississippi and Louisiana which baffles medical shill and mocks at nursing; at remote points it breaks out faster than cases can be visited by physicians, and it steals by the most rigid quarantine. This yellow fever visitation is truly appalling, and if, as some believe, is is a judgment upon the two States which have been most under the rule of the Ku-Klux and White League, no one can deny the severity of the judgment. In New Orleans the church funeral bells toll for hours unceasingly. Only a single line of barges ventures to traffic on the river; the mails have] nearly stopped with the railroad trains, and these have ceased running to some prominent places, while they rush through others at the highest speed. At Memphis the disease has been declared epidemic and all who can are ordered to leave the city. The city is almost deserted of whites and even the blacks, who have always been thought safe from the fever are in a few cases attacked. The Howard Association of New Orleans is sending out physicians and nurses and caring for the poor. Two hundred of the latter are at work in that city and a hundred more have been sent to other points. Throughout the North there were ten thousand generous responses last week and the list will be doubled Most of this aid is cash, which is forwarded free. A few devoted women volunteered as nurses in this city and were sent South by the Young Men's Christian Association. Their sacrifice is a noble one, though rash, for no one who has not had the disease can hope to escape it. Committees or city officers forward generally to the Howard Association or to local authorities; but there is no hope that any human aid can stop the pestilence; it must have its way till cold weather.

The capture of Bosna Serai, or Serajevo, the capital of Bosnia, by the Austrians last week, has disheartened the Turkish troops who had united with the Bosnians. Thousands of them have given up opposition to the Berlin agreement and deserted, leaving their officers in the hands of the invader. Montenegro also finds difficulty in obtaining the little patch of territory allowed by the Congress, and, following Austria, has begun to fight for it. Russia succeeds better. Batoum in Armenia is being evacuated; Varna on the west coast of the Black Sea she has occupied,—for the first time since it was taken by the Turks—and Bessarabia will soon be transferred. Her forces are withdrawing from the vicinity of Constantinople simultaneously with the British fleet. The provisions of the Congress are thus being carried out, and more peaceful conquests will follow in commercial enterprises and in developing the highways of trade. Russia has already begun this work with such energy toward India as to excite the jealousy of England, and not a few are forward to predict that, since Turkey is practically wiped out from between these combatants, after a few years of recuperation war will break out between the two. Let us hope that before that time wiser counsels may prevail in both nations and prevent such a catastrophe.

As the great financial crashes in this country have often opened a way to great revivals in religion, so in India the scourge of famine has been the means of a great harvest of souls to the Kingdom of Christ. The English Episcopal missions in Madras received twenty-two thousand new members to their mission churches in only about six months; the Reformed Dutch mision at Arcot has received some six thousand, and now it is reported that the Telugu mission has received five thousand four hundred from June 16th to July 7th. Every precaution was taken in the latter instance to make assurance of genuine conversion. Surely the toil and prayers of a century and a half are reaping their reward.

To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind unless it be invigorated and impressed by external ordinances, by stated calls to worship, and the salutary influence of example.—*Johnson's Life of Milton.*

Music—Its Power and Influence.

Substance of Remarks made by Geo. W. Clark, *of Dansville, N. Y., at a concert given in Liberty Hall on the 20th anniversary of "Our Home on the Hillside," August 1st, 1878.*

Ladies and Gentlemen:—It is said, "there is a power that shapes our ends, rough hew them as we may." It may be said in this connection, there is a power that *sways our souls* rough hewn soever they may be; bids every passion revel or be still; inspires with rage or all our *cares dissolves;* can soothe distraction and almost soothe despair!

I need not say that power is music. Martin Luther used to say, "if you want to drive the devil away betake yourself to music." This power in the touching songs of Torquato Tasso melted the hearts of all Italy into deep and tender sympathy for the wrongs of Tasso and aroused the earnest indignation of the people against his cruel persecutor, the Duke of Farrara.

This wonderful power has often inspired the souls of vast armies to deeds of almost superhuman valor and swayed them on to victory, and thus in critical moments has turned the tide of battle and decided the fate of nations; notably so when the thrilling notes of the Marseilles hymn first rang out upon the marshaled hosts of the struggling French. It is impossible to conceive the electric effect produced by those soul-stirring words when sent thrilling through the hearts of the people in the impassioned strains of martial music:

"March on! march on!
All hearts resolved
On Liberty or death!"

So, too, this wonderful power has lent its aid and cast its enchanting strains around the "sparkling bowl," and thus thousands on thousands of unsuspecting mortals have been literally sung into the fetters and utter ruin of drunkenness. But times have changed since Thomas Moore and the bacchanalian poets wrote and sang to the "*wine* gods," and now—thank heaven and the temperance reform—poetry and music are lending their powerful aid to sing our children and youth away from the perils that lurk around the "wine cup," and to sing them into love for nature's best beverage, "pure cold water;" and to hold back and rescue from the enchanted cup of death the deluded and palsied victims of alcohol.

So, too, is music one of the most potent agencies in helping forward all moral, all noble reforms, and is a wonderful instrumentality in aiding the triumphs of the Redeemer's kingdom, and in adding solemnity, spirituality and sublimity to divine worship. Religious meetings, Sabbath-school meetings, camp meetings, mass meetings, etc., would lose much of their interest and power for good, deprived of the stirring power and influence of music; and our political campaigns would be comparatively dull without the accompanying and enlivening strains of music. It is well known that music made a president of the United States in 1840, and that it has done much and often to turn the scale of political preponderance in many other political contests.

Without the enlivening influence of music our homes would be comparatively cheerless; our social gatherings would lose much of their charm; and to give up our choirs, our glee clubs, our bands, our sacred, social and secular concerts would be to surrender one of the most refining, elevating, purifying and enjoyable delights of civilized life. "In music men with angels join—music 's the language of the skies." And it cannot be forgotten that music was one of the most potent factors in softening the hearts, quickening the consciences, arousing the sympathies, and nerving the forces which eventuated in the final overthrow of American slavery, and it was in the order of an allwise Providence that the martyred soul of John Brown should be embalmed in stirring music and thus sent "marching on," a living, animating power, thrilling the hearts of the "brave boys in blue" in their desperate and sanguinary struggles for freedom and the Union.

The subduing, softening and soothing power and influence of music in our prisons, hospitals and insane asylums is known by all; and its sanitary influence in such institutions, and its salutary influence every where, it is to be hoped, will be more and more highly appreciated, cultivated, enjoyed and prized by the people of all lands, to whom it is one of heaven's most precious boons.

Relation of Masonry to the Courts and to Politics.

BY A NEW ENGLAND CLERGYMAN.

That there is great cause for complaint in reference to corruption in the courts and in politics, all who are familiar with history must admit; and that some of the corruption results from causes in no way connected with Masonry the writer is free to acknowledge. That crime is covered up and that criminals escape because they belong to the lodge, we know as positively as we know anything that is a moral or logical certainty; but to which we could not testify under oath.

I have heard a member of the church say in reference to a man prosecuted for keeping a liquor nuisance in violation of the law, "Such are my relations to him I should not say anything that would implicate him even if I knew the facts." And his pastor reiterated the same thing in regard to the relation of his official member. And what inference have I a right to draw if I can prove that the three men belong to the same Masonic lodge? In my native State, through the interference and aid of Masons, a murderer has been allowed a second trial, and an earnest effort was made to clear him because he was a member of their fraternity, when there could be no question in regard to his guilt.

Every intelligent person who kept posted in regard to the matter knows that some of our defeats in the war of the rebellion were traceable to Masonry as the cause. And we are assured that the traitors escaped justice for the same reason. What revelations would be made if the unwritten treason and connivance of secretism could be made public.

It comes from sources that we ought to consider reliable that during the last presidential campaign Masons from the South visited the North and in lodges and elsewhere did their best (?) to carry the election in the interest of the South.

How appropriate are the admonitory words of great and good men in regard to the danger of our Republic from this cause alone. But I must confess when I know that Masonic obligations are considered superior to all others, including the marriage relation, civil government, the church and Christ himself, I can see but little foundation for hope that we shall rise to very great honor among the nations of the earth.

Truth.

Watchman, what of the Night?

[Substance of a letter addressed to a Bishop of the M. E. church.]

Dear Bishop:—Your soul-stirring articles in the *Christian Advocate* of May 23d and previous have prompted me to express my aroused feelings most respectfully, in an epistle. It is a great consolation to all who fervently pray "Thy kingdom come," when God's nobility are true to their trust and pious enough to say something concerning transgressions and judgments following, even though it be posthuminous prophecy. It is said, "better late than never." But it is better never late. "*Faithful watchmen must warn the people from God*" truly, and in time to repent and avert the threatening judgments. If a people are sinning and do not seem to know it, as was the case when holy (?) bishops and preachers were slaveholders, their sins need to be clearly defined. Nehemiah was a pure prophet. He "contended with the nobles of Judah" charging them with the sin of oppression, "and usury," and "Sabbath-breaking," and unlawful marriages. "I contended with them and reviled them" he says. So determined was he that they should understand and repent in time to avert impending ruin. There was no time-serving, nor fear of losing reputation; Daniel-like, he feared none but God. Oh that our mighty men were willing and pious enough to "*Cry aloud and spare not,*" and show our people their sin—secret sin known as Odd-fellowism and Freemasonry, which the lamented Bishop Hamline declared "a bane [rank poison] in the midst of us."

Who does not know that Masonry by authority of its own traitorous laws murdered Wm. Morgan. And for what? Every body knows. Are not all who uphold it guilty of blood? And yet who among our princes in Israel tell us of our guilt? Of slavery, intemperance, and Bible-rejecting we know; the curse for our sin is upon us. To tell us of those is only to tell the past. We need to be informed and warned concerning our present heaven-daring sins. Whom of our twelve apostles whose exchequer counts *sixty thousand dollars a year,* which the twelve of Christ who followed him faithfully rebuking sin on every hand and "dying daily," never sought nor ever received in a whole lifetime,—which of them have come to the front and ventured their fortunes and their lives in rebuking that foul stain in our Zion, Freemasonry, whose fundamentals (its oaths), without which it could not live an hour, mock our discipline (see dis. p. 27, art. 25, on "rash swearing"), and despises God's holy word.

Our general conference winks at the sin (see com. rept.), and our authorities cover up the iniquity and exalt them who eulogise the serpent so stealthily folding us in its crushing coils. Such men as Drs. Latimer and Muller may press Methodist pulpits, dedicated to the Lord God, into service to build up this terrible blaspheming guild, all Christless and profane, which multitudes of seceders from Masonry after Morgan's death pronounced "*a concealer of crimes, traitorous, murderous, dominant, and unfit to live among a free people.*"

But woe be to the faithful servants of God who expose the iniquity and show the vileness of the craft.

It is evident our church is doing more to sustain Freemasonry than almost all others combined. If Bishop Peck and his compeers cannot see our situation then it is in vain to produce the testimony of such men as Pres. Finney, Bernard, Wheeler and many other holy men past and present; and Fillmore, Adams, Seward, Sumner, Webster, etc., etc., who denounced it as an abomination and a conspiracy against all that is pure and good. Aye, it is seen and has been disregarded. "Sin lieth at the door." By and by some great man will spring up from his slumber awaked by the thunderings of God's wrath, and cry, "Ah, did I not tell you wrath was coming?" "Yes, but you did not warn us of our sin," will be the retort. "You knew it but did not tell us what to repent of; did not show us our sin!"

"FAITHFUL WATCHMEN MUST WARN THE PEOPLE FROM GOD."

True, and they should "Cry aloud and spare not; lift up thy voice like a trumpet, and SHOW my people THEIR TRANSGRESSIONS," as saith the Lord. But how many are "blind watchmen * * * lying down loving to slumber * * * shepherds that cannot understand. They all look to their own way for his gain from his quarter." O that our princes were Wesleys, Daniels, and Nehemiahs, who looked for honor from God only! It is no cross to be popular but it may be a sin and shame. It *is* a cross to follow Jesus and his disciples, and walk as they walked. How long would Wesley have tolerated vile Masonry? Let his rejection and casting out from his societies "*triflers* and *pleasure-takers*" be the answer.

The curse of shattered confidence is upon us because we have called "good evil and evil good." With the same hand a hearty welcome is extended to Sir Knights which waives away, if not smites, holy men who refuse to be comforted until the iniquity is "put away." Men whom the proud Pharisee and lovers of clans denounce as "insane and utterly disqualified" for anything but to be cast, as rubbish, aside. O Lord, how long! "SHALL THE THRONE OF INIQUITY HAVE FELLOWSHIP WITH THEE, WHICH FRAMETH MISCHIEF BY A LAW?" "Who gather themselves together against the righteous and condemn innocent blood." Yet our Methodism panders to the greed of all communism, Freemasonry the *alma mater*. Soon would we be rid of this monster if our twelve Apostles would concert with the numbers who are groaning for freedom.

"IT WOULD REND THE CHURCH?"

Lovers of Baal more than lovers of God would certainly go to their own place no doubt; and hypocrites would scatter; but this would restore confidence. The world now mock us for pretended sanctity, and well they may. To use a figure, who but a madman would have advised the living Siamese twin to drag along the putrifying body of his dead brother for the sake of being together? Our deplorable condition! We may rebuke the world in general for its wickedness, but it boldly retorts, "Physician, heal thyself."

Proportionate to our greatness is our sin. Let us separate ourselves from the putrid carcase. We have dallied long enough. We have "affectionately" admonished our "dear brethren" who are ringed and "spotted" until confidence is a thing of the past. Is the presence of Methodists in a Masonic lodge a persuasive to turn wicked men from sin to righteousness? Edmond Ronayne said nothing tended more to induce him to infidelity and to call Christianity a farce than to see ministers going through with the mummeries, paganism and blasphemies in a Masonic lodge!!

What proscribes free speech? Masonry! What muzzles the press secular and religious? Masonry! What assumes the right to kill American subjects for the violation of its own laws? Masonry! Who compose the most of our leading men and presiding elders? Freemasons! Who bow down to this great god Freemasonry? Let bishops, presidingelders, editors and doctors of divinity answer. From this terrible committal, O God deliver us!

Let us follow the example of the Apostles and of Jesus. HE told the Pharisee of what his sin consisted. The Apostles charged home plainly the sins of transgressors who "gnashed upon them with their teeth" and persecuted and imprisoned and slew them, but what did this signify? The church was commanded to put away the iniquitous person. "Put away from you that wicked person," said the Apostle Paul. But we disobey and countenance that terrible thing which is too discreditable to mention in connection with our beloved M. E. church. So long as such things continue our influence as a spiritual church must certainly continue to wane until her glory is departed.

Yours truly and respectfully,

PILGRIM.

BLASPHEMOUS ASSUMPTION.

In the Masonic department of the *Advocate* of Aug. 14th, 1878, is the following:

"The Masonic candidate represents a student in search of knowledge, light and truth."

If the student is in search of knowledge, Solomon, who was as wise perhaps as the average of Masons, tells us, Proverbs 1:7: "The fear of the Lord is the beginning of knowledge." If it is light he is searching for, Jesus, whose name is recorded several times in 2 Thess. 3rd chapter, and in all quotations of it. except Masonic, once said: "I am the light of the world;" and he also claims to be the truth, so that knowledge, light and truth can be had without being hood-winked or cable-towed.

In the same connection we are told: "To such the Royal Arch degree furnishes the most positive traditional and historical evidences of the divinity of the Bible." Is it likely that God would intrust such evidence of the divinity of his word with men that he knew would keep it from the world? Yes, who would mutilate that same word, rather than publish the name of his only begotten Son? Read the charge at the opening of the Royal Arch degree, Sickels' Monitor, page 50 and 57; and the same author adds: "And this brings us to a point upon which we are frequently assailed by members of the church. It is 'The Divinity of Masonry,'" and he further adds: "There is no one proposition upon which my mind is more clearly settled than that Masonry was instituted by divine appointment as a means of preserving a knowledge of the truth of God through the dark ages of the past and on through all coming time, until we shall enjoy the fruition of our hopes, and stand around that great white throne." Surely we might expect such a one to sing,

"Hail Masonry divine, glory of ages shine."

But by what evidence was this proposition so clearly settled in his mind? Surely not by God's word for it says nothing about Masonry; but it does say that the oracles of God were committed unto the Jews (Romans 3:2). What weight that would have in disproving his proposition of course we cannot tell, but it has not only preserved it until now, but will continue to preserve it through all coming time. We pity the generations to come if Masonry, especially French Masonry, is to be the conservator of God's word. And the writer should remember that those who stand around the great white throne are "they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb." Not by dropping his name from all their Scripture quotations. Not by leaving it out of their authorized forms of prayer, but by trusting in the merits of his blood.

J. G. MATTOON.

SOCIALISM AND COMMUNISM IN AMERICA.

The most influential of the so-called Communistic organizations is the Socialistic Labor Party. It was started some five years ago, by a few German political refugees, including Dr. Donai, Dr. Stiebling, and R. Sorge, and was then known as the *Socialistische Arbeiter Partei*. It numbers now, according to the best estimates, 25,000 members. It has its headquarters at Cincinnati and propagates its views by means of a dozen or more newspaper organs—published in English, French, German, and Bohemian. Its members are mostly Germans and Bohemians, though they are representatives of every European nation. Prominent among its leaders are Justus Schwab, of Tompkins Square notoriety; Dr. Wallater, who fled from Saxony to escape imprisonment for revolutionary acts; Paul Grottkau, who was sentenced to imprisonment in Berlin for being concerned in the Socialist movement there; Gustav Lyser, who was imprisoned in Berlin for the same cause; Henry Eude, a Socialist in Frankfort and a member of the Paris Commune in 1871; Alexander Jonas, the editor of the New York *Volkszeitung*; and Johann Schaefer, a Socialist "martyr" in Baden.

The aims of this party, according to the statements of the leaders, are:

"The entire overthrow of the present social system; the abolition of all personal property in land and other means of production and their cession to the state; the introduction of the co-operative plan in labor, so that every laborer may be a partner in every factory or workshop; the compulsory limitation of the hours of labor to eight hours a day or less, according to the requirements of unemployed workmen; the regulation of the prices of labor by arbitration between the employer and the employed until the co-operative system is introduced; compulsory education and the opening of all colleges and universities free to all classes; the abolition of savings banks; the abolition of direct taxation and the institution of a scaled income tax; and the taxation of all church property."

To carry out this modest programme, they have established branches or "sections" in every city of the Union, and especially in the manufacturing centers and at the railroad termini. Each section holds two meetings a week, at which the objects of the order are discussed, the dues are collected, and orders are issued from the head-center at Cincinnati. There are American, French, German, Bohemian, and Danish sections, and also sections for women, and the organization has its representatives even in such small towns as Holyoke, Mass., Hamilton, O., Menomonee, Wis., and Salinaville, O. In many of the sections the men are put through a weekly drill; in others this is omitted, for fear of giving too much publicity to the work going on. Another means of promoting the schemes of the party is by sending out professional agitators, who travel from place to place, stirring up strife between employers and employes, and laying the seed for the summer's crop of strikes.

Next to the Socialistic Labor Party there is the association known as the Knights of Labor—a secret, oath-bound order, successor to the somewhat famous Brotherhood of Locomotive Engineers, but including men of all trades. The Knights do not profess any socialistic or communistic views; but they are in sympathy with the Socialistic Labor Party, and if less ostentatious in their way of doing business, they are capable of much more harm, since they control a large number of men engaged in all trades all over the country. The mystery which surrounds this organization has, so far, puzzled many of the shrewdest detectives. Their oath is:

"I do solemnly swear, the Lord God helping me, to do and abide by the laws and constitution of this assembly, and that I will never, by word, act, or implication, reveal anything done within the assembly or by any member of the order;

"That I will never disclose the name of any one who is a member of this noble and holy order;

"That I will never reveal anything heard, seen, or done by any member of this order, either in it or out of the assembly;

"That I will sustain and defend the order in all its dignity;

"That I will contribute all I can, in case of peril, to sustain any branch of this order in demanding our rights from the oppressor;

"That I will assist any member, employer or employed, should he be in need, to the best of my ability; and

"I do solemnly swear never to reveal or even give to a member of this order, without permission of the Master Workman, any sign, password, or grip disclosed to me.

"Should I in any way violate the solemn obligation I have just taken, I will accept the consequences due me for willful perjury, with whatever judgment this assembly shall pass upon me.

"So help me God."

This oath is administered to every member upon a Bible, and it is given out that the punishment for its violation is nothing less than death.

It is claimed that all the city officers of Youngstown, O., including the mayor and the members of the local militia regiment, belong to the Knights of Labor and that "things are just in order there for a strike." The total strength of the organization is estimated at 300,000, of which the membership in New York is 50,000 and in Pennsylvania 60,000. [This was written some three months ago.—*Ed. Cyn.*]

The smallest and perhaps the only genuine and certainly the most pestilent of the Communist societies is that of the refugees of the Paris Commune, located in New York. This is the organization headed by Edmond Megy, the ruffian who was a leader of the party which shot Archbishop Darboy and the other hostages at La Roquette. Before the Republic was declared he had killed a gendarme; had been condemned to the galleys for twenty years therefor; had been released when the Empire fell; fought in the French army till peace was declared; assumed the prefecture of Marseilles under the Commune; and, returning to Paris, was given command of Fort d'Issy. After burning the Palace of the Legion of Honor and shooting the Archbishop, he fled to London and thence to New York. Here Megy and the society to which he belongs espouse the cause of the workingman and seek to better his condition by holding occasional banquets, at which ribald songs are sung and all sacred things are blasphemed, while wild and incendiary speeches are hiccoughed to a half-drunken and wholly disorderly audience. Megy and Schwab, of the Socialistic Labor Party, are great friends, and on the occasion of Megy's recent arrest Schwab conducted his defense and procured him bail. What Megy and his friends expect to see here and are working (as far as it is in them to work) to bring about is thus expressed by Megy himself, in a recent article in the *World*:

"In France it was the aristocracy of birth that brought on the Revolution. Here it will be the aristocracy of money, which is worse. Great fortunes like those of Stewart, Astor and Vanderbilt are sure indications of the misery of the people. The proof that the Government here is not of the people is that the Government is afraid of the people. 'I tell you, sir,' exclaimed Megy, taking a deep drink, and becoming excited by reason of that or with his theme, or both—'I tell you that the people will rise, and the governments know it. Look at the strikes here last year. The workingman is beginning to learn his rights, and will not be long in asserting them—by force. The Commune, as we tried it in Paris in 1871, will come here. It will be brought on by the misery and oppression of the people. The workingmen may not want it; but it will come in spite of them. It was the Commune that you saw at Pittsburgh last year. They did not shoot a bishop; but they may. We did not shoot Darboy because he was a bishop; but because he represented a sect—the sect which has done most to retard the progress of science, liberty, and the rights of individuals. It is the same here. The Catholic church is very strong; but the people are men first and Catholic afterward. If McCloskey is powerful, so was Darboy; but it did not save him, and the power of the church never will save any one when the people are properly aroused. We shall have nother Commune in Paris,' Megy continued. 'We were badly beaten; but in case of a revolution against McMahon we should try again, and probably succeed.'

"In the United States, if the manufacturers continue to oppress the workingmen, it will be necessary to upset them. Organizations are being completed everywhere—in New York, Chicago, San Francisco, Paterson, Newark. We have correspondents everywhere. A revolution cannot be foreseen, of course; but I see its elements here distinctly. It will come in the opposite way to what it will in France. There it is not the poor who revolt. It is the intelligent workingmen. But here it is the most miserable. A revolution here means a cry for bread, arson, robbery, and violence, as witness Pittsburgh last year. The triumph of the people is eventually certain. The coming of a revolution is first necessary, and a revolution here means the Commune."

Among Megy's fellow-members and co-workers in New York are Olivier, *Directeur de l' Enregistrement* under the Commune; H. Hauser, a member of the Central Committee of Paris under the Commune; Benjamin Robinet, a *protege* of Deleschuze. Robinet is the editor of the Communist organ in New York, *La Centralization*, a cheerful publication which publishes weekly appeals to the workingmen to rise and emulate the noble example of the Paris Communists, assuring them, in the words of Blangin, frequently quoted: "Use lead and you will get bread!" Of course, the influence of these people is very limited; but its character, as far as it extends, can be easily imagined.

I have sketched thus very briefly the organizations whose schemes and threatened performances have given rise to the alarm of communism. With the exception of the least obstructive of the three—viz., the Knights of Labor—they are composed almost exclusively of foreigners. There are very few Americans in the Socialistic Labor Party and very few Irishmen. Much comfort is derived from this fact, and it is quoted sometimes to prove that the Americans and Irish are not disposed to sympathize with communistic schemes. Perhaps the absence of Irish and Americans from Socialistic organizations is due quite as much and more to the fact that those organizations are inimical to the church and that their members are, for the most part noisily infidel. —*Independent.*

Reform News.

Foot Prints in Indiana.

Albion, Ind., Aug. 22, 1878.

I left home on the 6th inst., after a rest through harvest, having forwarded appointments to several places, none of which reached their destination till after my arrival; this was a disappointment to me and seemed to be to those who received me gladly. I can say to the friends of our cause in Indiana, I never made a trip in which I witnessed more firm and hopeful interest in our common work. I also found many new and promising evidences of growth; say what they may, our sentiments are permeating every neighborhood and are giving tone to many of the meetings and gatherings for other purposes which have not heretofore been observed. I also found quite a number of recent secessions from the lodge and many of the bitter feelings softened. I found brethren Shuh of Whitley, Ulsh of Kosiusco county, Kuffle and Holderman of Wabash, and Crane, Jenness and Wallick of Miami, in good heart and ready to work, and many others now willing to help who previously held back. Friends, one and all, moral courage is what we want to cultivate. To economize time we scattered appointments and I filled them returning, and also made others for another trip, having now about twenty to fill, commencing next Monday.

Some noticeable incidents came to my knowledge in the bounds of Silver Lake circuit which may do good to mention. These incidents cover a period of five or six years, and it is a sad commentary on the loyalty of some of our U. B. ministers in that district. Four of the U. B. churches have been closed against Rev. J. P. Stoddard and others. One of the preachers professing loyalty to the cause of God and the church he serves, called the *Cynosure* "sin for sure" and a "devilish sheet." Another called it a "pizen sheet;" another boasted of his ignorance of secret societies and refused to inform himself, and many good people think he tried to divert public attention and hinder Bro. Ronayne's work while he was there by appointing two protracted meetings in the vicinity. Another received into the communion of the U. B. church a Freemason, an Odd-fellow and a granger, and they are in fellowship to this day, and while receiving the above the preacher made use of the following language: "I care not for any man's preconceived opinions; I care not for your restrictive clauses. *Put me out if you dare.*"

I attended a meeting of the Fairview class for revision of the class book, Rev. John Good presiding, and there saw the climax. The meeting was opened by reading, singing and prayer in which they seemed to be happy, and immediately after the minister seemed to me and others to so hedge the class that the expulsion of brother Ulsh appeared to be a foregone conclusion. The following from the class will show Bro. Ulsh's Christian standing in it: "I love Bro. Ulsh. There is nothing against his moral character." "Bro. Ulsh is a Christian and is engaged in God's cause and I hope God will bless him in his work." "Bro. Ulsh is standing up for Christ and the purity of the church."

The preacher said, "Bro. Ulsh I love to the bottom of my heart. He is engaged in a good work, and I hope God will bless him in that work; and I believe God has raised up Edmond Ronayne for his special work, and he is doing a great work for the world. Finale: Bro. Ulsh's name did not pass, but was placed in the hands of a committee, while secretists passed readily, and others whose Christian character did not seem to be as well fortified as Ulsh's. What must we think of those ministers in the U. B. church who thus habitually trample upon the laws and bid defiance to the constituted authorities of the church while professing to believe the opposite? What must we think, too, of other ministers in other churches who profess to abhor error and sin in the church, and yet foster and fellowship the very things they condemn? O what sin! what heartless deception! I know of but one remedy and that is for the sincere to rally round the standard of truth. Friends in Indiana, give no uncertain sound! Blow your trumpet in the ears of those preachers who pet sin, who preach "Good Lord, good devil," till they are compelled to hear and be honest.

I go Monday to work. I am believing from what I see and hear that we will have the greatest annual meeting we ever had. The executive committee have been doing their duty and have made some wise plans. They inform me that they have secured the labors of Mr. Ronayne. I learn also that the Masons are already giving notice of our meeting. I am, if spared, going to Henry county a week or two before to help them publish it. Friends, every one of you, go. Spiceland expects you. God requires you. I want you! The keen sword of truth must and will be wielded. The lion-hearted Leminowski when rallying his German soldiery to battle cried out "Onwardt, Prudterns! Onwardt!" Yours for truth,

S. L. Cook.

Somethin for Kansas Friends to Digest.

Lyons, Rice Co., Kansas, Aug. 18, 1878.

Editor Cynosure:—I would like to say to the friends of reform in Kansas and to those having the arrangement of our State Association, that we, the Central Kansas Association will hold our annual meeting in Sterling, Rice county, the latter part of September, and would be glad to have Bro. Rathbun or Ronayne with us or C. A. Blanchard and would suggest to the officers of the State Association that either of them be got if possible to the State meeting. Be in time, brethren. Give us the time of the State meeting and we will arrange the time of our meeting accordingly, and will handsomely remunerate either of the above lecturers for their services.

To the friends of reform in the State I want to say something you already know, but we need our pure minds stirred up by way of remembrance. God has poured into our laps thousands of bushels of grain

this year and the price is reasonable. Now let one and all say we will have a State lecturer, and each lay by him in store for that purpose alone, as God has prospered him. What we do we must do quickly; if we refuse to do our part in this conflict of light with darkness it will not be said unto us, "Thou good and faithful servant." Remember, Christ will not say it unless it is so.

Please let us hear, brethren, from you at once through the *Cynosure* and suggest a plan for paying lecturers. JOHN MOTTER.

FREEMASONRY IN OAKLAND CITY, INDIANA.

On the evenings of the 22d, 23d and 24th of July, the principles and false religious philosophy of what is commonly known as "ANCIENT Craft Masonry" were discussed at Oakland City, Gibson Co., Ind., before the largest concourse of people ever before assembled in that town, and the so-called secret workings of that notorious institution were fully exemplified by publicly *initiating*, *passing* and *raising* a candidate through all the degrading ceremonies of the different degrees of Entered Apprentice, Fellow Craft and Master Mason.

These discussions were conducted in an honorable, straightforward, gentlemanly manner, and were listened to by some of the best citizens in that section of the State, both ladies and gentlemen, who came from a distance of from ten to twenty miles to witness the exposure of the vilest system of falsehood and the most gigantic swindle of modern times. Of course, as it might be expected and always happens, the Freemasons were mad. To get mad and to indulge in *slang* is the only argument Freemasons can use in defence of their pet scheme of co-operative selfishness. Accordingly on the occasion alluded to and after the lecturer had left, one of their number was put forward as Masonic champion, and this man—undeserving the name of "gentleman"—under the usual cover of *secrecy*, in an anonymous communication to the Princeton *Democrat* befouls and besmirches that excellent paper with the vilest ribaldry and the most reckless billingsgate which could possibly escape from the filthiest lips of the most degraded pothouse politician in America. He was evidently ashamed of his position, ashamed of his language, and above all ashamed of the stupid jugglery he was called upon to defend, and so under the flimsy cover of abusing and vilifying some of the very best men in the community, including three of the ministers of the Gospel in Oakland City and vicinity, and over the fictitious name "Observer," he endeavors to hide his own real character and to cast dust in the eyes of all who had not an opportunity of witnessing the exposures. The writer of this has never hitherto indulged in a personal controversy with Masons; he has never abused Freemasons and never will; but he is ever willing that a discriminating public should always judge of the soundness of the principles and the justness of the cause requiring such a defense as was recently made by "Observer" of the Masonic institution. If Freemasonry be good, public discussion and exposure cannot injure it, and if it be an evil system of pagan barbarism then abusive language cannot support it nor can slander maintain its principles. Every intelligent man knows that abuse is not argument.

The following points in the structure of Freemasonry were discussed and indisputably established by the highest Masonic authorities on the occasions above referred to, and the writer hereby challenges "Observer," or any other accredited Mason in Indiana or the United States, to a public discussion on any or all of these subjects, pledging himself to pay one-half the expenses of holding such a discussion and to attend wherever the Masons may see fit to have it.

First, It was proved that Freemasonry is a religious institution or a system of religious philosophy ("Manual of the Lodge" by Mackey, p. 40).

Second. That the "religion of Freemasonry" is "pure theism," or that *broad* religion in which it is claimed all men agree, acknowledging the existence of *a* God and denying revelation. (Lexicon of Freemasonry, p. 404.)

Third. That this system of pure theism, or broad religion of Masonry, offers freedom from sin to all male persons — members in good standing in the order—who will live in strict obedience "to the obligations and precepts of the fraternity" —and thus inculcates the pernicious doctrine of "justification by works." (Lexicon of Freemasonry, p. 16).

Fourth. That it denies the right of *private judgment* and demands a passive and unquestioning obedience to all its laws, rules, regulations and edicts whether "*right or wrong.*" ("Traditions of Freemasonry," by Pierson, p. 30. Webb's Monitor, by Dr. Rob. Morris, p. 196.)

Fifth. That it ignores the Lord Jesus Christ, and positively repudiates his mediatorship by "carefully excluding" his name from every so-called prayer and religious ceremony of the institution. (Webb's Monitor, by Morris, p. 371.)

Sixth. That it knowingly and wilfully mutilates the Scriptures, handles the Word of God deceitfully and absolutely expunges the name of Christ from every Scripture quotation which it impiously mixes with its ritualistic pagan blasphemies. (See any Masonic Manual in the world.)

Seventh. That it degrades the Holy Bible below the level of the pagan symbols of the square and compass, and by its landmarks, and its so-called ancient usage, dishonors God by placing his Divine Revelation on an equality with the pretended revelations of the Brahmins, the Hindoos, the Chinese or the Mormons. (Masonic Jurisprudence, p. 33.)

Eighth. That all its ceremonies and symbols, the legend of Hiram Abiff and every part of its sham philosophy have been borrowed from the secret worship of paganism and that our Freemasonry of to-day is nothing more or less than the ancient Baal worship of Egypt, Phonecia and Samaria. (See Mackey, Sickles, Pierson, Oliver, &c., &c.)

Ninth. That by means of its secret signs, grips, pass-words and symbolic language some of the worst criminals have been frequently enabled to escape merited punishment; the wheels of justice have been completely clogged, and that honest men—not members of this secret clan—are generally defeated whenever they have occasion to go to law with a Mason. (See any court record in the land.) And

Lastly, it was shown that the pretended benevolence of Masonry is a sham; that its so-called secrets were publicly exposed over fifty years ago, and that no man can support and defend the institution to-day except by falsehood and fraud. "Observer" had ample opportunity afforded him to refute any or all of these charges while I was present at Oakland City. He was challenged more than once to do so. That challenge I now renew, and unless he is a moral coward he will either accept it or cease from using personal abuse of men who are so far above him in moral integrity and gentlemanly deportment as truth is above falsehood and honor is above degraded vice.

And now one word more of caution to "Observer." The next time he attempts to defend that miserable, swindling sham called Freemasonry, it is not at all necessary that he should acknowledge in so public a manner as he has done in this case, that the Masonic degrees have been correctly worked, and its silly, stupid so-called secrets fully exposed. In the last sentence of his abusive tirade he *observes:*

"I wonder it never occurred to tha minds of brothers McCormick, Wilson, Grubb and Thomas, that should Col. Ingersoll be willing to make such an ass of himself as to attempt an exhibition of the ordination ceremonies of the ministry; the sacramental ordinances, the ordaince of baptism, the duties of prayer and many other ordinances that are taught in all orthodox churches, that he could make them look as ridiculous as any body could the forms and ceremonies of the different societies."

That is to say "the forms and ceremonies" of Masonry have been truly exemplified, only they have been "made to look ridiculous." Be careful, my brother, or you'll get yourself into trouble, and perhaps in the end have to suffer the penalty of your noble(?) order—"having your throat cut across and your tongue torn out."

EDMOND RONAYNE,
Past Master Keystone Lodge, No. 639, Chicago, Ill.

Correspondence.

THANK GOD FOR THAT CONVENTION.

ELWIN, Ill.

Much has been said, and written with reference to the late nullification convention of disaffected United Brethren held in Dayton, Ohio, and much that has been written, was strikingly appropriate. All true friends of our Zion sadly deplore such a convention of members of this divinely established church.

It is indeed deplorable that sentiments so corrupting should creep into any body of Christians, to an extent that would incite men to such measures. Hence we would not be understood as being thankful for the convention, as such, nor for the sentiments expressed by it. But for the effect that the action of the convention has had upon the loyal portion of the church, as well as upon many who were hitherto measurably in sympathy with the movement. For it is a fact, that many who were decidedly in favor of modifying our law on secrecy are now disgusted with the exhibition made by prominent members of that body, in advocating absolute nullification of the laws, and rebellion against the authorities of the church. Up to the meeting of that convention the spirit of compromise seemed to largely pervade the minds of the loyal element of the church; a spirit which should find no place in moral issues.

But now I feel to thank God, that through the action of said Convention and the sentiments expressed by some of its leading spirits, as well as the means of questionable propriety resorted to, to create a sensation throughout the church favorable to its proposed ends, the loyal portion of the church has been aroused, as it has not been since secretism has become a mooted question among us.

While it is not proper to do evil that good may come, yet God does sometimes bring good out of evil. He sometimes makes the wrath of man to praise him. Truly this church in her executive department has long been sleeping, while an enemy has been sowing tares until today the infection has reached a proportion that no compromise measure can arrest. The same influences that first invited the abomination into this church are still supporting it, and are laboring incessantly to extend it. The simple fact that secretism is in the church, and that untiring efforts are still being made,

(*Continued on 12th page.*)

Reply to a "Student."

Editor Cynosure:—One who subscribes himself "Only a Student," asks some questions in your issue of August 15th, to which I would like to reply. "What is the chief doctrine taught in the book of Job?" If he will consult Barnes' Notes on Job, Vol. I., he will find an elaborate discussion of this subject. I think the chief doctrine taught is that God in his providential dealings with his people (often by affliction) teaches them a more perfect knowledge both of themselves and himself; and thereby develops a more perfect state of faith in him and a more humbling view of themselves.

He asks, "What is grace and holiness, and what is it 'to see the Lord,' as used in the text, 'without holiness no man shall see the Lord?'" I answer that grace is unmerited favor. In its general sense it has appeared to all men, but saving grace is that favor by which we are made partakers of Christ's righteousness and are accounted worthy to be joint inheritors of his kingdom. That "holiness without which no man shall see the Lord," is evidently purity of heart, for Christ said, "Blessed are the pure in heart, for they shall see God." Or it is having our "hearts sprinkled from an evil conscience," for, "if our hearts condemn us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." To see the Lord is to be like him, for "We know that when he shall appear we shall be like him, for we shall *see him as he is.*"

And now let me say that it is not I but the Lord who says that "He that keepeth the whole law and offendeth in one point is guilty of all." In other words if a man were in every other respect outwardly righteous and yet was a habitual liar he would show that his heart had not been changed, and that he had never become the subject of saving grace. What is true of lying is equally true of every other form of conscious wrong-doing. The word of God manifestly teaches that no one can become a Christian without submitting his whole heart to God. Christ said, "He that forsaketh not all that he hath he cannot be my disciple," and hence the conscious reservation of the minutest form of selfishness is inconsistent with acceptance with Christ. It is not obedience to the law that justifies, but justifying grace secures obedience to the law, for "faith works by love and purifies the heart."

I trust our brother can see that if an entire consecration of heart and life is the essential condition of acceptance into the kingdom of grace, then it follows that there can be no growth in grace until such consecration has taken place. Men are not born. They grow. We are born children—perfect children, and grow to be men. So in our spiritual life we are born into the kingdom little babes in Christ, but we are *perfect babes*, for "we are complete in him," and we grow to be perfect men. Christ never does his work by halves. He has said, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," not a part of it.

The Lord said to the apostles "Now ye are clean through the word that I have spoken unto you. Abide in me." Had they continued to abide in him they would never have known sin, for "he that abideth in him sinneth not;" but they all forsook him and fled. Their faith failed, and hence they had need of that deeper work of grace they received at the Pentecost. May the Lord grant us a Pentecost that shall save us from all sin.

Yours in Christ,
H. H. Hinman.

Official Reserve.

Editor Cynosure,—I notice in the *Cynosure* of Aug. 15, a letter from Mr. Chalfant of Pennsylvania, covering another letter from Gen. Sherman, commanding the U. S. army. It appears that Mr. Chalfant wrote a note to Gen. Sherman making some inquiries concerning the Knight Templar drill, and the Grand Army of the Republic, so called; subjects which ought, we think, to arrest the attention if not the concern of every American citizen.

The constitution very properly gives Congress the power to provide for organizing, arming and disciplining the militia, reserving to the States the power of appointing the officers and drilling the men, according to the rules prescribed.

Now, here are large standing, secret organizations of men in the United States who are officered, armed, organized, disciplined and drilled in a way entirely unknown to the laws of the United States or any of the States. These organizations are the Grand Army of the Republic and the Knights Templar, which form the two wings of the great army of the "Secret Empire." These military bodies of men are organized, armed, officered, disciplined or drilled in a manner known only to themselves, or to the power which they serve, whatever and wherever that may be; and it seems to us that every man properly regardful of the welfare of the republic should be alarmed at such a departure from our early laws and customs regarding the militia.

Under these circumstances the distinguished general commanding the armies of the United States is appealed to for his opinion concerning these extra-military bodies. Much to the credit of his manners, the general (quite unlike many other prominent "statesmen" to whom respectful letters of a similar character have been written) returned a civil answer. But we would call the attention of the reader to the exceeding reserve that characterizes the very short letter of the commander in chief of the army. His answer is that he "declines to answer letters save on subjects purely military."

Now, Mr. Editor, if a question concerning the officering, organizing, arming, disciplining and drilling men in the United States is not a military one, then what is? From what is displayed of the Knights Templar drill, discipline and armament, we should suppose that they would interfere with those prescribed by the United States, and might therefore prove an injury to the service instead of a benefit to it, to say nothing of the exceeding great objections to them on other grounds.

But Gen. Sherman observes the same cautious reserve on this very inconvenient though very important subject, that most other men of distinguished position observe upon it. He is generally frank and outspoken as military men ought to be, but in this case he seems to prefer a flank movement or even a retreat rather than assail the masked batteries of the dreaded "Secret Empire" in front.

Let the general, however, be reassured; for some of us are "holding the fort," and we intend to give ample time for his "coming" up to our assistance. We have got a battery now of our own (we Anti-masons have) of some pretty fine pieces of rifled cannon, and no Masonic "statesman" hereafter will lift his head above the political horizon without running a narrow risk of being hit. We expect to see some rare dodging one of these days. What we mean to say is, that we are to have at last a publishing house, with a really *free press*, not forever, or ever at all held in check, or in muffled reserve by the gag-laws of the secret empire and its armies. We have an establishment devoted to the maintenance of American liberty; based on a foundation as sure and permanent as that of the Masonic lodge itself; and let us hope that we shall always find American writers who will know how and when to unmask the reserve of our public men, and let the people see whether the silence or the connivance of such men with secret societies is a matter of investigation and inquiry or not.

New Englander.

Odd-fellowship does not Walk with Christ.

Luma, Ind.

Dear Cynosure;—I wish to give in my testimony with the rest on the side of light. Thirty-three years ago I joined the Odd-fellows and took five degrees, and some time after I joined the church. But, I tell you, that Odd-fellowship and the Christian religion will not harmonize, and I lost my religion, or else I never had any, so I left the church. But I have seceded from the lodge, and try to live a Christian and make my peace with God through Christ. I know what the Lord can and will do for his people. Such men as Colfax, Martin and Steele cannot save my soul, but I hope they with all other members of secret orders will reform and become new men in Christ.

I am making it pretty warm for some of the church members in these parts, as I have a digest of the laws of Odd-fellowship to which is added an appendix containing the constitution, laws and rules of order, all necessary forms and the funeral ceremony; prepared by a committee appointed by Grand Sire Sherlock at the "Communication" of 1846, and published by order of the Grand Lodge of the United States. It has 100 pages, and I can't find the name of Christ in it. Yours in Christ.

J. W. White.

Querist's Drawer.

1. Please tell me on what legend the Mason at the door of the lodge with a drawn sword is founded?

2. Does any Masonic author teach that it has its origin in the sacred record that God "placed cherubims at the east of the garden of Eden, and a flaming sword which turned every way to keep the tree of life?"

As they misappropriate so many passages I thought it likely that this one may also have been used by them to represent their lodge as the descendant of the veritable garden of Eden. Still there is this difficulty. The genuine original garden had a woman in it, although she had been expelled when the above passage took effect.

3. Who was the first Mark Master? A mark was put on Cain to help preserve his life. Surely that purpose is a laudable Masonic one for a Mark Master. Do tell.

A. B. C.

Our Mail.

A. J. Loudenback, Glidden, Iowa, writes:

"I want a lecture here if I can get it, this fall. Some of the Masons think we cannot do anything, but I believe we can. Any how I am in the battle for life. I would like to have Mr. Rouayne here this fall when the weather is cooler and the hurry is over. I want to have the people's eyes opened, for in this part of the country they are quietly sleeping on the subject of Masonry."

J. H. Austin, Burlington, Iowa, sends a new subscription and writes:

"I will do all I can to send more in a short time. When I came here the *Cynosure* was wholly unknown, and secrecy had its own way, but now it is very uneasy, and asks, as did the evil spirits, to be let alone. But men who declare the whole counsel of God cannot let it alone. It will die hard, and tear and rend all it can in its death throes. May God hasten its end."

M. A. Sweet, Providence, Rhode Island, writes:

"A few days since a friend of mine handed me one of your Anti-masonic tracts, which I have carefully read, and believe the statements so strongly set forth to be true. I cannot express the thankfulness of my heart that there are some men who are honorable enough in

the sight of God to stand up and denounce the terrible devil-scheming organization of Masonry. May God help you in your efforts to keep our young men from this awful and dangerous net. It is only mine to know the unhappiness that band of cut-throats has been the means of bringing into my family. I consider my life in danger almost every moment. I have brothers and friends whom I would save from that cursed pit."

David Keister, Mt. Pleasant, Pennsylvania, writes:

"I have been opposed to Freemasonry since the murder of Wm. Morgan. I believe all secret societies are a great evil in church and state, and that if the churches do not purify themselves of the evil the Lord will say as he did of Ephraim of old: 'He is joined to his idols, let him alone.' And if God's Spirit leaves them their power for good is gone."

Enos Mitchell, Pittson, Maine, writes:

"I believe the *Cynosure* speaks more facts than Freemasons like to hear. Freemasonry is such a dangerous concern very few dare to meddle with it."

Rev. J. K. Glasford, Carthage, Missouri, sends for books and writes:

"I am a seceding Mason and a reader of your exeellent paper the *Cynosure*, and a life subscriber for it, and a hater of the works of darkness, and need more books to distribute, and to aid in the great fight against the foes of Christianity."

Geo. E. Johnston, Streator, Illinois, writes:

"I have just woke up to the fact that secret societies are at enmity with the Gospel as it is in Jesus our Lord. My wish is that your good paper may succeed. The *Cynosure* is a welcome guest here at home. My daily prayer shall be for the speedy downfall of all secret societies."

Rev. D. McKee, Clarinda, Iowa, writes:

"Slander is like a big fish on dry land; it may flounder and toss about for a time, but if let alone it will soon die of itself and leave the innocent unharmed. Yet its stench may render those very uncomfortable who have fished it up from its slimy abode."

F. M. Curtice, Greeley, Colorado, writes:

"May God bless you in your work of reform. As I have taken the paper from the first, with the exception of two or three months, I can see great progress. The securing of the Carpenter building I consider a great triumph for the cause. Secretism is very strong here. A little over a year ago a young man came here from the East, full of enthusiasm for the Master's cause. He united with the church, had a flourishing class of small boys in the Sunday school, was active in all our social meetings, especially the prayer meetings and young people's meetings. He got a situation as clerk in the post-office, where he is obliged to work on the Sabbath. The postmaster being an Odd-fellow he has joined them, and as they meet the same night as the prayer meeting, he goes to the lodge instead of the prayer meeting, so that his usefulness for Christ is almost destroyed. It makes me tremble when I think that God is just."

J. D. Haughawont, Carthage, Missouri, writes:

"I have been a member of the M. E. church for nearly half a century, and an Anti-mason ever since the days of the assassination of Morgan. My oldest brother got Morgan's book, read it, and was a strong Anti-mason all his life. * * 'It is a shame even to speak of those things which are done of them in secret.' I try to have my paper read as much as possible."

J. B. Hart, McLean, New York, writes:

"We are much interested to see the work of reform going on in so many States. God is evidently in the work."

Sabbath School.

LESSON X.—September 8, 1878.—THE GOOD SAMARITAN.

SCRIPTURE.—Luke 10:30-37.

30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

34. And went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which of these three, thinkest thou was neighbor unto him that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

DAILY HOME READINGS.

M.—Luke 10:30-37. Loving one's neighbor.
T.—Deut. 15:1-11. The royal law.
W.—Mat. 22:34-40. The two commandments.
T.—Luke 6:27-36. The law of love.
F.—James 2:1-10. Respect of persons.
S.—Gal. 6:1-10. The measure of duty.
S.—Mat. 25:34-40. The measure of reward.

LESSON NOTES.

30. Answering: Not the usual New Testament word. It implies a prompt answer, sometimes an interruption. A certain man: Without further designation of class or nationality. Down from Jerusalem to Jericho: A desolate road extending down through rough localities, notorious for danger from robbers. Thieves: Robbers as we use words now. Stripped him of his raiment: Or simply, Stripped him. Wounded: Literally, Inflicted wounds: probably in overpowering his self-defense. Half dead: The common Greek text has it: In a state (or happening to be) half dead.

31. And by chance: "Many good opportunities are hidden under seeming chance." There came down a certain priest that way: Many priests, it is said, dwelt in Jericho, who usually went around by Bethlehem, far longer, for safety's sake. So his coming might be only "by chance." When he saw him, he passed by, etc.: Looking too close might fasten on him an unwelcome responsibility.

32. Likewise a Levite: Who, like a priest, ought to have goodness and pity. And he did just as the priest did. At the place: Along by the place. Looked: Saw: same word as in v. 31.

33. Samaritan: To whom Jews were hostile (John 4:9). As he journeyed: Not just going down, near home, like the three preceding.

34. And went to him: Disregarding personal danger or a possible burden. Oil and wine: Common healing appliances in binding up wounds. On his own beast: And therefore, of course, walking himself. To an inn: A common caravansary. Took care of him: Or, Cared for him attentively.

35. And on the morrow: And at (or towards) the dawn of the morrow. It is the custom of the country to start on a journey before light. Took out: Most likely from his girdle. Host: Innkeeper. Take care of him: As in v. 34.

36. Thinkest thou, was neighbor: Seems to thee to have been (or, to have happened or proved) neighbor. Thieves: Better, Robbers.

37. He that shewed mercy on him: Says Luther (and Bengel almost the same): "He will not speak of the Samaritan by name, the haughty hypocrite." Shewed mercy: Literally, Did pity: same phrase as "perform the mercy" in Luke 1:72.—*S. S. Times Quarterly.*

TEACHERS should note the difference between true Christian charity as taught by Christ in this lesson, and that taught by men through the secret lodge, of which the priest and Levite are examples. While thousands of benevolent people are sending aid to-day to the stricken cities of the South, to be used without distinction of race or religion, the lodges are sending also, but their gifts are carefully doled out to those only who have sworn themselves into the select circles of secretism. The same pharisaism exhibited by these two characters of the parable are also reproduced more or less clearly in modern ecclesiasticism, which exalts church order and sectarian rules above "judgment and the love of God," which are of the first importance. (Luke 11:42.)

He that changes his party by his humor is not more virtuous than he that changes it by his interest; he loves himself rather than truth.—*Johnson.*

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The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 29, 1878.

RENEWALS.—The work upon clubs has begun early and earnestly, yet to hundreds who are not undertaking such a work, or cannot, it is a pleasure to invite them to renew promptly because we know they will be the gainers by continuing the paper. Nothing is easier, however, than to neglect this matter. Forget it a day and it is easy to forget it a week or a month. Now pray don't forget this well meant admonition.

"THE NEW DEPARTURE."

Letters from our excellent friend and brother, Rev. A. D. Freeman of Spring Prairie, Wisconsin, and others, show us that our ideas have been misapprehended which were given under the above heading. Perhaps, too, our ideas may themselves need modifying; and if so they will be sure to be modified by discussion, as all that we have submitted under the above heading has been in the way of suggestion.

We have from the first often declared it far from our purpose to start another sect whose creed is that there should be no sect. In the time of "The Great Awakening," during the labors of Whitefield and the Tennants, it was extensively held that a minister, duly ordained, was fit for the pulpit and pastoral charge without regeneration. Few or none hold such ideas now. And the one grand object of our reform is to convince all churches and all Christians that lodgery is idolatry, and as such must be excluded from the "church of the living God, the pillar and ground of the truth" on earth.

In this reform we rejoice that several denominations of Christians are cordially embarked. Their founders saw and taught that the secret orders of this and other lands are "unfruitful works of darkness," which are, by the Word of God, to be excluded from Christian fellowship. The *Cynosure* seeks simply to strengthen the hands of these by creating and concentrating Christian sentiment in favor of their work and testimony.

There are other denominations, worm-eaten through and through by the lodge; but in these adulterated communions, there are souls that cry from beneath their altars, and sigh for the abominations sheltered by their ecclesiastical organizations. These we would cheer and encourage by the knowledge that thousands have not and will not bow to Baal or kiss his image; and, in short, to enlighten the American people as to these causes which are working the dissolution of American institutions. By proposing to "ordain" the lecturers who go forth into this fearful conflict with "the rulers of the world's darkness;" we had and have no denominational ideas or purposes. We supposed that Covenanters would still revere "The solemn League and Covenant" which their fathers signed in Grey Friars churchyard, and seek to bring the world to adopt its allegiance to Christ; that followers of Wesley would seek to "spread holiness over these lands" and teach as he did, that Freemasonry is "a banter on the human race." In short, that each and every body of Christians excluding lodge-idolatry would continue to do their own work in their own way.

Now there was planted in Lowndes county, Miss., above half a century since a church and academy by a Carolinian, now a saint in heaven. His church, which was Independent Presbyterian, stood like a lone star amid the "blackness of darkness" which settled down on the South, excluding and testifying against both slavery and secret societies. Thirteen young men from that church and school fled from Jefferson Davis' first conscription; were hunted with bloodhounds fifty miles; escaped by crossing the burnt cane district, where the ashes obstructed the smelling of the dogs, and after one hundred miles travel by night and through woods reached our flag at Tuscumbia. Several of the Feemster family (that was the apostle's name) still live and labor in that region and shadow of death. Hon. Robert Feemster, a Republican senator, until the shot-gun kept Republicans from the polls, is now preaching to a Congregational church, and Rev. Eli Tapley, who married one of the daughters, labors as an evangelist. Paul Feemster, sometime professor in Tusculum College, East Tennessee, where his father graduated, has fallen back on Kansas.

Now, it seems to us that a great and effectual door is open to reach and save the South, through these servants of God, by planting lodge-excluding churches throughout the Gulf States. By whom, and how shall this work be done. The American Missionary Association was originally, and is still committed to this reform. But if it should undertake the work of planting churches in the South on the declared principle of disfellowshiping Freemasons, the churches which contribute to its funds would object, for the very plain reason that those churches fellowship Freemasons themselves.

Now every reader of the *Cynosure* sees the work which God and our country ask at our hands. So that the work is done to the divine acceptance, the editors of the *Cynosure* are content. We have no scheme of our own, but we wish the hands of the Feemsters and their friends upheld. It is too plain to need more than the simple statement that unless the ex-slaves of the Gulf States are Christianized, they will be heathenized by popery and the lodge.

What objection can there be to a side-organization distinct and apart from the N. C. A. as is the Wesleyan or United Brethren connection, for the purpose of aiding those holy men and women, Southern born, used to the climate and customs of the South? Will our good brother Freeman write us an article showing what shall be done, and how? Will others write?

CORRESPONDENCE FROM THE SOUTH.

From Rev. Eli Tapley.

COLUMBUS, Miss., July 29, '78.

"With regard to what you say about a distinct organization to promote missions in the South free from the taint of lodgery I respond, *Amen*. The Lord hasten it. Such an association would be a great blessing. It is the want of the time. * * * Bro. Moody's cry of 'Separation' should be raised all around the globe. * * * This is the work the Lord will bless and why not begin it to-day?"

From Prof. P. S. Feemster.

WALTON, Harvey Co., Kan. July 31, '78.

"I have become convinced that I cannot be faithful to my convictions as a teacher of divine truth without constant conflicts which leave me little hope of material support in return for ministerial labor. I have determined therefore to secure me a base of support in the shape of a western farm. I can get 160 acres by planting and cultivating upon it 10 acres of timber. I am then at liberty to live on my farm or anywhere else, as suits my convenience. I hope to lay my claim early in the spring. I will then follow whatever may seem to be the leading of Providence."

From Mrs. Eli Tapley.

COLUMBUS, Mississippi, Aug. 10, '78.

"Mr. Tapley has charge of a church in the edge of Alabama, where he has been preaching half his time. The other half is spent in evangelistic labors." * * * If there is a separate Missionary Association formed, Mr. Tapley would like the appointment of evangelist. The mere appointment would add to his influence among the colored people, as also to his safety.

The Hon. Robert Feemster, late Republican State Senator, is preaching in Lowndes county. Shall these devoted men and women be sustained?

—If our Ohio friends will pardon us for not making any change in the list of officers of their State Convention, we will them and every body else, who should have told us of the change but did not, for not giving notice of any change till this week. Dr. McClurkin will please accept the amendment in the list, though late, and remember that it was not through any intention of the *Cynosure* that his election as president of the State Association has been unrecognized so long.

THE LAST DITCH.

When demons began to obey the command of Judean fishermen through the name of Christ, the event appeared to the Saviour as the unthroning of Satan and his fall like a lightning flash from his seat as "prince of the power of the air." So in reviewing the history of our reform we seem to have reached a point from whence we can see the last line of fortifications into which the lodge is being steadily driven, and which, God willing, must be its grave. The first line of defense was broken when the lodge found that the "vinegar cruets" were not scared by abuse but could outflank it. Sneers were no better in the second line. In the early part of 1875 the quadrilateral of the secret ceremonies was penetrated at a little meeting in the low basement room at 104 Bremer street in Chicago, and before eighteen months had passed Farwell Hall four times filled in one week proved that the Masonic ritual was in the hands of the public. But feigning indifference to this exposure, since it can by no means be contradicted, the lodge tells us that the vital principle of the system is yet untouched; that the symbolism can never be understood by outsiders, its household gods never be approached by the profane nor their worship made plain except by the path of initiation. But we are promised that no lie shall stand, and are confident that the clear eye of truth shall penetrate the deepest caverns of secretism, and all men may read and know that the reality which we oppose is "*devil worship*." When this shall be clearly understood the profession of ignorance will be confession of hypocrisy, of disloyalty to God, and Christian churches must stand together against this enemy or give up their name and office.

This has been insisted on by some from the first, but the means of establishing the terrible fact more surely have been in the hands of Mr. Ronayne. His investigations have developed into such addresses as were given lately in the Free Methodist church of this city, and in Wheaton College chapel, and will soon be ready for the press for publication in book form. He has kindly lent us a single chapter for publication in the *Cynosure*, which will begin next week and run through two or three numbers. To advise our readers to study carefully this phase of the great question which we are agitating will not seem gratuitous. We must understand thoroughly every new development of the apocalyptic "beast," and be ready with such weapons and measures as shall destroy him from the earth.

—Elder Rathbun begins work in Missouri next week, God willing. His health is not yet vigorous and friends around about Albany must

remember the fact if they ask for a meeting every night for a month or two. Later in the season he will return to Iowa when weather and work will offer fewer hindrances to meetings. The notice on the first page suggests one question that must be attended to directly. From all reports we fear some of the friends have the idea that the Elder is a millionaire who travels and lectures for the benefit of his health. Have a clear conscience on this point, brethren. A letter from Bro. Rathbun on the general features of the work in Iowa was received too late for insertion in this number.

—The assiduity of the Freemasons of Salt Lake City in receiving the Chinese embassadors several years ago on their journey across the continent, is bearing fruit. They were entertained by the lodge and a great Masonic gathering made for the occasion in the lodge rooms, where the few brilliant features of the system were displayed. There are now one or more lodges of Chinese in Colorado which are very zealous in proselyting for new members.

College News.

Wheaton—It will cheer every friend of Christian reform to learn that the subscription to the debt of this College, for which appeals have been made in these columns for several weeks, is now a little over $18,000, and there is a strong faith that the work will be done this week. There is yet room for contributions. Let them be made quickly. The good hand of God has been in this work and its success so far is as clearly from him as that of Muller's Orphanage at Bristol, England. The fall term opens next Tuesday, September 3d, and a fine attendance is expected.

Westfield—The catalogue of this College is before us. Pres. S. B. Allen, D.D., well known to our readers as president of the National Convention, is at the head of its faculty. The institution gathered into its halls last year 147 students in the various departments: Classical, Scientific, Teacher's course and General preparatory. A newly constructed railway facilitates communication with Westfield through Kansas, Ill., on the Indianapolis and St. Louis road. The fall term opened this week Wednesday, August 28th, the second will begin Nov. 20th.

Wasioja.—The Wesleyan Methodist Seminary of Minnesota opens for another year September 11th. Prof. E. G. Paine will be assisted this year as last by two efficient lady teachers in conducting the several departments. The course of the Seminary is such as is generally provided in our preparatory schools, and last year 122 students availed themselves of its advantages. Wasioja is located in Dodge county, Minn., on the Zumbro River and has daily stage connection with Dodge Center. An effort is being made to secure an endowment of $10,000; Rev. J. M. Snyder, Norton, Ill., is one of the agents.

A Veteran Gone to His Rest.

Rev. Moses Thacher, the subject of this notice, was the descendant of a long line of ministers, his first American, or immigrant ancestor, having been the first pastor of the Old South church of Boston.

Born at Princeton, Mass., Nov., 1795, he graduated at Brown University, Rhode Island, in 1821; was licensed to preach and married in 1823, and ordained and installed pastor of the Congregational church at Wrentham, Mass., 1824. In this place he continued to preach for fourteen years, and the blessing of God attended his labors to a remarkable degree. He afterwards removed to northeast Pennsylvania, and thence to central New York, faithfully laboring at different places in that region for twenty-eight years, being blessed with several precious revivals during that time. In 1866 he followed a son to Illinois and organized the Presbyterian church of Munson, near Cambridge, which he supplied for two years. The General Assembly's minutes show that *that* church is in a healthy condition. In 1868 Mr. Thacher was called to bury his wife, who had borne him five children, and with whom he had lived happily for forty-five years. The same year he was smitten with sun-stroke and disabled from preaching, being then about seventy-three years of age. And though he so far recovered as to live in a good degree of comfort and perform occasional labor, he never again resumed the regular work of the ministry. He died peacefully at the house of his son at Cambridge, Ill., on Sabbath morning, July 21, 1878.

In 1827, while at Wrentham, Mr. Thacher was persuaded by a fellow minister to join the Freemasons, and took seven degrees, but he soon withdrew. Alluding to this matter in a public address in 1830, he said: "I confess that I am one of those who have been duped and decoyed and made to pass through the degrading ceremonies of the lodge-room. This stain upon my religious and moral character I do not expect ever to wipe away. * * * In view of such impositions as these I feel perfectly free in denouncing the oaths and ceremonies of the order. * * * And if the declaration I have made, and the record of my folly should be the means of preventing one man from being ensnared as I have been, I shall feel myself paid a thousand times."

Mr. Thacher was a delegate to the National Convention of Antimasons held in Philadelphia, in 1830, along with William H. Seward, William Slade, Joseph Ritner, Thaddeus Stevens and David Bernard—eleven States being represented in the convention—and was chairman of the committee on the Masonic degrees. He also edited for a time an Anti-masonic paper called the Boston *Telegraph*, and published during his life in tracts, pamphlets and papers, various sermons and articles on Freemasonry and other topics.

He was one of the twelve who, including Wm. L. Garrison, in a school house on "nigger hill," formed the first New England Anti-slavery society in 1832, and his house was a station of the underground railroad.

Mr. Thacher was at one time elected to the Senate of Massachusetts, and though he never figured as a politican, yet, as one who had known him long and well lately testified to the writer, he never shrank from declaring his principles on suitable occasions in public or private.

Like every one who is in advance of his age, Mr. Thacher encountered strong opposition. But he calmly and serenely endured the storm, sustained by a consciousness of rectitude and the divine promise. And such was the manifest sincerity and purity of his life that he always commanded the respect even of his enemies. Who of his brethren will take up his mantle?

Warren Taylor.

Married.—August 22d, at the residence of Rev. Wm. W. Blanchard, Paxton, Ill., by Rev. B. F. Sargeant, pastor of the Congregational church in Paxton, Prof. Frank G. Lohman to Miss Florence B. McCann; both of Roberts, Ill. A worthy and interesting couple; full of hope and the promise of usefulness.

—A telegram from the Exposition at Paris says that the grand prize at the exhibition had been awarded to Mr. Edison for the most wonderful inventions of the age.

The National Christian Association.

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To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
C. F. Hawley, Damascoville, Ohio;
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa
D. S. Caldwell, Clyde, Sandusky Co. C
A. Mayn, Promise City. Mich.
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind
E Ronayne, 104 Bremer St., Chicago.
W. M. Love, Baker, St. Clair Co. M(
A D. Freeman, Downers Grove, Ill.
Jas. Springer, Springerton. Ill.
A. D. Carter, Deersville, Harrison Co C
James McCleery, Monroe, Iowa.
R. Fanrot, St. Louis, Mich.
J L Barlow, Ridgetown, Ont. C. W.
J. P. Richards, Bowensburg, Ill.
A. H Springstein, Saranac, Mich.
J. F. Browne, Strafford Bow Lake, N H.
Edward Mathews, Brooklyn, Mich
J. T. Hobson, Leesville, Ind

Home Circle.

The Waking Hour.

Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.—Romans 13: 11.

Awake—again the Gospel trnmp is blown—
From year to year it swells with louder tone;
From year to year the signs of wrath
Are gathering ronnd the Judge's path,
Strange words fulfilled, and mighty works achieved,
And trnth in all the world both hated and believed.

Awake! why linger in the gorgeons town,
Sworn liegemen of the cross and thorny crown?
Up from your beds of sloth, for shame!
Speed to the eastern monnt like flame,
Nor wonder should yon find your King in tears,
Even with the loud hosannah ringing in his ears.

Alas! no need to rouse them: long ago
They are gone forth to swell Messiah's show;
With glittering robes and garlands sweet
They strew the ground beneath his feet:
All bnt yonr hearts are there—O doomed to prove
The arrows winged in heaven for faith that will not love!

Thns bad and good their several warnings g ive
Of his approach, whom none may see and live:
Faith's ear, with awfnl still delight,
Counts them like minute bells at night,
Keeping the heart awake till dawn of morn,
While to her fnneral pile this aged world is borne.

Bnt what are heaven's alarms to hearts that cower
In wilfnl slumber, deepening every honr,
That draw their cnrtains closer round,
The nearer swells the trnmpet's sonnd?
Lord, ere our trembling lamps sink down and die,
Tonch us with chastening hand, and make ns feel thee nigh.

—Keble.

Our Own Brother.

One night, when Mr. Moody was preaching in Boston, the great tabernacle was so full that there was not room for one more, and the order went forth to prevent any more crowding. Merchants and bankers came, but were told there was no admission, the place being as full as it could hold. One applicant said, "I am an alderman." "We could not let you in if you were mayor," said the police. One or more offered five or ten dollars to get in, it being the only evening they had in Boston; but all in vain. Others pleaded that they had come far, but their plea was unheeded. At last a little farmer, in plain, country garments, got through the outside crowd, and applied for admittance, but received the usual answer. He said that he had come far, and had to go away next day, but was answered that many more important persons had been turned away. "Well," said he at last, "could you send word to Dwight that his brother George is out here?" He (Dr. Pentecost) happened to be at the door, and conveyed the message.

Mr. Moody was just about to begin his sermon, but cried out, "What! my brother George at the door? Let him in! He was a father to me. He brought me up. Let in my brother!" Immediately he was squeezed through the dense mass in the aisle to the platform, and Mr. Moody gave him his own seat. How was it that he got in, when nobody else could? Because the man in power was his own brother. And so it is with us, when we go to Christ. We want to be rich and great, and the poor, hard-working believer may be held on the outside now; but the time will come when it will be infinitely better to have a brother on the throne of the universe, than to be a millionaire, or a successful politician, or a famous scientist.

Jesus voluntarily took part in every condition of our nature. He put himself under the law, took the form and position of a servant, humbled himself, and became obedient unto death, even the ignominious death of the cross. In every form of temptation he was tried, and therefore he knows how to succor those that are tempted.—*Punshon.*

A Beautiful Incident.

The noble missionary Moffat tells a beautiful story. He says: "In one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange River. We had traveled far and were hungry, thirsty and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water but they would not supply it. I offered the three or four buttons left on my jacket for a little milk; but was refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river. When twilight grew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head, and a leg of mutton in one hand and water in the other. She sat down without saying a word, prepared the fire and put on the meat. We asked her again and again who she was. She remained silent until we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then the tears stole down her sable cheeks, and she replied: 'I love Him whose you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I can't speak the joy I feel at seeing you in this out-of-the world place.' On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm when in his school some years before. 'This,' said she, 'is the fountain whence I drink; this is the oil that makes my lamp burn.' I looked on the precious relic printed by the British and Foreign Bible Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of the Heavenly Father."

Newspapers in Ancient Rome.

The first newspaper of which we have any account was published by the Roman government over 2,000 years ago. At first it was issued but once a year, and contained a digest of all the important occurrences which had occurred during the past twelve months. These papers consisted of white tablets of wood on which was written the news, and were delivered to the citizens as papers are now-a-days. In the course of a few years, the thirst for news having rapidly developed, the government found it necessary to issue a daily, which was called *Acta Populi Romani Diurno.* This was established 168 B. C. Some of the original copies of this journal are still in existence. Curiously enough the contents of some of them, with a mere change of name and locality, would answer for items in our own daily papers. In one is an account of a quarrel in a low tavern, in which the landlord was badly pounded; several butchers were fined for selling meat which had not been inspected; a broker who had decamped with money left him in trust, was arrested and obliged to refund his stealing. There were short-hand reporters, too, in those days. Suetonius has an account of the anger of Augustus because the speech of Cæsar for Metallius was badly reported, and from other writers of the day we learn that there was a "ring of reporters who collected news and sent it into the provinces." The first political journal was originated by Julius Cæsar, according to Suetonius, who says that "as soon as he had entered his public office he caused not only to be written, but also spread abroad among the people, the proceedings of the Senate." Besides these proceedings the journal contained a department of births and deaths, executions, market sales, building news, anecdotes, etc. From these facts it is easy to see that the ancients were very much such people as we are, and that they read, studied and enjoyed things in the literary line with as keen an appetite as we do. —*Boston Book Bulletin.*

Don't Lose Faith.

Above all things, let us never lose faith in God. It is the saddest consequence of financial disasters, that those who suffer by them sometimes make shipwreck of their faith. They exaggerate their troubles to that extent that their private loss or misfortune seems like a public calamity; and because they suffer some petty personal inconvenience or privation, they think that all the foundations of the earth are out of course. Because a few clouds gather in the sky the whole firmament is darkened, and they think that the stars have fallen from heaven. O foolish man! Lift up your eyes and behold the clouds flee away, and the stars will soon be seen shining clearly and serenely in the heavens. These passing clouds are but for a moment, and they may be most blessed in our experience, if they bring us nearer to the only true source of light—nearer to God.—*Ex.*

The Growth of the English Language.

Few scholars even are aware of the great changes through which the English language has passed in successive centuries. Following are specimens of the Lord's Prayer as used at various periods in English history:

A. D. 1158.—Fader ur in heune, hale weide beith thi neune, cumin thi kuneriche, thi wille beoth idon in heune and in erthe. The euryen dawe bried, gif ous thilk dawe. And vorzif uer dettes as vi yorsifen ure dettoures. And lene us nought into temtation, bot delyvor eus of evel. Amen.

A. D. 1300.—Fadiur ure in hevene, Halewyd be thi name, thi kingdom come, thi wille be don as in hevene and en erthe. Our urche days bred give us to daye. And forgive oure dettes as we forgive oure dettoures. And lead us not in temptation, bote delyvor us of yvel. Amen.

A. D. 1370.—Oure fadir that art in heunes hollowid be thi name, thi kingdom come to, be thi wille done in erthe as in heune, geve to us this day oure breed oure other substance, forgene to us oure dettes as we forgaune to our dettouris, lede not into temptation; but delyuer us yvel. Amen.

A. D. 1524.—O oure father which arte in heven, hallowed be thy name. Let thy kingdom come. Thy wyoll be fulfilled as well in earth as it is in heven. Give us this daye our dayly brede. And forgive us our trespaces even as we forgive our trespacers. And lead us not into temptation, but deliver us from evell. For thyne is the kingdome and the power and the glorye for ever. Amen.

A. D. 1581.—Our father which art in heauen, sanctified by thy name. Let thy kingdome come. Thy will be done, as in heauen, in earth also. Give us to-day our superstantial bread. And forgive us our dettes as we forgive our detters. And lead us not into temptation. But delivere us from evil. Amen.

A. D. 1611.—Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our dayley bread. And forgive us our debts as we forgive our debtors. And lede us not into temptation, but deliver us from evil. For thyne is the kingdome, and the power, and the glory for ever. Amen.

The above is worthy of preservation. It shows very vividly how the English language, as we now have it, has changed and grown in 700 years, until it has reached its present form and shape. All living languages are subject to slow changes—hardly noticed by one generation of men, but plain enough when we institute a comparison between distant times. The English language is not yet perfect, and will probably undergo as great changes in the future as in the past.—*Religious Telescope.*

Childrens' Corner.

We Never Know.

Every day we are dropping seeds
Along our life-way's hills and vales,
While summer rules the flowery meads,
Or the wind of winter wails.

For a germ is hidden in every deed,
And every word we say, I know;
And be it a flower or a thistle-seed,
It shall, sometime and somewhere, surely grow.

And on and on in the world we go—
On and on—and we never know
The fruit that comes from the seed we sow!
—Young Folks' Rural.

What it to Be Liberal?

Isaiah xxxii:8.—But the liberal deviseth liberal things; and by liberal things shall he stand.

One of the hard things for children to learn is that men are not always just what they call themselves. Men will ask others to believe them honest when they are dishonest, good when they are bad. You will find signs which read "cheap grocery store," and learn that these stores are the dearest places to buy in. You will see a "shingle," as they call a doctor's sign, with a doctor's name on it, and all the while the man who put it there does not know anything about medicine. You have found out already that some boys and girls who go to school call themselves brave and grand but are not so, while some modest, quiet little fellow, who has nothing to say about himself, is the bravest and truest boy in the school. It is always a bad sign for anyone to be calling himself fine names—to be saying, "I am smarter, brighter, better than others."

The man who wrote this text met some people of this class. They did not believe in God, in prayer, in any of those things which the religious people of their time believed in, and yet they called themselves liberal. The prophet who wrote these words had another name for them—vile, as David said: "A fool, or the vile, hath said in his heart there is no God." The good man was greatly troubled, and said that by and by there was a good time coming, when the vile person shall no more be called liberal, for the liberal man deviseth liberal things, and by liberal things shall he stand.

Names mean very little, but when a good name is deserved, it is a capital thing to have. You remember that President Lincoln, before he went to Washington, was called "Honest Old Abe," and as he always was honest, it did him much good to have the name. You have heard of Moses as the meekest man, and the more you learn about him you will find that he ought to be called such. Then Solomon was called the wise, and nothing could be more wise than the proverbs which he wrote. All these, and many other good names, were true, and belonged to the men who had them, and hence they ought to have them—just as Tom Thumb can well be called by such a little name, because he is so small, and Methusaleh can be called the oldest man, because no other man ever lived to be nine hundred and sixty-nine years old.

But we must all be very careful not to call ourselves nice names until there is good reason for it, and what is more, it is better to have other people give us the name than to take it ourselves. Would you not think it very foolish, supposing I was very good, to call myself "good Mr. Merrill," or for your father, because he is a fine scholar, to call himself the "wise Mr. Brown," or your mother, because she was good looking, to have her letters directed to "handsome Mrs. Smith."

Then, too, you will hear young men, by and by, calling those fellows who wear the nicest clothes, smoke the best cigars, and drive the best livery teams, generous and splendid, when, all the while, they do not pay for their washing, let a poor mother suffer for the comforts of life, or even, perhaps, take money from the drawer of the store; or you will think that some young lady is very nice, very desirable, because, when she is on the street she can be stylish and full of smiles, while at home she is not neat, nor can she speak correctly.

In the same way you will be told that it is liberal in religion to say that it makes no difference whether men trust in Christ as their Saviour, when the Bible says there is salvation in no other; that there is no such thing as future punishment, when Jesus says there is.

But the one thing that you want to be and do is told you in the text. Be true. If you want to be called brave, be brave; if you want to be called a gentleman or lady, be gentle, courteous, loving, if you want to be called liberal, and have the name mean anything, be free to give, be frank, be noble, be kind, and remember that, at the last he will stand as liberal who has been liberal, whatever he may have called himself or others may have called him.—*Rev. J. G. Merrill's Children's Sermons.*

Doing Good.

Emma Gray, on her way to school passed a little boy whose hand was through the railings of a gentleman's front garden, trying to pick a flower. "O little boy!" said Emma kindly, "are you not taking that without leave?"—"Nobody sees me," answered the little boy. "Somebody sees you from the blue sky," answered Emma. "God says we must not take what does not belong to us, without leave; and you will grieve Him if you do so."—"Shall I?" said he: "Then I won't." He drew back his hand, and went away.—One way of doing good is to prevent others from doing wrong.

Ten Good Friends.—"I wish I had some good friends to help me on," cried idle Dennis, with a yawn.

"Good friends! why you have ten," replied his master.

"I'm sure I haven't half so many, and those I have are too poor to help me."

"Count your fingers, my boy," said the master.

Dennis looked at his large, strong hands.

"Count thumbs and all," added the master.

"I have; there are ten," said the lad.

"Then never say that you have not ten good friends able to help you on in life. Try what those true friends can do before you begin to grumble and fret because you do not get help from others. If you are not your own friend, it is foolish to expect others to befriend you. The Lord helps those who are ready to work."

Was it our Jesus?—A little three year old girl stood at the window one pleasant Sabbath, watching for papa, who was at church. She soon spied him coming, and as he entered the door she raised her dark eyes and said:

"Papa, what did Mr. Roberts preach about this morning?" Her father replied:

"He preached about Jesus."

"Papa, was it our Jesus?" she asked.

"Yes," said her father, "it was our Jesus."

The dark eye brightened at the thought that papa's minister knew her Jesus, and talked about him to his congregation.

Do you, my dear child, claim this Jesus as yours? I hope so; for it is a most blessed thought that every little girl and boy may have him for "their own" Saviour. No matter how much he loves other children, there is room in his heart for you. —*Christian Child.*

Home and Farm.

An English scientist claims to have discovered one of the causes of typhoid fever. A family in his neighborhood was attacked with a severe type of the fever. On a careful search of the premises a spout in the family pump was found to be covered with a sort of gelatinous matter. Submitting this to microscopic investigation, it was found to be a fungoid growth, from which spores were constantly washed by the flowing water. He followed up this discovery by a minute examination of the outlet of the sewer through which the drainage of the town flowed, and his scientific zeal was rewarded by finding fungoid growths of a similar nature to those in the pump spouts. In the vicinity of this outlet the fever had also prevailed. Having cases of the fever in his own family, he followed up his inquiry by a chemical analysis of the water drank by the family, and found in it minute spores of the same fungus. His conclusion is that the fever had its origin in the fungus matter taken into the system where it ferments as yeast in beer, and poisons the blood.

A Cure for Cancer.

Mr. J. B. Williams, Health Officer of Allegheny, a gentleman well known in the community, sends the following for publication, hoping to relieve some of the many persons who suffer with cancer.

"In 1863 a cancer appeared on my left hand. After much suffering and failure of all other remedies, I had it burned with caustic. In 1864 it developed in my right arm, being more painful than before. I again applied caustic, and suffered terribly in the operation. It remained checked for a while, but again broke out in my right hand. Last spring it grew very fast, the hand becoming so helpless that I had to carry it in a sling. I feared my hand would have to be amputated. Having heard that several persons had been cured by drinking wild tea and poulticing with the tea grounds, I began using wild tea in earnest. I drank nothing else at my meals, and in four weeks my hand was as well as ever. I know two persons in Pittsburgh who have been cured of cancer within the past few months by drinking wild tea. Wild tea grows in most of the States, and is well known. This remedy should have the widest publicity." —*Pittsburgh Commercial.*

Do not Face the Light when at Work.

Statistics kept by oculists employed in infirmaries for eye diseases have shown that the habits of some persons in facing a window from which the light falls directly in the eye as well as on the work, injure their eyes in the end. The best way is to work with a side light, or if the work needs a strong illumination, so that is necessary to have the working table before the window, the lower portion of the latter should be covered with a screen, so as to have a top light alone, which does not shine in the eyes while the head is slightly bent over and downward toward the work.

In the schools in Germany this matter has been already attended to, and the rule adopted is to have all the seats and tables so arranged that the pupil never faces the windows, but only has the side lights from the left; and as a light simultaneously thrown from two sides gives an inference of shadows, it has been strictly forbidden to build school rooms with windows on both sides, such illumination having also proved injurious to the eyes of the pupils. We may add to this advice not place the lamp in front of you when at work in the evening, but a little on one side, and never to neglect the use of a shade so as to prevent the strong light shining in your eyes. This is especially to be considered at the present time with kerosene lamps, with intensely luminous flames, becoming more and more common.—*Medical Journal.*

Essence of beef is best made of sliced lean beef. Put a sufficient quantity into a stout bottle to fill up its body; cork it loosely, to permit the escape of steam, and place the bottle in a pot of cold water. Attach the neck of the bottle by means of a string to the handle of the pot, to keep the bottle upright. Boil for an hour and a half or two hours, then pour off the liquor from the meat, and skim it. Season with salt to suit the taste of the patient. Essence of beef thus prepared is very nourishing.

Ventilation.—The experience of Dr. Gray in his attempts to perfect the ventilation of the Utica Asylum, points clearly to the fundamental fact that no very large building can be ventilated with currents of air produced by heat alone. Artificial currents produced by mechanical power must be employed. The means used in this institution are a large and powerful fan wheel driven by a fine Corliss steam engine. By its constant action every nook and corner of the vast building was kept in a delightful state of coolness on the day of our visit, though the thermometer indicated 80 degrees Fahrenheit in the shade. A large volume of air was constantly flowing through the various wards, yet there was no perceptible current,

Continued from 5th page.

whether honorably or dishonorably, for its farther extension, is not now the problem for solution; but, "How are we to rid the church of the poisonous viper?"

Respecting this momentous and perplexing question many who are heartily in sympathy with our prohibitory law, are standing aghast, with hands uplifted, breathlessly asking, What shall we do? And it is to be feared that some of the rulers in Israel are on that line. Know ye not, my dear brethren, that indecision in this matter is to pour water on the wheels of the enemy? It simply nerves the arm of nullification and rebellion. Delays are often dangerous, and sometimes ruinous, and in this case the best thing to be done is to do right, and do it quickly; indeed, we cannot afford to do otherwise. But is it right to act hastily in this matter? If delay is likely to remedy the difficulty, then continue it; but we have indulged this spirit for the last ten years, and what has been accomplished by it? It has simply emboldened the lawless to utter defiance of law. It was so in the anti-slavery movement. Every effort at compromise on the part of the North only infatuated the fire-eaters of the South, who are not, nor ever will become reconciled to the fate of slavery, though it is irrevocably dead, and there is a like element in this church (though I trust, comparatively small) that, though organized secretism in all its forms were utterly annihilated, will never be reconciled to the principles of the church; and the sooner we rid the church of that class, which is mainly confined to the ministry, the better it will be for us. It is clear to every observing mind that one of two things must, and will ere long be accomplished in this church: she must either rid herself of this bane of secrecy, or it will diffuse its deadly poison throughout the entire body, causing devastation and ruin.

The plea is coming up from every quarter, if the law is a righteous one, enforce it; if not, abrogate it. Now in view of the past history of this church,—in view of her future mission and honor,—in view of the demands of high heaven that are now upon us, *what will we do?* In the light of eternal truth there is but one thing left us, and that is to maintain our prohibitory law, and prudently enforce it. If it takes thirty thousand members, and a proportionate number of preachers who hold a higher regard for secret cliques and clans than they do for the church, it would be both wise and prudent to set them outside her pales.

"But, hold," says one, "you are rather fast. What of our missionary and educational interests, which are already suffering from financial embarrassment. We surely need all the help we have, and more too." That is all true, but the help which above all others we most need (divine help) we are not likely to fully realize while we sit and carelessly or timidly permit this wily serpent to wind us in its deadly coils, and thrust its poisonous fangs into the life-veins of the church. But let us first pry out the golden wedge that is hid in Achan's tent, and then the God of battles will lead us on to victory. He helped this church before she numbered the half of a hundred thousand members, or had half the wealth that she would now have with a hundred thousand members. And instead of such a course being a step backward, as some predict, it would be a decided advance movement as in the case of the Martinsburg church, in Virginia Conference, which is a fair representation of the effect that a general and thorough purging would have on the whole church.

But when, where, and how are we to begin this arduous work, for some conferences are so fearfully in league with secretism that they will not enforce discipline on either preacher or member, and then by what power can it be enforced. If an annual conference will not enforce law among her members, then the General Conference can, and should enforce the law against the Annual Conference. The discipline provides for such action on pages 42 and 43. It makes it the duty of the General Conference to examine the administration of each annual conference, whether it has strictly observed the rules and preserved the moral and doctrinal principles of the discipline in all its transactions. And on page 58 we find it to be the duty of the bishops to strictly examine into the moral and official character of the members of the annual conferences, and insist upon it that all the laws of the church are faithfully executed. This examination is preparatory to the examination of the annual conferences by the General Conference; and of course any annual conference refusing or neglecting to execute the laws of the church, is amenable to the General Conference. Are the bishops in their administration fulfilling the letter of discipline in this particular? They should make each annual conference feel that they mean business in these examinations. If ever this church is purged from this abomination, it will be done by a firm, decided stand against nullification and rebellion, and in favor of strict observance, and, if need be, enforement of law.

W. W. KNIPPLE.

—The English company appointed for the revision of the authorized version of the Old Testament have finished their fifty-second session. The first revision of the minor prophets was completed, and the revision of Esther was continued as far as the end of chapter II. The company, since their first meeting on the 30th of June, 1870, have sat 460 days, working six hours each day, and thus have revised the whole of the Old Testament for the first time, with the exception of part of Esther, Job, Proverbs, Ecclesiastes. Solomon's Song, and Daniel. They have also been a second time through the Pentateuch.

TRIUMPHS OF COLD WATER.

BY GEO. W. CLARK.

Can be sung to the tune "The Campbells are Coming."

I.

Give a shout for cold water! hurrah! hurrah!
The breezes have borne the glad tidings abroad.
The light that is beaming from temperance afar
Is chasing the darkness from sorrow's abode.

II.

The fruits of reform in beauty appear,
With rich blooming fragrance perfuming the air;
Inebriates are turning—like men they arise,
And earth is becoming the joy of the skies!

III.

The sound of cold water is echoed afar!
The heralds aloud the glad tidings proclaim;
The long enslaved drunkards now waken to prayer,
And thousands rejoice in Emanuel's name.

IV.

O tremble, ye tempters! Ye dealers in gin,
Renounce your death traffic, abandon your sin;
Your league shall be broken, your craft overthrown,
Cold water shall triumph and reign on her throne!

V.

The sound of cold water is echoed afar!
And converts outnumber the drops of the morn,
Loud shouts of rejoicing are borne hrough the air
From places long wretched, despised and forlorn.

VI.

Now millions of tipplers teetotalers become!
And thousands abandon their traffic in rum;
The earth and the sea shall be cleansed from this stain—
Hallelujah! Hallelujah! Hallelujah! Amen!

WATER.

Some people shrink and shudder, as though the hydrophobia had hold of them at the idea suggested by the word at the head of this article; others turn up their noses in contempt at the bare mention of water, as though it were of no account, yet water is something after all; it has not only an entity, but a vast and unmeasured immensity! its component parts are oxygen 80 parts, hydrogen 20 parts. According to geography and chemistry the largest portion of our material world is made up of and is preserved by water. Even the myriads of its inhabitants are constituted largely of this element. Not only does water form an essential and indispensable part of their organization, but as light and air, so is its necessity, to their continued and healthful existence. Its realm is boundless, its nature incomprehensible, and its necessity, its advantages, its benefits and its blessings to the world are absolutely indispensable. How could our monstrous vessels of burden, our vast ships of commerce and of passage with their immense freightage of wealth be moved from continent to kingdom and from kingdom to continent, but for water? How could we float our majestic navies, those proud and powerful arms of our national defense and safety, but for water? and how could we propel those immense and ponderous engines of power that go flying across the continent at almost lightning speed with their millions of tonnage and their myriads of human beings, but for water?

How could we force the vast and intricate power of machinery, now busy all along our ten thousand streams, to do our bidding and serve such endless purposes of convenience, necessity, comfort and wealth to mankind, but for water? And how could we not only supply the thirsty and famishing millions of our vast cities and keep them from perishing, and extinguish the flames that would devour them but for this mighty king of power—water? And what would become of the long, weary, worn and parching caravans stretching across the burning sands of the great and arid deserts, but for water? And what so refreshing and grateful to the fatigued and thirsting army after the long and weary march or the sanguinary and exhausting battle as the "canteens" freshly filled with water? And pray whence would come our ever recurring and genial spring times, and our ever repeating and bountiful harvest times with their abounding, and life and health giving and sustaining grains and fruits and vegetables and luscious berries, but for water? And whence would come our verdant lawns, the indescribably beautiful and incomprehensibly fragrant flowers that so enrich the air with their perfume and fill the world with their glory, but for water? Whence would come the rich green and gorgeous golden foliage of our magnificent forests, or the timely forage for cattle upon our thousand hills, but for water? And may I not ask to what does the world of suffering flesh and blood owe to the many "water cures" and especially the far-famed "Hygienic Home" on Dansville's beautiful "hillside? It was not the advantages alone of elevation—a mountain side—of a pure and bracing atmosphere, nor yet the magnificence of the unequaled scenery, which located and established that successful institution here. It was the soft, sweet, pure and limpid water that comes gushing out of the mountain side so far above it. And pray what would this famous hygienic institute be without its "All Healing Spring?" And whence and how those beautiful fountains playing ever so fresh and cool with their silvery spray and glistening jets on its front lawns and to the great delight of all beholders, but for water? And what think you, Mr. Editor, would become of the model kitchen, and its no less model kitchen girls, and whence the delicious and wholesome Graham bread, the soft and plastic Graham mush, the popular and nutricious Graham gems, the sweet and palatable Graham biscuit, and those light, delicate and delectable "thunderbolts" Graham crackers, but for water? And alas for that elysium of hydropathic institutions, the "bath room;" its "occupation" and its occupants too, would soon be gone forever but for water. The

plunge bath, the sitz bath, the hip bath, the foot bath, the shower bath, the spray bath, the head bath, the wet head caps, the pack, the compress, the fomentation, the "wet sheet and a flowing sea," etc., etc., alas! *presto* begone to all these but for water. And pray whence would come to us the clean sheet, the clean shirt, the clean towel, the clean, pure white table linen, those most exquisite luxuries of civilized life, but for water? And what would the poor deluded, diseased, thirsting victims of narcotic and alcoholic drinks, and the inordinate indulgence of morbid appetites do to quench the unnatural thirst and allay the raging fires thus created within, but for water. All improper eating and drinking create inordinate thirst and nothing slakes it but water. Water is the natural drink which God has created to slake thirst. All the poison, intoxicating swashes of the distilleries, breweries and grog-shops, are unnatural and hurtful and are wicked violations of God's laws and are a great curse to mankind, but water is one of God's greatest blessings to the world. All the animal creation instinctively seek water to satisfy their thirst. In their inception, growth, development and perfection the cereal and vegetable and floral kingdoms as well as the animal, demand the same simple, natural elements, and so man, in his normal condition, living naturally and healthfully, having no artificial or morbid appetites or desires or cravings to gratify, would seek to slake his thirst and be satisfied with nature's own and nature's best beverage, water.

GEO. W. CLARK.

Religious Intelligence.

—Rev. J. P. Stoddard of the N. C. A., preached to a good congregation in the Chicago Avenue (Moody's) church last Sabbath evening.

—Father John Miller of Wauseon, not willing to endure any longer the yoke of the lodge in the M. E. church of which he was a member, has put up a small, neat building of his own where a free Gospel is preached. Anti-masonry will have no fears of being locked out in Wauseon so long as he is the only trustee. The new church is popular with good people, and is a standing witness for Christ against fellowship with sin.

—Seven different congregations are addressed every Sabbath by the professors or students of Wheaton College; the College church and Wesleyan church in Wheaton, the Congregational churches of Crystal Lake and Lisle, meetings at Pleasant Hill and York Center school houses, and German meeting in the College. This work is largely gratuitous and bears many evidences of God's favor. Each one of these meetings is a center of light in its community where the truth is spoken in the fear of God only.

FREE METHODIST.—Rev. R. S. Ellis, a blind preacher conducted a grove meeting near Grant City, Mo., from the 16th to the 18th of this month.—Pastor E. C. Best, of Kewanee, invites the brethren from Sheffield and other places in the vicinity to attend the expositions of Freemasonry next week.—Members of the Iowa conference are expected to contribute this year 15 cents each for the General Superintendents, 17 cents for General Conference expenses and 21 cents for missionary purposes.

UNITED PRESBYTERIAN.—The First Church of Cincinnati of which Rev. W. H. French is pastor, has lately been remodeled, and the basement story converted into rooms for business purposes.—Rev. Rufus Johnson of Gerlaw, Ill., has published the discourses of Dr. Moorehead of Xenia Theological Seminary in pamphlet form.—According to statistics lately published, there are in all 780 U. P. congregations. Of these 559 contributed to foreign missions, 563 to home missions, 409 to the freedmen's, 413 to church extension, 342 to education, 279 to publication, 306 to the assembly's fund, 252 to ministerial relief, 183 to all the funds, 57 to none of them, and 101 made no report.—The mission in Egypt has thirty stations and over one hundred laborers native and foreign. Dr. Lansing has been 25 years in that country. Dr. Watson has been spending some time in this country and is now in Waukesha, Wis., but expects to return to Egypt about the 1st of October.—Drs. J. T. Cooper and W. G. Moorehead of the Allegheny and Zenia Seminaries are announced to attend a pre-millenarian convention at Clifton Springs, N. Y., next year.—Dr. D. A. Wallace of Wooster, O., and Rev. J. H. Turnbull of Fall River, Mass., have exchanged pulpits several weeks.

BAPTIST.—Rev. S. C. Rice of Azatlan, Wis., is spending a few days in Chicago, arranging for the publication of a valuable chronological chart of Bible history from Adam to Christ. Bro. Rice has been at work for a number of years in the preparation of this chart which embodies the leading facts of Scripture chronology, history, geography and genealogy in a most concise and interesting method.—Mr. A. D. Zaraphonithes, of Greece, attended the camp-meeting near Wyanet, Ill., and spoke.

WESLEYAN.—John Watson, an aged minister living at Rockford, Ill., died on Sabbath, July 28th, and was buried in Kishwaukee.—Rev. J. A. Richards, with whose work at Ft. Scott, Kans., the readers of the *Cynosure* have been made acquainted through Rev. H. H. Hinman, is pushing on this church building, which is now ready for a roof. He needs help to finish.—Rev. J. T. Kiggins and wife of Oak Hill, Kans., acknowledge valuable gifts from their people through the *Wesleyan*.

—The Rev. Dr. Riggs, Missionary of the Presbyterian Board, has completed the translation of the Bible into the language of the Dakota Indians, after forty years labor.

—The Rev. B. F. Crary, a minister whose work is in Utah, expresses the opinion that the Christian churches in that Territory have failed to make any impression on adult Mormons. He says: "Nearly all their attempts to evangelize Mormonism have been failures. What they have gained has been by slow, persevering work at the foundations —the education of children."

—The Rev. E. W. King, a Scottish minister, is endeavoring to gather a Protestant congregation in the Roman Catholic province of Tilburg Holland. Of 27,000 inhabitants, he says 26,300 are Catholics, who rule with a rod of iron. No Protestant or anti-Catholic can get employment in the mills, and not one Catholic has been induced to join the little church. A beginning was made nine years ago. Such was the nature of the opposition of the Catholics that the first minister could get no public place to preach in, and had to hold meetings in small rooms and kitchens.

—The Lord's Day Observance Society of England have taken a very practical way to put a stop to Sunday excursions. For this purpose they have been obtaining the influence of the stockholders of one of the railroads most interested in the excursions. More than 1,000 proxies, representing a large holding in the company's stock, have been secured for a vote to prevent the running of Sunday excursion trains.

—Dr. King of the Reformed Presbyterian church, once remarked that "in all his knowledge of men, and he had known many esteemed very good, he had never heard one confess himself personally as wanting in liberality, and never heard one pray for the opening of his heart for more than he had."

News of the Week.

—The communistic Kearney is a failure so far as Chicago is concerned. His visit here last week gained him little but derision.—The striking shoemakers have compromised with the manufacturers and are at work again. They divided the difference between the prices asked and offered.—The body of Emory C. Moore, brother of President Moore of Earlham College, Ind., was found last week in the lake with a bullet hole in the head. It is unknown by whom or for what he was murdered.

—The iron propeller Java, of the Commercial Line, is a total loss at the foot of lake Michigan, with a valuable cargo. The cost of the Java was $160 000. She is insured for $50,000. No lives lost.

—Mary Wampler, a pauper, and an inmate of the County Infirmary at Dayton, Ohio, died on Sunday afternoon at the age of 117. She was the second inmate received in the infirmary after its establishment, and was entered in 1837, at 76 years of age.

PESTILENCE.

From New Orleans, Aug. 23.—Forty deaths to-day. Hundreds of new cases daily not reported. The disease is manifest in every portion of the city, though the Creole section in the old city is most exempt. One-quarter of the deaths are of the destitute in the public institutions. Destitute sick are hourly found by the police, and sent to the Charity Hospital. The weather is variable and most fatal to patients. Physicians have no hope of staying the disease, which must run its course. There will be a daily increase probably for some weeks, except radically cold weather intervenes. Since the Howard Association commenced work the public officials seem to have abandoned all to them. The city and health officers seem paralyzed, leaving all the work to the Howards. Fifty of its agents keep constantly moving among the destitute sick.

From Vicksburg, same date.—The fever is rapidly increasing, and there is no telling where the destruction of life will end. There are at this time fully 600 persons down with it. The colored population are suffering terribly. Full one-half the cases are of this class. In many instances they drop down very suddenly, as if fainting. It is impossible to obtain nurses enough of any kind.

MEMPHIS, Tenn., Aug. 24.—The fever is largely on the increase, and matters look panicky again this morning, the applications from the poor to be sent out of the city being great. For 24 hours ending at noon 105 new cases have been reported and fifteen deaths. Of the new cases about 75 have been reported this morning. A scarcity of nurses is beginning to be felt, especially females. To-day the number of new cases of yellow fever reported is nearly double that of any previous day, the total for the 24 hours, ending at 6 P. M., being 106. The deaths for the same time number 25. The large increase becoming known at noon created something of a panic among those who had determined to brave it out, and many wavered in their resolution and left the city by rail this evening.

FOREIGN.

—Prince Milan of Servia has issued a proclamation announcing the independence of Servia, and the reduction of the army to a peace footing.

VIENNA, Aug. 20.—The official report of General Phillipovich shows that the capture of Serajevo was the result of the combined operations of his own force and that of General Tegethoff. General Tegethoff occupied Visoka on the 17th, capturing a quantity of arms and ammunition, after an engagement, in which he had eighty-two men wounded and four killed. He immediately advanced a considerable distance in the direction of Serajevo. On Monday General Tegethoff's force formed in attacking column against the northern side of Serajevo, and opened a cannonade against the castle at 6:30 A. M., the insurgent artillery replying. Meanwhile the force of General Phillipovitch, divided in two columns, was favored by a thick fog in effecting a turning movement. A column directed against the insurgent position on the westward of Serajevo commenced the attack at 7:30, but the main column, driving the insurgents with difficulty from their strong positions, only reached its appointed post on the heights south of the city at 10:30, when the insurgents' cannon were silenced and the Austrian infantry advanced in swarms. General Phillipovich says: "Fighting of the most horrible kind ensued, which lasted until 1:30. The troops were fired upon from every doorway and window. Even women, and the sick and wounded insurgents, in the military hospitals participated in incredible scenes of the wildest fanaticism. It was only owing to the good discipline of the troops that the town was not more seriously damaged. As it is many houses were burned. Our losses, unfortunately, were considerable. The insurgents fled in all directions, especially toward Gorasda and Rogatica. At the close of the fighting the imperial flag was hoisted and saluted, amid the cheers of the Christian population."

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TRACT NO. 1.

HISTORY OF MASONRY.

BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

This is now published in three tracts of four pages each.
TRACT No. 1, PART FIRST—Shows the origin of Speculative Freemasonry, and is entitled "HISTORY OF MASONRY."
TRACT No. 1, PART SECOND—Is entitled "DESPOTIC CHARACTER OF FREEMASONRY."
TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 2.

MASONIC MURDER.

By REV. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken seventeen degrees. A 2-page tract.

TRACT NO. 3.

SECRETS OF MASONRY.

BY ELI TAPLEY.

This is an Illustrated tract, showing the signs, grips and passwords of the first three degrees. A 4-page tract.

TRACT NO. 4.

GRAND! GREAT GRAND.

BY PHILO CARPENTER.

This tract calls the attention of the public to the despotic and ridiculous titles of Freemasonry, *a long list of which are given.*
A 4-page tract.

TRACT NO. 5.

EXTRACTS FROM MASONIC OATHS AND PENALTIES,

As Sworn to by the Grand Lodge of Rhode Island.

This tract is a re-print of a tract published in 1834, and is a very weighty document. A 4-page tract.

TRACT NO. 6.

HON. JOHN QUINCY ADAMS' LETTTER,

Giving his and his Father's Opinion of Freemasonry (1831).

—AND—

HON. JAMES MADISON'S LETTER,

Giving his opinion of Freemasonry (1833.) Both of these letters in one 4-page tract.

TRACT NO. 7.

SATAN'S CABLE TOW.

This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous and un-Christian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.
A 4-page tract.

TRACT NO, 8.

This is a double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below entitled "**Freemasonry is only 152 years old,**" and gives the time and place of its birth. The second side is entitled, "**Murder and Treason not Excepted,**" and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian.
A 4-page tract.

TRACT NO. 9.

FREEMASONRY IN THE CHURCH.

AN ILLUSTRATED TRACT.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory, S. P. R. S.*," 32d degree—a Chicago Lodge and was ordered by a deacon of a Christian Church and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

TRACT NO. 10.

CHARACTER AND SYMBOLS OF FREEMASONRY.

By its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or White Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. The first page shows a candidate prepared for initiation in the Third Degree. A 4-page tract.

TRACT NO. 11.

ADDRESS OF NIAGARA COUNTY ASSOCIATION, NEW YORK.

TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders.
A 4-page Tract.

TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY

AND

HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PRES'T. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Rev. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4 page tract.

TRACT NO. 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH, HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
A 2-page tract.

TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV, A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract,

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.
The American Party.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO 1, IN SWEDISH,

translated by **Prof. A. R. CERVIN.** A 15-page tract

GERMAN CYNOSUCE TRACT A

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLÆ, Pastor, German M. E. Church, Worchester, Mass

This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Publishers' Department.

FAREWELL TO THE SUMMER. The lovely days of summer are numbered and will soon be gone, the sultry oppressive days also. We anticipate with pleasure the approaching fall.

J. S. Gard, Warren, Ind., writes: "I am trying to get subscribers for the *Cynosure*, I think I will succeed better now as we have good crops."

J. S Yankey, Fayetteville, Pa., writes: "I will try to get subscriptions for the paper later in the season."

Riley Wilder, Baraboo, Sauk Co., Wis.. writes: "I shall try to send you a club of of ten this fall."

Geo. Eley, Juda, Wis., expecting soon to leave home, writes: "I hope to increase your list of names in my travels."

Books and Tracts sent week ending Aug. 24, 1878.

By Express.

A C Sholtz, B T Roberts, F C Webster, E F Hartzell, J Stiele, H S Clerke, J A Grier, C C Bowen, D H C Salisbury, F W Treadway, H Nelson, E Ferguson, D W Carter, W S Barnes, Rev. Kidd, L S Smith, T W Brown, H B Derickson, J McLane, O Childs, H Johns, W J Morrow, H J Huff, C J Tanner, R S Syms, J B Mace, A H Dunlap, Mary Good, C Jones, G C Kreck, Rev W Taylor.

SUBSCRIPTIONS DURING WEEK ENDING Aug. 24th, 1878, from M C Baker, T F Blair, P Bacon, J Blanchard, E S Bunce, D H Blair, M Carnes, R Dow M Ellis, S H Evans, C Fisher, A Frank, J S Gard, A Helton, R Ingram, J N Lloyd, J McLane, Mrs U P Merrill, Wm Nickle, J Prothero, J S Perry, M Phillips, C I Peterson, J Still, J B Steinspring, J G Stauffer, J Slonecker, Mrs A Stratton, J Steele.

MARKET REPORTS.

	Chicago, Aug. 26	1878
GRAIN— Wheat— No. 2	91½	95
" No. 3		80
" Rejected		62
" Winter	88	95½
Corn—No. 2		37
Rejected		35
Oats—No. 2		21¼
Rejected		17¼
Rye—No. 2		48
Bran per ton		9 00
Flour—Winter	4 50	8 50
Spring	2 50	8 50
Hay—Timothy	8 75	9 50
Prairie	5 50	8 00
Mess Beef	10 00	10 25
Tallow	7	7½
Lard per cwt		7 20
Mess pork, per brl	9 60	9 70
Butter medium to best	11	22
Cheese	8	7
Beans	1 00	1 70
Eggs	10	11
Potatoes per bu	80	40
Seeds—Timothy	1 12	1 30
Clover		4 35
Flax		1 32
Broomcorn	2	6
Hides green to dry flint	7	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	20	25
LIVESTOCK Cattle Choice	4 75	5 50
Good	4 25	4 60
Medium	3 90	4 20
Common	2 00	3 75
Hogs	4 00	4 70
Sheep		3 50

New York Market.

Flour	$3 50	8 50
Wheat—Spring		1 14
Winter	80	1 22
Corn	44	49
Oats	28	39
Rye		62
Lard		7¾
Mess pork	10 25	10 50
Butter	16	22
Cheese	5	8
Eggs		18
Wool	10	42

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ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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CHICAGO, THURSDAY, SEPTEMBER 5 ,1878.

VOL. X., No. 49.—WHOLE NO. 441.
WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE NATIONAL CONVENTION

has been appointed at Worcester, Mass.; subject, of course, to necessary change. The time will be announced hereafter.

RONAYNE'S EXPOSITIONS.

Arrangements have been definitely made, it is believed, for the following points during the month of September, and bills will be forwarded accordingly:

Kewanee, Illinois, Sept. 3d, 4th and 5th.

Green Hill, Ind., 9th, 10th and 11th.

College Springs, Iowa, 16th, 17th and 18th.

Pella, Iowa, 23d, 24th and 25th.

Adel, September 30th, October 1st and 2nd.

Atlantic City and other places can be visited afterward. Mr. Ronayne will spend the Sabbath in each place except Kewanee.

KANSAS.

The Annual Convention of the Kansas State Christian Association opposed to secret societies, will meet at Ft. Scott, on Monday, September 30th, being the day after the close of the Wesleyan Annual Conference, as directed by the last annual meeting. Come one, come all, the friends of light and truth.

R. LOGGAN, Prest.

CALIFORNIA.

ANNUAL MEETING.—The friends of the National Christian Association are hereby invited and called to meet in convenlion at Woodbridge San Joaquin county, in the United Brethren church on Monday, September the 16th, at two o'clock in the afternoon. Anti-secret friends and delegates appointed by friends of the cause and churches are all invited. Lodi is the nearest railway station, about thirty-five miles south of Sacramento; from there it is two and one-half miles to Woodbridge. The annual conference of the United Brethren church of California, convenes at Woodbridge on the 11th of September, and our meeting will be held right after. An invitation is given to the friends to attend both. Come and make the meeting and cause a success. The question of support and securing a lecturer for the coming year ought to be one of the chief topics of consideration, for without that not much can be accomplished.

PHIL. BECK, Secretary.

INDIANA.

The Sixth Annual State Convention of Indiana opposed to secret societies, will meet at Spiceland, Henry county, Oct. 9, 1878; commencing on the evening of the 9th and closing on the evening of the 11th. Edmond Ronayne and other prominent speakers are expected to be present. We greatly desire and fondly hope that there be a full representation from both county associations and all Christians, who are workers in this cause, and who sympathize with this work, and are friendly to the reform.

And dear brethren, remember this is for Christ, no sacrifice should be deemed too great made to honor him and his cause.

Delegates to the convention coming by way of railroad will be met with conveyances at both Newcastle and Dunreith.

Signed on behalf of the executive committee.

DR. G. W. CHAMP, Chairman.

NOTICE!

The author of the "Temperance Songster," "Liberty Minstrel," "Harp of Freedom," "Songs of the Free," etc., has been repeatedly urged to publish another Reform Song Book, containing pieces suitable to be sung in aid of the objects of the "National Christian Association opposed to secret societies," "orders," "cabals," "rings," etc.

All persons anxious to aid such an object should send to Geo. W. Clark, Dansville, Livingston county, New York, Box 15, such odes, hymns, songs, etc., either original or selected, as would be adapted to such a work. Let them be "short and sweet," pithy and to the point.

MISSOURI.

Let all friends of reform throughout the State who desire to hear Bro. Rathbun lecture on Masonry and open the lodge write at once. Bro. Rathbun has been a Master Mason for 15 or 20 years, and understands all its workings. Let us arrange for a State meeting, and if the friends will write at once we can have our meetings in regular rotation, and save time and expense. Bro. Rathbun will be here soon. GEO. W. NEEDLES, Cor. Sec'y.

Office American Freeman, Albany, Mo.

Topics of the Time.

The visit of President Hayes and several of his cabinet, the firemen's tournament and the opening of the Inter-State Exposition gives Chicago a season of unusual excitement this week. Over a hundred and fifty fire organizations expect to take part in the display and competition for prizes which opens Wednesday. There has been some criticism of the President for lending the executive of the United States for an additional attraction to such displays, and to the State fair of Minnesota which he visits during his trip, which extends into Dakota. It is unfair to contrast him with Lincoln, whose burden of awful duty confined him at the capital; but there is a mercenary view of the matter that is unpleasant. The people, however, want to see their President, and whatever it may cost to dignity, it is a great gain to personal esteem.

The yellow fever walks on with dreadful fatality. There is little change in the main features of the reports from the South. The extent of the plague daily increases and all hope of checking it before cold weather has long past. The only effort is to drive the well from the cities attacked and leave the sick in care of nurses and doctors. All through the North there has been a generous response to the calls for money; other help, though offered, is not generally needed. The sum raised in Chicago was nearly $23,000 last Saturday. The fearful visitation is making us forget some of the political aggravations of the past, and while it smites will be a healer. Not in the sense of removing the wrongs of the blacks, but of bringing to all the remembrance of our humanity.

The National Bankrupt law expired by act of Congress on Saturday night. Day after day the list of debtors who have taken advantage of the act increased, until in every large city the number is amazing of those who are hopelessly in debt and have given up the struggle, in hope to mend their fortunes by beginning the world over again with no capital but severe experience. Some twenty-five hundred cases of this kind were pending in the Federal courts here a week ago Monday, some of which had been ten years on the docket. The rush of last week added eight hundred to the number, only one short of four hundred coming forward on Saturday. The total liabilities of Saturday's debtors amount to nearly fourteen million dollars, hardly one-third of which were secured debts. To offset this amount the four hundred had scraped together the beggarly sum of $2,678,000. A glance at these figures suggests an explanation for a part of our financial distress, which is outside the limits of the greenback discussion. Business men can know now with more certainty whether they can expect ten or one hundred cents on a dollar on outstanding accounts. On the other hand the adventurous and heedless are met with a grave consideration, for without a bankrupt law, debt, once following a man, is a spectre, haunting him forever with writs, briefs and attachments, to be dreaded as a pestilence.

The reported arrangement of Bismarck with the Pope will strike many, who have watched the religious struggle in Germany, as a peculiar turn in affairs. Perhaps, after showing the papal hierarchy that the state must rule its own affairs, the astute statesman is willing to relax his grip on the troublesome bishops for the sake of their political influence. In the rising struggle with communism he may see the need of consolidating some of the parties of the Empire and gaining some of the Ultra-montane votes in the German parliament.

The monetary conference at Paris, called at the instance of our government to establish the relations of silver and gold as currency, is closed. The American delegates thought it necessary to give a grand banquet on the occasion. What practical good will result is not yet see so clear as Secretary Sherman would be glad to see. The delegates to the conference not being authorized to bind their respective governments, no arrangement could be made. The study of questions surrounding our monetary systems will perhaps be facilitated, and a future meeting, introduced by this, may effect an international treaty.

The Chicago *Evening Journal* puts in an objection to the custom of sanctifying the modern popular grove meetings with the name of religion. A while since it spoke thus of them: "Indeed the idea and practice of calling these summer gatherings religious at all is an absurdity on the face of it. It is true there is more or less observance of religious forms at these meetings, but, if the salvation of the world depended upon the religious efforts of these out-door summer festivals, we fear its case would be a hopeless one. It would be far more appropriate to call these gatherings 'Intellectual Picnics' than 'Sunday-school Assemblies,' or even 'Scientific Congresses.' In reality Chautauqua, Round Lake and Lake Bluff open every summer a kind of intellectual bazar, where all who appreciate the products of intellectual skill and acuteness can go and examine the wares exposed, 'pay their money and take their choice.'.... Strict honesty would compel the announcement that these out-door meetings are organized and run from year to year for the sake of having a general good time in a refined and intellectual way, paying expenses at least, and, if everything proves favorable, making a dollar or two."

Song of Reform.

BY ALEXANDER THOMPSON.

There's a glory from the future flushing all the
distant hills,
Hark the voice of inspiration; how it warms
and how it thrills!
And a grand and noble purpose every manly
bosom fills;
For the truth goes marching on.
Glory, glory, hallelujah! etc.

Let the weaklings fly in terror; let the scheming
turn aghast;
We will nail Jehovah's banner to the wildly
reeling mast;
And we'll stand like men around it for we hear
His trumpet blast,
Let the truth go marching on.
Glory, glory, hallelujah!

There are powers that move in darkness like the
dragons of the pit,
They are deadly as the serpent, and have all the
serpent's wit;
But we'll find their heads of venom and will
surely crush them yet,
For the truth goes marching on.
Glory, glory, hallelujah!

We can see the groaning millions, we can hear
their stifled cry,
Like a whispered lamentation that ascendeth to
the sky;
But the day of their redemption shall be dawning by and by;
For the truth goes marching on.
Glory, glory, hallelujah!

Then let us march together: let each kindling
bosom know,
That for us is certain victory and disaster for
the foe;
For the Master has proclaimed it and we're sure
that it is so,
Since the truth goes marching on.
Glory, glory, hallelujah!

My Search eor Light and how I Found it.

BY T. B. CAMP.

Editor Christian Cynosure:—Dear Sir: I have quite recently made the acquaintance of your devoted paper. The accounts given of the labors of those brave, earnest pioneers of reform, Rathbun, Ronayne, Hinman and others, interested me very much. I was also deeply interested, and encouraged by reading the experience and convictions, of several who, like myself, have been "traveling from the west to the east, in search of more light," and found they had been chasing an *ignis fatuus* of a very opaqe sort. Some eight years ago I started in search of this great, mysterious, "hidden light" of Masonry, and having found it, have cast off the "cable-tow," and bid the author of it (the light) to step behind me. Presuming that my "testimony" might similarly interest and encourage others, and in the earnest hope that it may perchance in some small degree, assist in convincing some other "tried" and disgusted "east-bound traveler" that Masonic light is a shadow of hell, I venture to offer it, with my prayers, to that end.

For some two years after I was "raised," I continued to attend the lodge regularly, enthusiastically joining in the "work," and hopefully, and trustingly expecting my soul to become illuminated by that "divine light," which the "veil" of Masonry had hidden from my "uninitiated sight," while I had been "groping in the darkness and covered over with the pollutions of the outer and profane world." But alas! the inexorable veil didn't lift. Being an infidel at that time, I had some fears that *that* might possibly be obscuring my mental vision, as there seemed to be so much Bible mixed in the ceremonials; and upon hinting this to a friend who had climbed away up the "ladder," and as I innocently supposed was basking in the effulgence of this wonderful light, I was encouraged (as have been "many other good men and fellows who have gone that way before me,") by the remark, "O, that don't make any difference," O, no! not in the least; but you must go up higher, brother. Climb up! climb up! and then you'll find it, and be more than satisfied.

Well, I sat down and pondered awhile. My pocket couldn't well stand any more of that sort of climbing just then. On "entering" the first degree, I was assured I should receive "*some* light;" and being "passed" to the second, more light; and on being "raised to the third and sublime degree of Master Mason," still more light; in fact I had been privately encouraged by my friend to persevere; that the third degree would unfold to me such a wonderful revelation of strange and sacred knowledge, that I would be amazed and bewildered; that many things that were now impenetrable mysteries to me would become perfectly clear to my "new sight."

And now, having been a Master Mason for over a year and a half, I could not realize any extraordinary mental exaltation, nor had I received any revelation, except the silly story of the murder of poor Hiram Abiff; which at the time very strongly reminded me of the more thrilling tale of that other "widow's son," "Jack the Giant-Killer." I have since often thought that the ascension of that prolific bean-stalk to another and higher world, and the bold and sagacious youth's wonderful exploits up there, would more pointedly illustrate the "points" of this degree. For instance the rapid growth of the "bean" would forcibly remind us of the swift gliding of time; the climbing of said stalk would more beautifully portray the "raising" business as well as the vigorous climbing so disinterestedly urged upon young Mason longing for more light. The new and strange world Jack found, and his achievements there, would so naturally indicate the elevated and more noble character a Master Mason would thereafter sustain; and so on *ad infinitum*. Besides, this would not be so trying to the candidate's nerves, as to be knocked sprawling into a blanket; and best of all, it has the advantage of better historical authenticity. After this, the play of the lodge called "work," seemed the most silly farce, and becoming too monotonous my attendance became less regular and finally ceased altogether. On leaving the town where I then resided, I took a "demit," and have never joined another lodge, and "visited" but twice.

Since then I have resided in several different towns, and traveled considerably, stopping at places long enough to make acquaintances, and have taken particular note of the brethren of the "mystic tie." I have found that a very large proportion of rum-makers and sellers, gamblers, horse-racers, prize-fighters, and other "sporting men" generally, are Masons; and of one particular class of men, a class whom all honest men instinctively shun, genteel, shrewd, tricky and treacherous; whom no man having a regard for the purity of his family would take to his home or dare to introduce to his wife or daughter; who are known generally as unprincipled libertines, and by Masons as open violators of every fraternal obligation except to "conceal and never reveal"—these are, in four cases out of five, Masons; and very often "high" Masons. True enough I have found among Masons many good and honorable, and even Christian men, ignorant like myself of its true character and designs. So much the worse for them and none the better for Masonry; for like any other sin, the respectability or piety of its devotees makes it no less but a greater sin. All will admit that if a crime be committed by a man professing piety, the offence is as great, and its effects upon society much worse than if done by a ruffian.

Very few I found who paid any regard to their obligations of brotherly friendship, charity, and *square* dealing with one another. By the selfishness and broken promises of of one brother I was ruined in business. By the unreasonable and unjust exactions of another, I was deprived of employment when I very much needed it, and he still owes me for services which he refuses to pay, though abundantly able. By the perjury (as I believe) of another, I am denied a pension by my country, which I served for over four years, losing my health by eight months suffering and exposure in rebel prisons. And by the connivance and persuasion of another "square man," my wife and little children were unceremoniously and without a minute's notice, driven out of house and home in cold winter weather by our landlord; allowing them to take away nothing but the clothing actually on their persons; and seizing everything, *even our Bible*, for rent; and this when I was hundreds of miles away and sick. These are not all the wrongs I have suffered at the hands of Masons who knew and acknowledged me as a Mason, but all I care to mention. I never received a Masonic favor, which the same persons would not have as readily granted had I not been a Mason.

[*Concluded next week.*]

How does my Church Decide?

BY D. B. TURNEY.

The Methodist Protestant church has laid down principles and laws which, if rigidly enforced, would uproot and destroy Freemasonry in all our various societies; yet many of the ministers and members still fail to recognize the fact, or recognizing it, refuse to act upon it. I open my Discipline, "Revised by General Convention, 1877," and after skipping the "Historical Preface," I light upon our "Elementary Principles," eleven in number, and will quote some of the same, adding such comments as seem proper to my mind:

"2. Christ is the only head of the church; and the Word of God the only rule of faith and conduct."

This second elementary principle does certainly fall foul of that custom by which the pagan emblems —the square and compass — are placed above God's word. Besides, it points us to Christ, recognizing his divine supremacy. No M. P. minister who properly regards that elementary principle will ever look upon a square and compass as "great lights." Those who observe the same will unhesitatingly avow that Jesus Christ himself is the only grea lightt.

"7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary and have a tendency to carry into effect the great system of practical Christianity."

The seventh elementary principle cuts off all legislation tolerative of oath-bound secretism. Whenever and wherever a careful observance of this principle prevails, all attempts to saddle secretism upon our people will be in vain. Any M. P. minister who heeds the wording and spirit of that plain principle will never allow the church to be made a tool in the interests of Freemasonry.

"9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil."

This ninth noble principle has the right ring about it, and will bear repeated scrutiny. Freemasonry is a moral evil; therefore it is the duty of all Methodist Protestants "to oppose" Freemasonry. Let it be noted that one of our elementary principles declares that it is our duty to "oppose all moral evil." Carefully, conscientiously, constantly followed, this principle would array every Methodist Protestant against Freemasonry and all similar orders. A wise writer among us has said, "Those who believe conscientiously that the very semblance of a hierarchy is opposed to the spirit and letter of the Master's teachings in the matter of government, are logically under bonds to countervail the influence of the opposite teaching in every possible way." That "the

›posite teaching" is inculcated in ıe secret lodges, no person of truth-ılness will deny; and every minis-r among us who does not oppose reemasonry, is simply treating our ınth elementary principle with un-ecoming contempt. Yet the first ılf of the tenth elementary princi-le says:

"10. It is obligatory on ministers f the gospel to be faithful in the ischarge of their pastoral and min-terial duties."

In running my eyes over the con-itution of the M. P. church, on age 14 of the discipline, the first ause of article ten provides that No rule shall be passed which ıall contravene any law of God." nd the first clause of article thir-en, page 19, distinctly declares: All offenses condemned by the Word f God, as being sufficient to exclude person from the kingdom of grace nd glory, shall subject ministers, reachers and members to expulsion rom the church."

Would not a strict enforcement f that judiciary principle speedily mpty the M. P. church of every dhering Freemason? I claim that would.

However, I turn over to page 78, nd among the articles of religion I nd—

XXVIII. OF A CHRISTIAN MAN'S OATH.

"As we confess that vain and ash swearing is forbidden Christian nen by our Lord Jesus Christ, and ames his Apostle; so we judge hat the Christian religion doth not rohibit, but that a man may swear, r affirm, when the magistrate re-uireth, in a cause of faith and harity, so it be done according to he prophet's teaching, in justice, udgment and truth."

This article strikes directly at 'vain and rash swearing," such as Freemasonry requires in every de-gree. In fact, this article defines clearly and explicitly the only kind f oath which the Christian religion 'doth not prohibit." In doing this t places the black seal of condem-nation on every extra-judicial oath, and makes the fact manifest that any Methodist Protestant who is nitiated, passed or raised in An-cient Craft Masonry (*Preimasonri*), violates the twenty-eighth article of his professed religion. If the ar-icles of religion mean anything, his one certainly teaches that vain and rash swearing is forbidden by he Methodist Protestant church in her articles of religion.

All these quotations confirm the position that Freemasonry is con-rary to the teachings of the Dis-cipline of the Methodist Protestant church, and show conclusively that he ministers and members who fra-ternize with that fraternity and ad-here to that institution are acting n opposition to our elementary principles, constitution and articles f religion. Yet a member of my church has threatened that I shall e left without appointment by the tationing authorities of the West Virginia Conference, as the fruit of my opposition to that bundle of moral evil which calls itself "Speculative Freemasonry." We shall see. The conference session is not far off. I do not feel afraid. I open my Bible and find that it justifies my Discipline in all the points which I have mentioned in this article. Under the circumstances I feel safe. To be sure, Freemasonry has worked into our churches; yet, as a body which adheres to its avowed and announced laws, the Methodist Protestant organization ought to take steps to root up and remove this moral evil. As Rev. Rufus Johnson well says, "Might does not make right, neither should popularity shield an evil institution from the opposition it deserves." It does though.

Scottish Freemasonry.

A curious document has just come to light, tending to prove that Freemasons and the Roman church were not always at such open enmity as one would believe from the fierce anathemas hurled against its members by the Sovereign Pontiff and his followers. It is a list of the brethren composing the original Scotch lodge of John of Scotland, holding its warrant and constitution from the Orient of Paris, in 1778. Amongst the officers and members of the lodge, who belonged to all classes of society, may be seen that of Abbe Bartolio, Worshipful Master, and a Rosicrucian; Abbe Robinson, Rosicrucian; Abbe Durand, Prior of Entraignes; Master Dom Chabriet, Benedictine Friar attached to the Monastery of Cluny, Rosicrucian; and many others.—*Good Will.*

No License.

If Americans wish to preach the gospel of Temperance they must keep the laws of the country on this subject pure.

We publish below a letter which we would be glad to have written in the memory of our readers:

Dear Sir:—The following is commended to your candid consideration as a voter:

By voting *for license* you give your influence *in favor* of the liquor traffic. Accepting as a license fee *a share of the profits*, you become a *partner in the business* and therefore *responsible for the misery, crime and death* that must flow from it.

By voting *against license* you brand the sale of intoxicating drinks as *illegal and criminal.* When liquor-selling is a crime, *liquor-drinking is disreputable.* By such a vote, then, you help to *shield the tempted, strengthen the weak, raise the fallen and dry the tears* of helpless women and children.

If, therefore, you would be on the side of *temperance, humanity and God*, vote "No License."

Elecampane and fresh milk are declared by Mrs. Swisshelm to be a sure remedy for hydrophobia. Boil the root in the milk, and give it to the patient in pint doses.

General Sherman's Domestic Troubles and the Romish Church.

[Inter-ocean Correspondence.]

Washington, Aug. 14.—General Sherman has not gone out into New Mexico, with the border troubles in his mind, but has sought novelty, and the excitement of traveling as a distraction. Within the last six months General Sherman has grown old very fast. The attempt to reduce the army wore upon him more than one would suppose it would, but the crushing weight was the departure of his favorite son for a European monastery. Most people do not know that the General is as much a foe to Catholicism as his wife is a friend; and the reason that he lives apart from his family—he in Washington and they in St. Louis—is that he will not tolerate the presence of a priest under the same roof with him.

Mrs. Sherman is the most ardent and active lay worker that the Pope has in America; she stands high in the counsels of the church, both at home and abroad; and her name is as familiar in Rome as the name of St. Agatha, although she was never there in her life. She is the trustee of "Peter's pence,"—the offerings of devout Catholics to the Pope's private treasury—and shortly before he died, on the occasion of the anniversary of his Pontificate, the late Pius Ninth sent her a rosary of solid gold, with a fragment of "the true cross" set in the crucifix as a gem. Her house in St. Louis is the home and headquarters of all the migratory priests of America. She is admitted to all the confidences of the church, and bishops and archbishops go to her for advice.

On the contrary, General Sherman hates the sight of a priest with a profound hatred; he despises their methods, and curses their class as the destroyers of his home; but Mrs. Sherman was a Catholic before he married her—the Ewings are all Catholics—and while his married life has always been a happy one, he has never been able to abide with a priest, and Mrs. Sherman has never been able to abide without one.

Thomas Ewing Sherman, the oldest son, was intended by the General for the bar, and he was educated at Georgetown College, a Catholic institution, chosen by Mrs. Sherman, and afterward at the Yale Law School, an institution chosen by his father. After he graduated at Yale he went to his mother's house in St. Louis, and entered the law office of the Hon. Samuel Reber. The second son General Sherman wants to make a soldier of, and the boy, now at the age of fourteen years, is well read in the whole library of military history, and can describe in detail all the military operations of the war. There are but two sons, and Mrs. Sherman had fixed her mother's heart on having one of them for the church. To any suggestion of this he would not listen, and she knew him well enough to realize that an argument on the subject would do no good. But while the eldest son has had his eyes on his law-books, his mother has been inspiring in him an ambition to distinguish himself in the priesthood, and not until his conviction was formed, and his plans decided upon, did his father have the slightest suspicion of a change of intentions. When the decision was announced to him, General Sherman is said to have groaned with sorrow, and he has not since seen his wife or son.

Before leaving for a monastery in Europe, young Sherman wrote a letter to his law preceptor, in which he said:

"My father, as you know, is not a Catholic, and therefore the step I am taking seems as startling and as strange to him as I have no doubt it does to you, my dear sir. I go without his approval, sanction, or consent; in fact, in direct opposition to his best wishes in my behalf. In conclusion, my dear sir, I have one request to make, and I make it not only to you but to all our friends and relations to whom you may see fit to show this letter, or communicate its contents; it is this: Feeling painfully aware that I have grieved my father, I beg my friends and his, one and all, of whatever religion they may be, to spare him inquiries or comments of any sort, for I cannot help feeling that anything of the kind would be ill-timed and inappropriate."

I have seen in the newspapers a story that young Sherman's determination to go into a monastery was because of the marriage of his cousin, Miss Lizzie, to Senator Cameron. All the family pronounce this absurd, and say that the cousins had almost been strangers to each other. This would be very romantic, and the Washington gossips haveacc epted it as true, because, perhaps they have a precedent in the case of a daughter of General Scott who became a nun, and, it is said, is now an inmate of a convent in Washington, because her father prevented her marriage with a worthless but titled foreigner who chewed his whiskers around one of the legations here. Young Sherman's choice was made under his mother's influence after she had taught him to share her infatuation for the Catholic church.

The Spirit does the Work.

Divine fire will not mingle in the human soul with the strange fire of heathen worship. By enjoying and promoting holiness of heart and life, "the leprosy of the lodge" will be exposed, its deceptive nature discovered, its counterfeit character made public. The people will discern between the righteous and the wicked, between him that serveth God and him that serveth him not. If everywhere the lodge-rejecting churches will retain this proper measure of piety, it will add greatly to the weight of their testimony. If, on the other hand their religion lacks unction, the people will perceive no special difference between secretists and anti-secretists in the church, and will conclude that secret societies are not bad, as alleged by their opponents. To oppose the evil with facts and arguments is correct, but if effort ceases there, the "leprosy of the lodge" will countinue to work. The power of the Holy Ghost in the hearts and lives and testimonies of the saints is the efficient, irresistible agency. Without this, the church is formal, and managed by Satan, and he never casts himself out of the church.

Let the battle go on; let every man do his duty; let all proper agencies be used; but let it be remembered that the divine presence is spiritual, and that without Christ no harm will be done to the forces and fortification of the enemy. Holiness is the cure for "the leprosy of the lodge."—*Free Methodist.*

Anti-masons, but—.

The following letter written not long before his death by the sainted President Finney, should be scattered by the million through our American churches. It was addressed to Rev. Woodruff Post of the Methodist Episcopal church, who has borne much and still suffers for his steadfast adherence to the truth on this question:

Oberlin, April 27, 1870.

My Dear Bro. Post:—Yours of the 35th is received. You believe with me that Freemasonry is a wicked and highly dangerous institution. The more prevalent it is, the greater the necessity of exposing it. The greater its influence the more unpopular will it be to oppose and expose it. If it had but little or no influence, it would cost nothing to oppose it. And now shall we offer to the Lord that which costs us nothing?

How much are these men worth, who, to save their influence, will not take a stand against popular sins? Influence, forsooth! Your friends tell you that you will lose your influence. What has God given you influence for? Is it not to oppose sin, and to promote holiness? If you try to save it, by refusing to oppose popular vices, then what does God care for it? The means you use to preserve it, will destroy it. Who will believe you honest, if, with your well known opinions of Freemasonry, you fail openly to oppose it? Will any one have real confidence in you, or respect you for sincerity? What good influence can you exert, when your neighbors have lost all true confidence in your sincerity? Try your own heart, my brother. Have you in your deepest convictions and feelings, any such confidence in a man that fears and fails to act in accordance with his convictions as to expect him to do much for Christ and truth? Has such an one much influence with you for good? No, indeed, nor with any honest, earnest man. If Freemasonry is a sin, a sham, an abomination, as I know it to be, and as you also know, then there is but one way open to us, or to any honest man who knows what Freemasonry is, and that way is to bear a most decided and persistent testimony against it, cost what it may. If any man will withhold his testimony against so great a wrong to save his influence, he will sooner or later lose it. God help you, my brother. Masonry needs only to be known, to be condemned. Agitate, testify, teach, reprove, rebuke with all long suffering. Yes, suffer long and severely, if need be, but faint not, and in due time you shall prevail.

Just think, where is slavery? Who of us who laid our lives upon the altar expected to see in our day what we see? I can only advise you to do as I do myself; be honest and fearlessly act upon, and up to, your convictions whatever others may say or do. What respect have you for a man who fails to do this? But I write this not because I have not confidence that you will do this, for I firmly expect you to do it; and that you will do so whether I so advised or not. God bless you.

C. G. Finney.

—"In God we Trust" is the inscription over the door of the American Building at the Paris Exposition.

New England Correspondence.

Sea-breeze Sanitation—Off for Nantucket—A city in decline—Surf bathing—The Hermit of Quidnet—Nantucket churches—Friends of the fisherman.

Nantucket, Mass., Aug., 1878.

Perhaps the cool and invigorating influences of the sea air are never more fully appreciated, or an excursion at sea better enjoyed, than after having recently been subjected to the heat and dust, smoke and cinders incident to a long journey by rail during dog days. We at least drank in greedily the first whiffs of salt sea air, and after shaking off the dust of travel and refreshing ourselves by happy social reunions in Boston and vicinity, were prepared to thoroughly enjoy a sail on the steamer to Nantucket, an island which, on account of its pure sea air and facilities for fishing and bathing, is every year becoming a more popular summer resort for invalids and those desiring a change from the heat and bustle of the great cities.

Leaving Boston at 11 A. M. by the Old Colony line of railway we proceeded through a pleasant country to Wood's Holl, at which point the cars connect with a regular line of steamers. We took the steamer at 2:30 P. M., and were soon fairly launched upon the mighty deep. The sail of thirty miles was a magnificent one. The bland and exhilarating breeze seemed to infuse new life into the inner man. The eye could never tire of gazing on the deep blue surface of the ocean, over which the sun marked his pathway in lines of sparkling light; while the white-winged vessels gliding so smoothly and silently away into the distance and the overhanging drapery of fleecy clouds in the delicate azure above, gave an entrancing beauty to the scene, suggesting numerous tropes and metaphors, and awakening mysterious thoughts and questionings.

In about an hour from starting we touched at Highland and Oak Bluff wharves, on Martha's Vineyard, where crowds of people were collected. Toward 5 P. M. we were nearing the island of Nantucket and soon the city of the same name was seen with its spires and towers, rising pleasantly from the bay. The "Cliffs," crowned with cottages owned by summer residents, are a short distance at the right. We found good accommodations and fine air at the Sherburne House, though most of the hotels were crowded. About one hundred left the boat at the time we did. This city, which enjoyed quite a degree of prosperity when the whaling business flourished, and in 1840 had 10,000 inhabitants, has steadily declined since that time, no other business having taken its place. It has now only 2,800 inhabitants, exclusive of visitors. Talking with a lady of the place I said, "Some of these large houses cannot have many occupants I should judge." "No," she replied, "we were counting those in this vicinity last winter and found there were twenty-six with only two occupants each."

The attractions of the place consist in a good library and museum of curiosities, several shell stores, facilities for making excursions by sea and land, for fishing and pleasure purposes.

The Nantucket wagons and carts are institutions peculiar to the island. The former with its two seats and covered top and side curtains, makes a very serviceable if not highly aristocratic conveyance, which we availed ourselves of in making an excursion across the island to Siasconset, a small village on the southeast shore where surf bathing can be enjoyed. The luxury of breathing pure air was the chief attraction of our ride; the soil of the island being unproductive and no improvements of any note. Very few animals of any kind were seen. Some sheep were grazing in the pastures. The surf on this side of the island dashes up strong and high and there is a strong undertow. From a bluff thirty feet high we watched the bathers, who are furnished with a strong cable anchored in the ocean and made fast to the shore, to which they can cling in case of danger. Leaving this place we went a mile to the north, where on a high bluff stands the Sankaly light house, which has a fine revolving light, costing $12,000, and consumes 1,200 gallons of lard oil a year. The ocean view from its top is grand.

A mile further on, in a small hovel by a pond, lives the "Hermit of Quidnet." One of our party of eight went in to see him, not knowing whether so large a number would be agreeable, but he sent word for us all to come in. We found an old man 77 years of age, with long beard and dirty, ragged clothing, who had lived in those small, dingy and disordered apartments thirty-seven years. He kept a few fowls, as a bucket of nice eggs attested; was sociable, very fond of reading, he said, and glad to see people. Nearly 500 persons had called on him this year. We thought that he and his surroundings were a very good commentary on the text, "It is not good for man to be alone." How he could live in that vile and indolent condition all these years, right within sight and sound of the ocean and breathing all the time its pure air, seemed inexplicable.

The face of the country as we proceeded became quite undulating, and patches of ground covered with a growth of young pines appeared. A general air of neatness and comfort prevails through the town of Nantucket. The sidewalks are of brick, tar and gravel, and the streets paved with cobble stones. Many quaint old houses, some nearly two hundred years old, are mixed in with others of modern style. These are generally shingled on the sides as well as roof and often painted. The Society of Friends had at one time two flourishing churches, but their number dwindled down to a few individuals. They have recently repealed the law that rules all out of the church who contract marriages out of society, but probably too late to do much good. We attended a lively prayer-meeting in the old Congregational church which stands back of the new one is used for lecture room. It is a notable relic of the past. There are Unitarian, Methodist, Congregational and Baptist churches in the place which this season of the year are well attended.

One of the pleasantest excursions by water is up the long harbor to Wauwinet. On landing, a walk of a quarter of a mile takes us across the narrow point of land to the other side of the slant where the ocean dashes up on a fine beach. Making this trip we saw two large sharks lying on the beach. Shark fishing is a favorite sport with many. The sea gulls were very numerous in certain parts of the harbor and we were told that they indicated the presence of blue-fish, the latter sending the smaller kinds of fish to the surface and thus furnishing the gulls with a fine meal, as they were very busy darting down to the water and helping themselves. We pitied the small fish thus placed between two fires, but the fishermen thanked the gulls for thus aiding them in their sport. We spent a week very pleasantly on this island and can recommend it to those desiring to renew their health in a quiet and homelike. place The prices for board range from $1.50 to $3.00 per day at the public houses. The poor Indians of whom there were 700 originally have all passed away, and the photograph of the last one hangs in the museum. But the names they have bequeathed to the places, are upon every one's lips, and unless changed will be the lasting memorial. H. W. P.

"We may mention the case of a member of a lodge who lives sixteen miles from the place where its communications are held, and yet it is years since he has missed a meeting though he makes the journey, not in comfortable cars, but on horseback. Masonry will not die while it has men of that stamp to support it, though there be a thousand *Cynosures* and twice that number of Blanchards."—*Wm. Rounsville Voice of Masonry, June, 1877.*

Truly the above is a case of remarkable zeal for Masonry. It is coupled with the story of another man, who in his love for hoodwinkand cabletow, acts as Worshipful Master for two lodges, one ten miles away and the other two from his residence. It leaked out, however, that one of these lodges was lacking in members qualified to wear the hat in meeting, *nor had it any ability to qualify for the position.* Put these exceptional cases of zeal ov

gainst the apathy and ignorance t exceptional, and we shall find undant reason for this whistling keep their courage up, as against is one *Cynosure* and one Blanard. B.

Wheaton College.

The subscription toward the payent of the debt of Wheaton Colge is now $20,336.91. This sum more than one thousand dollars reater than the net debt reported June and for the payment of hich Christian friends were asked subscribe.

There was a little increase from ecruing interest, a number of bills mounting to about five hundred ollars were presented after the reort was made and some interest ue the College could not be colcted so that the sum of about $22,-00 was needed to wholly discharge ne debts of the institution.

On Saturday, August 31st, four entlemen agreed to make up whatver was lacking on the subscripion, so that we can now say that rovision is made to entirely wipe ut the debt heretofore resting upon he College. It is cause of devout ratitude to Almighty God, that in his fearful time so far as money is oncerned, he has opened the earts and purses of men and women o pay this debt. The College still eeds the aid of its friends, it needs tudents, above all it needs the rayers of those who love the truth hat the power of the Holy Ghost nay rest in great measure upon Faculty, Board of Trust and stulents. A further and more detailed tatement will be furnished at some uture time.

In the service of Jesus Christ ruly yours. C. A. Blanchard.

Reform News.

New Hampshire Notes.

The New England field impressed Bro. Stoddard as being somewhat *hard*. Even granite yields to oft repeated blows. The abundant laors of Eld. J. F. Browne and a few others are beginning to bear much fruit. Masonic emblems are no onger seen upon the breast of Free Baptist ministers. Masonic ministers are "low in their minds" under he call to repentance, and some are haking off the galling fetters of he lodge. The spirit of anti-secrecy decidedly prevails in our public gatherings. The effect of omnipresent Anti-masonic tracts and books s most wholesome. It develops rue men and introduces them to each other, while it carries convicion to the hearts of those who have sold their Christian birthright for a mess of lodge pottage.

We have need of patience. It is not enough to distribute a few tracts once, and bear our testimony once, but so long as lodge idolatry confronts the church our testimony should be kept bright. So long as there is ground to fear that any Christian may be seduced into a secret lodge, the evils and secrets of the lodges should be held up to public scorn. One of the best men in the New Durham quarterly meeting said to me at its last session, "Have you ever been a Mason?" I answered, "*No.*" He then asked me to stop. He drew a line in the sand representing the separation between the outside world and the Masonic lodge, and said any man who was ever made a Mason must pass through the same door. He confessed the wickedness of the Masonic oath and said, "*You know* what it is." We do know the pretended secrets of the Masonic lodge, and yet every added confession of penitent seceders strengthens the cause. I asked this brother how it was possible for Christians to take so wicked an oath. He said they were deceived.

I also become acquainted with two other brethren (one of them a deacon) who are zealous opposers of the lodge. The *Morning Star*, the organ of the Free Baptist denomination, has at last, after a silence of years, spoken out clearly against Freemasonry. The following appeared in its last issue, Aug. 21:

A Question and an Answer.—A correspondent asks an answer in these columns to the following question:

Do we, as a denomination, believe in Freemasonry? If not, to what extent do we exert our influence against it?

Answering the first question as well as we can we should say, that, "as a denomination," we do not believe in Freemasonry. A good many individuals in the denomination, both clergy and laity, do without doubt belong to the order and claim to believe in it, but for ourselves we could never learn that there was anything in the institution that should claim either the time or the attention of Christian men; and as for the denomination, its official utterances, voiced through the General Conference, have invariably disapproved of all secret oath-bound societies and urged our brethren not to become connected with them. At the same time it has recommended the exercise of charity and Christian love in dealing with all persons who may have formed such connection.

As to the second question, we prefer to let every man answer that out of his own enlightened conscience.

The influence of the *Star* among the Free Baptists is very great. It has about 10,000 subscribers and these are made up of the leading men of the church. The *Cynosure* is a power for good not only as a guide to those who subscribe for it, but as an example to other religious papers. Let us pray for the *Star* that it may have courage to tell its readers what it knows of the coils of secret lodges. We are hoping that the National Association may meet at Worcester. It would be a great help to us.

S. C. Kimball.

Austin Academy, N. H., Aug. 21, 1878.

Michigan, Iowa and Missouri.

FROM ELDER RATHBUN.

Editor Cynosure:—Having left Michigan rather abruptly, after being in labors abundant there, it may not be amiss to assign reason for so doing. Having lectured in most of the principal cities within the State, and very many of lesser note, also in many of the rural districts, and as the State is well supplied with competent lecturers, it seemed that my work there was for the present accomplished. The State Convention granted me the privilege of retiring from the field if I saw fit at any time during the present year. In my labors within the State I have done what I could to promote the interests of the *Cynosure*.

It has been a privilege highly prized to be associated with many true men who have stood nobly by me, cheering me by their Christian counsels and prayers, and sustaining me by substantial aid. Such men as Wilcox, Kingsnorth, Bruce, Day, Richards, Leggett and others, who dare to be right, knowing that God's eternal truth is an iron-clad armor against the dark powers of earth and hell, and who are resolved to die on the field or fight the old harlot till she is hurled to the pit from whence she came, will not be soon forgotten by me.

From correspondence with brethren it seemed that the friends in Michigan wanted work postponed till fall, and my family, who are dependent on my labors, needed bread during the summer months. For some reason I failed in securing a reply from the President of the Association, although I repeatedly addressed him. I leave the field in Michigan "on the square," with no feeling that the friends in Michigan are indebted to me, although I have received but small pay during the past year.

I entered the field in Iowa at the urgent request of many friends of the cause, being recommended by the National Association. Shall remain here for a time, if the friends in Iowa consider me a competent person to work the degrees and to successfully assail the old harlot. Shall expect, however, if I continue in the field as State lecturer that the friends will co-operate with me, and give me the preference as to work in Iowa and Missouri. So far, I have lectured in places hitherto unvisited by our lecturers, consequently have received but little remuneration, but have anticipated calls from the southern portion of the State where our reform principles are more established, to supply the deficiency. In order to make the State lecture work a success it will be necessary for the executive committee, who are acquainted with the territory, to arrange appointments for me, with reference as much as possible to travel, so that what I receive will not be consumed by traveling expenses.

Here let me return thanks to Bro. McCleery, one of the executive committee, for arranging a list of appointments for me. Sickness only hindered me from filling them. I am only partially recovered at this writing, yet I am in the field and contemplate going to Missouri the first week in September. God willing I will return to Iowa in time to assist in working up our State meeting at Chariton in November. I felt in coming to this State that God called me to do a work in Iowa and Missouri. I hope I am not deceived and shall give it a thorough trial before deciding that such is not the case. By systematizing the work we take a large stride toward the goal of success. Unless this be done it would be better for both the cause and myself that I take the general field.

I am constantly receiving calls from different States but I shall consider so long as I am State lecturer that in order to the highest degree of success my work should be confined to my legitimate field. This however can only be accomplished by the co-operation of the friends of the cause in giving me the work. I have some work however already arranged with Bro. Cook of Indiana, which was promised before coming here. I shall look to the General Agent of the National Association for counsel and assistance in my work, having full confidence in his ability to perform the arduous duties assigned him.

Now, dear brethren of Iowa and Missouri, let us be united in this work and success will crown our efforts. The old harlot, the mother of harlots, will be exposed with all her lewdness and blasphemy. The God-defying, heaven-daring, soul-destroying and hell-deserving institution of Masonry must die; and if faithful to our trust we may ere long be privileged to witness its expiring gasp and attend its funeral obsequies.

Brethren need not expect to hear from me again on this subject. Therefore let them "take due notice and govern themselves accordingly."

—Try to put well in practice what you already know: in so doing you will, in good time, discover the hidden things which you now inquire about.—*Rembrandt.*

Correspondence.

Why is it?

If a man goes into strange crowd and gets his pocket picked, or into a mock-auction room and gets swindled out of his money, he has no objection to publishing it to the world for he expects to have the sympathy of good men, excite their indignation against the bad, and perhaps hopes to get his money back. Even

men who get enticed into brothels and are plundered there, will sometimes disclose the fact if they are not ministers of the Gospel.

But why is it that the young man who is lured into the Masonic lodge and swindled out of his money there will not disclose the fact? It is because he does not expect to get the sympathy and indignation of good men and women against it. The knaves who have swindled him pretend to be good men themselves and thus confuse him. He remains silent, and thus becomes a participator in imposition, and satisfies himself by revenging upon others the trick that has been played upon him. The ministers of the Gospel whom he finds in the lodge disarm him of all power to complain against the lodge as a nest of sharpers; and so he submits to imposition and helps practice it upon others. Besides the lodge offers him his money back in installments, flatters him with the idea that he has been charitable in giving it money, and is led to believe that he is put in the way of getting office, etc. So he remains *mum*, which he is taught to believe a *golden* merit, a jewel of jewels, etc. And thus it is why is it?

OBSERVER.

A BLIND BROTHER ON THE TRUE LIGHT.

ALBION, Iowa.

DEAR CYNOSURE:—I desire to contribute to your valuable paper the following article:

"This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all."—1 John 1:5 to 8.

This language was addressed to the saints to enlighten their minds and to testify that God was light and in him was no darkness at all, and that they could not fellowship him and walk in darkness, nor have fellowship with one another; but they must walk in the light as he is in the light that they might obtain the remission of their sins through the blood of Christ. If there is no darkness in God then that darkness must exist in the devil, who is the prince of darkness, for the word of God abounds with these expressions: light and darkness, day and night, life and death, the truth and a lie, righteousness and sin, God and mammon, Christ and the devil, eternal life and eternal fire. These facts serve to illustrate two principles, one in God and the other in Satan. Brethren, you who have like prodigal sons laid down the cross and taken as it were the shadow with you into the secret lodge, seeking for more light, did you obtain the light of life or did you learn that life and immortality was brought to light through the light of Masonry? Brethren, come out of these secret, selected, masculine and oath-bound, Satanic societies, which are pools of sin and sinks of iniquity, and come to the marvellous light of God. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness; and what concord hath Christ with Belial, or what part hath he that believeth with an infidel; and what agreement hath the temple of God with idols? For ye are the temple of the living God," 2 Cor. 6:14.

Concerning oaths the pastor of the M. E. church in this place said that men had a right to take Masonic oaths, for God said when he could swear by none greater, he confirmed his promise by an oath. At the transfiguration of Christ a voice was heard in a cloud saying, "This is my beloved Son in whom I am well pleased, hear ye him" (Matt. 47:1). This same Jesus said, "Swear not at all, neither by heaven nor by the earth, nor by Jerusalem, neither by thy head: but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." (Matt. 5:34). Thus thousands have the boldness to pervert the Scriptures by holding the truth in unrighteousness, as if they knew the mind of God and were his counsellors (Rom. 11:33). Brethren, come to the light and you will find the cross of Christ where you left it and journey with us to the New Jerusalem. J. V. LONG.

UNITED PRESBYTERIANISM.

August 20, 1878.

EDITOR CYNOSURE:—Thanks to Bro. Johnston, of College Springs, Iowa, for his defence of the U. P. church, U.S., in your issue of August 8th.

We are glad to see he admits "That some individual, at some time may have interpreted the article in question as *advisory*." That is all we say; said individual when found, would act accordingly, receiving said members of secret, oath-bound societies. These would not like to hear a word said against secret societies. It would disturb the peace of their happy community where "the cow and the bear shall feed and their young ones shall lie down together and the lion shall eat straw like the ox." If any should dare to separate them then he may expect to see such a correspondence as that which the readers of the *Cynosure* may remember some time ago when some one in Philadelphia attempted to expose the "fraud" and to drive out the unworthy ones.

We do all highly appreciate the efforts of the U. P. church in the United States to expose and put down mystery. We wish her all success. Let her show her colors more plainly. Let no delegate go back to Scotland from her hospitalities, telling his brethren that he failed to see what was the difference between them and other Presbyterians, unless it was that they sung only the psalms of David in metre in public worship. We want to hear their delegates open their mouths wide on this side of the line, as Bro. J. L. Barlow has done in his denomination against the sin of setting up the priests of a deistical church in the pulpits of our Christian churches. Suppose for example that Dr. Robb, of Toronto, Grand High Priest of the Grand Lodge of A. F. and A. M., should be delegate next year to their Assembly in the United States and sit down at the Lord's Supper with them! What then?

J. DONALDSON.

OUR MAIL.

C. J. Peterson, Brownsville, Cherokee county, Kan., writes:

"I believe the *Cynosure* is doing a noble work and my humble prayer is that every one who reads it may see and feel that there is a work for him or her to do. O that all who profess to be followers of Christ may do what they can to break down that monster evil, Masonry!"

Mary Carnes, Northville, Wayne county, Mich., writes:

"If it were not for the hoodwinked and cable-towed ministers I should have no trouble in getting up a club. If they are not hypocrites who are? Truth and righteousness will overpower in the end all nickle-plated ministers. Please let me know when the next national meeting is to be?"

The next National Convention will probably be held in Worcester, Mass., during the last of Oct. or first of Nov. Sec. Stoddard is now giving his earnest attention to this matter and it will be announced in the *Cynosure* at the earliest possible date.

Jacob H. Long, Dixon, Ill., writes:

"I have been a reader of the *Christian Cynosure* for nearly ten years, during which time I have learned a great many things that are carried on in the world of which I was entirely ignorant before, for which you have my thanks. You are doing a good work and I hope you may live to see the secret lodges of this great country all deserted and desolate. You are aware, no doubt, that Dixon City, near which I reside, is a stronghold of Masonry and secret societies of almost every order, and all its surroundings sympathize with them so that no one dares to say aught against secretism here."

Mrs. Adelia I. Salisbury, Pasway, Rhode Island, writes:

"My husband and myself are as yet alone in the work in this place, but I have faith that we shall not always be alone. It was a great pleasure to me when I saw a letter in the *Cynosure* from Providence, R. I., and a greater pleasure when I read in my last paper that E. Ronayne intended to visit New England. I have great faith that there will be means and a place for him to lecture in Pasway, and two Masons have told me they should go to hear him if he came, and if C. G. Finney's book was true they should be Masons no longer. We will say from our hearts that E. Ronayne or any other true follower of Christ who is trying to put down all these abominations in the sight of God, will be welcome to our home. Our hearts are in the work and we have had to suffer for the cause."

Charles T. Collins, Windsor, Conn., writes:

"I have just returned from the New Haven District Camp-meeting, N. Y. East Conference M. E. church, ruled and governed by the power of darkness. I scattered tracts, etc., and the Lord used me in rescuing an Odd-fellow from the lodge."

Philip Bacon, Weatogue, Conn., writes:

"I esteem the *Cynosure* above every paper I read and I shall try and do all I can to enlarge its circulation. I know that you are on the Lord's side and the victory is sure. There is a great work waiting to be done in Connecticut. I hope the friends are ready to do it. Now is the time, we have no promise of the future, let us do what our hearts prompt us to with our might quickly."

These are good sentiments from Elisha McCoy, of Union City, Mich:

"If there is no salvation only in Christ Jesus and in him alone, why do so ma ministers of the Gospel join secret a oath-bound societies? I have often wo dered which of them will have the hig est seat in heaven; but suppose the Mas claims it.

The harvest is great but the labore are few, and I pray God for the few th he will bless with health and strengt and make them wise as serpents but har less as doves. Christ said, "If ye belie not that I am he ye shall die in your sins How then can a Mason be saved, for th have no Christ—they reject him? I a then, who is there in heaven to rece them. They begin to talk about H Wisdom. Will that degree recomme to Jesus and will he open wide the do and say, 'Come ye blessed of my Fath inherit the Grand Lodge prepared for y before the foundation of the world; fo was hungry and you fed me?' Methin he will say, 'Where is your father, yo neighbor and brother? Why did y shut them out? and your mother and s ter, why did you shut all these out? I di for all.' Won't he say, Depart? G lead them to repentance!"

The veteran Enoch Honeywell of Al N. Y., always says something to t point:

"I think I told you in my last, that Altay and vicinity not one young man eight years had joined a Mason lod This verifies the promise that labor the Lord's side shall not be lost. T noble and daring labors of Preside Blanchard, though he is badly hounde are not and will not be lost.

"Milk and water poultices never cu felons or slavery. A caustic or a knife needed. The same kind of churches t fed and fattened slavery till Lincol knife was used now brother the very m that hatched the rebel war. If any thi my 'Pungent Questions' tract censures t true church, I refer them to its own la guage, "Salt of the earth, the highway heaven, as dear to us as the apple of t eye." But Satan in his sheep's clothi has crawled into it, and you and I, if tr laborers, are bound by Gospel law to he drive him out. And how can we do better than by showing its honest me bers that he is now trying to make h nest in their church. I want the 5,0 P. Q.'s, we can send them into dark co ners where the Cynosure has never bee seen."

Rev. Joel H. Austin, Burlington, Iow writes:

"The cause is making progress he where Anti-masonry was scarcely know when I came here. By the reading of t *Cynosure* and the distribution of tra and supplements the minds of the peop are becoming enlightened and warned the great secret power moving like snake in the grass in our midst. My d sire is that the viper may be brought o to the sunlight of God's truth, and th the light of the Gospel may shine on hi and it will kill him if he is kept in t light. He had several good men charm in this place, and was about to swallo them, when I bronght the light to bear Masonry and these men broke from th enchantment and are saved, and now th thank God for their escape. So it will all through the land, if God's ministe will cry aloud and spare not. How c ministers, if they really believe God word, hide this sin and help men on the judgment in their sins, only preachi a part of the truth! If sincere they mu be terribly blinded. May God wake the up, that they may not let men go to ser Satan unwarned."

Sabbath School.

LESSON XI.—September 15, 1878.—I PORTUNITY IN PRAYER; or, T Father's Willingness.

SCRIPTURE.—Luke 11:5-13.

5. And he said unto them, which you shall have a friend, and shall go un him at midnight, and say unto hi Friend, lend me three loaves;

6. For a friend of mine in his journ is come to me, and I have nothing to before him?

7. And he from within shall answ and say, Trouble me not: the door is no shut, and my children are with me in be I cannot rise and give thee.

8 I say unto you, Though he will n rise and give him because he is his frien yet because of his importunity he w rise and give him as many as he needet

9. And I say unto you, Ask, and

shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

GOLDEN TEXT.—"Men ought always to pray and not to faint." Luke 18: 1.

DAILY HOME READINGS.

M. The importunate prayer. Luke 11: 5-13.
Tu. Abraham's importunity. Gen. 18: 23-33.
W. Jacob's wrestling. Gen. 32: 7-14.
Th. Moses' boldness. Exod. 32: 7-14.
F. The Syrophenician's importunity. Mark 7: 24-30.
S. Cornelius' prayer. Acts 10: 1-8.
S. The Saviour's prayer. Luke 22: 39-46.

GENERAL STATEMENT.

Jesus is now approaching the close of his earthly ministry, and is on his way to Jerusalem for his final teachings and sufferings. He has just left the hospitable roof of his friends at Bethany, and pauses in some sequestered spot on the Mount of Olives to commune with his Father in prayer. After his devotions the disciples ask that they, too, may learn how to pray. He has already given them that matchless form of petition, the Lord's Prayer, but he repeats it to them onee more, and then by an illustration shows the need of earnestness in prayer. The unwilling friend on earth and the willing Father in heaven stand in contrast, the one yielding only to importunity, the other ready to bestow his Spirit upon those who ask in sincerity.

EXPLANATORY.

Verse 5. "He said." He had just given to his disciples "the Lord's Prayer," and now he is about to show them that while the form is of slight consequence the spirit of earnestness is all important.

"Shall go unto him." We may hesitate in calling upon our fellow-men at an inopportune time, but all times are alike to God.

"At midnight." A midnight journey is not uncommon in the East, where the heat by day is excessive and the nights are cool.

"Three loaves." Round cakes of barley, very thin, and about four inches in diameter, making less than half a loaf of our bread.

6, 7. "A friend of mine." Would that we were as anxious to supply the souls of our friends with food as we are to feed their bodies with the bread of earth.

"Come to me." The customs of the Orient count hospitality one of the cardinal virtues. At whatever hour, day or night, a visitor enters the house he must be entertained and supplied with food.

"Nothing." We have nothing of our own to bestow on the needy souls around us, but there is a Friend who has abundance and who will welcome our request for help.

"From within." One calls loudly from the street, the other responds from within the barred door.

"Trouble me not." "He uses not the honeyed word, friend."—Whedon. The answer is decided and sharp.

"Children are with me." Bedsteads are unknown among the common people of Oriental countries, and beds are made upon the floor, all the family sleeping in different parts of the same room. To rise and find one's way among the sleepers to the cupboard in the darkness would be no easy matter.

"Cannot rise." "Better that one stranger should fast till morning than that a whole family should be disturbed in the night."—Arnot.

8. "Because he is his friend." Friendship is a staff which is beautiful to look at, but weak to rest upon.

"Importunity." Literally "shamelessness," a determination to be heard, dropping all courtesy. The caller cannot go back and face his guest with the confession of his own empty larder, so he stands at the door, knocking, awaking the family, arousing the neighborhood, until his wants shall be supplied.

"He will rise." "We prevail with men by importunity, because they are displeased with it; but with God, becau se he is pleased with it."—M. Henry. This householder at first refuses that he may permit his family to sleep, now he yields from the same motive.

"As many." Not three, but all in the house, if need be, to be rid of the clamor.

9, 10. "I say unto you." This passage is here repeated, (as Christ often reiterated his most important utterances,) from the sermon on the mount. [Teacher, learn a lesson from the Master, and repeat, review, drill your instructions into the scholars' memory.] People need line upon line, truth to be presented again and again, in order to make impression.

"Ask, and it shall be given you" This man called upon an earthly friend: we call on a heavenly. He found repulse; we receive welcome. He had no promise: we can plead God's own plighted word, never yet broken. He must be importunate to avoid refusal; we, in order to attest our own earnestness.

"Seek.....knock." Each sentence mounts a step higher and expresses a deeper earnestness, an intensity of purpose to be heard and blessed.

"Every one." There is no exception to this rule. Every prayer offered according to divine condition is sure of an answer. Those conditions are, a right purpose, a right character, a right spirit.

11, 12. As a good father will not mock his son's cry for that which he needs, so God will never scorn his children's prayer. But if the son in blindness ask for a stone or a serpent, the father must refuse, or give him something better than his prayer demands, even though the child may ignorantly complain.

"Egg....scorpion." It is said that there was formerly in Palestine a white scorpion which, when folded up, bore some likeness to an egg. The scorpions now found in Palestine are black, with two formidable claws, and a poisonous sting at the extremity of the tail.

13. "Ye then, being evil." Every man has good and evil mingled in his nature in varied proportions according to his character. Often the worst of men have tender hearts toward their own children; and can be touched in that relation as nowhere else.

"Your heavenly Father." While our natures are of mingled good and ill, his is all good; while we are blind and ignorant, he is all-wise.

"The Holy Spirit." The crown of all God's gifts is that of his Spirit to men. Whoever asks for that will never be denied.—*S. S. Journal.*

To those who allege that prayer is absurd, inasmuch as there are certain fixed laws, according to which events fall out; and inasmuch, moreover, as God, if such a Being exist, is immutable, it may suffice to reply, that it may be and that we think it is, one of the laws of the universe that asking and getting should be closely joined together, and that in the plan of his government, the unchangeable God has in wisdom ordered that the prayer of faith shall have its answer.

We have abundant encouragement here to persevere in prayer. We must not feel that all is lost, because success in prayer is not at once apparent; nor must we feel that it is an insult to God to ask again and again for the same thing. Of course we ought to take care to ask for things agreeable to his will, and according to the general directions of the Word. But when we have sought to frame our petitions thus, we may feel at liberty, and under obligation even, to present them with all importunity to God. In the parable before us our Lord commends and inculcates this Jacob-like wrestling with God. Importunity, he shows, prevailed with one (1) who could not without some inconvenience grant the favor asked; (2) who even had positively said he could not grant it; (3) who might have referred the applicant to some one else as well able to give as himself; (4) who was not influenced by generosity or kindly disposition.

Then he leads us to infer how much more likely our importunity is to prevail with God. For (1) God can give without inconvenience all we ask. He does not sleep. He waits to be gracious. His house is always open to us. (2) So far from telling us that he will not and cannot give, he has told us to make our requests known to him. (3) If he do not help us, none else can. He can refer to none other competent to supply us. We can say, "To whom shall we go but to thee?" (4) He is not churlish. He delights to give. "He is rich in mercy." He has a tenderness, as our Lord proceeds to show, far exceeding that which the earthly parent has for his child, and is infinitely less likely to mock or deceive those who come to him than a father is to mock or trifle with a starving child looking to him for bread.—Evangelical Repository

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 5, 1878.

From the Secretary and Agent.

To friends along the line of the Michigan Southern and Lake Shore and N. Y. Central railroads:

I shall, D. V., leave this city at 5:15 P. M. on the 7th inst., for an extended trip of three or four months. My first stop will be at Ligonier, Ind., on the 8th, 9th and 10th; at Albion on the 11th. I will then go to Hillsdale and Pittsford, Mich., to attend to some business matters, reaching Oberlin, Ohio, on the 16th, and Worcester, Mass., by the 23d. Between these points I have made no positive engagements. And if friends desire I can speak at a number of intermediate points. I wish to reach New England as early as practicable and make arrangements for a vigorous campaign. Bro. Ronayne will join me in New England, provided satisfactory arrangements can be made for him at some eight or ten different points. This will be a favorable opportunity for friends in New England to secure aid in prosecuting our reform work, which I trust they will make the most of. Neither Bro. Ronayne nor myself are disposed to be idle and if the friends in the East want us both, or either of us, to stay with them they must keep us at work. The next National Convention will be held in Worcester if satisfactory arrangements can be made with friends there, and I would suggest to friends in Connecticut, New Hampshire, New Jersey and other Eastern States that this would be a favorable opportunity to hold your State meetings and secure the attendance of Bro. Ronayne and myself.

Please write me as above.

J. P. Stoddard, *Sec'y.*

"*Freemasonry of Assassins.*"

Wendell Phillips calls the Molly Maguires "a Freemasonry of assassins."—Baptist Standard.

Mr. Phillips would have spoken truer had he called them "the assassins of Freemasonry." They are a subsidiary and subordinate arrangement in a general system, as the Danites were in Mormonism. To comprehend and understand the protean and endlessly diversified system of secret lodgery we must always remember that as there are but two kinds of religion in the world, so there are but two kinds or schemes of society, Satan's and Christ's; that the two are in irrepressible conflict; and that Christ's is ultimately to supplant Satan's; "destroy that wicked one by the brightness of His coming;" that is, by the clear prevalence of truth, and a new heavens and earth result "wherein dwelleth righteous." Satan's constitution of society is a despotism of degrees with one man at the top; Christ's a simple democracy of justice, an equal brotherhood of souls. The principle of Satan's society is ignorance and subjection to unknown superiors; that of Christ's, intelligence and voluntary subordination to right. Both systems necessarily seek to secure absolute obedience; Satan's by oaths, imprecations, terror and vengeance; Christ's by regeneration, brotherhood, and love. There can be no republic in hell, or slavery in heaven, for the one is wrong and the other right. And if you combine men in wrong there is no rule of obedience but force, while right is a "perfect law of liberty." As straight lines can run on to infinity without crossing, so wills if right (*recti, i. e.*, straight) can work together eternally without infringing, and so being right are eternally free.

No Lodgery in Holiness.

A week or two since we published a brief letter from a brother in Indiana, bearing good news from the holiness camp-meeting just held at Warsaw in that State. Rev. Mr. McDonald, of Philadelphia, editor of the *Advocate of Holiness* and leader of the meeting, is a seceding Mason, and his emphatic testimony has therefore the additional force of personal contact with the system. Rev. J. W. Hott, of the *Telescope*, was present at this meeting and gives a very interesting report of the presentation of the opposing qualities of holiness and Freemasonry, from which we quote:

The special object of the meeting was to promote the work of holiness, and the exercises were controlled by Rev. Mr. McDonald, editor of the *Advocate of Holiness*, and Dr. Watson of Evansville. Their preaching was exclusively upon the nature and necessity of sanctification. A large number of persons professed to enter upon the enjoyment of a higher life. Some persons were also converted. The absolute necessity of persons separating themselves from all sin in order to enjoy the rich experience of holiness was strongly urged. It was plainly preached that indulgence in the use of tobacco and affiliation with secret societies could not long be continued by one enjoying this full experience of God. During the exercises some came out and boldly and publicly renounced forever Freemasonry and other secret societies with which they were connected. Holiness and the lodge will not mix. We were told by persons who have witnessed the effects of this work in different places that it sweeps men out of the lodge and the lodge out of them wherever it has its perfect work. A man consecrated to God has no time nor heart to worship at such an altar.

The *Banner of Holiness*, an esteemed cotemporary of Bloomington, Illinois, has also a report of the meeting, but the correspondent makes no mention of this feature of the meeting, so interesting to a majority of those on the ground. This is explained on seeing the signature of a Baptist clergyman and adhering Knight Templar to the letter. The glorious testimonies of those who had received full pardon and deliverance from sin could not have been harmonious to his ear while he still held fellowship with the world's darkness in the lodge. The blessing of heaven must rest on the holiness movement while it holds fast to Christ and his Word, "taking forth the precious from the vile."

Directors' Meeting, N. C. A.

The Board of Directors of the National Christian Association met in the hall of the Carpenter building at 2 P. M. August 28th, at the call of the chairman. There were present Messrs. Hagerty, Wait, Cook, Blanchard, Hodge, Carpenter, Hildreth and Kellogg; absent brethren Freeman, Wallace and Thompson. Philo Carpenter in the chair. After prayer by President Blanchard and revising the minutes, the business proceeded.

The salary of the Secretary and Agent was fixed at $1,000 and $300 for expenses with a provision for the increase of the latter amount if necessary. The bond of the treasurer, E. Hildreth, for $15,000 was read, with the signatures of E. Hildreth, Philo Carpenter and Wm. W. Strong, and was accepted.

The action of the Association at its annual meeting in voting to return a note given to the Publishing House fund was taken up, and the opinion that the permanent funds should not be reduced generally expressed. The Board after a full review of the case voted to assume the payment of D. P. Rathbun's note from the general fund and return it to him, thus at once securing the integrity of the fund, and the desire of the annual meeting. The interest of M. S. Drury's note was remitted for the first year, it having been his understanding that interest should not accrue until the note was due. H. A. Fischer's note of $300 at ten per cent. payable from his estate was changed to a five-year note at 6 per cent.

The committee on the anniversary convention reported letters received from various points, all with one or two exceptions recommending Worcester, Massachusetts, as the place. President Blanchard thought the spirit of New England better prepared for a strong meeting now than in 1871. Able speakers and a fine representative delegation could be drawn to Worcester. The Board voted to hold the National Convention in that city. Unless some unknown contingency should arise and the New England friends should advise a change, the place may be considered fixed. The time was not determined, but will be during the last of October or the first of the following month.

The Exposition committee reported space engaged and it was voted to employ Mr. Rufus Stratton to take charge of the stand as he has for the past two years. Mrs. E. A. Cook resigned as member of the committee on the building and E. Hildreth was appointed to the place.

The report of the committee on publishing was read, and the recommendations adopted.

From an examination of the accounts of the Association bearing on the matters referred to us we find the following:

1. The debt of the Association June 1, 1878, as represented by the General Fund Account, is thus divided:

To J. P. Stoddard	$2,273.02
S. L. Cook	82.00
H. H. Hinman	306.97
E. A. Cook & Co	35.34
Janitor	138.50
Pub. House Account	101.32
Making a total of	$2,936.15

2. The estimated expenses for the present year will be for

Salary and expenses for Gen. Agt	$1,300.00
Janitor	275.00
Repairs	25.00
Insurance	37.00
Taxes	485.00
Expenses {Postage, printing, gas, coal, Gen. Con., etc.}	300.00
Total	$2,422.00

3. It thus appears that the N. C. A. must raise nearly $5,400 for its general fund in order to reach June 1, 1879, clear of debt.

4. To meet this sum the income from rents and interest may be estimated as follows:

Rent, main floor	$700.00	
basement	144.00	
hall	156.00	1,000.00
Interest on Pub. House Fund		1,200.00
There is also due on personal accounts		72.50
Making a total of		$2,272.50

5. The sum to be raised from other means should therefore be $3,150.

6. Of the Publishing House Fund there are less than $3,000 available for immediate investment. By August 1, 1879, this amount should be $7,000 or $7,500 if collections are made.

7. Ezra A. Cook & Co. are willing to dispose of their entire publishing interests and material to the N. C. A.; the value upon the same being placed by them at $9,537.08.

We therefore recommend:

1st. That the Association defer engaging in a general publishing interest this year.

2d. But that it confine its efforts in this direction to issuing a few tracts bearing its imprint, to be furnished to agents and friends free, except for postage.

3d. And also that $200 (retail price) worth of books be furnished free to the State lecturers, Rathbun, Hinman and Cook, it being understood that the books be purchased at the lowest rates of E. A. Cook & Co., and be furnished the lecturers in installments.

4th. That the General Agent be instructed to raise $3,500 for the general fund account before June 1st next, to meet the liabilities and aid the proposed tract and lecture work of the Association.

It was voted in respect to the payment of money from the treasury that all bills be approved by the finance committee.

Voted that Messrs. Carpenter, Hodge and Kellogg be a committee on tracts.

The recommendations of the committee to which was referred the subject of missions were taken up and a part of them adopted in the following form:

1st. That the General Agent together with H. L. Kellogg make out a roll of such churches as do not now contribute to such Home and Foreign Missionary enterprises as are separated from the lodge; but

which desire, or may be induced to do so.

2nd. That they secure also a list of such evangelical Home and Foreign Missionaries as have adopted and now teach the principles of our reform, without respect to denominational lines, which list shall be revised from time to time and submitted to this Board.

As the action of the Board placed the lecture work on a new basis, it was thought best that the assistance rendered by the Association should be equalized; and the following was adopted respecting Rev. H. H. Hinman, now acting as lecturer in Wisconsin and Minnesota:

WHEREAS, The income of the N. C. A. is insufficient to meet its liabilities and at present to justify further appropriations in aid of State Agents than a donation of $200 worth of books as provided above: therefore

Resolved, That the services of Rev. H. H. Hinman as paid agent of the N. C. A. be discontinued after Oct. 1st, 1878; and that we express our hearty and entire confidence in him as a well-informed lecturer, able minister, devoted Christian and thoroughly good man, and that while we regret the financial necessity which compels this measure, we commend him to the cordial sympathy and hearty support of all friends of the cause which he so fearlessly and ably advocates, and especially to friends in Wisconsin and Minnesota where he is now laboring, and that we will co-operate with and aid him to the extent of our ability.

After passing a resolution encouraging the formation of churches opposed to secret societies the Board adjourned.

—The Secretary and Agent of the N. C. A. is preparing for work in New England, and will be on his way thither before next Lord's day—see notice. During a brief trip to Indiana last week $700 were placed in his hands by friends for the subscription to Wheaton College, $500 of which was a new donation.

—Rev. H. H. Hinman lectured in Baraboo, Wisconsin, last week, and is expecting now to visit Minnesota. The Wisconsin State meeting is not yet fully determined on, but will probably be held at Waupun. Mrs. Hinman and daughter have been visiting friends in the vicinity of Baraboo for several weeks.

—Past Master Ronayne is in Kewanee this week. By a change in programme he turns back for a few days to Indiana, and then visits Iowa. His work this week is in one of our large inland towns where the lodge interest is strong and where little has been done by way of lectures. Several years ago Rev. J. M. Van Wagner, the Congregational pastor, preached against the lodge, which he regarded as the occasion of his having to change his pastorate to another church.

—Elder J. L. Barlow, now stopping in this city, will lecture in Carpenter Hall, 221 West Madison St., at 8 o'clock this (Thursday) evening. Let the notice be as widely circulated as possible, and all the friends be present. Don't hesitate to invite any acquaintance who may be lodge-stricken. The medicine of the truth will do him good and Elder B. knows how to administer it.

—A lady who is eminent in the temperance and philanthropic circles of Chicago, while visiting Europe this summer consented to be a special contributor to our columns. The first sketch of Continental scenes and habits from her pen will papear in our next.

—Prof. C. A. Blanchard gives a modest summary of the great work done for Wheaton College the past two months. At a meeting of the donors and friends with the Faculty and executive Committee of the institution on Saturday last, a report was made of the subscription and a committee of six gentlemen appointed to examine the subscriptions and report whether the conditions had been met. It will be recollected thrt Prof. Blanchard was appointed for this special agency at the last meeting of the College Board, June 18th; he was really commissioned of God before, and it has been by faith in His providence that the work has been done. It has been the special topic of prayer in the College church during vacation. The success vouchsafed is a matter of great rejoicing to thousands outside of Wheaton and many are expressing their warm sympathy who have been watchfully s lent during the past eighteen months of trial. A partial list of the large subscriptions we are able to present, remembering that some of the smallest may be as acceptable to Him who tries the heart. Among the large subscriptions are the following: Hon. Samuel Plumb of Streator, $9,100; S. J. Hayes of Grand Ridge, Ill., $500; J. B. Walker, $500; J. Christie, $500; "A Friend" in Massachusetts, $500; E. B. Thompson, $600 (in land accepted at that figure by a creditor); President J. Blanchard, $1,000; J. D. Fowler of Lena, Ill., $1,000; "A Friend" in Kearney, Neb., $300; Wm. Leuty of Ligonier, Ind., $500; T. Hudson of Ligonier, $200; Prof. C. A. Blanchard, $600; Prof. H. A. Fischer, $930; J. Gardner, $100; M. R. Britton, $100; W. K. Guild, $100; L. L. Hiatt, $100; L. E. Landon, $100; O. B. Wilcox, $100; E. Manville, $100; Prof. T. C. Moffatt, $100; L. Pierce, $100; C. Larkin, $100; W. H. Fischer, $100; George Dietrich, $100; Rev. L. N. Stratton, $100; Prof. O. F. Lumry, $100; Prof. E. D. Bailey, $100; Dea. J. Bushnell, $100; Rev. W. W. Blanchard, $100; A. Stevens, $100; Dr. and Mrs. Milligan, $100; R. E. Barnes, $100; Geo. B. Hopkins, $100; J. R. Laughlin, $100; R. H. & C. M. Avery, $100. The subscriptions came from thirteen different States and many of them were accompanied by earnest words of sympathy for the work of the College.

—An editorial in the *Religious Telescope* last week on the new order, "Knights of Labor," concludes with these memorable words: "The volcano npon which the nation and the church are sleeping to-day is oath-bound secrecy, which is in every case both atheistic and revolutionary. What the *Tribune* says of the Knights of Labor must be true of all secret societies: 'The public has reason to fear this socialistic order, as, owing to its secrecy, it has no opportunity to meet it on equal terms.' No member of a secret society is worthy to be taken into fellowship in church relations by those not members of such societies, because there cannot be an equality of terms of association. The only wise thing for a church to do which is free from open doors to such persons is to maintain its position. The churches which are so unfortunate as to have no test on this line must, sooner or later, yield to the stubborn fact that owing to secrecy others *can not* meet members of the orders on equal terms."

—Rev. Lewis O. Thompson has revised and enlarged his work on "The Prayer Meeting and its Improvement." The book has been very successful—the first edition having all been sold in about six weeks—and the new one will be ready about September 1st; the price will be $1.25. W. G. Holmes, Chicago, is the publisher.

Vick's Illustrated Monthly for September well maintains its past reputation as one of the finest and most useful publications on garden and flower culture. Finely illustrated. James Vick, Rochester, New York.

—The College of Physicians and Surgeons in Philadelphia, after careful examination, certify that in the city of Philadelphia alone, at least seven hundred deaths were traced to intemperance in a single year.

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COR. SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 221 West Madison St., Chicago.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of it Treasurer for the time being shall be a sufficient discharge.

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Home Circle.

Better Things.

Better to smell the violet cool, than sip the glowing wine,
Better to hark the hidden brook than watch a diamond shine.

Better the love of gentle heart, than beauty's favors proud,
Better the rose's living seed, than roses in a crowd.

Better to love in loveliness, than bask in love all day,
Better the fountain in the heart, than the fountain by the way.

Better be fed by mother's hand, than feed alone at will;
Better to trust in God, than say, my goods my storehouse fill.

Better be a little wise, than in knowledge to abound;
Better to teach a child, than toil to fill perfection's round.

Better to sit at a Master's feet, than thrill a listening state;
Better suspect that thou art proud, than be sure that thou art great.

Better to walk the realm unseen, than watch the hour's event;
Better the well done at the last, than the air with shoutings rent.

Better to have a quiet grief, than hurrying delight;
Better the twilight of the dawn, than the noonday burning bright.

Better a death when work is done, than earth's most favored birth!
Better a child in God's great home, than the king of all the earth.

—George Macdonald.

Peace on Earth.

A few years ago the sentiment prevailed widely, that all nations would speedily be brought to the knowledge of the Lord by the Gospel of his Son; and that the reign of universal peace was at hand. The fires were already kindled in which swords should be turned to plowshares, and spears to pruning-hooks, and the teachers were already abroad under whose benign instructions nations should learn war no more.

These rose-tinted views of man's future were held with little reference to the stern realities of sin and wrath and judgment, which so solemnly involve the destiny of the world. They were the dreams and hallucinations of persons who had not made the Word of God the man of their counsel, but who had much to say in praise of humanity, and of its excellence and perfectibility.

The stern logic of facts has modified the utterances of these prophets of peace, and the very period to which men looked forward as the time for the introduction of scenes of millennial peace and gladness, has been marked by the most terrible national strifes.

A young man of twenty-eight, writing some time ago to the *Pall Mall Gazette*, says that ever since he can remember—that is for about twenty-two years—the "cannon of the world has never ceased to roar." His earliest recollection is the Crimean war. After it came the Indian mutiny, Garibaldi's exploits in Italy, and the Franco-Austrian contests about Italian affairs. Then came the four years' war of the rebellion in America, followed by the Prussian attack upon Denmark, and the annexation of Schleswig-Holstein. The momentous struggle between Austria and Prussia ensued, culminating at Sadowa. The Carlist war, beginning then, has raged almost all the time since, and the Cuban insurrection, opening two years afterward, has been going on eight years.

Then came the great Franco-German war, with its extraordinary results, including Napoleon's downfall. England, during the intervals, has also had her little wars in Abyssinia and Ashantee; India and Malay peninsula; China and New Zealand. The Dutch have had their Atcheen war; Russia has fought Kokhand and a half dozen other Oriental States in Asia; France has had her unfortunate expedition to Mexico, and a desultory strife in Algeria; Mexico has been in almost chronic insurrection; Brazil has fought Paraguay; a half dozen South American Republics have had their insurrections; there have been outbreaks in Jamaica, San Domingo and Barbadoes; Egypt has fought Abyssinia, and a native war has been progressing at the Cape of Good Hope. In the United States there have been repeated Indian wars, besides trouble in the South. And to-day, the eastern skies are lit with the red blaze of battle, the young man says we are still taught, as a quarter of a century ago, that this is "the era of civilization and peace."

The prophets of peace still say that better times are coming. But the clouds hang dark, and there are few signs of calmer days. "First pure then peaceable," is the order which God has given. So long as crime of every sort stalks stalwart through the land, so long it is idle to hope for days of sunshine and of peace. God lives, and his "woe to the wicked," is no idle threat. Earth has rejected his Son, trodden down his law, and crucified her King, and until he shall come to be enthroned the rightful ruler of the world which he has made and redeemed, all hopes of permanent peace and quiet will prove a delusion and a snare.

Still men will hug to their hearts these fancies, and dream of better days at hand. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the Day of the Lord so cometh as a thief in the night. For when they shall say *Peace and safety;* then destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that Day should overtake you as a thief." 1 Thess. 5: 1–4.—*The Christian.*

Right is right, though only one man in a thousand pursues it; and wrong will be forever wrong, though it be the allowed practice of the other nine hundred and ninety-nine.

The Sanitary Argument for Cremation.

There is a universal agreement among men that emanations from decomposing animal and vegetable matter, are offensive and injurious. God has connected vile odors with decomposing or rotting substances, as a warning to the living to avoid exposure to their centamination. It is, as it were, a proclamation to those in the vicinage to avoid as plague-spots those offensive and dangerous localities—a proclamation of Deity himself to his creatures. It is in consonance with the ancient Roman maxim: *Caveat Romanos! habet fœnum in cornu?* Which, very freely translated, means: Avoid this animal, for he gores. The first important impulse given to the investigation of this subject in our own history, was consequent from the occurrence of a severe attack of typhoid fever among the patrons of a hotel in Washington City, soon after the inauguration of President Buchanan. Many of the guests became seriously ill, some died, and the president barely escaped with his life. Immediately the Democratic party accused the Whigs of attempting to poison their president for the purpose of gaining some political advantage. Intelligent examinatioa, however, by two or three advanced medical men of the District of Columbia who had been attending the stricken guests, disclosed the fact that the disease was produced by the sewage of the house, composed in large part of decomposing animal matter which had obtained access to, and was commingled with, the water used in drinking and cooking. Thus the germs of the disease were breathed and imbibed by the entire household. This occurrence, and the consequent investigations by advanced medical men in the United States and Europe, led to the conclusion that the germs bred of decomposing animal matter, were certain to produce specific diseases in those exposed to their influence. Dr. Flint, Sr., of New York city, became an energetic investigator of the relations between the effects of decomposing matter and disease, proving that even in otherwise healthful localities, on hill tops and elevated ground, attacks of this phase of febrile disease were everywhere attributable to the influence of decomposing animal matter arising from domestic sewage, cess pools, and drainage and barn yards so located that the wells and springs in use were polluted with the poisonous filtrations from these several sources.

These well established facts, in connection with the injurious effects of the access of decomposing animal matter to food and drink, have been largely and extensively confirmed by subsequent investigations of advanced scientific medical men. All persons familiar with the spread of what are known as contagious diseases, such as small pox, cholera, plague, and other minor diseases, are aware that the simple inhalation of the air of a sick room, or of a street where a number of sick having the same disease are located, will infect those breathing it. The germ theory, therefore, is neither new nor unfamiliar, so far as the propagation of these diseases is concerned. The authorities of cities in view of these well established facts, close such houses and fence up such streets, that the general public may not be exposed. Further investigation proves a similar truth with regard to a class of diseases not hitherto suspected of being amenable to this law. Through the wonderful revelations of the microscope, the germ theory of disease has become more and more popular with scientific medical investigators, and the ancient theory, *omnia ab ovum—everything from the egg*—is now almost universally accepted.

The investigations of scientific men, the deceased Agassiz, professors Huxley and Tyndall, and many others of similar scientific repute, have proved to the world that the atmosphere of all populous communities is loaded with an infinite number of germs which are constantly being inhaled and imbibed. It is a merciful provision of Divine Providence that the greater number of these is not injurious to health. Others are prolific cause of serious disease. The investigations of the Massachusetts Board of Health, (the best organization of its character, perhaps, in America,) show, in the report of 1875, that typhoid fever is largely originated and diffused by diseased emanations from sick rooms and from inhumations of dead bodies of persons who had died from that disease. During the past year the attention of the same Board was chiefly directed to the alarming prevalence of diptheria, and similar facts were developed in connection with that disease. The inhumation of human bodies, dead from these infectious diseases, result in constantly loading the atmosphere, and polluting the waters, with not only the germs that arise from simple putrefaction, but also with the *specific* germs of the diseases from which death resulted. This is proved by scientific investigation, and is even admitted by unscientific and slow-progressing legislation. While the laws of the United States take little cognizance of these evils, in the older countries of Europe the importance of protection from them is recognized, and severe penal laws have been enacted which prohibit the interment of human bodies within a radius of from four hundred to one thousand yards of any habitation. Though cremation cannot protect the healthful from the germs emanating from persons during illness, or for a brief period succeeding death, all the evils arising from long continued decomposition in the grave can be avoided by the

cremation of the diseased body soon after death, and thus the public would be protected from the residuary injuries which would otherwise be incurred. Germs of disease can not pass through the red hot flues which connect the crematory retort with the chimneys, and retain their vitality, and the gases and vapors which escape into the atmosphere are deprived of vital germs.—*Dr. LeMoyne.*

Childrens' Corner.

Kant and the Robbers.

John Kant was Professor and Doctor of Divinity at Cracow. He was a pious man, with a spirit peculiarly gentle and guileless, and he at all times would have preferred to suffer injustice rather than exercise it. For many years he had conscientiously followed his duties as spiritual teacher of the place to which he had been appointed by God. His head was covered with the snows of age, when he was seized with an ardent desire to revisit the scenes of his youth in his native country, Silesia. The journey appeared fraught with peril to one at his advanced age; but he set his affairs in order, and started on his way, commending himself to the care of God. He rode slowly along, attired in his black robe, with long beard and hair, according to the fashion of the time. Then he pursued his way through the gloomy woods of Poland, which scarcely a sunbeam could pierce; but there was a light in his soul, for God's Spirit irradiated it.

One evening, as he was thus journeying along, holding communion with God, and taking no heed of objects beside him, on reaching an opening in the thick forest, a tramping noise was suddenly heard, and he was instantly surrounded by figures, some on horseback and some on foot. Knives and swords glittered in the moonlight, and the pious man saw that he was at the mercy of a band of robbers. Scarcely conscious of what passed, he alighted from his horse and offered his property to the gang. He gave them a purse filled with silver coins, unclasped the chain from his neck, took the gold lace from his cap, drew a ring from his finger, and took from his pocket his book of prayer, which was clasped with silver. Not till he had yielded all he possessed, and seen his horse led away, did Kant intercede for his life.

"Have you given us all?" cried the robber-thief threateningly. "Have you no more money?"

In his alarm and terror, the trembling doctor answered that he had given them every coin in his possession; and on receiving this assurance, he was allowed to proceed on his journey.

Quickly he hastened onward, rejoicing at his escape, when suddenly his hand felt something hard in the hem of his robe. It was his gold, which, having been stitched within the lining of his dress, had thus escaped discovery. The good man, in his alarm, had forgotten the secret store. His heart, therefore, again beat with joy, for the money would bear him home to his friends and kindred; and he saw rest and shelter in prospect, instead of a long and painful wandering, with the necessity of begging his way. But his conscience was a peculiarly tender one, and he suddenly stopped to listen to its voice. It cried in disturbed tones: "Tell not a lie! tell not a lie!" These words burned in his heart. Joy, kindred, home, all were forgotten. Some writers on moral philosophy have held that promises made under such circumstances are not binding, and few men certainly would have been troubled with such scruples on the occasion. But Kant did not stop to reason. He hastily retraced his steps, and entering into the midst of the robbers, who were still in the same place, said meekly:

"I have told you what is not true; but it was unintentional—fear and anxiety confused me; therefore, pardon me."

With these words, he held forth the glittering gold; but, to his surprise not one of the robbers would take it! A strange feeling was at work in their hearts. They could not laugh at the pious man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if seized by a sudden impulse, one went and brought back his purse; another restored the book of prayer, while still another led his horse toward him, and helped him to remount it. Then they unitedly entreated his blessing; and solemnly giving it, the good old man continued his way, lifting up his heart in gratitude to God, who brought him in safety to the end of his journey.—*Selected.*

Jonah and the Great Fish.

The "great fish," called *ketos* in the Septuagint and in the Greek of Mat. 12:40, was probably not a *whale*, as our version renders *ketos* in Mat. 12:40, for the whale is extremely rare in the Mediterranean, and has too small a throat to swallow a man. The word *ketos* is a general term for any large fish. It here probably refers to the large white shark which is found in the Mediterranean, and which has been known to swallow a man whole. Muller, a natural historian of repute, relates that in 1558, a sailor fell from a frigate sailing in that sea. A shark took him into his wide throat so that he disappeared. The captain ordered a gun discharged at the fish, and the ball struck it so that it vomited up the sailor, who was picked up by his comrades alive and very little hurt. The shark was captured and exhibited by the sailor in many cities of Europe. It was twenty feet long, and weighed three thousand nine hundred and twenty-four pounds.—*S. S. World.*

What the Thumb Does.

A writer suggests in the following paragraphs a convincing argument for the existence of a wise and skillful, a far-seeing and all-powerful Designer.

Have you noticed that when you wanted to take hold of anything—a bit of thread, we will say—that it is always the thumb who puts himself forward, and that he is always on one side by himself, while the rest of the fingers are on the other?

If the thumb is not helping, nothing stops in your hand, and you don't know what to do with it. Try, by way of experiment, to carry your spoon to your mouth without putting your thumb to it, and you will see what a long time it will take you to get through with a little plateful of broth.

The thumb is placed in such a manner on your hand that it can face each of the other fingers, one after another, or altogether, as you please, and by this we are enabled to grasp, as if with a pair of pincers, all objects, whether large or small.

Our hands owe this perfection of usefulness to this happy arrangement, which is bestowed on no other animal except the monkey, our nearest neighbor.

Why Girls can't Throw Stones.

They often try but fail. Why is it so? Physiology answers the question. The collar-bone in the anatomy of a female is several inches longer than that of the male, and is set several degrees lower down. This long, crooked bone interferes with the free and full action of the shoulder, and that's the reason why girls can't throw stones. So it is, but they can do some other things quite as important, and can do them better than the boys.—*Tilden Enterprise.*

A Rude Boy.—Before a house stood an Italian with a hand-organ. Ten or twelve boys gathered around him, more filled with mirthfulness than with courtesy. One less noble than the rest said to his fellows, "See! I'll hit his hat!"

And, sure enough, he did. Catching up a snow-ball, he threw it so violently that the poor man's hat was knocked into the gutter. A bystander expected to see some manifestation of anger. The musician stepped forward and picked up his hat. He then turned to the rude boy, bowed gracefully, and said, "And now I'll play you a tune to make you merry."

Home and Farm.

Green Tomato Pie.—Take about half a dozen of tomatoes about the size of a walnut in the hull; wash them, if you want clean pies, slice in a dish, pour half a teacupful of sharp vinegar over them, and let them sit until you want to make your pies; put in your layer of tomatoes, then strew a little flour over them and a pinch of cinnamon and sugar, and I put a tablespoonful of molasses to each pie if I have it, and about a half teacupful of water to each pie. Try them. Some of our folks think there is no better pie than good tomato pie.

Sliced Tomato Pickles.—To one gallon of sliced tomatoes that are just turning white and have been scalded in salt water sufficient to make them a little tender, mix a tablespoonful of ground pepper, one of mace, one of cloves, one of ground mustard, one of cinnamon, four of white mustard seed, two of celery seed or celery salt, one pod of green pepper, four onions chopped fine, half pint grated horseradish. Mix all together and put a layer of each alternate; add one pound of sugar and cover with vinegar.—*Western Rural.*

—The Albany, Mo., *Freeman* reports a sad accident which should remind parents of the unceasing care they should take of their children: "From the Bethany *Broadax* we learn that last week a small child of Augustin Stoner, of Madison township, was playing with a pitchfork, pushing it along on the ground holding by the prongs, when the handle struck against something and two prongs of the fork struck the child on each side about an inch below the nipple. The mother saw the child jerk the fork from it and fall, when she ran to it and picked it up. She called Mr. Stoner and they sent for a doctor at once, but the child died before the doctor arrived, only living a couple of hours after the fatal accident."

Moses' the Best Hygienic Code.—The *Christian Statesman* says that Dr. Benjamin Lee, of Philadelphia, in his recent plea for a State Board of Health in Pennsylvania, opened his address with the observation that the first board of health of which we have any record was established by Moses. "Certain it is," he says, "that this hygienic code, which has fortunately been preserved to us, is the model for and contains the germs of all sanitary legislation from his day to ours. And the key-note of his admirable system is purity—purity of air, purity of food, purity of water, purity of clothing, purity of habitation, purity of person, purity of life. Beyond this we shall never get as a foundation principle for sanitary science. What a nation must that have been which this great leader, legislator, and hygienist brought to the borders of the promised land!"

Cleaning Engravings.

It frequently happens that fine engravings, despite the care taken of them, will in some unaccountable manner, become stained and dirty to such an extent as to seriously impair their beauty. To those of our readers who own engravings that have been injured in this way, a simple recipe for cleaning them will prove of value. Put the engraving on a smooth board and cover it with a thin layer of common salt very finely pulverized; then squeeze lemon juice upon the salt until a considerable portion of it is dissolved. After every part of the picture has been subjected to this treatment, elevate one end of the board so that it will form an angle of about forty-five degrees with the horizon. From a tea-kettle or other suitable vessel pour on the engraving boiling water until the salt and lemon juice be all washed off. The engraving will then be perfectly clean and free from stain. It must be dried on the board, or on some smooth surface gradually. If dried by the fire or in the sun it will be tinged with a dingy, yellowish color.—*Wilmington, Del., Commercial.*

Liebig declares that oatmeal is almost as nutritious os the best English beef, and Prof. Forbes, of Edinburgh, who measured the students in the University for twenty years, found that in height, breadth of chest and shoulders, and strength of arms and loins, the Belgians were at the bottom of the list; a little above them the French; very much higher, the English; and the highest of all, the Scotch and Scotch Irish from Ulster, who, like the natives of Scotland, are fed in their early years with at least one meal a day of good oatmeal porridge.

—Fowler, the American, who undertook to walk on the water from Boulogne to Folkestone in boots made for the purpose, and shaped like miniature canoes, failed after accomplishing eleven miles. The *Times* and *Telegraph*, however, say Fowler accomplished the passage of the channel on foot, though he landed at Sandgate instead of Folkestone.

HIRAM AND OSIRIS;

—OR—

FREEMASONRY AND BAAL-WORSHIP

ONE AND THE SAME.

CHAPTER X. OF PAST MASTER RONAYNE'S NEW WORK.

Recapitulation—Masons ignorant of Masonic Secrets—Masonic Antiquity—Masonic Ministers—Lodge Meetings—Why held in Upper Rooms—Purging the Lodge—The Tyler—Preparation of Candidate—Hoodwink—Lodge Meetings at Night—The Cable Tow—Neither Naked nor Clad—Discalceation, or Bareing the Feet.

Mr. Barton.—Hitherto we have been investigating what is called the exoteric or monitorial part of the Masonic system—that part of it which is written or published in the monitors, manuals and text-books of the order, and as the result of our examination we have found that Freemasonry is a religious institution or system of religious philosophy—that its religion is pure theism, or that broad religion in which it is asserted all men agree, acknowledging the existence of a god and denying revelation; that it promulgates salvation by works alone, setting forth that all Masons in good standing "who live in strict obedience to the obligations and precepts of the fraternity are free from sin;" that it degrades and debases the Word of God comparing it with the Koran, and other pretended and false revelations, and placing it below the pagan emblems of the compass and square; that it absolutely and positively ignores and rejects the Lord Jesus Christ, "carefully excluding" his name from all the so-called prayers and other religious ceremonies of the lodge and rigidly expunging his name even from the Scripture passages which it impiously mixes with its ceremonies; that it denies the right of private judgment and demands an unqualified obedience to all its laws, rules and regulations "right or wrong;" that in its construction as a system of so-called secrecy, in its practical operations, in its doctrines, religious dogmas, the foundation upon which it rests, and the source whence as a system it was originally derived, it bears a marked affinity to Romanism, and lastly, and perhaps worst of all, that it is the identical Baal or sun-worship which was secretly practiced among the ancient pagans under the name of "Mysteries," and which was revived by Anderson, Desauguliers and their confreres during the period from June 24th, 1717, to 1738.

We shall now investigate the esoteric or pretended secret part of Freemasonry, and give the true meaning of each ceremony and the real reason for its existence in the Masonic system, thus specifying each particular instance in which the great revival was effected.

Henry.—I think there can be no doubt whatever of the identity of Freemasonry with the "Ancient Mysteries" or with the old Baal worship of Egypt or Phoenicia; but there are two thoughts which suggest themselves to my mind right here in connection with this singular feature of our researches into Masonic antiquity which I do not clearly comprehend.

First. Do the members of the lodge generally understand the relationship existing between the Masonic system and the "Ancient Mysteries?"

Second. If it be true (as undoubtedly it is) that Freemasonry and the "Ancient Mysteries" are one and the same, then is it not an established fact that the claim of Masonry to a vast antiquity is well founded?

Mr. Barton.—To your first question, my dear Henry, I will at once reply that they do not. I believe I am safe in saying that nineteen-twentieths of the rank and file of all our Masonic lodges know no more of the connection between what they themselves have passed through and what they subsequently witness at the conferring of each degree and the old pagan mysteries of hundreds of years ago, than they do of the transit of Venus or the erratic movements of a comet. As a general thing Freemasonry is but little studied by Masons. They become possessed of a few grips, signs and passwords, and learn in a parrot-like manner the catechism of the ritual so as to enable them to pass themselves as Masons or to visit a strange lodge when necessary, but beyond this the great majority of Masons know little or nothing about the system. In a great many instances they are blinded by its mock-solemn obligations and terrified into submission by its ferocious death penalties, as well as by the glamour of its pompous pretensions, and they never investigate the subject sufficiently to enable them to penetrate the flimsiness of its hollow, bombastic rituals, or to fathom the deep-rooted infidelity of its sham ceremonials. But the Masonic ministers ought to understand all this. They ought to know, if they know anything at all, that Masonry with its multifarious symbols, legends and ceremonies was not invented by Anderson, Desauguleirs & Co. at the revival of the system from 1717 to 1738 and if they dare attempt to carry it back beyond that period they ought to know that it can only be traced to the same source where Dr. Oliver found it and where all other Masonic writers have found it since his day, namely in the old Baal or phallic worship of the pagan initiations. If a minister is a Mason and does not understand this then he is too ignorant to be a preacher; while if he does understand it and still adheres to the institution, then he simply disgraces his profession and ought not to be permitted to preach. A full knowledge of the subject, however, is within the reach of all, leaving no excuse for ignorance, as one hour's study of "Pierson's Traditions of Freemasonry" or the "General Ahiman Rezon or Freemason's Guide," by Sickels, will convince anyone that the true origin of Masonry is found and can only be found among the pagan mysteries of the ancient hea then world.

As to your second question, I will briefly answer that I have nothing whatever to offer against the *boasted* vast antiquity of Freemasonry any more than I have against the *real* antiquity of Satan. I am prepared to grant Freemasonry all the age it requires. I affirm, without fear of contradiction, that it is very old; it is as old as sin; it is as old as the devil. Yes, it can hug its vast antiquity to its haggard, wrinkled old bosom and make the most of it; but after all it cannot change its ear-marks; it will be nothing but Baal worship still. No; I have no controversy with Freemasonry on the score of its antiquity, real or imaginary. I land it safely in the lap of Cain and trace its lineage away back to Satan. It is not *how old* Masonry is that concerns us most, but what it is; and now, leaving it to sound its vainglory and its unearthly mystery through a fabulous antiquity as much as it pleases, let us turn to the lodge itself and examine each ceremony in detail.

And first you must know that Masonic lodges are always held in the upper rooms of buildings.

Henry.—Yes; I have often noticed that and I confess I have wondered many a time why it was so. I generally supposed, however, it was because Masons were afraid that some one would discover their awful secret if a lodge was held on the first or second floor. But please tell me the reason why Masonic lodges are always held in upper rooms?

Mr. Barton.—Inasmuch as Masonry is paganism revived, everything therefore which is done in the lodge must have had its origin solely in the old pagan worship or heathen "mysteries." The reason then why Masonic lodges are held in the upper rooms of buildings must be traced to that source alone. In the "General Ahiman Rezon," by Sickels, page 75 I read: "Lodge meetings at the present day are generally held in upper chambers." And the reason is given. "Before the erection of temples the celestial bodies were worshiped on hills and the terrestrial ones in valleys."

SYMBOL OF HIGH HILLS.

Here you will observe the reason offered by Masonry why its lodge meetings should be held in upper chambers is because Sabaism or sun worship was anciently conducted on high hills—or as they are termed in Scripture "high places."

Again, the "Masonic Ritual" in explaining the accompanying symbol of "high hills and low vales," uses the following language: "Masonic tradition informs us that our ancient brethren assembled on high hills or low vales the better to guard against the approach of cowans or eavesdroppers ascending or descending." (See Hand Book, p. 45.)

Now it is nowhere on record that a Masonic lodge has been ever held on a high hill since the 24th of June, 1717. Who, therefore, are "our ancient brethren" mentioned in the ritual? They are simply the Baal-worshippers of Phœnicia whence we have borrowed all our legends and the precedents for all our ceremonies. We have already seen on page — that "the temples of the idol Baal at least in Phœnicia and Assyria were built on the tops of hills," and that "sometimes altars were erected to him on the roofs of houses;" and so because the ancient pagans went up on the tops of hills or out on the flat roofs of houses to carry on their sun-worship, so we as Masons, following the example of our "ancient brethren," must go up to the highest room of the building to engage in our sun-worship. Our Masonic lodge-rooms are simply "the high places" of Baal in modern times.

"PURGING THE LODGE."

The first ceremony performed after the brethren have assembled in the lodge-room and the door is shut, is to "purge the lodge." This is done in the following manner:

Worshipful Master.—"Bro. Senior Warden, are you satisfied that all present are Masons?"

Senior Warden.—"I will ascertain by my proper officer and report. Bro. Junior Deacon, proceed to satisfy yourself that all present are Masons."

The Junior Deacon taking his rod under his right arm, proceeds around the lodge-room, stopping in front of any brother whom he does not recognize, and rapping with the end of his rod on the floor, that brother thus challenged, if not vouched for by some well known member present, must retire into the ante-room and there await (if he see fit) the action of an examining committee. The Junior Deacon having in this manner made the entire circuit of the lodge returns in front of the Senior Warden's station and reports to that officer, "All present are Masons." See Handbook, p. 9.

Henry.—I noticed that in the public exposition recently given. Please tell me the reason of that ceremony and why is it done?

Mr. Barton.—In Mackey's "Manual of the Lodge," page 12, this ceremony is referred to and the following explanation given of it:

"In the ancient mysteries (those sacred rites which have furnished so many models for Masonic symbolism) [mark that!] the opening ceremonies were of the most solemn character. The sacred herald in the ancient mysteries commenced the ceremonies of the greater initiations by the solemn formula of "Depart hence ye profane," to which was added a proclamation which forbade the use of any language which might be deemed of unfavorable augury to the approaching rites."

This is precisely what is done in the Masonic lodge, but on a smaller scale. Every one not a Mason is termed "a profane," and the Junior Deacon ordering the "profane," or those not properly vouched for from the sacred precincts of the lodge room, corresponds with the sacred herald in the "mysteries" ordering the profane from the precincts of the "greater initiations." The ceremonies in both cases are the same, only in Masonry we call the officiating officer Junior Deacon, while in the mysteries he was called the "sacred herald." At the opening of the Masonic lodge also the Worshipful Master adds a proclamation as was added in opening the "greater mysteries," and for the same purpose. He says at the conclusion of the opening ceremonies: "Accordingly in the name of God and the holy Saints John, I declare Keystone Lodge, No. 639, opened in form on the first degree of Masonry (or the second or third as the case may be) at the same time forbidding all immoral or unmasonic conduct whereby the peace and harmony of the lodge might be disturbed, binding the offender under no less a penalty than that prescribed by the by-laws or as a majority of the brethren present may see cause to inflict." (See Hand Book, p. 15.) By comparing this with the proclamation added at the opening of the "greater initiations" in the "mysteries" as given above you will find them precisely the same.

(*To be Continued.*)

—Among the means of diversion in Paris just now, is a huge balloon in the court-yard of the Tuileries, inflated with 80,000 feet of hydrogen gas, and capable of carrying fifty persons. It is secured by an enormous cable weighing three tons and capable of bearing a tension of twenty-five tons, and is allowed to ascend 2,000 feet, when it is drawn down again by an immense windlass worked by two engines of thirty horse power. Each passenger is charged twenty francs per trip.

Religious Intelligence.

BAPTIST.—Elder J. L. Barlow reached Chicago with his family last week Tuesday. He is now looking for a favorable location. His address for the present is 342 Vernon Ave.—Dr. Nathan Brown, formerly editor of the *American Baptist*, now missionary in Japan, has $200 a year from a prominent supporter of our reform in this State without the intervention of missionary societies.

UNITED BRETHREN.—Some forty conversions rewarded the labors at Portage, Ohio, camp-meeting. A hundred persons also professed to have received the sanctification of the spirit.—A new house of worship called Teheran chapel was dedicated on the 19th ult. at Teheran, Mason county, Ill. This is the only U. B. church in the county.—A new church is to be dedicated at Black Oak Mission, eight miles south of Mt. Carroll, Ill., Sept. 15. Elder Parker Hurless of Polo, assisted by Rev. W. H. Chandler, will conduct the services.—The Kansas Conference meeting last month at Lecompton, Bishop Wright presiding, passed able resolutions on the revolutionary movement in the church. They "earnestly request those brethren who have been influenced to aid in the nullification 'movement' to retract their course, remembering that they have recognized the church of the United Brethren in Christ as a part of Christ's body, and if so, when they treat the church with disrespect and contempt they do so to Christ as the head of the body." —Rev. D. S. Caldwell, formerly Ohio State lecturer, superintended the Bay Shore camp-meeting near Sandusky, Ohio, this year.—During the last three months $13,000 in notes, payable from the estate of the donor, have been given to Western College, Iowa.—Revs. Hott and Tobey, editors of the *Telescope*, supply the pulpit of the Summit street church, Dayton, this year.—Rev. J. Hoke, for thirty-six years a preacher, is now sick of a brain trouble at Friend's Hospital near Philadelphia. —Otterbein Chapel, Scott street, Baltimore, has been much weakened of late years it is said by "pro-secrecy." Why should not those who would drive the whole body of the United Brethren into such a condition learn wisdom?

WESLEYAN.—Father Leuty of Ligonier, Ind., the giver of the Leuty doantion to the National Christian Association, has built and furnished complete a fine church in his place for the Wesleyan brethren. The cost $1,500, he assumed entire. —Rev. J. M. Snyder had engaged to minister to the church at Wheaton, Ill., this year, but it is understood that early in the spring he hopes to start a Wesleyan colony in Nebraska.

UNITED PRESBYTERIAN.—Rev. Dr. J. B. Dales, editor of the *Christian Instructor*, has been pastor of the Second U. P. church of Philadelphia for nearly forty years.—Rev. W. P. McNary, the able writer and lecturer in our reform and president of the Indiana State Association, has been spending a time in Europe. He set sail for home on the 14th ult., and is doubtless ready to renew the battles of the Lord on the old ground.—U. P. pastors and Sunday-school workers to the number of 55 were at the Chautauqua, N. Y., gatherings and had one aside of their own.—The U. P. Publishing House at Pittsburgh has issued in pamphlet form a sermon preached in Chartiers Cross Roads church by Rev. James A. Grier, entitled Freemasonry and Odd-fellowship. Let it be circulated by the hundred thousand.

FREE METHODIST.—A fine, new church was dedicated at Binghamton, New York, August 10th. It is 30 by 70 feet in size and cost with the lot $2,550, all raised.—Some 3,000 persons attended camp-meeting at Attica, Indiana. Rev. B. T. Roberts, of the *Earnest Christian*, and D. P. Baker, of the *Free Methodist*, were the principal speakers.—Spring Arbor Seminary, Michigan, wishes a teacher of sacred music.

—The Congregational church of Romeo, Mich., celebrated its semi-centennial August 16th, and is the oldest but one in the State of the denomination. Rev. M. W. Fairfield, author of an excellent discourse showing the irreligion of the lodge, which was published by request of the State Association, is pastor of the church.

—A correspondent of the *Brethren at Work* urges that the great annual meetings of the German Baptists, or Dunkers, be discontinued on the score of economy. Of the thousands who attended the last meeting in Indiana only 76 are reported as having taken part in the debates. The business of the church he argues could as well be done by a small representative body.

—The question agitating the Free Church of Scotland now, according to an advertisement of the "United Kingdom Anti-Papal League," is "Shall God's appointed music of the lips or the devil's music of machinery prevail in the churches of Scotland? If the latter, the nation will be so drunk with Popery that a Papist may then ascend the throne. To fight this battle, funds are required."

—Chief Justice Moss, of Ontario, has decided a case where the town corporation of Napanee refused to let a hall to an infidel lecturer on learning the character of his address, and he sued the town for damages. The Chief Justice came to the conclusion that Christianity was part of the common law of England, and as such was made a part of the law of Canada in 1759. He held that the tendency of a lecture like the one in question was against the interests of Christianity, and as such illegal.

—It is stated that the University of Japan, at Tokio, has eight hundred students and twenty-five foreign professors, the most of whom are unbelievers. And that in the library of 35,000 volumes a copy of the Scriptures is not to be found; but that Draper's "Conflict between Science and Religion," a book written in the interest of infidelity, is a text-book. Thus it will be seen that the Christian nations of the West are furnishing the men and the instrumentalities for counteracting the evangelical efforts of our missionaries. The schools which are educating so many, are not only giving the pupil a "godless education," but through these unbelieving teachers are filling their minds with skepticism and ideas hostile to Christianity.—*Standard.*

—He that cannot bear with other people's passions, cannot govern his own.

News of the Week.

—The great hotel at Put-in-Bay, Ohio, was destroyed by fire Friday afternoon. The 250 guests were promptly warned and all property was saved but the building. Nine buildings were destroyed by the fire and the total loss will aggregate $125,000, or $150,000. Fire supposed to have been incendiary. It is thought a gang of thieves set the hotel on fire for the purpose of robbery, as the rooms were broken open at the first alarm, and hundreds of dollars' worth of jewelry and clothing stolen. A negro waiter at the Put-in-Bay House is supposed to have perished in the flames.

— An almost incredible story comes to us from South Carolina of the trial, conviction and sentence to death of a prominent citizen by the name of Coogler, for burning a barn thirteen years ago. His accuser was Jesse M. Thealy, a close friend of the convicted man, who, for some reason, became offended at Coogler and revived the charge, which dates back to the period of Sherman's march through South Carolina. Thousands of persons are signing petitions for his pardon to be presented to Governor Hampton. The evidence, as we learn, is wholly circumstantial, and has been called up now and prosecuted for revenge alone.

—The currency balance in the Treasury on Saturday, was $12,651,000, an increase of over $1,000,000 since last month, which increase would have been seven times greater had it not been for the withdrawal of the quarterly pensionappropriation. The coin balance on Saturday was $228,338,000, showing an accumulation of about $31,000,000 during the month of August. This accumulation is owing largely to the sale of the new four per cent. bonds. This large increase of gold deposit indicates a remarkable steadiness in the gold market.

THE SOUTHERN SCOURGE.

A New Orleans special of Saturday says: The Howard list showed 253 applicants from 8 A. M. to 7 P. M. —by far the largest number yet. Medical experts now postpone the date of the climax to Septemher 15, and estimate the culminating rate of mortality at 150 per day. Estimates by the Howards show that there are four thousand cases now existing in the city, exclusive of doubtful ones. The resources of the Association are now taxed to the utmost, but the opening of the Peabody subsistence will relieve the prsesure to a great extent. From Carrolton to the United States barracks, a sweep of nearly twelve miles, the yellow fever scourge asserts its sway. The first district is still by far the most afflicted, and the more fashionable the street the more rapidly the disease spreads. Corpses are now hurried to the burying place at night, and a spectacle of hearses hurrying on with their rapidly putrifying burdens unattended by a single carriage, is a frequent one. Considerable indignation is felt in commercial circles against Mobile and Galveston for their indifference. On Sunday there were 260 new cases and 88 deaths.

From Memphis on the same day: The fever continues to spread among the negroes, whole families being prostrated, but it is hoped, with late additions to the medical corps, they will henceforth receive better attention. In front of the commissary depot of the Citizens' Relief Committee to-day fully 1,000 negroes assembled all day. The committee is laboring hard to meet the necessities of all, and good order prevails. On Sunday 101 new cases were reported and 81 deaths.

VICKSBURG, Miss., Sept. 1.—Eight physicians report ninety-eight new cases and twenty-five interments today. Among the new cases are Drs. Whitehead and Birchett, George Burn, Southern Express agent, and W. L. Trowbridge, acting Mayor. Further telegrams confirm the reports about yellow fever at Greenville, Miss. Twenty cases are reported.

FOREIGN.

—News from the East is not encouraging. The insurgents continue strong while the Austrians hold a few points only by force. According to insurgent advices, General Zpary maintains the defensive at Dajab. Austrian reinforcements are constantly arriving. There is a strong insurgent force in the rear, near the river Saue. Insurgents and Turkish regulars are fighting at Grebinje, where the regulars hold the citadel and the insurgents demand it.

—It is reported that General Todleben has received orders to discontinue the embarkation of Russian troops, because the British fleet has not withdrawn from the Island of Peincipus.

—Negotiations between the Papal Nuncio and Prince Bismarck proceed favorably, and a report circulated a few days ago that they had ended in nothing, turns out to be fallacious. Advices received here to-day authoritatively state that the basis of accord between the Vatican and the German government has been established. It is understood in the best informed quarters here that the compromises amount, in effect, to an understanding that the portion of the Falk laws obnoxious to the church are to be quietly permitted to drop out of sight, and become dead letters.

—The town of Mickalez, capital of the circle of Barsol, Hungary. has been elmost entirely laid waste by a storm. One thousand houses were destroyed by the rainfall. The population is estimated at 20,000. Later accounts from Mickalez, Hungary, state that over 400 corpses have already been recovered, and 200 persons are still missing. At Elan, about 65 miles from Pesth, the river Eger broke through the walls of the town and whole rows of houses were demolished and many persons drowned.

—Four wagons were required to carry away the money taken at the gates of the Paris Exposition on the 30th of June. Ordinarily no money is taken at the gates, as tickets must be purchased elsewhere, but the day of the fete the price of admission was only five cents and no tickets were required. As there is no piece in the French coinage between two cents and ten cents, all the money, about 130,000 francs, was bronze one and two cent pieces.

—It is believed that a large portion of the Musselman population of Belgrade will emigrate.

—Six thousand Lazistan insurgents are advancing along the valley of the river Arda, burning and pillaging.

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TRACT NO. 1.

HISTORY OF MASONRY.

BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

This is now published in three tracts of four pages each.
TRACT No. 1, PART FIRST—Shows the origin of Speculative Freemasonry, and is entitled "HISTORY OF MASONRY."
TRACT No. 1, PART SECOND—Is entitled "DESPOTIC CHARACTER OF FREEMASONRY."
TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 2.

MASONIC MURDER.

By REV. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken seventeen degrees. A 2-page tract.

TRACT NO. 3.

SECRETS OF MASONRY.

BY ELI TAPLEY.

This is an Illustrated tract, showing the signs, grips and passwords of the first three degrees. A 4-page tract.

TRACT NO. 4.

GRAND! GREAT GRAND.

BY PHILO CARPENTER.

This tract calls the attention of the public to the despotic and ridiculous titles of Freemasonry, *a long list of which are given.*
A 4-page tract.

TRACT NO. 5.

EXTRACTS FROM MASONIC OATHS AND PENALTIES,

As Sworn to by the Grand Lodge of Rhode Island.

This tract is a re-print of a tract published in 1834, and is a very weighty document. A 4-page tract.

TRACT NO. 6.

HON. JOHN QUINCY ADAMS' LETTTER,

Giving his and his Father's Opinion of Freemasonry (1831).

—AND—

HON. JAMES MADISON'S LETTER,

Giving his opinion of Freemasonry (1832.) Both of these letters in one 4-page tract.

TRACT NO. 7.

SATAN'S CABLE TOW.

This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous and un-Christian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.
A 4-page tract.

TRACT NO. 8.

This is a double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below, entitled "**Freemasonry is only 152 years old,**" and gives the time and place of its birth. The second side is entitled, "**Murder and Treason not Excepted,**" and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian.
A 4-page tract.

TRACT NO. 9.

FREEMASONRY IN THE CHURCH.

AN ILLUSTRATED TRACT.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory, S. P. R. S.,*" 32d degree—a Chicago Lodge and was ordered by a deacon of a Christian Church and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

TRACT NO. 10.

CHARACTER AND SYMBOLS OF FREEMASONRY.

By its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or White Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. The first page shows a candidate prepared for initiation in the Third Degree. A 4-page tract.

TRACT NO. 11.

ADDRESS OF NIAGARA COUNTY ASSOCIATION, NEW YORK.

TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders.
A 4-page Tract.

TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY

AND

HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PRESI. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15.

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Rev. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4-page tract.

TRACT NO. 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

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The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH, HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
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TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
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TRACT NO. 21.

MASONIC CHASTITY.

By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT NO. 23.

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract.

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party,

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Ahiff in the 3d. degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO. 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 15 page tract

GERMAN CYNOSUCE TRACT A

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Publishers' Department.

John T. Wallace, Oakland City, Indiana, sends nine subcriptions for one year each and writes: "Other names will be forwarded soon."

Several others are preparing to work for the increased circulation of the *Cynosure*. We hope and pray that our Heavenly Father will crown their efforts with abundant success.

If your subscription expires in September please send your renewal promptly.

SUBSCRIPTIONS DURING WEEK ENDING Aug. 31, 1878, from T Barton, I N Bear, C A Blanchard, S Bingham, D S Coyner, G M Clark, J W Emmerson, D Holt, W C Hopkins, J S Hickman, I Jackson, G N LeFevre, M I Lewis, J R McDowell, E McCoy, Mrs A Mitchell, D Noble, N Madsen, A Osgood, A Orr, E T Preston, J W Swan, A Swartwout, C A Shulze, Mrs J C Tyson, J Starr, J T Wallace, H Wilson.

Books and Tracts sent week ending Aug. 24, 1878.

By Express.

F H Berry.

By Mail.

C R Small, W Summerfield, S Campbell, G J Otis, P Newcan, Mrs A Hull, W Muhls, J E Jenkins, T Conghlin, J W Clement, B Mathews, H B Edgerly, J J Jordan, A F Atterberry, H F Bailey, J W McCanne, Miss L Pearce, J T Guylee, H Wooley, C E Davis, L Merkel, J T Michael, W C Hopkins, J Thompson, Lot Watson, A S Wells, J W Sturgiss, J Adams, J W Marshall, L Hawkins, P Peterson, Clark & Maynard.

—A Binghamton, N. Y., wife, the other day, found a letter in her husband's old clothes given him to mail eleven years ago, the non receipt of which has estranged two families ever since.

MARKET REPORTS.

CHICAGO, Sept. 2, 1878.

GRAIN— Wheat— No. 2		84¼ 91
" No. 3		81 83
" Rejected		61
" Winter	70	96½
Corn—No. 2		37
Rejected		35
Oats—No. 2	20	21½
Rejected		17
Rye—No. 2		47
Bran per ton		9 00
Flour—Winter	4 50	5 50
Spring	2 50	5 50
Hay—Timothy	8 75	9 50
Prairie	5 50	8 00
Mess Beef	10 00	10 25
Tallow	7	7½
Lard per cwt		7 05
Mess pork, per bbl		9 40
Butter medium to best	11	22
Cheese	8	7
Beans	1 00	1 70
Eggs	11	12
Potatoes per bu	30	40
Seeds—Timothy	1 12	1 20
Clover		4 35
Flax		1 32
Broom corn	2	6
Hides green to dry flint	7½	14
Lumber—Clear	27 00	34 00
Common	11 00	18 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	15	23
LIVESTOCK Cattle Choice	4 50	5 40
Good	4 25	4 40
Medium	3 90	4 20
Common	2 00	3 75
Hogs	4 00	4 75
Sheep	2 50	5 00

New York Market.

Flour	$3 50	8 50
Wheat—Spring		1 14
Winter	96	1 20
Corn	45¼	50
Oats	25½	38¾
Rye		62
Lard		7¾
Mess pork	10 25	10 50
Butter	16	23
Cheese	5	8
Eggs		18
Wool	10	43

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Unless we receive orders to stop the paper sooner, we continue the *Cynosure* a full month after the time expires. Those wishing their paper discontinued are requested to notify us AT THE TIME THEIR SUBSCRIPTIONS EXPIRE.

ADDRESS all letters with subscriptions or orders for books, tracts, and donations to the tract fund, to Ezra A. Cook & Co., No. 13 Wabash avenue, Chicago, Ill.

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A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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CHICAGO, THURSDAY, SEPTEMBER 12, 1878.

VOL. X., No. 50.—WHOLE NO. 442. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE NATIONAL CONVENTION

has been appointed at Worcester, Mass.; subject, of course, to necessary change. The time will be announced hereafter.

RONAYNE'S EXPOSITIONS.

Arrangements have been definitely made, it is believed, for the following points during the month of September, and bills will be forwarded accordingly:

College Springs, Iowa, 16th, 17th and 18th.

Pella, Iowa, 23d, 24th and 25th.

Adel, September 30th, October 1st and 2nd.

Atlantic City and other places can be visited afterward. Mr. Ronayne will spend the Sabbath in each place except Kewanee.

KANSAS.

The Annual Convention of the Kansas State Christian Association opposed to secret societies, will meet at Topeka and not at Ft. Scott, as was announced last week, on Monday, Sept. 30th, being the day after the close of the Wesleyan Annual Conference, as directed by the last annual meeting. Come one, come all, the friends of light and truth.

R. LOGGAN, Prest.

CALIFORNIA.

ANNUAL MEETING.—The friends of the National Christian Association are hereby invited and called to meet in convention at Woodbridge San Joaquin county, in the United Brethren church on Monday, September the 16th, at two o'clock in the afternoon. Anti-secret friends and delegates appointed by friends of the cause and churches are all invited. Lodi is the nearest railway station, about thirty-five miles south of Sacramento; from there it is two and one-half miles to Woodbridge. The annual conference of the United Brethren church of California, convenes at Woodbridge on the 11th of September, and our meeting will be held right after. An invitation is given to the friends to attend both. Come and make the meeting and cause a success. The question of support and securing a lecturer for the coming year ought to be one of the chief topics of consideration, for without that not much can be accomplished.

PHIL. BECK, Secretary.

INDIANA.

The Sixth Annual State Convention of Indiana opposed to secret societies, will meet at Spiceland, Henry county, Oct. 9, 1878; commencing on the evening of the 9th and closing on the evening of the 11th. Edmond Ronayne and other prominent speakers are expected to be present. We greatly desire and fondly hope that there be a full representation from both county associations and all Christians, who are workers in this cause, and who sympathize with this work, and are friendly to the reform.

And dear brethren, remember this is for Christ, no sacrifice should be deemed too great made to honor him and his cause.

Delegates to the convention coming by way of railroad will be met with conveyances at both Newcastle and Dunreith.

Signed on behalf of the executive committee.

DR. G. W. CHAMP, Chairman.

NOTICE!

The author of the "Temperance Songster," "Liberty Minstrel," "Harp of Freedom," "Songs of the Free," etc., has been repeatedly urged to publish another Reform Song Book, containing pieces suitable to be sung in aid of the objects of the "National Christian Association opposed to secret societies," "orders," "cabals," "rings," etc.

All persons anxious to aid such an object should send to Geo. W. Clark, Dansville, Livingston county, New York, Box 15, such odes, hymns, songs, etc., either original or selected, as would be adapted to such a work. Let them be "short and sweet," pithy and to the point.

Topics of the Time.

Mr. Edward Jenkins, member of Parliament for Dundee, made a remarkable argument on the ritualistic movement in the English church not long since, on moving the appointment of a royal commission of inquiry. He proceeded to show how a party in the church of England was seeking to Romanize it by means of guilds, secret associations and sisterhoods, forming a conspiracy at work to undermine Protestant principles. On the organization of "mischievous secret societies" he laid considerable stress, arguing that they were unconstitutional and illegal. Orange lodges had been abolished in the army, and he claimed that ministers of the church of England were as much servants of the State as military officers and had as little right to engage in secret and unlawful practices. Mr. Jenkins is the son of a Scotch Presbyterian minister. He withdrew his motion for the time being until the effect of other measures promised by the Chancellor of the Exchequer might be seen.

When the gifts of the wealthy and charitable are so much needed in our large cities, an instance or two furnished by the New York *Tribune* are valuable as suggestions. A young lady of Boston, the daughter of a wealthy man, was about to marry. She asked for a quiet, inexpensive ceremony and for the money which would have been lavished on the occasion. From a purse thus well-filled she distributed wisely to the poor of each city visited on her wedding journey. In another case one of the gifts of a bride was the sending of a hundred orphan boys to homes with Western farmers. How blessed a married life begun and continued in such a spirit, and how much surer a happiness will parents purchase as a dower for their children in the exhibition of such benevolence!

Mr. Manton Marble has issued a pamphlet purporting to open a chapter in the before unwritten history of our last national election. He claims that Mr. Tilden's desires were not regarded in the final settlement; that he was opposed to the electoral commission and in favor of fighting the battle through in Congress, relying on the publicity of the process and the Democratic strength in the House to give him the coveted office. Another contribution to the secret history of the settlement is a telegram to Mr. Tilden sent Nov. 14, 1876, from New Orleans, by Congressmen Randall, Lamar, Watterson and Ottendorfer, which reads: "After a full survey of the situation here, we urgently recommend that you make at once to Governor Hayes the proposition hitherto communicated to you." This proposition is understood to be the proposition that both Tilden and Hayes withdraw and request Congress to provide for a new election. Such a proposition is evidence that leading Democrats considered so soon after election that their hope in the regular methods of deciding the election was gone. The new campaign for which the politicians are all too soon preparing will bury the vexatious troubles of the last.

The House of Bishops of the Episcopal church, met in New York, solemnly deposed Samuel A. McCoskry, Bishop of Michigan, last week. There was no formality of a trial as there was no defense and the sinning old man left some time ago for Europe, self-banished. The grave charges made by the press were no doubt exaggerated and wide of the truth, but no means is left to know how much; and the flight of the Bishop settled at least the main points in the allegation. The firmness of his associates in deposing him removes, in a degree, the stain upon the church. There are other ecclesiastical bodies in the land to whom this action may be commended.

The visit of President Hayes must be as satisfactory to him as to the people. Everywhere he has been received with enthusiasm, and the weakness of political prejudices proven in the presence of the better sentiments of humanity and patriotism. His journey into Dakota, across a country that a few years since was looked upon as almost uninhabitable, was perhaps the most interesting. "The farmers," says the *Inter-ocean*, "gave him a most cordial greeting; dropped their work and hitched wagons and carriages, and drove the party for two hours over the great fields to witness the threshing and manner of management of these immense farms. The farms under the management of Mr. Dalrymple are connected by four miles of telephone, so he can sit at headquarters and direct the work. Twenty-five threshers are busy in the fields. In one field nine four-horse teams and seventeen two-horse teams were turning under the stubble, preparatory to next year's crop. They follow each other with the precision and step of an army. The plows are of the most modern pattern, the drivers riding comfortably in their easy, cushioned seats, without a stump or a stone to disturb them. One of the speakers at the Presidential reception at Fargo said that seven years before he camped opposite the town, on the bank of Red River, hunting a place where a bridge could be thrown across the stream for the railroad. Now to see the busy life, the substantial buildings, the commerce, and the great farms, it was like the work of a magician. And for three hundred miles farther than the party traveled they could still have found the same wonderful transformations."

With both eyes on America the Pope has issued a circular against the public school system. The decision from Rome now is, that "fathers and mothers of families become guilty of the *most grievous sin* who, so truly cruel to the souls of their offspring, *send them to Protestant schools*, or, what is still worse, compel them to receive their instructions against their will," and that until they remove their children from such schools and repent of the wicked act they must be regarded as unfit to receive the sacraments. The only hope of perpetuating the papacy in our country is to confine Romanists, to keep them within the power, under the oversight of priests. The public school system soon destroys their influence. There s an "irrepressible conflict" between the two, and one or the other will tin the end go down.

My Search for Light and how I Found it.

BY T. B. CAMP.

[*Continued from last week.*]

The result of my observations and personal experience with the fraternity, was to inspire me with a thorough disgust and contempt for the order, and to resolve to fellowship no longer with it, but keep its secrets and let it alone.

When a few ago, brother Rathbun came here "to show it up," I went to see and hear and *say nothing.* But when he showed from such authors as Sickels, Morris, Mackey and others its preposterous claims to superior holiness, and even divinity; its deliberate rejection of the name of Jesus Christ and denial of his divinity; of its power to free men from sin; of the binding force of its oaths and obligations; annulling even obligations and duties to God and country, it was an exposure even to *myself* and many other Masons. Indeed, when I heard such things as these of which I was ignorant before, and read them myself, in books, the Masonic orthodoxy of which I could not question, I was amazed and confounded. But there they were, in plain, unequivocal language, and not to be disputed or disregarded by any true Mason.

At last then, the *veil was lifted*, and the long and patiently looked for "light" shone forth; the wonderful revelation so long and fondly hoped for had at last come; and I and some others for the first time *understood* Masonry. Having now in my heart "the *true light* which lighteneth every man that cometh into the world," I could see that this Masonic light was of "them that call evil good and good evil; that put darkness for light and light for darkness." The light which devils love and saints abhor, and now that I beheld Masonry in its true light, stripped of all its thin disguises of pretended benevolence, elevated morals, mysterious knowledge, etc., I for the first time realized the horribly sinister designs of its treasonble, soul-damning oaths and obligations; and its real character as a man-enslaving, Bible-desecrating, Christ-denying, God-mocking and devil-serving institution. I became convinced of my duty as a loyal citizen of a free country and a Christian, to do something *more* than to "let it alone;" but shame and some fears of the consequences at first restrained me. But when I heard Masons in a public meeting denounce Mr. Rathbun as a perjured villain, an impostor and a liar, denying their own books and attempting to break up the meeting, I cast away the "jewel—a silent tongue," as they had done, denounced them and sustained Bro. Rathbun.

Sincere and prayerful reflection, as well as divine commands given in God's word, have since fully confirmed me that I not only did right, but should do more should other occasions occur, and I *will.* If Bro. Rathbun returns here I will be his "armor-bearer," and say to him "Behold I am with thee according to thy heart." "I will trust and not be afraid: for the Lord Jehovah is my strength."

How any Mason, understanding what Masonry really is and its claims upon his conscience, and at the same time professing to believe in Jesus Christ as our Saviour, can reconcile with his Christian faith and vows a longer adherence to the lodge, I cannot see. Reader, are you a Christian Mason, and cannot you see any evil in your Masonic oath? Can any man inflict upon himself the horrible penalty for violating his oath? Is not the lodge then bound to cause it to be done? Suppose *you* are summoned by the lodge to assist in executing it upon a brother who has been guilty of revealing its secrets,—did you not swear unconditionally to "obey all regular tokens, signs, and summonses handed, sent or thrown to you," etc.? Can you disobey without incurring the same penalty? Hark! do you not hear the stern command uttered by the Almighty voice of Jehovah in thunder tones upon Sinai? "Thou shalt not kill." To *obey* your lodge you must *defy* your God! Will you do it?.

Again, did you not solemnly swear "without mental reservation or self-evasion of mind" in you "whatever," that you would keep as inviolable in your breast, as in his own, a brother Mason's secrets, excepting only murder and treason? Suppose you are upon the witness stand, where you have just sworn before Almighty God to "tell the whole truth, and nothing but the truth;" and the whole truth would expose a brother Mason's criminal secrets; and to preserve your brother's secrets might involve a falsehood against another man. Listen again to Sinai! That same Eternal Voice thunders one more, "Thou shalt not bear false witness against thy neighbor!" Now in all kindness and candor I ask you, are you a loyal citizen of the State, or a cowardly slave of the lodge? Can the lodge *free* you from the sin of disobedience to God's direct commands? Has Masonry power to annul the statutes of our country or the immutable laws of the Omnipotent Creator? Can any man, or number of men, or all the men on earth even, create or assume an obligation more sacred or binding than those we are under to God? Unless you are an atheist you dare not answer, Yes. Then you must confess that "we ought to obey God rather than men;" and that you should say to the lodge, "Whether it be right in the sight of the God to hearken unto you more than unto God, judge ye!"

By adhering to the lodge and its obligations you are sustaining with your influence and means, and justifying by your example, an institution which openly denies your Saviour! Will your conscience allow you to do this, and then to profess your love and faith in him at the "love feast?" Reject him at the lodge! and partake of his body and blood at the communion? Masonic Christian minister, tell me!—tell me truly, as you hope for mercy, tell me honestly! Do you believe your master was jesting when he said, "he that denieth me before men shall be denied before the angels of God?"

If you believe the statements I have made (and if not "examine and satify yourself"), you must be convinced that your Masonic obligations are exceedingly sinful and abominable in the sight of God; and to keep them any longer is treason to man and damnation to your soul! Then let me urge you, as you hope for pardon and salvation, delay not to renounce them. God commands to do it. See Lev. 5:4 and 5. Have you not sworn to do evil? Then God says you "shall confess that you have sinned in that thing." Do you fear to confess and renounce? Then your fear even is more sin. "The fear of man bringeth a snare; but who putteth his trust in the Lord shall be safe." "Fear not them who kill the body." "Fear ye not the reproach of men; neither be ye afraid of their revilings." Are not these commands?

Your oath was not made before a tribunal legally entitled to administer oaths; therefore it has no *legal* force. Before you took it upon yourself you were solemnly assured that it would not conflict with your religious or political opinions, and upon that condition, of course, you took it. Now you must admit—if you have any religious opinions at all—that it does conflict with them, aud is therefore void.

Can it be possible that in free America men *dare not* denounce an institution which they know is clutching with relentless hands the very vitals of our political system, and aiming the dagger of atheism at the religion of Christ? Where is that freedom our fathers won and sealed with their blood at Bunker Hill, at Monmouth and Brandywine? Shall the suffering of Valley Forge be so soon forgotten? Shall *their* children fear to wear the glorious crown thoir valor bought? Have we sold our birthright to a conscienceless "banditti" for *less* than "a mess of pottage," and shall we cower and cringe before it because, forsooth, they tell us, Beware! remember your oath? Shall we so pusillanimously desert our Lord and Master whose cruel sufferings so patiently borne, and terrible death so bravely met, bought our salvation and atoned for our sins? In a word, shall the gaudy regalia of Masonry eclipse our glorious *stars and stripes?* and the "*cable tow*" supplant the CROSS? I say NO! NEVER! I dare to call myself a foe to Masonry,

"I dare to them and all the bands
They bring to aid their treacherous hands."]

Come on! free born American citizens, let us throw off the hateful yoke, and denounce and defy them! And then,—"Arise! follow our Leader, and fear no danger."

Clarence, Iowa.

Gold or Paper—Which?

Gold is rendered the proper standard currency by the laws of nature. Man has given it an impress and superscription, as he has divided the days into hours, minutes and seconds; but the fitness of gold to serve as counters in the affairs of men is wholly and entirely a law of nature. Gold cannot be over-issued. He who has it, can receive all that he paid for it any where on our planet. Gold is to trade what the commandment prohibiting stealing is to the moral world—a universal prescription that cannot be set aside with impunity, any more than any other law of nature can.

Paper, on the other hand, is a currency provided by men; and it bears about the same relation to gold that the laws of men do to the laws of nature. Paper can be over-issued to any extent, and be thus rendered worthless. It is not a universal currency; but it is limited in its circulation to the country where issued. Paper is worth nothing unless it will bring gold in return. It becomes utterly false the moment it ceases to do this, and operates like any other falsehood. Gold can never be identified with falsehood so far as commercial value is concerned: paper can; and is likely to be when politicians get hold of the crank of the paper-making machine.

Many of our railroads, and probably the most of them, have issued paper called stock, which is perhaps not worth fifty cents on a dollar. The railroads are there, representing so much property, and are running and earning money; but they pay no dividends, and their stock is worth little. Have we any assurance that the money affairs of our government would be any better managed than those of our railroads, and especially when it is admitted that our worst and most unscrupulous men are generally in the management of the government?

Paper money requires the exercise of a great deal of faith; but faith in what? Why, in a set of politicians and sharpers. It is precisely such faith as is demanded by the knaves of the lodge, who, in order to get ignorant men and dupes to believe their impositions, mingle them with the gold of the Scriptures. Men in taking the gold swallow their impositions with it; so that even ministers of the Gospel practice and teach the impositions, and have little or none of the pure gold of the Bible to show.

Why is it that we see no gold in circulation at the present day? It is because it is driven out of circulation by the baser currency, paper; just as true religion is being driven

ont of use by the worthless shams of Freemasonry.

True religion is a law of nature; the shams of Freemasonry are the work of men.

The calf worshiped by the erring Israelites was made of gold, it is true; but it would have been more preposterously bad still had it been made of paper.

Nothing could be more dangerous to the liberties of a country than to have an unscrupulous politician in power with the sword in one hand and the crank of a paper-money making machine in the other. Such a ruler would be worse than Mohammed himself, for Mohammed, while wielding the sword, never had much of a purse, and had no idea of supplying the place of one with a paper machine.

Human experience must go for something, even in managing the affairs of a democracy; and this experience teaches us that some of the greatest tyrants of the world have been those who have debased the currency and supplied the place of pure gold, in part or wholly, with something that was worth nothing. If the American democracy is entitled to consideration for any of its measures, it is certainly for that one which made gold as plenty as paper is now. It is true that slavery, another democratic measure, flourished in those days; but it would be as false to attribute it to a gold currency, as it would be to attribute the driving business of 1865–70 to a paper currency.

Paper may be compared to faith and gold to works. There is no evidence of faith where the works are wanting. Under the management of the politician of the lodge our faith is running into the wildest kind of Antinomian superstition, while our political works are those of the thimble-rigger. As we must have better works than those of the Masonic lodge before our Christian faith can be worth anything, so we must have more gold in circulation before our paper can give any confidence to trade.

Briefly then I would say, that the great seat of our difficulty is the Masonic lodge. It is a great national lie, which destroys all confidence between man and man. It is a stultifying self-deception, like that of slavery. It is like the Jesuitical act of "the good" Las Casas in transferring Spanish violence from the wretched Indian to the unfortunate negro. We have measurably got rid of negro slavery; but in the place of it have brought upon our necks a worse slavery still in this base, surreptitious aristocracy of the Masonic lodge. It was through the malign councils of this lodge that the administration made paper money take the place of moral principle and constitutional provision. The worse than worthless services of old democratic leaders were paid for, and neglected duties and principles counterpoised by paper money, which cost nothing but the turning of a crank. At least two thousand millions of our debt represent Masonic shams and neglected duties. The nation is now trying to pay in gold (which it has not got) for frightful over-issues of paper money. Those old democrats who, during the war, wasted most of the public treasure, will now be found foremost in favor of paper money to pay up for that wastefulness; and not only for this purpose, but still to continue in a reckless waste of the vitalities of the Republic. They care for nothing but for personal power; and to attain to that they would make their triumphal entry on the shoulders of a communistic mob.

Would you know "the mark of the beast?" I will tell you *one* mark by which you may know him. If our Anti-masonic movement is likely to have any considerable vote he will pretend to be opposed to secretism; though by his antecedents he may have had a hand—nay, will still have a hand in the affairs of every secret lodge of the country. This is in accord with the Jesuitical teaching of the lodge: it is to pretend right the reverse of the point which you are resolved to gain. It diverts suspicion, and leaves the door open to success. But this is Jesuitic, hypocritical, knavish and not—

AMERICAN.

The Original Knight Templars.

THEIR SUPPRESSION IN FRANCE IN THE 14TH CENTURY.

BY W. R. HENCH.

A short time since while reading Hume's History of England, we found a description of the suppression of the order of Knights Templars, in the 14th century by Philip the Fair, king of France, and of their excommunication by Clement V., the then reighing pope. While not in any way sanctioning or apologizing for the cruelties perpetrated upon them, we thought that an account of how this secret organization was regarded in an age wholly given to superstition, priestcraft and tyranny, might be interesting to the readers of the *Cynosure*. We give it in Hume's own words.

He says, Book II., chapter XIV.:

The order of Knights Templars had arisen during the first fervor of the crusades; and uniting the two qualities the most popular in that age, devotion and valor, and exercising both in the most popular of all enterprises, the defense of the Holy Land, they had made rapid advances in credit and authority, and had acquired, from the piety of the faithful, ample possessions in every country of Europe, especially in France.

Their great riches joined to the course of time, had, by degrees, relaxed the severity of these virtues; and the Templars had, in a great measure, lost that popularity which first raised them to honor and distinction. Acquainted from experience with the fatigues and dangers of those fruitless expeditions to the East, they rather chose to enjoy in ease their opulent revenues in Europe; and being all men of birth, educated according to the custom of that age, without any tincture of letters, they scorned the ignoble occupations of a monastic life, and passed their time wholly in the fashionable amusements of hunting, gallantry and the pleasures of the table. Their rival order, that of St. John of Jerusalem, whose poverty had as yet preserved them from like corruptions, still distinguished themselves by their enterprises against the infidels, and succeeded to all the popularity which was lost by the indolence and luxury of the Templars.

But though these reasons had weakened the foundations of the order, once so celebrated and revered, the immediate cause of their destruction proceeded from the cruel and vindictive spirit of Philip the Fair, who, having entertained a private disgust against some eminent Templars, determined to gratify at once his avidity and revenge, by involving the whole order in an indistinguished ruin. On no better information than that of two knights condemned by their superiors to perpetual imprisonment for their vices and profligacy, he ordered on one day all the Templars in France to be committed to prison, and imputed to them such enormous and absurd crimes as are sufficient of themselves to destroy all the credit of the accusation. Besides their being universally charged with murder, robbery and vices the most shocking to nature, every one, it was pretended, whom they received into their order, was obliged to renounce his Saviour, to spit upon the cross, and to join to this impiety the superstition of worshiping a gilded head, which was secretly kept in one of their houses at Marseilles. They also initiated, it was said, every candidate by such infamous rites as could serve to no other purpose than to degrade the order in his eyes, and destroy forever the authority of all his superiors over him. Above a hundred of these unhappy gentlemen were put to the question, in order to extort from them a confession of their guilt: the more obstinate perished in the hands of their tormenters: several, to procure immediate ease in the violence of their agonies, acknowledged whatever was required of them: forged confessions were imputed to others: and Philip, as if their guilt were now certain, proceeded to a confiscation of all their treasures. But no sooner were the Templars relieved from their tortures, than, preferring the most cruel execution to a life with infamy, they disavowed their confessions, exclaimed against the forgeries, justified the innocence of their order, and appealed to all the gallant actions performed by them in ancient or later times, as a full apology for their conduct. The tyrant, enraged at this disappointment, and thinking himself now engaged in honor to proceed to extremities, ordered fifty-four of them, whom he branded as relapsed heretics, to perish by the punishment of fire in his capital: great numbers expired, after a like manner, in other parts of the kingdom: and when he found that the perseverance of these unhappy victims, in justifying to the last their innocence, had made deep impression on the spectators, he endeavored to overcome the constancy of the Templars by new inhumanities.

The Grand Master of the order, John de Molay, and another great officer, brother to the sovereign of Dauphiny, were conducted to a scaffold erected before the church of Notre Dame, at Paris: a full pardon was offered them on the one hand; the fire destined for their execution was shown them on the other; these gallant nobles still persisted in the protestations of their own innocence and that of their order; and were instantly hurried into the flames by the executioner. In all this barbarous injustice Clement V., who was the creature of Philip, and then resided in France, fully concurred; and without examining a witness, or making any inquiry into the truth of facts, he summarily, by the plenitude of his apostolic power, abolished the whole order. The Templars all over Europe were thrown into prison; their conduct underwent a strict scrutiny; the power of their enemies still pursued and oppressed them; but nowhere, except in France, were the smallest traces of their guilt pretended to be found. England sent an ample testimony of their piety and morals; but as the order was now annihilated the Knights were distributed into several convents, and their possessions were, by command of the Pope transferred to the order of St. John.

From this narrative by Hume, who had as his authority the French authors, Vertot, Dupuy, Rymer and others, we derive the following facts:

1st. The order of Knights Templars, arising during the time of the Crusades, in the course of a century or two had become powerful, both by reason of the number of its members, and by its riches, accumulated from the piety of the faithful.

2d. That the Knights, not relishing life on the battle field had turned their attention to hunting, gaming, and the pleasures of the table.

3d. That grave charges of robbery, murder, and impious and degrading initiatory rites, were made against them.

Lastly, that they were treated with great barbarity by the French monarch, the order was abolished by the Pope, and their possessions were given to their rivals the Knights of St. John, which order in turn was dissolved by Parliament during the reign of Henry the VIII., and its revenues confiscated to the crown.

After the lapse of so many centuries it is scarcely possible to ascertain the exact truth or falsehood of all the statements concerning this order. For an order of private citizens to arrogate to themselves the power to imprison men for life for offences committed against a secret league, was setting up an *imperium in imperio*, and the King of France did right in punishing it as treason, and in overturning the order in his kingdom. These men were not heretics but Catholics, so that the Pope of Rome must have had some other reason for the part which he took in annihilating the Templars. The church may have wished for their possessions, but if so why did the Pope turn them over to the Knights of St. John? It could not have been on account of their feast-

ing and gaming, for most of the monks and priests did the same things. Pope Clement V. may have been the creature of Philip, but why have all the popes since his time hurled their spiritual thunders at secret societies (albeit they nourish some in the bosom of the church)?

We must conclude, therefore, that as an organization they were dangerous to the civil power, and that their influence upon the morals of the people was bad, even though that generation was deeply sunk in social and religious darkness. The question now arises, For what purpose has another so-called order of Knight Templars been formed in our day? Their rites are no better than those of the order of the dark ages, and their influence cannot be for good and therefore must be for evil.

Reform News.

Rathbun in Hamilton County, Iowa.

Blairsburg, Iowa, Aug. 24, 1878.

Editor Cynosure:—Rev. D. P. Rathbun, of New York, having partially recovered from the sun stroke received in July, suddenly put in an appearance at my residence in Blairsburg, Iowa. By request of the brother I made arrangements with Bro. John Calderwood, the Wesleyan pastor at Wayne's Grove, Franklin county, for some lectures to immediately follow the fourth quarterly meeting. Bro. Rathbun was in attendance at the quarterly exercises, adding much to the interest. He preached on Sabbath evening with great acceptability.

Monday evening, August 20th, we went to the school house and made ready for the working of the first degree of Masonry. After every thing was in readiness a Mason, living near, stepped in and inquired of Bro. R. what was going to be done, at the same time using much profanity. The reply was "We expect to work the first degree of Masonry." This caused our friend of the mystic tie some uneasiness. He promised Bro. R., however, that he would attend the lecture. At half past seven P. M. the people began to come and by eight o'clock all the available space was filled with people. G. W. Soper, our Masonic friend above alluded to, was among the number.

After devotional exercises, Bro. Rathbun proceeded to show, from numerous Masonic authors, the Christless character of Masonry; and, notwithstanding this it claimed to be a *higher* religion than Christianity, and to "educate and improve the morals of the most pious." The remarks, backed up by high Masonic authority, were too much for the son of Hiram. He suddenly became aware that it was too hot a place for *him*, and the window being open near him he made his exit thereby. After lingering near the door for a time, he went to his home, where no "perjured wretch" dare annoy him by such damaging disclosures of his god. Poor man! had he stayed till the lodge was "duly tyled" and opened he might have lost his jewel, which would have been sad for him, and the craft.

In due time it was announced that "Rev. Stephen Jones was in waiting" to be initiated in "due and ancient form." Soon he came and in a plight that must certainly give him a wonderful increase of influence over the ungodly. See him, his nakedness not far removed from that of a Digger Indian. And why all this? Hark! soon the answer comes from the clerical friend already duly entered, passed and raised: "I joined the lodge to increase my influence as a Christian minister." Such an answer is an insult to the Father, Son and Holy Ghost, by whom we are commanded to "Have no fellowship with the unfruitful works of darkness," and revolting to the common sense of every well-informed and true saint of God. Now hear what Masonry says of our clerical initiate. "He comes inquiringly to our door seeking the new birth, and asking the withdrawal of the vail which conceals Divine truth from his uninitiated sight." Perhaps he has preached for years; now, according to Masonry he is about to be converted.

Now behold him! (I mean that presiding elder, D. D., or bishop, truly personated by Rev. Stephen Jones of the clandestine lodge we are now reporting) in a semi-nude state, seeking converting grace among a set of infidels, and in an infidel institution. Soon on his naked left knee he takes his first oath in Masonry, in which he gives a mortgage on his throat and tongue in case he reveals. To make it more binding, and in token of his sincerity he kisses the Bible (if in a Christian land). Can blasphemy be more complete? Truly there must be a jubilee in hell at such proceedings under the garb of sanctity!

The oath is taken, and soon after being brought to light the gavel is presented to our clerical friend, and he is gravely informed that "Masons are taught to use it for the noble and glorious purpose of divesting their hearts and consciences of all the vices and superfluities of life, there by fitting their minds as living stones for that spiritual building, that house not made with hands eternal in the heavens." He now preaches salvation through Jesus on the Sabbath, and, by his adherence to Masonry, and his presence in the lodge, through gavel-cleansing on the Wednesday on or before every full moon. Here is "increase of influence at the expense of robbing Jesus of his crown of mediation, and giving him the lie who says, "No man cometh to the Father but by me."

Suffice it to say that the degree was worked and Masonry received many heavy blows. After the lecture the large audience requested Bro. R. to work the third degree the following evening at the school house two miles west, which he consented to do. At the time appointed the people assembled, and Bro. Rathbun, for three hours let the light shine on the secret den, much to the dismay of the jacks present.

Bro. R. is a master in the cause of reform. His arraigning of conservatives on this question is scathing. He informs me that since last June when he commenced work in Iowa eight adhering Masons have renounced the vile system. May he long be spared to fight this hidden monster of iniquity.

E. J. Grinnell.

The Mass Meeting at Grafton West Virginia.

Bro. John Jordan of the Baptist church, and Bro. John Bosley of the M. P. church, joined me in a call for an Anti-masonic mass meeting in Grafton. But the very day set, the following notice was posted up in two conspicuous places:

"The undersigned, who through misapprehension signed a call for *an Anti-masonic* mass meeting to assemble at Compton's hall this evenning, hereby withdraws the call, as far as he is concerned."

John Bosley."

Sept. 2, 1878.

However, Bro. Jordan and I went on with the matter. At the hour fixed, 7:30 o'clock. P. M., the hall was well filled with an eager crowd of men. I opened the meeting by reading eighteen verses of the first chapter of the Gospel according to John, and offering up a public prayer for a blessing upon our meeting. Then I moved that Mr. John Jordan be called to the chair, which was done; whereupon I presented the following resolutions as expressive of our position:

Whereas, The Masonic order is an essentially vile and murderous institution, swearing its votaries and dupes under extra-judicial oaths with barbarous and inhuman penalties, to conform to the usages and customs of the fraternity; and

Whereas, Bad men to defraud the public and evade punishment, have crowded into Mason lodges and gained the patronage, influence and protection of the cable-towed craft, thereby frequently securing to themselves immunity in their wrong doing; and

Whereas, This order or fraternity has often defeated the due administration of law, impaired the security of human life in many communities, paralyzed the moral energy of the press, pulpit and pews in various places, brought distrust, strife and suspicion into the family circle, and inculcated dogmas at variance with the Christian religion and with the principles of civil liberty; and

Whereas, The stock of argument used against Anti-masonry and Anti-masons by the fraternity in question, consists in vituperation and persecution, and sometimes assassination, thus stirring up strife and violence with every evil work; and

Whereas, Every wicked conspiracy against the laws of God and man ought to be put down; therefore

Resolved, That it is the duty of ministers of the Gospel to inform the people on the subject of secret societies by means of sermons, lectures, books, papers and tracts, and to co-operate with those persons who have renounced and denounced "the hidden works of darkness."

Resolved, That our warfare is against the Masonic institution itself and not against the men who may have fallen into the clutches of its criminal secrets, as we believe that no respectable man would participate in the sham of the death, burial and resurrection of Hiram Abiff, unless held to the false presentment by a degrading and extra-judicial oath which finds no sanction in either sacred or civil law; nevertheless, we cannot fail to admit that men who corrupt their consciences with illegal oaths and criminal concealments, have fitted themselves to do much evil, and ought not to be trusted with responsible public positions.

Resolved, That we urge the importance of an immediate and thorough organization of the Anti-masons in Taylor county, inviting all Christian freemen to join with us without regard to past party affiliations.

Resolved, That committees for raising and expending funds in the interest of the Anti-masonic cause be organized wherever practicable.

Resolved, That we request the publication of these resolutions in the *Christian Cynosure*, which we endorse as a most valuable paper, and also in any papers in West Virginia which have courage enough to give us a hearing.

After giving room to those who had any objection to the passage of these resolutions to vote their opposition, the chair announced the resolutions adopted, together with these additional resolutions:

Resolved, That we favor the early nomination of an Anti-masonic candidate in this (Taylor) county for the legislature; also, the nomination of a corresponding candidate for the third delegate district.

Resolved, That we recommend the calling of an Anti-masonic congressional convention at an early date.

I now took up the third section of the Master Mason's degree as detailed in "Ronayne's Handbook of Freemasonry," pp. 127–137, and pointed out in detail the absurdities, falsehoods and blasphemies which are taught within the tyled recesses of the lodge. As most of my hearers were young men, they gave good heed to my words, much to the vexation of some Hiramites who were also on hand and who did not seem to relish the exposures which I made of their fraudulent fraternity. My address concluded with an examination of the teachings of the "Methodist Protestant Discipline" in their aspect to Anti-masonic eyes.

Mr. Jordan also made a few remarks in reference to an article in a late *Sentinel*, under which his son-in-law, Mr. Holt, who is the editor of the paper in question, seemed to

wince considerably. The meeting was then pronounced adjourned.

The feelings of the fraternity are much worked up. In spite of Masonic meanness and lodge labor against our meeting, it was certainly a success. Now, if we could only get Ronayne here to publicly present, initiate, pass and raise "Rev. Septimus Jones," the triumph would be complete. My wife or I will try to keep the *Cynosure* posted as to Anti-masonic proceedings in our locality.

Such is all I need to say on the Grafton Anti-masonic mass meeting which we held last night. The Masonic prediction that the withdrawal of Bro. Bosley's name would ruin our meeting, did not find accomplishment.

D. B. TURNEY.

AT THE INTER-STATE EXPOSITION.

SEPT. 4, 1878.

Last Wednesday evening was the opening of the Inter-State Exposition in this city. The crowd was estimated at 10,000; many were from the country and not a few were interested in our anti-secrecy reform work.

I met persons from Michigan, Ohio, Indiana, Pennsylvania, Iowa, and Wisconsin, who inquired after our lecturers, etc., and each one had some incident of interest to relate. The "Fraters" were there of course in large numbers, but there was abundant evidence that they did not feel as "starchy" as formerly. The one weapon of defence was, Your churches are clannish and corrupt and your preachers and deacons belong, etc. If any friend of our cause doubts the propriety of insisting that the churches should be purged from all secret-society members, I think one half day distributing tracts and talking on the subject would cause all such doubts to vanish. I never saw the necessity of home missions in our own churches so vividly before. When we meet men belonging to churches in this enlightened land who advocate the Christ-rejecting heathenism of Freemasonry and belie the "Bride of Christ," it is time for every converted person to speak out and defend the religion they profess and the Master they love.

There was a great desire to obtain tracts and but very few were thrown upon the floor. Bro. Rufus Stratton and myself handed out the leaflets as fast as we could for two hours and more, and I believe that God will give the increase to this seed-sowing beside "all waters." This will be a most favorable opportunity to reach representative men and women from several different States and our brethren at the stand will need a large number of tracts to meet the demand. For the present there is a supply, but it will last but a short time and must be supplemented. This will be a very opportune time for the friends who have any of the Lord's money, belonging to the free tract work to send it in. Let prayer also be made without ceasing for this work.

J. P. STODDARD.

SIGNS OF PROGRESS.

WILTON, Wis., Sept. 3, 1878.

DEAR BROTHER KELLOGG.—I have been visiting the scene of my former labors in this State; have met with a most kind reception and seen unmistakable signs of progress. Five years ago I gave my first Anti-masonic lectures at Ironton and Baraboo, and every body seemed astonished at my presumption. Less than a year ago Bro. Ronayne worked Masonry at Baraboo, and on going there a few days since a brother, not heretofore known as an Anti-mason, said with much satisfaction: "We have got rid of our Masonic minister. We made it too hot for him, and he had to go." Another said, "Our Methodist minister is opposed to all secret societies and lets people know it."

I found brother J. W. Wood full of courage, though hard at work, and other brethren in good heart. Rev. W. Vandressen has organized several Wesleyan churches and has not failed to educate them in Wesleyan principles. At Lavalle I preached in the new Advent church to an intelligent audience also twice at Oakhill in a fine large school house. It was here I organized a church in the old log school house across the way. At the Friend's meeting house near Ironton I gave two lectures and preached once. There was no dissent or want of sympathy. One of their number who had joined the lodge had been promptly dropped from their list. I also gave two lectures to a full house in Walton, in a place of worship occupied jointly by Friends, United Brethren and Wesleyans. I also preached for the Wesleyans at Oaks near Ironton. Their pastor, Bro. Jennings, is a young man of twenty-five of much promise. Five years ago he heard one of my first lectures at a log school house in the woods of Juneau county, and got his first impressions of a gospel of reform. His work is one of much self-sacrifice and has been quite successful. I came to this pleasant village among the hills, where I expect to give two lectures amidst abounding opposition.

H. H. HINMAN.

—The Czar of Russia has been led by the frequency of crime against the state, and of acts of insubordination and revolt against the constituted authorities by members of secret societies and under the influence of their principles, to hand over, for a time, all perpetrators of crimes against the state, and of assaults upon the officials, to court-martial, and he has issued an Imperial ukase, or proclamation to this effect.

—One hundred students, suspected of Nihilism, have been arrested and expelled from the universities of St. Petersburg and Kief.

Correspondence.

THE UNITED CHURCHES OF CHRIST.

DEAR FRIENDS OF TRUTH:—I have read with interest and now hope the late articles in the *Cynosure* on "THE NEW DEPARTURE." That the church of Christ needs to be separate from the world in general and from lodgeism in particular, I suppose we shall agree. The true members of the body of Christ (and only these constitute the true church) as we find them in the different sects and congregations, are, of course, already separate in heart. Still we know that there are very many of Christ's true disciples who belong to churches that fellowship secret societies and other forms of wickedness. Many so belong from a seeming necessity. Feeling the need of Christian fellowship they join a church. They find that the church they have joined and the world they have left go hand in hand, but because they see no better way they remain with the worldly church. Now the cause of truth needs the help of every true man, and in order that this help may be used to the best advantage all true men ought to work together. This can be effected only by organization of some kind, and wherever true men are found they need organization for the upbuilding of truth, and for this purpose Christian churches are formed, not to uphold *some truth* and *some error*, but to uphold the *truth*. When churches, therefore, fellowship and sustain error as well as truth they are not such organizations as are needed by those who wish to work for the truth only. Christians knowing that it is impossible to "serve God and mammon," cannot in good conscience lend their influence and support to any institution that deliberately and wilfully sanctions wrong. What else can a true follower of Christ do than "come out" from a church that is trying to have concord with both Christ and Belial? Let us remember that "separation" is not simply Bro. Moody's cry; it is the Apostle Paul's cry; its is God's demand. "Come out from among them, and be ye separate, saith the Lord." But in separating from the evil, Christians are not expected to separate from each other. There is the same need as before of their being organized for the defence of truth. "Separated" Christians in every locality ought to be united in a working band that will "meet often together" and whoee members will "bear one another's burdens." Call it a church if you please; it is the same thing. But ought not Christ's faithful disciples to be separated from world-loving, policy-following, mammon-worshiping churches? And being so separated, ought they not in each locality to be united for mutual help and the maintenance of truth?

Many such associations of believers already exist, both in connection with the various denominations and as independent churches. Would it not be a great good to these churches themselves if they were possessed of some means of co-operation and mutual help? And would not such co-operation be a potent means of advancing pure religion at large? Separation from the world and union in Christ—this is what we need. And while we preach separation let us not fail to practice it. Read Is. 52:11, Jer. 51:6 and 45, Zech. 2:7, Rev. 18:4, and other like Scriptures. If we "come out," God says he "will receive us" (1 Cor. 6:17). He says, "the Lord will go before you; and the God of Israel will be your rearward" (Is. 52:12), and furthermore declares that "many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee" (Zech. 2:11).

It has been truly said that the project of securing co-operation and union of anti-secret churches is immature. But ought it to remain so long? Brethren, let us discuss this question, let us go to God with it, let us work for it, till the idea embodied in "THE UNITED CHURCHES OF CHRIST" shall be a living fact.

For the truth as it is in Jesus,

J. F. BROWNE.

A MURDEROUS SECRET SOCIETY.

The Masonic fraternity claims in the United States more than five hundred thousand members, all being under penalty of death to obey the secret oaths and laws of the brotherhood. They are mainly rich men and those who are in comfortable circumstances. The comparatively few poor men who belong to the order are low members, and are mere oath-bound slaves, who act as spies and lackeys for the rich rogues who run the greatest secret machine that has ever cursed the human race or disgraced mankind.

The Masons have numerous secret cat-paw societies through which they do nearly all their work. These societies vary in character from the Good Templars, down to the bloody Ku-Klux.

Now, by the light of reason, we know that all men and all organizations whose morals are at par or above it need no concealment, secrets, oaths with death penalties, etc. But we can easily understand why these are all required by vicious and criminal characters, whose deeds are evil and therefore condemned by public opinion.

The history of the world contains the record of many bloody plots and conspiracies, by which millions of human lives have been sacrificed, nearly all of which have been the work of secret, oath-bound societies. And the well known brutal character of Freemasonry justifies all suspicions, and sustains the numerous charges of outrage and murder.

All beasts of prey are secretive, sly and brutal. We need only cite the cat, fox and tiger as proof of this assertion. And scientific observers have recorded the fact that sly and cunning men are the most treacherous and brutal of the human species. The plotters, conspirators, despots, assassins, etc., of all ages and nations have been men and women of crafty, brutal and unscrupulous minds.

Rev. J. T. Walsh, of North Carolina, who has given much attention to the study of secretism, says: "Secretism is a special and effective instrument in the hands of Satan and wicked, selfish and designing men, by which to accomplish their diabolical and fiendish purposes." And Gen. J. W. Phelps, of Brattleboro, Vermont, who has thoroughly investigated the secret societies of the world, says: "The more people practice secret arts, the more murderous they must become." And how true it is that "Men love darkness (and secrecy) rather than light, because their deeds are evil."

Freemasons have confessed. Howard, one of Morgan's murderers, confessed to his fellow Masons of New York city. Valance, another of Morgan's murderers, gave his confession on his death-bed, in Racine county, Wisconsin. Stephen Thornton, a Baltimore Mason, who had incurred the displeasure of the fraternity, told the writer, in substance, that the Masons would destroy him if they could. And, during a Masonic celebration in Baltimore, about the close of the late Masonic rebellion, a Mason from Washington, named Welsh, was found dead with his throat cut, just as the Masonic penalty required. (See full report in the Baltimore papers.)

Nearly all Masons have defective brains. Some are very indiscreet. An angry one, in York, Pennsylvania, said to me: "They (the Masons) have not killed the right men yet." Col. Stone, of New York, a high Mason, who never seceded formally, ceased attendance at Masonic lodge rooms, and gave as a reason that the lodges of New York had raised funds for the criminals in the Morgan outrage. David Bernard, a pious Baptist minister and a seceding Mason, gives the following as part of the Royal Arch Mason's oath, as he himself took it: "Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted.*" Rev. C. G. Finney, late President of Oberlin College, a seceding Mason, says: "It cannot be honestly denied that Royal Arch Masons take this oath."

Hon. Pliny Merrick, of Worcester, Mass., says: "It (Masonry) bids its members to unite in the defense of flagrant crimes; and to forbear from exposing to violated law and injured humanity, the felon or the traitor, if they too are but of the fellowship of the craft."

Rev. Mr. Mann, of Suffield, Conn., says: "The evidence is overwhelming, that these shocking barbarities, (murders) at which the inquisition itself might blush, have been committed by Masons; and they have been justified by Masons, as being in accordance with the obligations of the institution; and the wretched perpetrators have been screened from justice and protected by Masons!"

Samuel L. Keith, of Belvidere Lodge, No. 60, Belvidere, Boone county, Ill., seduced and murdered Ellen Slade, a poor girl. The lodge subverted the laws and defeated justice by clearing Keith. The Grand Lodge approved the action of the lodge. Judge Daniel H. Whitney, a member of the lodge then renounced Masonry and gave the following as one of his reasons: "Because I am convinced, from the action of a large majority of the members of Belvidere lodge, and from the action of the high authorities of the Grand Lodge, that the dark and revolting crimes, of which a large proportion of the members of Belvidere lodge are guilty, are not considered worthy of notice, nor derogatory to Masonry."

Numerous vicious Masons have charged these seceding brethren with Masonic "perjury," thereby assuring us that the honest seceders really have violated their oaths by revealing Masonic secrets and crimes.

Fifty years ago in the excitement occasioned by the Morgan and other outrages, the main charges against the fraternity were kidnapping, murder and arson; and 45,000 Masons admitted the truth of the charges by withdrawing from the brotherhood. Many of these renounced and denounced the order as vicious, murderous, treasonable and criminal.

John Quincy Adams, once President of the United States, and one of the purest of statesmen, thoroughly investigated Masonry, and concluded, as many others have, that Masonry was criminal, murderous and savage.

After having carefully investigated Masonry and the Masonic brotherhood, during the past ten years, and having collected evidence sufficient to fill several large volumes, I am now firmly of the opinion that all Masonic lodges are schools of vice and crime, where good men are made bad and bad men fiendish. And I do not hesitate to charge the sly, crafty and brutal brotherhood with all the bloodshed caused by the late rebellion; with all the political murders and massacres since the close of the war; and with numerous assassinations, murders, lynchings, abductions and outrages including the murder of Presidents Harrison, Taylor and Lincoln.

Rev. J. G. Stearns, a Baptist minister of Clinton, Oneida county, New York, a seceding Mason, says: "I know of no organization on earth that manifests a spirit that is more akin to the spirit of the Romish inquisition, than Freemasonry does. It is founded on the sentiment that nothing must be said against it. There shall be no investigation of its principles, as to whether they be right or wrong; either by its members or by the uninitiated." And I will add that Masons murder one hundred outsiders to every Mason executed in accordance with Masonic laws and oaths. *Reader, be on your guard!*

EDWARD J. CHALFANT.

THE FINANCIAL QUESTION.

WESTON, Mich., Aug. 30, 1878.

EDITOR CYNOSURE:—With your permission I wish to say a word in reply to your correspondent, A. J. Chittenden, on the financial question. I do not doubt the honesty of his convictions or his motives, but some of his statements are very wide of the facts of our history, or else I have read that history in vain. He says a debt of two thousand millions has been converted into a permanent mortgage upon the people's labor. How came we by this debt? By a war thrust upon us as the only alternative of the destruction of the nation. We made our choice between war or political death, and the debt is the result of the choice. Now shall we pay the debt like honest men, or shall we repudiate it? That is the question. The case is not unlike that of a man with a good title to his estate, but who finds himself engaged in an expensive lawsuit to retain possession, and after the courts have vindicated his title he finds himself in debt by reason of his expenses in maintaining his rights. If he is an honest man he will pay, and pay interest too, to those who helped him by lending him money in his time of trial and need. He will never issue notes of his own and tell his creditors to take that or nothing.

Your correspondent says that but ten or twelve dollars per head of the people's money (meaning greenbacks, I suppose) remains now instead of forty-eight in 1865. According to this logic, if logic it is, the people had no money prior to 1862. There was no "people's money" then, for the first issue of greenbacks was made in that year. It is a historical fact that the national banking law was opposed by State banks, banking associations and money lenders generally. The issue of the national banks was to take the place of an unlimited issue of greenbacks by the government. This was not done "by the dictation of a small class of men," but in opposition to the views and wishes of money-lending corporations, as your correspondent will find by reading the history of the act establishing the national banks.

He says also that in consequence of these acts of the government five millions of laborers are out of employment or nearly so. This is about one in eight of our entire population, a statement the truth of which entirely disappears at the very first attempt at verification. There is no such proportion of men out of work who desire to work for a living.

Not to prolong this article, I will come to the vital point in his position. He says, "the debt itself was not necessary in any other form than current money of the United States, which would not have exceeded in volume the actual business wants of the country." I ask how long would said currency have been current without the promise of the government behind it that it should be redeemed? Every one of the notes bears the promise that the United States *will pay* one dollar or five dollars, or any other amount stamped on the note. *Will pay* is the promise which gives it vitality, and without which it is dead and worthless, and the promise to pay implies a debt, and an honest debt honest men will pay according to the rules of honorable business. Had the Southern Confederacy coined gold of the requisite fineness in the world's markets it would have been worth its face to-day; but their paper money—where is it?

The idea is a delusion that governments can create value. Should Congress enact that every rail on my farm should be worth a dollar it would not enhance their value one whit. To stamp a piece of paper as money gives it no value except as it contains a promise to pay money by a responsible party. No, no, Mr. Editor, we got into debt in fighting for our national existence, and there is no way out but to pay the debt, meanwhile paying the least possible interest; no way I say, except by repudiation, which is not to be thought of for a moment by honorable men.

Articles like that I have been considering have a tendency, it seems to me, to prepare the public mind for repudiation, though they may not be so designed by the writers.

C. QUICK.

Sabbath School.

LESSON XII.—September 22, 1878.—WARNING AGIANST COVETOUSNESS.

SCRIPTURE.—Luke 12:13-23.

13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.

20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23. he life is more than meat, and the body is more than raiment.

GOLDEN TEXT.—"Take heed and beware of covetousness."—Luke 12: 15.

From S. S. Union Advanced Lessons.

CENTRAL TRUTH.—The wise have their treasures in heaven.

BIBLE READINGS.

(1) Luke 12: 13-23; (2) 1 Tim. 6: 6-19; (3) Ps. 49: 6-20; (4) Luke 16: 19-31; (5) Mark 10: 17-27; (6) Ps. 73: 3-25; (7) Matt. 6: 19-34.

POINTS FOR SPECIAL STUDY.

1. The meaning of covetousness.
2. The temptations to covetousness.
3. The dangers of covetousness.
4. The way to avoid covetousness.
5. The meaning of "inheritance," "barns," "parable."
6. In what a man's life consists.
7. Temptations of the wealthy to sensuality.
8. The true riches.
9. The daily readings.

OUTLINE.

I. The covetous brother. He wished to get the Lord to interfere in a matter of property. Jesus did not come for such a mission. He discerns the man's spirit, and makes him a warning to others.

II. The rich fool. Our Lord shows how foolish, wicked and dangerous it is to live for worldly gain, by a parable. In the midst of his plans for gain a rich man dies. Who will have his money? What will become of his soul?

III. The true riches. They who are rich toward God have the promise and assurance that he will take care of them. Therefore they need not be anxious, since God will provide.

PRACTICAL TEACHINGS.

1. People may be so anxious about money as to take no heed to the most solemn preaching.
2. Even a right claim for property may be prosecuted in wrong ways.
3. Abundance is not necessary in order to secure the real blessings, and to do the real work of life.
4. Many a prosperous business man, shrewd and wise in his own and the world's eyes, is, in God's estimate of him, a fool.
5. Great peril to the soul may come from the pursuit of wealth (Jer. 9: 23; Matt. 19: 23; James 1: 11; 1 Tim. 6: 9, 10, 17).
6. We should secure the true riches (1 Tim. 6: 18).

From the S. S. Journal.

DAILY HOME READINGS.

M. The covetous rich man. Luke 12: 13-23.
T. Covetous Achan. Joshua 7: 16-26.
W. Covetous Nabal. 1 Samuel 25: 4-13, 36-38.
Th. Covetous Ahab. 1 Kings 21: 17-24.
F. Covetous Gehazi. 2 Kings 5: 20-27.
S. Covetous Ananias and Sapphira. Acts 5: 1-11.
S. Covetousness accursed. James 5: 1-9.

GENERAL STATEMENT.

As the Gospel-records are not arranged in chronological order, we are now carried back in the life of Christ nearly twelve months, to the second year of his public ministry. It was the popular period, while multitudes were still thronging around him, and the masses were expecting him, as the son of David, to take the throne and lift the banner of empire. In the crowd gathered at Capernaum beside the sea, there was one hearer who, eager to make use of his authority for his own interest, interrupted his discourse with an unseemly request. The Master made the occasion a text for a discourse on the sin of covetousness, as illustrated by a rich man whose pride of wealth was suddenly ended by a summons to another world.

SCRIPTURE COMMENTARY.

Verse 13. "One....said." Luke 6: 45: Of the abundance of the heart his mouth speaketh. Ezek. 33: 31: With their mouth they show much love, but their heart goeth after their covetousness. 1 Tim. 6: 5: Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. Dan. 11: 2: And by his strength, and through his riches, he shall stir up all. Gen. 13: 6: And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

14. "A judge." John 18: 36: Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight....but now is my kingdom not from hence. John 5: 22: For the Father judgeth no man; but hath committed all judgment unto the Son.

15. "Beware of covetousness." Ps. 62: 10: If riches increase, set not your heart upon them. Phil. 2: 4: Look not every man on his own things, but every man also on the things of others. Prov. 15: 27: He that is greedy of gain troubleth his own house.

"A man's life." Ps. 37: 16: A little that a righteous man hath is better than the riches of many wicked.

16, 17. "What shall I do?" Prov. 18: 11: The rich man's wealth is his strong city, and as a high wall in his own conceit. Eccles. 5: 10: He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. Eccles. 5: 11: When goods increase, they are increased that eat them: and what good is there to the owners, saving the beholding of them with their eyes?

18, 19. "There will I bestow." Deut. 6: 10-12: And it shall be, when the Lord thy God shall have brought thee into the land ....to give thee great and goodly cities ....and houses full of good things.... vineyards and olive-trees....when thou shalt have eaten and be full, then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt. Mark 10: 24, 25: How hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

20. "Thou fool." Jer. 17: 11: As the partridge sitteth on eggs, and hatcheth them not: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

"Then whose shall those things be?" Ps. 39: 6: Surely every man walketh in a vain show....he heapeth up riches and knoweth not who shall gather them. Eccles. 6: 2: A man to whom God hath given riches....so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it.

21, 22, 23. "Treasure for himself." Prov. 11: 4: Riches profit not in the day of wrath.

"Rich toward God." Matt. 19: 21: Jesus said unto him, If thou wilt be perfect go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.

"No thought for your life." Heb. 13: 5: Be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. Matt. 6: 33: Seek ye first the kingdom of God....and all these things shall be added unto you.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 12, 1878.

FROM THE SECRETARY AND AGENT.

CHICAGO, Sept. 7, 1878.

In two hours' time I shall be on my way to the New England States. If friends East desire help, now is the time. Did not the call of duty seem unmistakable I should regret to leave the Western field and the numerous duties here. As it is I bid my children and the friends here farewell, and go cheerfully at the Master's call.

Let those who have been writing to me and who have desired assistance remember that I am not embarking upon a vacation or pleasure trip or going "sight-seeing," but I am looking to earnest work, that shall make impression and save some at least from the snare of the lodge. The Western States have advanced farther in the modern anti-secrecy reform than the Eastern; but there is no reason why the latter should longer lag behind. Discussion will do the work. Give the masses the facts of Freemasonry and its end is near. Both Ronayne and Elder Barlow are ready to follow me if they are wanted, and it does seem as though in the providence of God the time had come for a vigorous campaign in the East. I hope friends there will be awake to their interest and make all necessary preparation for decisive action.

J. P. STODDARD.

THE IDEA OF ORDINATION.

When Paul and Barnabas were ordained as missionaries the terse and simple record runs thus:

"And when they had fasted, and prayed, and laid their hands on them they sent them away. So they being sent forth by the Holy Ghost departed." (Acts 13:3, 4.)

This was not a denominational ordination. There is no evidence that the body of disciples who, by the help of their "prophets and teachers," set apart these two men to a certain "work," were ever in any sense amenable to their ordainers. The idea of the ordination was the simplest possible. The Holy Ghost said, "Separate me Barnabas and Saul for the *work* whereunto I have called them." Indeed, they are not said to be *ordained*, but only "sent forth."

Such precisely is what was contemplated when it was suggested that we should "ordain our lecturers and send them forth to the same identical work to which Paul and Barnabas were called and sent, viz., pulling down the strongholds of Satan, to-wit, the lodge religions and temples of that day; and setting up the worship of God in Christ. And if the transaction was real, and we know it was, the Holy Ghost did fit and qualify them for that work.

Christians in that day differed from each other far more than sects differ now. Some kept Sunday, some Saturday, and some both days, as Sabbath. James said that the thousands of Hebrew Christians at Jerusalem were "all zealous of the law" and customs given by Moses. Paul and Barnabas afterward separated, as they were free to do. Either of them might have become Judaizers or simple disciples of Christ.

Upon this question of ordination it was and is our judgment and opinion that our cause suffers great loss by our not copying the examples of these inspired men and the disciples of Christ who were under their guidance. We ought to meet the spurious and false worships of this day, as they did in theirs, by ordaining men to oppose them; that they may be "sent forth by the Holy Ghost."

In whose name do we send our lecturers forth? Our own name or God's? If in God's name, as David met the representative of Dagon and the Philistine worships, why not then call God's name over them as the first disciples did?

But it is objected, "This would be exercising the functions of a church." I do not so conceive of it. Paul and Barnabas were never, so far as we know, members of the local church at Antioch or amenable to it after their ordination by the imposition of hands. If they had taught heresy or practiced immorality, doubtless the Antioch Christians would have condemned them, as would all others who knew of it. But the one single object in fasting, praying, putting on their hands, and setting apart these two brethren, was, that in answer to their prayers, they might be "*sent forth by the Holy Ghost.*"

The work of our lecturers is the same; their weaknesses the same; the rival and abominable worships the same; and their need of divine guidance and help the same. And if we depart from and neglect the example of those early Christians, we are, in my opinion, so far derelict.

THE UNITED BRETHREN.

The following testimony from conferences of this body of Christians is like the "Sound of a going in the tops of the mulberry trees." (1 Chron. 14: 15).

WHITE RIVER CONFERENCE: BISHOP WEAVER.

Resolved, 1. That we endorse the anti-secrecy Christian association in its efforts to suppress oath-bound secret societies, which are dangerous to our free institutions and injurious to the cause of Christ.

2. That we earnestly request our ministers in charge of fields of labor to keep the church pure from such organizations.

3. That we consider it wrong to place upon the conference-chart any report from a field of labor in which is included the names of members that have not been erased from the records on account of their connection with secret societies.

4. That we commend the course pursued by our presiding officer in his pleasant yet strict examination of the members of this body; and we hope that he will continue this course in the future.

OSAGE CONFERENCE: BISHOP WRIGHT.

Resolved, That we regard the National Association Opposed to Secret Societies with favor, as a great help in our work, and its organ, the *Christian Cynosure*, should be patronized by all our people who are able.

What Daniel Webster said of abolitionism in the United States Senate, is, if possible, more true of the anti-secret reform:

"This movement, gentlemen, has extensively intrenched itself in the consciences of the American people. And he little understands human nature, and, least of all, American human nature, who supposes that when once this has taken place, a popular movement is ever to go back."

—The Kansas State meeting will be held at Topeka instead of Ft. Scott, as announced last week. Friends in that State will please notice. The change is made because because of the transfer of the Wesleyan Annual Conference to Topeka. The time is not changed, but the convention will open Monday evening Sept. 30th, at 7:30 o'clock.

—Our work at the Exposition in this city has fairly begun. Father Stratton will be found at the stand of the N. C. A. as last year. Elder Barlow has volunteered to assist him, at least temporarily, and probably Mr. Hodge, who is somewhat of a veteran in this work, will be in attendance a part of the time.

—The N. C. A. Secretary and Agent started for the East on Saturday afternoon, stopping at Ligonier, Indiana, over the Sabbath. He will stop at other points as announced last week, reaching Massachusetts in about two weeks.

—Past Master Ronayne's expositions in Kewanee last week met that uniform success which attends his engagements. The lodge is strong in Kewanee, but no effort at disturbance was made, save a little loud talking in the back end of the hall. Christian people were disgusted with the exhibition of the Masonic system so long existing in their midst, and at the same time roused to more earnest efforts to reclaim the unfortunate men who have been bitten by the lodge serpent, and to destroy the system forever from their midst.

—From Oakland City, Indiana, we learn of the immediate good effect of the expositions in July. At the Republican county convention in August not a candidate put in nomination is known to be a member of a secret lodge. The party leaders got together and considered whether they could elect their men without the forty Anti-masonic ballots of Columbia township. They agreed they could not, and so for once the Masons took back seats.

—The Grafton, West Virginia, *Eagle*, a Democratic sheet, claims that the live Anti-masons of that vicinity have succeeded in preventing the nomination of a Freemason for Congress, Geo. R. Latham, and secured the endorsement of Col. Frank Burr of Martinsburg, who is not a forsworn man. Bro. D. B. Turney, pastor of the Protestant Methodist church in Grafton, has been at work in the pulpit and out of it. No doubt this good result is a part of his ingathering.

—Dr. D. L. Starr of Allegheny City, editor of the *Trumpet*, a rousing temperance paper of Pittsburgh, has been nominated by the Prohibitionists for State Senator. In his letter of acceptance Mr. Starr places himself firmly upon this grand platform:

1st. God in the Constitution.
2d. Sanctity of the Sabbath.
3d. Bible in the public schools.
4th. Prohibition of the liquor traffic.

Candidates who will stand by such principles are worth voting for. They do not come from the ranks of the lodge.

—The committee appointed at the meeting of friends to hear the report on the subscription of Wheaton College, examined the subscription and books last week Monday, and have made the following report in the Wheaton paper:

We, the undersigned, having been appointed a committee, at a meeting of the citizens of Wheaton, to report on the subscription to pay the debts of Wheaton College, hereby report:

1st. That we have carefully examined the Treasurer's books and the subscription papers, and have so far as possible ascertained all the facts in the case.

2d. That the College debts now amount to the sum of twenty-one thousand six hundred ninety-two dollars and sixty-seven cents.

3d. That the College has to meet these debts resources amounting to twenty-two thousand four hundred forty-four dollars and twenty-seven cents.

4th. That in our opinion the conditions of the subscription have been fully complied with.

L. E. LANDON,
W. L. WHEATON.
ALEX. STEVENS,
L. M. MILLS.

In view of this Prof. Blanchard desires each subscription to be paid or put in the form of a valid note. Some $4,000 or about one-fifth of the amount is already paid in. The Faculty and friends in Wheaton are expecting great spiritual blessings to follow this financial help from the same great Giver.

—The season is at hand when we may call on every friend of the reform to take in hand the circulation of the *Cynosure*. Let us take hold of this matter in earnest and make a success of our list as we did last spring of the Publishing House.

Our Foreign Letter.

Florence, Italy, July 29, '78.

We are having a remarkable trip as to health, weather, well-ordered plans and comfort every way. The hotels on the continent of Europe are marvels of neatness and order and good attention. Such beds are rare in the best houses in America. There is good water, that is good *enough*, everywhere, but it is superb in Switzerland of course, and in Venice, and here in Florence there is no cause of complaint. Here ice is used plentifully on the table; the first time we have found that luxury freely used. Food north of Italy is not so abundant; there is not the variety either in kind or in cooking that we have—neither is there the waste. O, the enormous waste at American hotels! I believe the European plan for a generation would cure that, and what else besides will? When a man pays from two to three francs for each plate he orders at our fine Pacific, or more modest, yet no less palatable, Matteson House, he will not order plate after plate to taste and throw aside for another.

In Switzerland the honey, Alpine honey, is meat and vegetables and fruit and "sweets," as the English say of the last course of *table d' hote*, i. e., there is something in it so satisfying, that you feel no want of anything. You breakfast on coffee, chocolate or tea, and bread and butter and honey, and you are so satisfied. You lunch or sup and feel the same. Unlike ours, it has no strong taste; indeed it seems to me a wonderful provision of God for the people who live on these Alps, where so little grows and the season is so short to grow in. The lesser mountains to their tops seem covered with the most wonderful variety of flowers, and wonderful in abundance and beauty too. And God has made a living thing suited to climb these heights on tireless wing, gather this sweet and house it for man. O how we see in many things the world exists for man, and man for God!

We are enjoying very comfortable temperature as I write and parties from Rome to-day, say it is cooler there than here; so we are going to start thither in the morning, with the warning that suddenly checked perspiration anywhere will cause fever; but with care there as in Chicago, one will be safe. We leave the event with the dear Lord who has so mercifully guided us thus far. I will say good-night, and perhaps give you a peep of my glance at Rome.

Genoa, August 6th.

Some one has said, "See Rome and then die." Our eyes have looked upon Rome; but I don't wish you to think that we imagine we have seen Rome in a two days' visit. Yet we saw much. We employed a *good* guide, thoroughly posted as to what and how to see the most interesting things in the past history and somewhat of papal sway now. In the Pantheon, now used as a church, repose the remains of Raphael and Victor Emanuel. The six months' mourning for the dead king has just elapsed, and the emblem on the tomb has been changed to dark green. Isn't it a grand thought—a pagan temple changed to a Christian church? Even if now it has the marks of man-made worship, it seems to me quite as easy to change it to the pure and spiritual worship of the true God as to have changed it from pagan to Christian. May that day come!

The Mamertine Prisons we next saw by the aid of a light in the hands of our leader. A part of the Tarpean rock forms the side of one room. These are very ancient monuments. The papal church has not failed to lay her hands on them, claiming that St. Peter was imprisoned there, and a miraculous spring opened up to allow him to baptize the jailer! There is a well there now. I hope it comforted Jugurtha in his confinement; but if St. Peter, the humble servant of his Master, was never in Rome, what of this story of "the church?" The Roman Forum, Trojan's Column, the arches of the conquerors, notably Titus' Arch, on which in bas-relief is his triumphal entry into Jerusalem, under which no Jew ever passes. We successfully explored some of the ruined palaces.

Geneva, August 11th.

We move as the days go on, and have little time to write. We came here Saturday evening, having come on the Simplon Pass to the lake and then by steamer here. Geneva Lake differs from other lakes hereabouts in being blue in color; the others are green. It has also marked habits of its own.

I don't feel here any peculiar atmospheric influence to arouse the spirit of reform, but it must be here to the native-born, so many have shown its influence. We passed a delightful Sabbath here. The Young Men's Christian Association have a World's Convention here this week. I cannot learn much of it—the language is the ban to us.

I should like to write much of my views of the life and people if I had time. Some things put to shame our Young America to a looker-on, who cannot tell, perhaps, all the character from the outward appearance. But such vices as drunkenness and smoking, which is laziness as a business, are not as prevalent. O, do blow a blast through Christendom about tobacco, especially smoking. He who smokes says you shall smoke too, for he cannot walk the street, sit in the car, or in his sitting-room at home even, or in steamboat waiting rooms, smoking a cigar without compelling everybody to do the same. But the worst barbarity I ever saw was aboard the steamer. Sea sickness and cigars are so congenial. Everybody of course feels it, but there were four ladies who must abide in that dread condition all the voyage, because as soon as brought on deck they encountered smoke everywhere, and down they must go. I could have written a volume appealing to man's humanity. It only needs to be aroused to make men decide, once and forever, to smoke, as they do other personal things in a place designed for it and not elsewhere. Suppose men ate everywhere, on the street, going to church, to the concert, etc. O you, who hold a ready pen, make the thing appear as ridiculous as it is.

In respect to temperance, our country is a thousand times worse than this continent. If law don't protect its citizens soon we are a doomed nation. C.

—Through the courtesy of Col. Batchelder, proprietor of the great painting of the Battle of Gettysburg, of the Chicago press were invited last week to see the picture and hear a special description of it. The painting is now hung in the Exposition, and, though inferior to the painting of the Battle of Lookout Mountain, by the same artist, in grand landscape effects, is one of the finest works of art lately displayed here. With the explanation it gives a most vivid history of the greatest battle of the late war. It removes the mind from the details of the battle-field, the carnage and the blood, the exhibitions of rage and revenge, to the great movements that preceded the battle which were of vital importance to our country. It made us hate war none the less, but love our country and its principles the more.

—The Russians occupied Batoum Friday morning. The entry was perfectly peaceable. Dervish Pasha is arranging for the embarkation of the few remaining Turkish battalions.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of it Treasurer for the time being shall be a sufficient discharge.

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Home Circle.

The Voiceless.

We count the broken lyres that rest
  Where the sweet wailing singers slumber—
But o'er their silent sister's breast,
  The wild flowers who will stoop to number?
A few can touch the magic string,
  And noisy Fame is proud to win them—
Alas for those that never sing,
  But die with all their music in them!

Nay, grieve not for the dead alone,
  Whose song has told their heart's sad story—
Weep for the voiceless, who have known
  The cross without the crown of glory!
Not where Leucadian breezes sweep
  O'er Sappho's memory-haunted billow,
But where the glistening night-dews weep
  On nameless sorrow's church-yard pillow.

Oh, hearts that break, and give no sign,
  Save whitening lip and fading tresses,
Till Death pours out his cordial wine,
  Slow-dropped from Misery's crushing presses—
If singing breath or echoing chord
  To every hidden pang were given,
What endless melodies were poured,
  As sad as earth, as sweet as heaven!

—Oliver Wendell Holmes.

Lovers of Pleasure.

Said a "society woman" to me lately, "you Christians do not get the joy and satisfaction out of your religion that you pretend to get. When you want to enjoy yourselves you come with us to a pleasure party, a German, or an opera. We often see more of your folks at the opera house on a Wednesday evening than you can find in all the prayer meetings of the city."

What answer can we give? We can not deny that a large and increasing proportion of our members are very fond of sensual pleasure and vain amusements, and that this class not only indulges in these things outside the church, but expect the services of the church in all their parts, to minister to this passion for pleasure. Many of our churches only "play at missions," and exhaust themselves in the laborious business of amusements and entertainments.

The New York *Herald* lately asserted the decline of a certain large body of professing Christians in New York, and gave as a reason, that "ministers could not be expected to run dime shows and at the same time succeed in preaching the Gospel." Where shall we find the cause and cure of this pleasure-loving spirit in the church? Turn to 2 Tim. iii., 4, 5. "Lovers of pleasure more than (strictly, rather than) lovers of God; having a form of godliness but denying the power thereof." Here is the cause: they are pleasure-lovers because formalists. The empty forms of godliness are joyless, unsatisfactory and burdensome; what then can these poor baptized worldings do but go to the world for pleasure? Their better judgment, and their Bibles tell them that their formalism does not please God. Isa. i. 11, 17. It gives them no true peace, and no salvation. When conscience is aroused by a revival or a dangerous illness, they generally find their hope vain, and abandon it. Not long ago, after a searching revival sermon, I saw nearly one-fourth of all the church members of a certain village, go into the inquiry room, to confess doubts about their conversion, or that they had no good hope. Matt. vii. 22, 23. Now while it is easy and delightful to go through the forms of spiritual worship, when prompted by an inward principle of vital godliness, it is hard and disagreeable otherwise. In the one case the worship and services of a Christian life are natural, satisfactory and joyful. In the other they are artificial, unsatisfactory and joyless. To a formalist the commandments are grievous, the yoke is hard, and the burden is heavy. To such a one, preaching must be the most wretched trade in the world. Now what can these poor, pitiable formalists do for happiness?

"That something still which prompts the eternal sigh,
For which we bear to live or dare to die?"

The heart, like nature, abhors a vacuum. If Christ does not fill the heart the world must. When the unclean spirit has gone out of a man, if the Holy Spirit does not take possession, seven other devils will return. There is some pleasure and satisfaction in sin, and hence those who have no pleasure in spiritual worship and service, resort to the carnal pleasures, and vain amusements of the world. Here is the solution. The forms of godliness may accompany not only the more refined pleasures, but also the grossest sins and immoralities. Read 2 Tim. 3: 1–4. The forms of religion are often divorced from morality, especially throughout continental Europe. Multitudes know nothing of godliness except these outward forms, and these are regarded as a kind of sorry compensation for sinful indulgence, and as a disagreeable necessity to escape some future and greater evil. The "imitation churches," of this country are, with shrewd worldly sagacity, adopting festive and feast days like Easter and Christmas, and shunning lenten fasts and penitential formalities. This is certainly more pleasing to the flesh.

The lenten season, as many a good churchman has testified, observed as a kind of fashionable compensation for preceding and succeeding sinful excesses, is a sham and a fraud in the eyes of God and man. What then will cure this passion for sinful pleasures and vain amusements that has come in like a flood upon the churches? I answer, more vital godliness; more of the joys of God's salvation; more satisfaction in Christ to fill the aching void; more of

"Jesus and his glory,
Of Jesus and his love."

We must overcome evil with good. We must lead Christians to the fountain of living waters. We must teach them to draw water with joy out of the well-springs of salvation. Then they will have no need of the paltry, vain and sinful pleasures of the world. All professors of religion who are constantly longing for pleasure with the worldlings, and who can find no cure for the passion, should at once conclude that they are mere formalists and pleasure-lovers and that they are in no wise lovers of God.

Dear reader, is this true of you? If so, let me at once counsel, and entreat you to give up your hope in the form, and seek the power of godliness. Come sincerely to Jesus. Do not delay another moment.—*Earnest Christian.*

Mothers and Daughters.

The New York *Tribune* lately had the following relating to girls lapsing from the path of virtue. Mothers everywhere should read and reflect:

Who is to blame for it? Not human nature. Women and men are born as pure as they were a generation ago. Not Christ's religion. His hand is as strong to save the Magdalen in the streets of New York as of Jerusalem. It is the mothers who are to blame. Mothers in fashionable society in the cities, and in that society which feebly apes the fashion in towns and villages, and farm places from Maine to Oregon, who set before their daughters from their birth, dress and show and style as the sole gods they are to follow. We venture to say that "Style," that most vulgar of words and things, has done as much to corrupt the women of America as liquor has. Not only was it the cause of our financial downfall, but modesty, honesty, decency, are sacrificed to it. Fashion now publishes even the rules for "First communion dresses," and sets forth the pipings and coiffure in which an innocent girl may properly approach her God. There is nothing so holy that it is not made subservient to it. It is not the wealthy mother alone who vitiates her child's mind by this worship of folly, but the mechanic's wife, the poor seamstress, whose aim is to "push her daughter on in society," to give her stylish dresses instead of a modest heart, a clean mind, and a God-fearing soul. The moral training which such mothers neglect is supplied by hot-pressed sensational juvenile literature, and the reports of foul scandals in the daily newspapers.

The "Microphone" in the Philadelphia Mint.

The marvellous, though as yet somewhat vague accounts which have reached us from England of Professor Hughes' discovery of a new adaption of the principle involved in Edison's "carbon-transmitter," has given a fresh impetus to experiments of the small army of amateur investigators who follow closely in the wake of the individual pioneers occasionally opening up new and unexplored paths in the mysterious realms of science.

By means of this principle, vibrations of the air which are quite inaudible to the human ear may be made to increase the electrical conductivity of a piece of delicately adjusted carbon so that it will transmit over a wire synchronous electrical pulses, causing a metallic diaphragm in the receiver at the distant end to emit a sound so loud as to become painful to the ear.

Yesterday a few of the officers of the mint were quietly invited to walk on tiptoe into the assayer's private office to witness the trial of a "Microphone" which had been constructed by Mr. A. E. Outerbridge, Jr.. one of the chemists of the assay labaratory.

A number of interesting experiments were tried, which fully corroborated the astounding statements of Prof. Hughes.

It was found that when a fine camel's hair brush was gently drawn across a piece of smooth pine board the noise produced in the receiver resembled that of violently rasping the board with a coarse wood file.

The faintest whisper was distinctly conveyed over the wire.

The tinkle of the new silver dollars, falling like hot cakes from the coining press, was heard by means of the instrument, through the closed doors, at a distance of several hundred feet.

The footfalls of a captive fly are quite audible in this apparatus.

The astonishment of the spectators culminated in silent wonder, when the impact of a single hair on the sounding board produced a decided concussion on the receiver. The gentlemen were convinced that the old adage that "walls have ears" may now be accepted as a literal fact.

It may be a surprise to any one but an electrician that these marvellous effects are transmitted by a wire nearly as fine as a human hair, one-hundredth of an inch thick, by measure, and this fine line would doubtless suffice for a great distance.

Mr. Outerbridge takes this opportunity of suggesting to Mr. Edison and the public at large that the word *Phonograph* was long ago appropriated to another science, as the dictionary proves. *Graphone* would express the right idea, being taken from the two Greek words which convey the sense; it also leaves out a *ph*, one being enough, and it neatly harmonizes with "Telephone," "Microphone," etc.—*Sel.*

Light-Heartedness of Japanese Children.

One of the first lessons presented to a foreign teacher in Japan is the reason of the great apparent happiness and light-heartedness of Japan children. One may walk for hours through the streets of Tokio, and scarcely ever hear a child's cry of distress. Four principal cause of this superiority of the children of Japan over those of other nations have been suggested by an English lady resident there. They are worthy of the attention of the teachers at home. 1. The style of clothing, loose and yet warm, is far more comfortable than the dress of our children. 2. Japanese children are

much more in the open air and sunshine. 3. The absence of furniture, and therefore, the absence of repeatedly given instructions "not to touch." The thick, soft matting, forming at once the carpet and beds of all Japanese houses, and the raised lintel, onto which the child may clamber as it grows strong, constitute the very beau ideal of an infant's play-ground. 4. Children are much petted, without being capriciously thwarted.

A child is not cuffed one moment and indulged the next. To these four most suggestive reasons the writer would add a fifth, which is, that the Japanese character is so constituted as to bring their elders into strong sympathy with the little ones. It has been well said that "Japan is a paradise of babies," for you may see old and young playing together at battle-door and shuttlecock in the streets; while on holidays the national amusement of men, women and children is flying huge paper kites. Puppet shows and masquerades also have their votaries in thousands, from among both sexes and all ages.—*Ex.*

Childrens' Corner.

Lessons from the Flowers.

What shall we learn from the flowers we see
Scattered o'er meadow, and hillside, and lea?
All have been sent by the Father above,
All of them teach us that kind Father's love.

Robed in the blue of the beautiful sky,
Nestled 'mid mosses the violets lie,
Smiling and graceful, with sweetness replete,
Covering softly the oak's rugged feet.

Child of the spring-time, from thee we may learn
Never, complaining and restless, to spurn
Duties, though humble, by God's wisdom given,
Looking above to the glory of heaven.

Brighter in beauty, the rose in its glow,
Breathes out its perfume to mortals below:
Yet, on the air, is its tender tone heard,
When by the breezes its petals are stirred.

Sweet are the beautiful notes of the song
That maketh the heart of the listener strong,
"Courage!" it murmurs, "for every sphere
God sends the dew-drops the roses to cheer.

"Sends he not dew-drops to cheer the faint heart?
Does he not daily his blessings impart?
Sends he not often the soul-cheering shower,
Like to the rain-drops that gladden the flower?"

Fragile, pale lilies droop low on their stem,
Wafting us lightly a message from them,
Tremulous words that are borne on the breeze,
Over the hedges and under the trees.

"Bend, when the tempest is fierce in its might,
Over the clouds is the sun beaming bright;
Darkness and sorrow may last for a day,
Fairer the sunshine that drives them away!"

—The Standard.

Why Don't Mamma Come?

The tender touches in this little picture from the New Orleans *Picayune* are true to nature, and awake a response in thousands of hearts that have known what bereavement is. Many a little boy to-day sits uncared-for, longing for his dead mother, almost in Danny's own simple soliloquy:

"I've just been down in the parlor to see mamma. She's in a long box, with flowers on her. I wish she'd come and bathe my head—it aches so. Nobody makes it feel good but mamma. She knew how it hurt me, and she used to read to me out of a little book how my head would get well and not ache any more some day. I wish it was 'some day' now.

"Nobody likes me but mamma. That's 'cause I've got a sick head. Mamma used to take me in her arms and cry. When I asked her what's the matter she would say, 'I'm only tired, darling.'

"I ain't had any dinner to-day. Mamma always gave me my dinner and a little pudding with 'D' for Danny on the top. I like to sit in my little chair by the fire and eat 'em.

"I wish mamma wouldn't stay in the long box. I guess Aunt Agnes put her there, 'cause she put all the flower trimmings on and shows her to everybody. There ain't any fire in the grate, but I guess I'll sit by it and make believe there is. I'll get my little dish and spoon and play I've got a pudding with D for Danny on it. But I want mamma so bad."—*Youth's Companion.*

The Ear of Dionysius.

The famous "Ear of Dionysius," has often been unmasked by travelers; but Mr. Edward Postlethwaite, in his "Letters from Greece," has added some curious details. He describes the "ear" as a large black opening in a rock, in the form of an ear of an ass, and fifty feet in height. It led into a cavern sixty or seventy yards long, by five or six wide, cut by pure chiselling in the solid rock, the sides slanting towards each other as they rose, till at the top they terminated in a mere rib or riband, which indicated the winding of the den. This was in imitation of the *matus auditorius* of a donkey, as the entrance of the ear itself was formed to catch sound and carry it to the brain. This cavern was, in short, in close proximity to the palace of the tyrant Dionysius, of Syracuse, and from his palace was a passage to the top of the cavern. In this he shut up his suspected or disaffected subjects, and when it pleased his fancy he repaired through the passage to that part of the cavern, it is presumed, where the donkey's brain would be; and there, with his ear to the ground, he listened to the conversations, soliloquies, ejaculations or even sighs of his ill-fated prisoners. But how could he hear the latter at sixty or eighty feet off? The donkey will tell you as soon as asked. Mr. Postlethwaite's guide went to the certain part of the cave, and in a low, civil tone addressed some words of reproach to the eaves-dropping tyrant overhead; and Mr. Postlethwaite was astonished at hearing his speech strike against the roof almost like a ball from a racket, louder, indeed, it seemed, than when it passed his lips.—*The World of Wonders.*

Planting in Youth.

Geron, an old man of eighty, was sitting at the door of his rural dwelling, when a youth from town came to him, and entered into conversation. When he heard the number of his years, he marvelled at his healthy and vigorous appearance, and asked Geron what he had done to enjoy such strength and serenity in the winter of his life. He answered, "My son, this is like every good gift from above. Yet we must do something here below to obtain it." Then the old man rose, took the stranger to the orchard, and showed him the splendid trees, laden with delicious fruit. Then the old man said: "Dost thou marvel that I now enjoy the fruit of my trees? Behold, my son, I planted them in my youth. Here thou hast the mystery of my quiet, fruitful old age." The youth bowed his head, for he understoood the old man's words and pondered them in his heart.—*Krummacher.*

Cast a Line for Yourself.

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket filled with wholesome looking fish he sighed:

"If, now, I had these, I would be happy. I could sell them at a fair price, and buy me food and lodgings."

"I will give you just as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor."

"And what is that?" asked the other.

"Only tend this line till I come back. I wis to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned, he had caught a large number Counting out from them as many where in the basket and presenting them to the young man, the old fisherman said:

"I fulfill my promise from the fish you have caught, to teach you whenever you see others earning what you need, waste no time in fruitless wishing, but cast a line for yourself."—*Selected.*

Home and Farm.

Care of the Ears.

A writer in the *Popular Science Monthly* thinks more harm than good is done by ill-advised attempts at keeping the inside of the ears scrupulously clean.

It ought to be understood that the passage of the ear does not require cleaning by us. Nature undertakes that task, and in the healthy state fulfills it perfectly. Her means for cleaning the ear is the wax. Perhaps the reader has never wondered what becomes of the ear-wax. I will tell you. It dries up into thin fine scales, and these peel off, one by one, from the surface of the passage, and fall out imperceptibly, leaving behind them a perfectly clean, smooth surface. In health the passage of the ear is never dirty; but if we attempt to clean it we infallibly make it so.....Washing the ear out with soap and water is bad; it keeps the wax moist when it ought to become dry and scaly, increases its quantity unduly, and makes it absorb the dust with which the air always abounds. But the most hurtful thing is introducing the corner of the towel, screwed up, and twisting it round. This does more harm to the ears than all the other mistakes put together. It drives down the wax upon the membrane much more than it gets out. Let any one who doubts this make a tube like the passage, especially with the curves which it possesses; let him put a thin membrane at one end, smear the surface with a substance like the ear wax, and then try to get it out so by a towel. But this plan does much more mischief than merely pressing down the wax. It irritates the passage and makes it cast off small flakes of skin, which dry up and become extremely hard, and these are also pressed down upon the membrane. Often it is not only deafness which ensues, but pain and inflammation, and matter is formed which the hard mass prevents from escaping, and the membrane becomes diseased, and worse may follow. Washing should extend only to the outer surface, as far as the finger can reach.

It is a bad practice, also to put cotton wool soaked in laudanum or chloroform into the ear for the relief of earache. When a child's ear becomes painful, as it often does, everything should be done to soothe it, and all strong, irritating applications should be avoided. Pieces of hot fig or onions should not be put in; but warm flannels should be applied, with poppy fomentation, if the pain does not soon subside.

Felons and Poisonous Wounds. Elder Evans, of the Lebanon (N. Y.) *Shakers* says: "For the past ten years we have treated felons with hot water, and with unerring success. No cutting, no blistering, no anything but immersing the finger, hand, or even the whole arm, if necessary, in water as hot as can be borne, until the pain is gone and the core loosened and drawn from the bone. When rusty nails have produced wounds, the same course has been pursued. If on hand or foot, keep it in hot water."

Sick Rooms—Decision and Quietness.—Consult your patient's wants, but consult him as little as possible. Your decision need not be very obvious and positive; you will be most decisive if no one suspects that you are so at all. It is the triumph of supremacy to become unconsciously supreme. No where is this decision more blessed than in a sick room. Where it exists in its genuineness, the sufferer is never contradicted, never coerced; all little victories are assumed. The decisive nurse is never peremptory, never loud. She is distinct, it is true—there is nothing more aggravating to a sick person than a whisper—but she is not loud. Though quiet, however, she never walks tiptoe; she never makes gestures; all is open and above board. She knows no diplomacy or *finesse*, and of course her shoes never creak. Her touch is steady and encouraging. She does not potter. She never looks at you sideways. You never catch her watching. She never slams the door of course, but she never shuts it slowly, as if she were cracking a nut in the hinge. She never talks behind it. She never peeps. She pokes the fire skilfully, with firm judicious penetration. She caresses one kind of patient with genuine sympathy; she talks to another as if he were well. She is never in a hurry. She is worth her weight in gold, and has a healthy prejudice against physic, which, however, she knows at the right time how to conceal.—*Good Health.*

To Pickle Onions.—Choose small button onions; as they are peeled, throw them into milk and water, drain them from this when they are all done, put them into a jar and pour a strong brine of salt and water and a small piece of alum (boiling hot) over them, cover close, and set them aside until the next day; drain and dry on a cloth, put them into cold distilled vinegar with a few blades of bruised ginger, some whole pepper and a little mace, keep always covered with vinegar, cork the jar close, and keep in a dry, cold place.

HIRAM AND OSIRIS;

—OR—

FREEMASONRY AND BAAL-WORSHIP

ONE AND THE SAME.

CHAPTER X. OF PAST MASTER RONAYNE'S NEW WORK.

Recapitulation—Masons ignorant of Masonic Secrets—Masonic Antiquity—Masonic Ministers—Lodge Meetings—Why held in Upper Rooms—Purging the Lodge—The Tyler—Preparation of Candidate—Hoodwink—Lodge Meetings at Night—The Cable Tow—Neither Naked nor Clad—Discalceation, or Bareing the Feet.

—THE TYLER.—

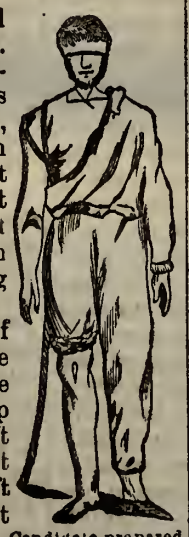
The brethren being assembled in their lodge-room or "high place" and the lodge being purged in the manner already described, the next point is to place the tyler outside the door to "keep off all cowans and eavesdroppers." Now why is there a tyler placed in that position and what is he? The use of the word tyler in the Masonic ritual distinctly marks the birthplace of our present system. In England as a general thing the houses are roofed with slate and along the ridge of the roof tiles are placed to protect or guard the building from destructive elements. The man who puts on these tiles is called a "tyler." Hence in reviving the ceremonies of the Masonic institution from the death to which Christian civilization had condemned the mysteries, the fathers of the system borrowed that term and applied it to the man who protects or guards the lodge from all elements dangerous or destructive to its pretended secrets. But the tyler is stationed outside the inner door and armed with a sword, scimitar shape, because a similar officer performed precisely similar duties and occupied a like position in the "mysteries."

PREPARATION OF CANDIDATES.

The next ceremony performed in the regular order of lodge "work" is the "preparation" of candidates for "initiation." This is a very important rite and must be examined thoroughly.

The Hierophant or Worshipful Master orders the Junior Deacon to "to take with him the Stewards, retire, prepare and present the Rev. Dr. Hunt for initiation." (See Hand Book, page 30.)

Accordingly these officers repair to the "preparation room," where the candidate is in waiting and the ceremony of "preparation" is performed as follows:

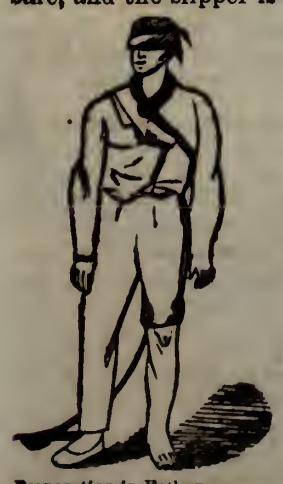


Candidate prepared in E. A. Degree.

The candidate is deprived of all offensive and defensive weapons. He is then ordered to divest himself of all his clothing except his shirt. All studs, sleeve-buttons, etc., are removed and any iron buttons in his inside shirt must also be taken away, as there must be nothing of a metallic kind left upon his person. He is then given a pair of drawers to put on having bone buttons.

In the first degree the left leg of the drawers is rolled up above the knee, to bare the left knee; the left sleeve of the shirt is rolled up above the elbow to bare the left arm, and the left breast of the shirt is tucked in so as to bare the left breast; a slipper is put on his right foot with the heel slip-shod.

In the second degree the right knee is made bare, the right arm and right breast are made bare, and the slipper is on the left foot.



Preparation in Fellow Craft Degree.

Preparation of Candidate in Master Mason's Degree.

In the third degree both feet and both knees are made bare, and both arms and both breasts are also bare.

In the first degree a cable-tow is put once around his neck. In the second degree it is put twice about his naked right arm above the elbow, and in the third degree it is put three times around his body.

In each degree a hoodwink is carefully fastened over his eyes, and in this manner he is "duly and truly prepared" for the reception of the degrees in the lesser and greater mysteries of modern "Osirian initiation." (See accompanying engravings.)

Now it appears to me that if a minister of the Gospel will suffer himself to be thus degraded and permit such an insult to be offered to his manhood and his common sense, he ought at least in justice to himself to investigate the reason why he was made to submit to such revolting and humiliating performances.

In tracing out the origin of these ceremonies, then, we shall begin with the

"THE HOODWINK."

Why does Freemasonry use a hoodwink, or in other words why are all Masonic candidates initiated "in a condition of darkness?"

The Masonic text books offer the following reasons:

In Mackey's "Manual of the Lodge" page 38 we read:

"In the ancient mysteries (or secret worship of the pagan gods) the aspirant (or candidate) was always kept for a certain period in a condition of darkness. Hence darkness became the symbol of initiation."

Again, in Pierson's "Traditions of Freemasonry," p. 31:

"In every country under heaven the initiations were performed in caverns either natural or artificial, and darkness was honored with peculiar marks of veneration by reason of its supposed priority of existence."

Again, on page 39:

"The candidate has represented man when he had sunken from his original estate and like the rough ashler is unfit to form a part of the spiritual temple. He maintained the same character in the mysteries. Emphatically a profane enveloped in darkness, poor and destitute of spiritual knowledge and emblematically naked. The material darkness which is produced by the hoodwink is an emblem of the darkness of his soul." Everywhere the mysteries. Because candidates were initiated "in a condition of darkness" in "the secret worship of the pagan gods," so candidates are initiated "in a condition of darkness" in the mysteries of Freemasonry.

And again in the "Symbolism of Freemasonry" by Mackey, p. 155, we read:

"In all the ancient systems of initiation [into the mysteries] the candidate was shrouded in darkness as a preparation for the reception of light. The duration varied in the different rites In the Celtic mysteries of Druidism the period during which the aspirant was immersed in darkness was nine days and nights; among the Greeks at Eleusis it was three times as long and in the still severer rites of Mithras in Persia, fifty days of darkness, solitude and fasting were imposed upon the adventurous neophyte who by these excessive trials was at length entitled to the full communication of the light of knowledge."

The duration of darkness in the Masonic mysteries or in the revived form of these old pagan systems, is not quite so severe. The Entered Apprentice is hood-winked for about the space of an hour, the Fellow Craft for about an hour and a half, while the Master Mason in the greater or Sublime Mysteries of Osiris, is compelled to wear the hoodwink for at least three hours.

Again, on page 156, Past Grand Master, etc., etc., Mackey informs us that—

"Darkness is the symbol of initiation. It is intended to remind the candidate of his ignorance which Masonry is to enlighten, of his evil nature which Masonry is to purify, of the world in whose obscurity he has been wandering and from which Masonry is to rescue him."

I would earnestly recommend this passage to the thoughtful consideration of all Masonic ministers especially, with the simple remark, that if the averments contained therein be true then Christianity is a base swindle, Divine Revelation a fable and they themselves double-tongued impostors, because knowing this wonderful goodness of Freemasonry they not only refuse to impart it to their congregations, but they positively deny that such goodness exists.

Henry.—But there is another point in connection with this question of darkness I do not understand. Why are Masonic lodges always held in the night time?

Mr. Barton.—The reason for this custom is the same. In the "Symbolism of Freemasonry" by Mackey, page 157, we read: "Darkness, like death is the symbol of initiation. It was for this reason that all the ancient initiations were performed at night. The celebration of the mysteries was always nocturnal. The same custom prevails in Freemasonry and the explanation is the same."

This language is so plain that it needs no comment. Because the Osirian mysteries were celebrated at night so the Masonic mysteries must in like manner be celebrated at night.

And again, in the "History of Initiation" by Dr. Oliver, than whom a greater Masonic writer has never lived, on page 19 we read:

"There was also another quality of the mind which served to recommend the mysteries—that strange attachment to the marvellous by which every grade of human nature is swayed. To excite this sentiment in all its sublimity of horror the initiations were performed at the dead of night."

"THE CABLE-TOW."

Our next question is, Where did Masonry get its "cable-tow"? Turning to page 29 of "Pierson's Traditions of Freemasonry," I find:

"In the mysteries of India (that is in the secret worship of the pagan gods of India) the aspirant (or candidate) was invested with a consecrated sash or girdle which he was directed to wear next his skin. It was manufactured with many mysterious ceremonies and said to possess the power of preserving the wearer from personal danger. It consisted of a cord composed of three times three threads twisted together and fastened at the end with a knot and was called *zennar*. Hence comes our cable-tow."

Here then we have it on the express authority of one of the highest rulers of the Masonic institution in the world that the zennar of the Hindu initiations and the cable-tow of the Masonic initiations are one and the same. You will also observe that in the mysteries of India the zennar was worn next to the skin, and so in Freemasonry the cable-tow is in like manner worn next the skin.

The zennar is also represented as possessing the power of preserving the wearer from personal danger, with the words "personal danger" strongly emphasized, doubtless with a view of conveying to the mind of the Masonic reader that the lodge cable-tow is possessed of similar power, and hence that he who wears the zennar of Masonry around his neck will have a great many chances of escaping the hangman's rope. And lastly, it is affirmed of the zennar of the Indian initiations that "it was composed of *three times three* threads," the words "three times three" being also italicized to direct attention to a similar number in the Royal Arch degree, where the question and answer occurs in the ritual, "How shall I know you to be a Royal Arch Mason?" "By three times three."

(*To be Continued.*)

Religious Intelligence.

REFORMED PRESBYTERIAN.—Rev. Dr. H. P. McClurkin of New Concord, Ohio, spoke three times at the Wesleyan conference at Pagetown, Ohio, on the subject of national religious reform.—David Love of Dayton, Pa., is republishing in tract form occasional magazine articles on important religious and reform topics which merit a wide circulation.—Dr. H. H. George has been president of Geneva College, Ohio, since 1872. He entered that work from a successful Cincinnati pastorate.—Rev. David McAllister, Secretary of the National Reform Association. has been engaged to give a course of lectures this season at Geneva College on the science of government.—It is proposed by some brethren in Nebraska to start a Covenanter Colony on the Nebraska river about 25 miles west of the Missouri, in the northern part of the State.—Rev. C. D. Trumbull of Morning Sun, Iowa, reports a gracious answer to prayer for dry weather in that place and in Sharon last spring. The season being so wet as to cause great fear of a total loss of crops, a day of fasting and prayer was appointed for June 17, by the R. P. church. Other churches joined in both places; God heard and sent the most favorable weather during all the season.—The additions to the R. P.

church during the year by profession were less than one-half of one per cent.

UNITED BRETHREN. — Bishop Wright reports that the Kansas Conference pledged more than enough to pay the debt of $2,200 on Lane University, Lecompton.—The Osage Conference passed resolutions expressing a deep regard for the National Christian Association and the *Cynosure*, and disapprobation of lodgery, believing that all who cannot be reconciled to its rules should leave the church.—White River (Ind.) Conference, has chosen Halleck Floyd and S. B. Ervin presiding elders and passed able resolutions on the secrecy question, endorsing the N. C. A., urging pastors to keep the communion pure, and commending Bishop Weaver for strictly examining members of the body on this point.—The Printing Establishment at Dayton, Ohio, has issued the eighteenth edition of Bernard's Light on Freemasonry.—Bro. J. T. Hobson, of the *Christian Ensign*, Bedford, Indiana, writes of a worthy accession to the U. B. ranks. At the Indiana Annual Conference held at Georgetown, Floyd county, August 21st, Rev. Alexander C. Scott was received as a member. Mr. Scott has been a Methodist minister, also a three degree Mason, three-degree Odd-fellow and master of the grange. He has renounced all his lodgery, and finds the relations of the M. E. ministry too nearly associated with it to be congenial; hence his union with the U. B. church. Would he have sought such a union if the principles of the late nullification meeting prevailed?

UNITED PRESBYTERIAN.—Rev. Dr. R. A. McAyeal, of Oskaloosa, Iowa, has received a call to the United Presbyterian church of Lawrence, Mass.—Ex-President Wallace suggests in the *United Presbyterian* the dropping of the titles "D. D." and "Rev.," and that colleges cease conferring degrees altogether. His long experience in Monmouth College gives weight to his views.

WESLEYAN.—Rev. J. M. Foster of the U. P. church, representing the National Reform Association, preached the opening sermon at the Miami conference lately held at Dayton, Ohio. A committee on moral reforms was appointed and the religious amendment was freely discussed by Mr. Foster, whose hearty reception inspired him with a great love and admiration of the sincerity and earnestness of Wesleyans in their religion.—The Kansas annual conference will be held in Topeka, Sept. 25 to 29, instead of Ft. Scott.—A glorious awakening is being experienced at Readsboro, Vermont, in Rev. E. E. Curtis' church.—Rev. N. Wardner, general evangelist, has been severely sick, but is recovered and has appointments in Walker and Dayton, Iowa, during the last of this month.—Rev. A. T. Wolff, a young pastor of Pennsylvania, is laboring with zeal and success to introduce the work of the National Reform Association in all the fall conferences.

—The College Church in Wheaton took up a collection for the yellow fever sufferers last Sabbath.

—Prof. C. A. Blanchard is engaged to attend and speak at the Wesleyan Annual Conferences of Michigan and Illinois in the interest of the religious reform in the constitution.

—The Foreign Mission Committee of the English Presbyterian church has received news of the murder of two of its converts at one of its interior stations in China. Thirteen natives had been attending a meeting for worship and instruction, when an organized gang fell upon them, murdering two and severely injuring several others.

—In proportion to population, the Bible has been more exclusively bought and spread in Spain during the last ten years than in either France or Italy. In Madrid there are five settled Protestant congregations with considerable regular attendance, besides four schools well attended. In Seville there are two congregations and schools. In Barcelona three congregations and large schools. In most of the cities and towns there is at least one Protestant congregation and schools.

—Information has been received at the Mission House, in New York, of the atrocious murder of three Moravian missionaries near Lance-a-loup, in Labrador, recently. The missionaries were found dead and covered with frightful wounds in their new house at the above locality. The fact that wines and spirits, which were kept at the Mission House for medical purposes, and a considerable quantity of canned meats and vegetables, were missing, led to the necessary conclusion that the crimes were perpetrated by what are known as the "lazy gangs" among the Esquimaux Indians. Of late the missionaries have been engaged in a crusade against the extensive bartering of rum for fish and skins, which has been in vogue among the Newfoundland fishermen and the natives of Labrador.

News of the Week.

—The visit of President Hayes, the fire tournament and the Exposition opening attracted people to Chicago last week from all directions by the ten thousand. Probably the city never saw greater crowds than those which lined the route of the firemen's procession and attended the review. So great was the crush at the latter point in front of the Exposition building, that President Hayes was unable to get within half a block of the stand with his carriage. It is estimated that 75,000 people were present at the review.

—The fire tournament was attended by some 10,000 people each day. The various contests were carried on with great spirit and success, Peoria, Ill., bearing off more prizes than any other city.

—After a popular reception at the Grand Pacific Hotel on Wednesday evening, President Hayes left next morning for Dakota stopping on the way at Beloit and St. Paul. He visited the vast wheat country in Dakota, returning to the State Fair at Minneapolis on Saturday. The Sabbath was spent in St. Paul and during the present week he journeys toward Fremont, Ohio, stopping at Madison, Wis., Tuesday; Milwaukee, Wednesday and Thursday; Lake Forest and Chicago until Friday night.

THE SOUTHERN SCOURGE.

The following is an appeal appearing Monday morning signed by several prominent citizens of Louisiana, Alabama and Mississippi:

To Chambers of Commerce and charitable of the chief cities of the Union:

The cry of anguish from the stricken cities and people of the South has been answered by a noble burst of charity from the people and cities of the country. Contributions great and small have been extended to the sufferers. The Secretary of War has generously extended the aid of the government to the poor and needy of the pest-ridden cities, but great as has been the charity, the necessity is yet greater, and the sums subscribed are yet inadequate to the wants of the suffering. At New Orleans, Vicksburg and Memphis, as well as in the smaller towns of Holly Springs, Grenada, Port Gibson, Canton, Greenville, Brownsville, Baton Rouge and Delhi all business is suspended. It is estimated that in the suspension of business on the Mississippi River, south of Memphis, over fifty steamboats are tied up and their crews discharged, and the 'longshoremen and gangs of stevedores and other laborers who were engaged in the receiving and discharging of freight are without employment. Four great lines of railroads are paralyzed, and their employes are idle. Nearly every place of business in the cities and towns where the fever prevails are closed and their employes discharged. These employes are poor and dependent on their labor for support. It is estimated that of these unemployed men there are in New Orleans 15,000; Memphis, 8,000; Vicksburg, 2,000, and the smaller towns 2,000, making a total of 27,000 discharged workingmen, most of whom are heads of families, and represent a total population of not less than one hundred and eight thousand in actual and desolate want. These people have no means to get away from the pest-ridden cities. For them there is no labor, no wages, no bread; nothing but death or starvation. And this condition must last at least fifty days, for there will be no stay of the pestilence, and no resumption of business until frost. Averaging the support of each individual at twenty cents per day—which is ten cents less than the cost of army rations—for fifty days, the support of the suffering and destitute will cost $1,080,000, and this for subsistence alone. Nothing for medicine, clothing and proper sustenance for the sick and burial of the dead has been taken into account in this calculation.

The paper suggests that a comprehensive system of relief be at once organized; that depots of supplies be opened in all large cities; and appeals to the Chambers of Commerce throughout the Union to organize this work, endorsing the Howard, Peabody and Y. M. C. Associations as trustworthy agencies already at work on the field.

The following telegram, sent by Dr. Mitchell with the approval of A. D. Langstaff, President of the Howard Association, explains the situation at Memphis Sunday night:

To the Chairman of the Relief Committee, New York: The situation is terrible beyond description. There have been thus far 3,000 cases of fever. Out of forty physicians eight have died. Those from up North sicken in a few days and die. Not a provision house is open in the city, and only one hotel, the Peabody, to feed doctors and nurses. We want everything that a pestilence stricken, famishing and impoverished people need. Only two drug stores are open in the evening. The Howards will open the drug stores that have been closed by the proprietors and place prescription clerks in charge. The Howard physicians report over 300 new cases today. These are in addition to the new cases reported to the Board of Health.

Further news from Memphis says: The Howards to-night have 1,100 nurses on duty, 300 of whom, perhaps, have had no food for twenty-four hours, owing to the inability of the Howards to take or send them food.

The situation is becoming desperate. Thousands of negroes are still in the city, kept here by free rations. A meeting of a few prominent citizens will be held to-morrow, at which it is probable that a committee of safety will be formed, to take charge of the city, and adopt measures, if necessary, to drive people out of the city by force who cannot be induced to go by consideration for their personal safety.

The subscritions to the yellow fever fund in New York amounts to over $120,000. In every city and considerable town in the Northwest subscriptions are being rapidly taken.

The following table shows the nnmber of cases and deaths at the varions infected points up to Satday:

	Cases.	Deaths.
New Orleans	4900	1500
Vicksburg	2900	500
Memphis	8500	850
Morgan City	30	10
Grenada, Miss	570	170
Canton, Miss	125	45
Ocean Springs, Miss	20	7
Holly Springs, Miss	125	35
Hickman, Ky	90	35
Louisville, Ky	85	19
St. Louis	40	15
Cincinnati	8	5
Other points	500	150
Total	15,003	3,334

FOREIGN.

—An appalling accident took place on the Thames near London, last week Tuesday evening. The excnrsion steamer Princess Alice was returning from Gravesend. The Bywell Castle, a large screw steamer, was then approaching on an opposite course. The two steamers were near the middle of the stream, jnst off the city of London gas works, at Beckton. What happened is impossible to accnrately detail. All that is known amid the maddening excitement is that the screw-steamer struck the Princess Alice on her port side near fore-sponsing. Within five minutes the Princess Alice keeled completely over, and went down in the deep water. Some small boats hastened to the scene, and another steamer belonging to the same company, which was also on its passage np the river with a party of excnrsionists, went to the rescue, but the river for a hundred yards was full of drowning people screaming in anguish and praying for help. As it was growing dark then, not much could be done. It is believed that not more than 150 persons escaped, out of 800 aboard the vessel.

—The Austrians are gaining but slowly on Bosnian territory. Every inch is contested and fighting occurs almost daily. Complete anarchy exists in Albania. The celebrated Turkish general Mehemet Ali Pashi, sent to pacify Albania, was mobbed at Yacona, 67 miles northwest of Scutari. He fled the place and took refuge in a shed, bnt was pursued by the Albanians, who called npon him to organize an attack against the Anstrians. He refused, and was, with twenty members of his suite, massacred. The Albanian insurgents assassinated the governor of Ipeka and ten other officials. They also fired with petroleum the house containing the dead body of Mehemet Ali.

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A 4-page tract.

TRACT NO, 8.

This is a double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below, entitled "**Freemasonry is only 152 years old**," and gives the time and place of its birth. The second side is entitled, "**Murder and Treason not Excepted**," and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian.
A 4-page tract.

TRACT NO. 9.

FREEMASONRY IN THE CHURCH.

AN ILLUSTRATED TRACT.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory, S. P. R. S.*," 32d degree—a Chicago Lodge and was ordered by a deacon of a Christian Church and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

TRACT NO. 10.

CHARACTER AND SYMBOLS OF FREEMASONRY.

By its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or White Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. The first page shows a candidate prepared for initiation in the Third Degree. A 4-page tract.

TRACT NO. 11.

ADDRESS OF NIAGARA COUNTY ASSOCIATION, NEW YORK.

TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders.
A 4-page Tract.

TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY

AND

HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PRES'T. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By REV. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4-page tract.

TRACT NO. 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH, HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
A 2-page tract.

TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23.

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION.

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract,

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party,

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO. 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 15-page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLÆ, Pastor, German M. E. Church, Worchester, Mass
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Publishers' Department.

E. L. Sheldon, Union, Ill., sends six subscriptions for one year each.

J. C. Noe, Paw Paw, Lee county, Ill., sends three new subscriptions for six months each. He has tried for a long time and success comes at last. Will not all who have heretofore labored to increase the circulation of the *Cynosure* renew their enthusiasm and make a long, strong pull in this work through the present fall and coming winter?

SUBSCRIPTIONS RECEIVED DURING week ending Sept. 7, 1878, from G E Bacon, C E Brookhart, G C Clark, E Z Derbyshire, C F Elwin, J Excell, Mrs A Floyd, L Griggs, H H Hinman, W Johnston, S B McClellard, J C Noe, E G Paine, W W Paul, R W Speer, L B Skeel, E L Sheldon, D B Turney, J W Thompson, I Wingert, O B Worth, A Wright.

Books and Tracts sent week ending Sept. 7, 1878.

By Express.

L D Young, J Macauley.

By Mail.

J W Meckley, J Hamilton, W H Summersly, E McCarthy, W H Sawyer, D G Hall, G C Clark, J E Conlon, E F Hartzell, J Debisser, J H Landon, C D Baker, R W Anderson, J D Fisher, C H Middleton, E M Alger, W. Kelley, H B Edgerly, J Heard, A Hammond, A Gardner, D B Turney, J Perkins, R G Tuttle, A. Wright, G O Atherton, T S Bonsall, E Grossman, J W Thompson, H V Haswell, H S Clark, E Z Derbyshire, J A Dennis, G Chase, A P Murgotten, Dr E L Sheldon, G Stevenson, D. W. Lawrence.

VIENNA, Sept. 4.—Three hundred soldiers and firemen were killed by a waterspout at Miskolez, Hungary. They were buried in one grave. Two hundred persons are still missing.

MARKET REPORTS.

CHICAGO, Sept. 9 1878

GRAIN—Wheat—No. 2	86¼	87
" No. 3		77
" Rejected		59
" Winter	89¼	91
Corn—No. 2	85¼	86
Rejected		33¾
Oats—No. 2		19¾
Rejected		16½
Rye—No. 2		45
Bran per ton		8 50
Flour—Winter	4 00	5 50
Spring	2 50	5 50
Hay—Timothy	7 00	9 00
Prairie	5 50	8 00
Mess Beef	10 00	10 25
Tallow	7	7½
Lard per cwt		6 70
Mess pork, per brl	8 30	8 55
Butter medium to best	11	22
Cheese	3	7½
Beans	1 00	1 70
Eggs	11	13
Potatoes per brl	1 15	1 45
Seeds—Timothy	1 00	1 16
Clover	4 00	4 40
Flax	1 26	1 34
Broom corn	2	5½
Hides green to dry flint	7¼	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	15	23
LIVESTOCK Cattle Choice	4 50	5 40
Good	4 25	4 40
Medium	3 90	4 20
Common	2 00	3 75
Hogs	3 50	4 00
Sheep	2 60	5 00

New York Market.

Flour	$3 30	8 50
Wheat—Spring	1 00	1 10
Winter	1 00	1 10
Corn	42	55¼
Oats	24	33
Rye	59	60
Lard		7
Mess pork		9 50
Butter	16	23
Cheese	5	8
Eggs		18
Wool	13	42

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A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid!) at 75 cents per hundred, and 1000 for $6.50.

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CHICAGO, THURSDAY, SEPTEMBER 19, 1878.

VOL. X., No. 51.—WHOLE NO. 443. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE NATIONAL CONVENTION

has been appointed at Worcester, Mass.; subject, of course, to necessary change. The time will be announced hereafter.

NORTHEAST PENNSYLVANIA.

The annual meeting of N. E. Pa. Christian Association opposed to secret societies, will be held at the Scott Valley Baptist church, commencing on Thursday evening, Sept. 27th, and to continue through Saturday and Sabbath. All friends of the cause who can possibly attend are invited. It will be an important meeting and we trust also one of encouragement, faith and prayer.

BY ORDER OF COMMITTEE.

September 9, 1878.

RONAYNE'S EXPOSITIONS.

Arrangements have been definitely made, it is believed, for the following points during the month of September, and bills will be forwarded accordingly:

Peila, Iowa, 23d, 24th and 25th.

Adel, September 30th, October 1st and 2nd.

Atlantic City and other places can be visited afterward. Mr. Ronayne will spend the Sabbath in each place except Kewanee.

KANSAS.

The Annual Convention of the Kansas State Christian Association opposed to secret societies, will meet at Topeka and not at Ft. Scott, as was announced last week, on Monday, Sept. 30th, being the day after the close of the Wesleyan Annual Conference, as directed by the last annual meeting. Come one, come all, the friends of light and truth.

R. LOGGAN, Prest.

INDIANA.

The Sixth Annual State Convention of Indiana opposed to secret societies, will meet at Spiceland, Henry county, Oct. 9, 1878; commencing on the evening of the 9th and closing on the evening of the 11th. Edmond Ronayne and other prominent speakers are expected to be present. We greatly desire and fondly hope that there be a full representation from both county associations and all Christians, who are workers in this cause, and who sympathize with this work, and are friendly to the reform.

And dear brethren, remember this is for Christ, no sacrifice should be deemed too great made to honor him and his cause.

Delegates to the convention coming by way of railroad will be met with conveyances at both Newcastle and Dunreith.

Signed on behalf of the executive committee.

DR. G. W. CHAMP, Chairman.

Topics of the Time.

The yellow fever plague had a slight check in the cool weather of last week. The death rate in Memphis however has been from 90 to over 100 daily and the disease has penetrated to many points in Mississippi and Tennessee. Its entrance is followed by a panic and in a few cases hardly enough well people remain to care for the sick. The description of Memphis by Dr. Pease, one of the physicians sent from Washington, vividly pictures the horrors of the plague. Dr. Pease has passed through four yellow fever epidemics, one at Bombay, two at New Orleans, and one at Key West, but has seen nothing to compare with Memphis. He says: "The wealthy have almost all departed, leaving the poor to shift for themselves, and to the horrors of the plague are added those of a condition of approaching famine. Provision stores are all closed, and the only way to obtain supplies from them is to break them open, which is sometimes done. Even the drug-stores are closed save three, and it is difficult to get medicine, even when medical attendance has been had and prescriptions given. The banks are open but one hour a day. The commissary depots established by the Howard Association are besieged by throngs of negroes, many of whom come in from the surrounding country, risking the pestilence in order to get free provisions. No vehicles are seen on the streets except dead-carts and doctors' buggies, with an occasional hearse conveying the remains of some wealthier victim. At night the streets are here and there lit up with the baleful gleam of death-fires that burn in front of each house that contains a corpse,—not of each house either, for many a victim dies alone after suffering, unattended, and there is no one to put out the customary signal. Persons taken sick on the streets crawl into unoccupied tenements, and their corpses are afterwards discovered by the smell of their decomposing flesh. Many are found dead in the public parks or under the fences. Corpses accumulate for want of an adequate burial force, and trenches are then dug in which great rows of coffins are deposited side by side, and one row on top of another." Dr. Pease states that the peculiar smell of the great pest-house (which the city now is) can be discovered at a distance of three miles. There is a great deficiency of competent nurses. Out of 1,100 employed, only about seventy-five are really efficient.

Last Friday was observed in Ohio and Indiana as a day of fasting and prayer for the interposition of God and the removal of the calamity now resting upon all the southern Mississippi Valley. The respective governors of these States, Bishop and Williams, were first to call their people to prayer. Governor Stone of Mississippi followed their example last week. When Israel was smitten for David's sin the vivid description of the Bible seems to place the destroying angel in open view, ceasing at the Divine command his terrible march at the threshing floor of Araunah. In that three days' pestilence seventy thousand in that narrow strip along the Mediterranean fell dead. But as, after the humiliation and sacrifice of David "the Lord was entreated for the land and the plague was stayed," so may now the humiliation and prayer of God's people cause this woe to cease. Let us not wait for tardy proclamations.

President Hayes and party returned from the far Northwest to Chicago last Friday morning. If his reception of the week before was emphatically of the people, this one was decidedly of the aristocracy. Committees from select and wealthy "clubs" met him at the train and so surrounded him all day as to prevent contamination from the *mobile vulgus*. It may be all very grand to be surrounded with the butterflies of wealth whose clothes must have a two-column parade in the morning papers, but it must be doubted whether the President and Mrs. Hayes were any better pleased than with the rough but hearty demonstrations of his first visit. In one particular, if they hold to the principles with which they entered the White House, they could not be. At the dinner given to them and some twenty select guests at the Chicago club-house, we read that before the plate of each guest were placed five glasses for as many different kinds of wine. No exceptions were noticed, and if Mrs. Hayes was true to the reputation given her when she became "Mrs. President," no word of it got outside the building. But it is unaccountable, why, if her convictions are unshaken, she should be insulted by the representative wealth of our city at a private dinner.

HELP YOUR OWN.

It was suggested at the Methodist ministers' meeting in this city yesterday, that "since distinctively Methodist collections were being taken here such collections be sent to Methodists for Methodist uses." No action was taken on this suggestion, and it is only fair to presume that the ministers generally were not inclined to encourage a proposition so selfish, bigoted, narrow and un-Christian. Its adoption as a rule would justify all other classes, secular and religious, in insisting that their contributions should be applied in equally contracted fields, or at least should not be expended for the benefit of sectarians whose benevolence was exhausted among themselves.—*Chicago Times.*

Now if the *Times* will apply the principle of this just criticism to every similar case, no one can object; but it is manifestly unfair to attack the Methodist ministers for such a suggestion when every morning some lodge takes the pains to telegraph the amount it has forwarded for Masonic relief at the South. The secret orders are not only entertaining "a proposition so selfish, bigoted, narrow and unchristian," but are acting upon it. Their funds are forwarded to officials of the orders at the South, who are under the bond of an oath to help their own, though the suffering members of these same orders may be already sharing from the common charity that is pouring through more public channels into the South. Even the "publicans and harlots," as in the time of Christ, put to shame the Pharisees of secretism. The courtezans of Chicago have in several instances sent donations to be distributed among the most needy. Let the *Times* be as "independent" as it professes and give its readers an opinion on this work of the lodge.

—Agent Kinney of the Wesleyan connection, in his report of the Ohio conference gives the following interesting incident: "One of the licentiates just received, Rev. C. E. Rowley, who under the illuminations of the spirit, was led to renounce Masonry now most heartily endorsing the position of our Connection with reference to all secret societies, asked me if we would accept his Masonic badge of gold to be melted and sold, the avails to go into the new publishing house. Of course we gladly accepted his offer, only wishing that every one who would follow Jesus in 'the regeneration,' would do likewise. Our brother may rest assured that when we melt that badge it will not come out of the furnace a 'Masonic calf.'"

Masonic Congregationalism.

"If they speak not according to my word it is because there is no truth in them." I yesterday listened to a funeral sermon in the M. E. church of Centerville, Wis., by Rev. T. G. Owen, pastor of the Congregational church at Trempeleau. It was in commemoration of a man who, the speaker said, was a pantheist, who denied the existence of a personal God, and wholly discarded the Bible and the Lord Jesus. When asked if he ever prayed, he said he did not, and that he saw no use in it. With the exception of profane language he was reputed to be moral and a good citizen. Mr Owen said he asked him if he did not sometimes desire that "the forces of nature" might favor him, and he said he did. Mr. O. said he told him that *that* was *prayer*; and further proceeded to tell us that the deceased was a man of prayer and was doubtless saved. He told us several times that we had no right to assume that our dogmas about Christ were correct; and that it was not Christ, but "Christ's principles" that saved men. He believed that the deceased had practiced the teachings of Christ though he knew nothing of their author, and wished us to infer that therefore he is saved.

He said that every man had a conception of deity which he worshiped, and that such worship was acceptable to God. He told us of the African who worshiped a stick and said that this was for him a true worship. "He would not take it away until he gave him something better." He said that he would send missionaries to the heathen, "not to people heaven with saints, but to people the earth with good men." He told us quite plainly that all religions were equally acceptable to God, and that whatever we might think about Christ we had no right to condemn the Jew that rejected him. He admonished us not to judge any man and to hold equal fellowship towards all religions and forms of worship.

Mr. Owen is a *prominent and active Freemason*, and his sermon could not have been a better illustration of the *religion of Freemasonry*. I am told that this is a specimen of his usual pulpit discourses.

I wish to remark on the above:

1st. If such teaching is true, the Bible is not; and the Gospel is a fable. "He that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him." "I am the Way, the Truth, and the Life. No man cometh unto the Father but by me." Such teachings undermine all true faith and are exceedingly pernicious in their practical effect.

2nd. It is what no body of orthodox Congregationalists or any other body of evangelical Christians would countenance; and that to teach thus in the name of any evangelical church is a *gross dishonor and a palpable fraud.*

3rd. That Freemasonry teaches just the doctrine taught in the above noticed sermon, and that by its wicked ceremonies, its unholy obligations and Christless religion, it corrupts both the church and the ministry, and poisons the spiritual bread which is sent to give life to the world.

4th. That unless this fretting leprosy of false religion and false doctrine can be arrested, and Masonry purged out of the church, our evangelical churches will become as corrupt as Romanism in its darkest, and they will become fit children of the "Mother of harlots and the abominations of the earth."

H. H. Hinman.

Trempeleau, Wis., Sept. 9, '78.

Fruits of Modern Spiritualism.

Since the *Cynosure* is earnestly battling against works of darkness in high places, and has generously aided me in exposing the fallacy and wickedness of Modern Spiritualism, I am encouraged to send you the following article for publication. As in the crusade against secrecy the testimony of seceding members of lodges is considered important and convincing, so it is obvious that the evidence of those who have voluntarily withdrawn from the fascination and delusion of Spiritualism, and have lifted up their voice against it, ought to have equal weight in every uncorrupted mind. If Freemasonry is only another form of Baal-worship, Modern Spiritualism is a species of revived sorcery or sooth-saying, and, as such, is anti-Christ—quite as much as Masonry is said to be.

Some years ago, in New York city, Mr. John F. Whitney, who represents himself as having been two years a devoted Spiritualist and the editor of the New York *Pathfinder*, a Spiritualistic paper, relinquished Spiritualism and left on record against it the subjoined stinging exposure and rebuke of its evils. He says that for months he was "in constant communication with spirits, at the head of the most extensive establishment in existence for the investigation of the phenomena, publishing one of the leading journals devoted entirely to the cause, and employing about the premises no less than eight mediums for public sittings, for investigation and instructions, and this establishment was carried on at an expense of over $200 a week." Further, he says he believes in the "undeniable evidences of the existence of disembodied spirits," but denounces the intercourse as "tending to incalculable evil, and Spiritualism as an infamous system." The following is a portion of his recantation:

After a long and constant watchfulness, seeing for months and years its progress and its practical workings upon its devotees, its believers and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as "rapping," "tipping," "writing" and "entranced" mediums, have a baneful influence upon its believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and indorse theories and principles which, when carried out, debase and make man but a little better than the brute creation. These are among the fruits of Modern Spiritualism, and we do not hesitate to say that if these manifestations are continued to be received, and to be as little understood as they are and have been since they first made their appearance at Rochester, (N. Y.), and mortals are to be deceived by their false, fascinating and snake-like charming powers which go with them, the day will come when the world will require the appearance of another Saviour to redeem it. "By their fruits ye shall know them." This is the standard by which we would try them. Let the believers in this modern philosophy, and its acknowledged mediums, be judged by this text. By their lives, their daily acts, their position as good moral members of society, and upon that we will hang the decision whether these manifestations be for good or for evil. Let them be placed in the scale of moral progression, and they will be found wanting. Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of morality to that of sensuality and immorality, gradually and cautiously undermining the foundation of good principles, till we look back with amazement to the radical changes which a few months will bring about in individuals, for its tendencies are to bring about and indorse each individual act and character, however good or bad those acts may be, drawing to respond to the inquirer's mind spirits in sympathy who are but the counterpart of the mind that draws them, thus giving to each believer in Spiritualism the approval of heaven, as they think, of their lives, be that life good, bad or indifferent. If the individual be an adulterer or an adulteress, approval of their course is given from the spirit, and perhaps from what purports to be the spirit of a loving, devoted father—and who, while in the form, would have gone to his grave in wretchedness and misery to have known that one of his children could have so erred while living; or, perhaps a loving wife or husband, brother or sister, approving of that of which their earth-life was an apparent contradiction; and so on, through almost the entire category of crime, we might furnish examples of our own observation from what we ourselves, during the past two years, have witnessed. We desire to send forth our warning voice, and if our humble position, at the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received; and those who are moving passively down the rushing rapids to destruction should pause and, ere it be too late, save themselves from the blasting influence which these manifestations are causing, and, instead of wasting their time in running after false gods, seek the pure and spotless truth....and all the virtues that make men worthy to receive the blood of Christ, which washeth out all sin. In conclusion, then, we would repeat, our belief in modern Spiritual manifestations is unchanged, save only that we believe that evil is the tendency emanating from them, and the result to individual believers is to debase rather than to elevate, and to create discord where harmony should prevail. Its tendencies are evil, wherever its influence is felt, and the only safety is to steer clear from them.

This bitter rebuke I heartily indorse and repectfully submit.

Henry M. Hugunin.

Chicago, Ill.

Knight of the Brazen Serpent.

BY T. H.

The above is the title of "The twenty-fifth grade of the ancient and accepted Scottish rite, and the seventh degree of the historical and philosophical series."

Let us imagine the effect of the following Masonic teaching on a poor sinner who rejoices in pardon and hope through faith in the blesswords of the inspired apostle: "As Moses lifted up the serpent in the wilderness even so must the son of man be lifted that whosoever believeth in him should not perish but have eternal life." (John 3:14, 15; see also Numbers 21:4–9.)

The duties of a Masonic Knight of the Brazen Serpent in the book of ancient and accepted Scottish rite of Freemasonry, are thus defined at page 358: "To purify the soul of its alloy of earthliness, that through the gate of Capricorn and the seven spheres it may at length ascend to its eternal home beyond the stars; and also to perpetuate the great truths enveloped in the symbols and allegories of the ancient mysteries."

"FAITH!"

Strange as it may sound, here we have, in both systems, one common ground of agreement, viz., *Faith.* Startle not, Christian, but it is true. God demands your faith *in himself* and his Son that you may "have eternal life;" and Masonry demands your "faith" in itself "that through the gate of Capricorn and the seven spheres you may at length ascend to its eternal home beyond the stars!" Can you believe both? Certainly not. Apparently there is here a vivid and distinct issue under (to the Christian) the revered words, "*the brazen serpent.*"

We do not detail the ceremonial of the lodge but shall place some of its teachings before the reader that he may judge for himself whether Holy Scripture is reverenced or caricatured and associated with mere fable. The presiding officer represents Moses. The Senior Warden represents Joshua, the son of man, and the Junior Warden represents Caleb. The Orator represents Eleazar, son of Aaron, who is styled "Most Excellent High Priest." All have Masonic titles. "The order is a crimson ribbon on which are depict-

ed the words, one under the other, Osiris, Ormuzd, Osarsiph, Moses, and under them a bull. The jewel is a tall cross. On the upright part is engraved the word in Hebrew, "He has suffered or been wounded," and on the arms the brazen serpent. The apron is spotted with stars; on the flap is a serpent in a circle with his tail in his mouth, and in the center of the circle is a beetle! Under the head of "Reception" the first sentence is this: "So much of the truth as is given to mortals to know, is within the reach of those alone whose intellects are unclouded by passion or excess." Thus to the mass "its truths are foolishness and valueless."

We agree with this last remark. How different is the pretended intellectual flight of Masonry from the sacred word! "True Masonry" indeed "must be confined to few," but true Christianity is for every mortal born of woman. "Whosoever will may come."

Allusions are made to the brazen serpent as forever a symbol of faith, and some Scripture language is used to gild the brazen effrontery of such statements as these: "The plague of serpents is stayed, and as they have fled to their caves so the celestial serpent flees with the scorpion before the glittering stars of Orion." The presiding officer, representing Moses, continues, "and lest the knowledge of its true symbolic meaning should in time be lost and the people hereafter imagine it to be something divine, and worship it, we will perpetuate....the true meaning of *this....and of the fables* of Osiris, Ormuzd, Typhon and Ahriman as the last degree of these SACRED MYSTERIES, which....'myself learned from the Egyptians and which I have taught you."

The Bible condemns the idolatry of Egypt, but here its idolatry is commended, and this strange Masonic teacher asks in the face of the Divine record, "Who will explain the great mystery that the father sends fiery serpents to sting and slay his children, yet he commands us to forgive those who trespass against us?" Not a word about sin! But this question is put, "Are there two contrary principles, a good and an evil?" The answer is, "No; the two principles of the universal equilibrium are not contrary to each other." It closes thus: "The cross, that key of the mysteries of India and Egypt, the tau of the patriarchs, the divine symbol of Osiris, the Stauros of the Gnostics, the keystone of the temple, the symbol of occult Masonry—the Cross, that central point of junction of the right angles of four infinite triangles; the four-in-one of the divine tetegram."

Alas for such teaching! Can Christians really continue to support such strange doctrines?

Many who have escaped the rocks of gross sin have been cast away on the sands of self-righteousness.

"*The Divinity of Masonry!*"

"There is no one proposition upon which my mind is more clearly settled than that Masonry was instituted by divine appointment as a means of preserving a knowledge of the truth of God through the dark ages of the past, and on, on through all coming time, until we shall enjoy the fruition of our hopes and stand around the great white throne."—*Reuben J. Laughlin, in Madisonville (Ky.) Times.*

"Religion is the *mainspring* of Masonry."—*Scottish Freemason.*

All through the current literature of Freemasonry runs the idea, that the institution is of divine origin, and that it has a true and saving religion, which it proffers "for money and a price," to men alone, and to none but such of them as are sound in mind and limb, and especially in purse. A writer above says "it was instituted by divine appointment as a means of preserving a knowledge of the truth of God" through past, present and future. Now as A. F. & A. M. nowhere in its past alludes to a coming Christ; nor in its present to one having come, it is difficult for a Christian to recognize the divine appointment spoken of above. If Masonry be true the New Testament is a lie, and the Old something worse!

"Religion is the mainspring of Masonry!" Yes! but what religion? The religion of Masonry being confessedly Christless, cannot be the Christian religion, and must therefore be *the* religion—and its worship, *the* worship of devils! B.

The Handmaid of Religion but the Foe to Temperance.

BY J. G. MATTOON.

A Masonic minister of Massachusett, who has acted as chaplain of his lodge during most of his Masonic life, describes the order in this way: "It is narrow in its brotherhood; antiquated in its religious principles, and barren of moral results in the world." For this the Grand Lodge has indefinitely suspended him.

The *Advocate* of August, 28th, 1878, in its Masonic department (Dr. Mackey, editor,) in commenting on the case says: "The Grand Lodge was by far too lenient. Such a specimen of utter meanness should not be permitted for one instant to remain a Mason, even in abeyance. Masons are suspended in the hope of reform which will entitle them to a restoration of their rights. But with such a man there can be no hope. His day of grace has passed. A limb affected with so much rottenness should be cut clear off, lest the whole body be tainted. Expulsion would have been the just sentence."

We have often wondered how that terrible sentence, "expulsion," affects a man who has at the risk of his reputation, if not his life, already left the order. Probably about the same as upon our boys in blue to have been expelled from the prison pens of Andersonville.

In the same column of the *Advocate* was an account of a disgraceful scene at a Masonic picnic that lately went out of New York. It says: "Intoxicants were so freely used as to create a wide-spread disgust among the ladies and friends of the fraternity, and a fearful example to the hundreds of children present." But there was no talk of expelling *such* specimens of utter meanness from the order. Nothing of *their* being beyond the reach of hope. Nothing about *their* day of grace being passed. Nothing about limbs affected with *such* rottenness being cut clear off, lest the whole body be tainted; of course not. And the correspondent adds:

"When may we expect to be free from this blighting curse of drink? When will our Grand Lodges step in and declare it a Masonic offense to use, or cause, or allow to be used intoxicants at our Masonic gatherings? Even the grand officers who use intoxicating drinks see and know that it is wrong, and contrary to our laws, rules and regulations, yet they do not attempt to stop it. The dealer is admitted, and to make it profitable enters into the scramble for office, and is thus enabled to allure the members to his place where they acquire the habit of drink, and step by step they are drawn into the vortex which ends in forgetting the principles and practices of Masonry, and they boldly advocate the introduction of intoxicants into their social gatherings, to the great scandal and disgrace of our noble institution."

How simple the process to make drunkards, how easy, how natural, how plain. "Admit the dealer, this enables him to allure the members to his place, where they acquire the habit of drink, and step by step they are drawn into the vortex," and it is not necessary that Masonic writers should tell us the result; every one knows it. Would that all of our ministers had the courage to declare it "barren of moral results in the world."

Again he says: "It the 150,000 Masons of the State of New York, affiliated and non-affiliated, would dispense with the use of intoxicants for five years, they would be astounded at the result. Even suppose they averaged two drinks per day for six days in the week, at ten cents per day, the lowest figure possible, we have the following result: $15,000 per day, $90,000 per week, $4 680,000 per year, and a total of $23,400,000 for five years." No wonder the Masonic toper sings, "Hail Masonry divine, glory of ages shine." But what are we to think of the minister that joins with him? From the above we may learn that the lodge is one of the worst enemies of the temperance reform. True they claim that drunkenness is contrary to their laws, rules and regulations, but "by their fruits ye shall know them," is just as true of Masonry as anything else, and we think $15,000 per day spent for whisky by the N. Y. Masons is a pretty large crop of very bad fruit.

Our Greatest Danger.

In a commencement oration at Wheaton College last June the following sentiment was given by Mr. C. H. Rawson.

False systems of religion and of government are of human origin; and as man loves power, these false systems are planned to centralize all government in the hands of the few. But human power is a myth, and the world has ever been deceived by the substitution of homage to human contrivances; and, in the words of an eminent reformer of to-day, "These false systems exposed by the progress of ideas by day, have fled from light into darkness and now mutter their rites and practice their despotisms in tyled and sword guarded lodges by night."

This is the power which more than any other threatens America, for it strikes directly at the foundations of republican government; and the man who dares to stand against it is the modern Iconoclast to break in pieces this idolatry of the nineteenth century. It is a matter which goes beyond the immediate interests which it seems to affect. It touches the throne of God—throwing upon churches and nations the question whether they will have him as their Saviour and Ruler, or the vile mockery of human inventions.

But the question will be settled; the problem will be solved; even if it puts down every High Priest and every Grand Master, and every aristocrat of earth; for the Stone cut out of the mountain without hands shall roll on until it fill the whole earth, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

The most telling criticism of the Berlin Treaty is that made by Mr. Gladstone in his great speech in the House of Commons: "By the Anglo-Turkish Treaty, you have undertaken three things. You have undertaken the occupation and the administration of the Island of Cyprus, upon which I will not say any thing, because, taken in itself, it is so much smaller a matter than the others that are at issue. But you have undertaken, secondly, to defend Turkey in Asia against any attempt that Russia may make—you have undertaken to go 2,000 miles from your own country—the only country where you can obtain either the materials of war, or the men to fight, or the means by which war is supported—you have undertaken to go 2,000 miles from your own country alone, and single-handed, in order to prevent Russia from making war at an time upon Turkey in Asia, by the assumption or acquisition, or by the possession, as it is said in the treaty, of any portion of the Turkish territory. Well, that is not all, for besides that you have undertaken to see to the good government of what is perhaps the worst governed country in the whole world, namely, the entire mass of Turkey in Asia, from the Dardanelles down to the Persian Gulf, from the Mediterranean to the limits of Persia. And all this, gentlemen, without your consent or without your knowledge, has been promised to be done at your expense—by your treasure, by your blood, by the blood of your children who may be called upon to serve her Majesty in the army. Gentlemen,

there is but one epithet which I think—and I do not pronounce ti in a moment of excitement, but I pronounce it very calmly—there is but one epithet which I think fully describes a covenant of this kind. I think it is an insane covenant."

New England Summer Resorts.

From Nantucket to Martha's Vineyard—Oak Bluff Camp-meeting Grounds—The National Temperance Convention—The Annual Illumination—Praise Meeting at the Camp Ground.

Martha's Vineyard, Aug., '78.

A visit to Martha's Vineyard and its renowned city sitting like a queen upon its bold bluff, must of course be included in a return trip from an island so near as that of Nantucket, and so we put this down on our programme of travel. The ocean, that so entranced our senses by its grandeur and calm loveliness on our downward trip, saw fit on our return to give us an insight into the sterner aspects and rougher moods in which it sometimes indulges. Our vessel instead of smoothly gliding over unruffled seas, pitched and tossed as the angry waves beat against its sides, and the cold blasts sweeping over the open deck, drove us for shelter to the partial protection of a post, when, drawing our cloak about us, we lay down not to "pleasant dreams," but to endure a state of comfortable (?) sea sickness, sighing not for a home on the "rolling deep," but, oh for a sight of good mother earth!

At length, with joy, the faint outline of Martha's Vineyard is seen in dim distance, and soon the old town of Edgarton appears. Sailing along about seven miles further we are in front of Oak Bluffs, many of whose beautiful cottages are in full view. There are said to be a thousand of them, which number doubtless includes those on the Methodist camp meeting grounds directly back, and continuous with the town. Passing on by these to the eastern extremity of the place, we land at the wharf in front of the "Sea View House," a large and imposing building, said in every respect to be a first class hotel. The steamer passes on a third of a mile further, and then touches at the wharf in front of the Highland House, some distance back of which in a grove on rising land, are located the camp-meeting grounds of the Baptist church. The city like aspect of things at Oak Bluff is in striking contrast with the quiet at Nantucket. Crowds of people, carriages, waiters and venders of all manner of wares greet us at the landing, and with difficulty we press our way on through the business street into the arena of the Methodist camp-meeting grounds in search of lodgings. Here the spacious tent with a semi-circular row of smaller ones is the great central object. A pretty cottage on Clinton avenue open its doors to us. The taste and beauty every where displayed here call forth exclamations of delight and seem to reach their climax on this street. A lawn twenty feet in width covered with shade trees occupies the center. On each side of this is a five foot walk of asphalt with short walks of the same running up to the doorsteps of the cottages. The space between the short walks is covered with grass and adorned with rustic vases filled with trailing vines, foliage plants and choicest flowers. Every one feels at liberty to peep through the broad open doors of the cottages in passing, and is well repaid by a vision of social happiness in the snug parlors, with their neat carpets, easy chairs and walls decorated with pictures, vines and flowers, while the drapery of lace curtains, that partially conceals the sleeping apartments back, adds to the effect and improves the ventilation. We were led to expect great warmth here, but a delightfully refreshing breeze from the sea, seemed to penetrate every avenue and we were agreeably disapointed.

The Mass National Temperance Convention was in session at the Union church of Oak Bluff, and we were happy to be present at several of the meetings. Messrs. Jewell, Biddle, Conant and Thompson, and Mrs. Barrett of Mass., Mrs. Barney of Providence, and Miss Baker of Nantucket, were prominent speakers.

A most excellent Christian spirit pervaded the exercises, and if the sea breeze stealing through that airy structure, was refreshing to our outer man, no less so to our spirits were the words of noble and self-sacrificing devotion that fell from the lips of the earnest workers in this important cause; and we thanked God that now in some watering places at least, something higher than cards or mere pleasure-seeking, was deemed worthy of attention. The importance of enlisting the young in the work was particularly dwelt upon. Mr. Jewel gave an interesting account of a plan he had formed and partially carried into effect to accomplish this result. He had offered a prize of five dollars to the pupils of the high schools in the State, that he had access to, for the best essay on the subject of intemperance. This, by ensuring quite a number of essays, led to an investigation of the subject on the part of the writers, and awakened a general interest in the whole school. The following among other incidents was related. In a high school in the city of B. the son of one of the heaviest liquor dealers was the successful contestant for the prize. His father would not be present when his essay was read, but, proud of his boy, perused it in private, and the result was an abandonment on his part of the liquor traffic.

Mrs. Barrett thought that the Sabbath schools ought to devote fifteen minutes to the subject once a month, and circulate the pledge. The active temperance workers of to-day are the children who signed the pledge years ago. The temperance outlook was considered hopeful, and "Extermination of the liquor traffic," the watchword. The evening meeting was held in the tent and largely attended.

Friday and Saturday, the 23rd and 24th of August, the town was all astir in preparations for the great illumination—an annual exhibition of fireworks gotten up in the interest of the steamboat and railway companies and the hotels. Thousands of people come to see it, and the capacity of the hotels and cottages is taxed to their utmost. Every one is expected to aid in accommodating others, however contracted his quarters may already be. Our cottage held nineteen. Four young men paid a dollar each for a berth on the floor of the kitchen loft. Twenty thousand persons were said to be present, and the display was magnificent. A large open space between the front row of cottages and the ocean was the principal scene of operations. The cottages themselves, fancifully decorated, within and without, and festooned and garlanded with thousands of Japanese and other lanterns presented a beautiful appearance. But when the splendid pyrotechnic display commenced, and suddenly at different points illuminations with blue and red lights would burst upon our vision, the effect was indescribable, and it seemed like being in fairy land. The grand finale came off about 11 o'clock. It was to be regretted that Saturday night was chosen for the performance on account of the Sabbath desecration it occasioned by the return of many to their homes.

Sabbath evening we attended the closing services of the Baptist camp meeting. Long before we had reached the top of the ascent to this mount of privilege a vast volume of song came floating down to us. There were no words audible, but passages of Holy Writ like the following involuntarily supplied their place: "The isles shall wait for thee;" "All people shall flow together;" "I will make them joyful in my house of prayer;" "The inhabitants of one city shall say to another, Let us go up to the house of the Lord." And as we entered the spacious tent already nearly filled with devout worshipers, we thought, "Truly God is in this place. "This is the house of God; it is the gate of heaven." The praise meeting previous to the sermon had just begun. Repetitions of the promises were interspersed with gospel songs, and this was done in so clear and distinct a manner that all could hear, the energetic leader setting the example, and insisting on this as a condition of speaking. An interesting sermon followed by Dr. Alden of Portsmouth, New Hampshire, who, commencing with the first promises of a Saviour to our race, and taking us down through the types and shadows of the old dispensation and the prophetic declarations of "Moses and all the prophets," to their grand fulfillment in the advent of the Messiah, when the types were lost in the great Anti-type, showed clearly that like a thread of gold the doctrine that Christ is the Saviour of mankind runs through the whole Word of God, from Genesis to the last chapter of Revelation. If the hearts of his auditors burned within them as he spoke it was because the old, old story that Christ unfolded to his wondering disciples on his way to Emmaus has lost none of its power. The Methodist camp meetings were in successful progress when we left the island. The usual objections to camp meetings certainly do not exist here, as not the least appearance of disorder of any kind was apparent during our stay there. But I must close this already too long letter.

H. W. P.

Reform News.

From the General Agent.

Toledo, O., Sept. 14, 1878.

My train is one hour late and I improve the time to say that hitherto the Lord has been favorable to me in my journeyings. At Ligonier, Albion, Hillsdale and Pittsford I found friends and received a cordial welcome. At Albion I found a successful temperance revival under the generalship of M. L. Hallenbeck in progress, and the friends wisely determined before my arrival that it was not best to attempt anything in our special reform work. I attended and took the pledge, which is signed by "Will Trump, Sec'y" of the Albion Christian Temperance Union. This man Trump was and perhaps is still Worshipful Master of Free and Accepted Masons in Albion, so that from henceforth I shall have good Masonic endorsement. I, with all other lovers of order rejoice to find the temperance cause advancing but it does appear quite suspicious when we see men who are known to be sworn to protect brother Mason saloon keepers, right or wrong, placed in official position in an open genuine reform temperance work. When the people receive light and know the danger they will not be guilty of such inconsistencies.

Our journey to-day has been enlivened with demonstrations all along the line in honor of President Hayes and party who occupied the rear car of our train. A large crowd gathered at Adrian, where our train stopped for breakfast, and the President and lady seemed quite at home among the crowd. The mayor, military and a large concourse of citizens had gathered to welcome the President here. He made a brief speech, which was highly applauded. Mrs. Hayes being called for, came forward and was received with enthusiasm. The train left after a half hour's stay and the noisy crowd

have dispersed. I go from here to Delta to look after business there, and shall reach Oberlin on Monday. I make this change as Bro. C. C. Cregan with whom I had thought to spend Sabbath at Wakeman, is of opinion that the secrecy question has been sufficiently discussed in his place.

Bro. Clark writes me from Oberlin encouragingly, says there are a number of letters awaiting my arrival, and mentions one in particular from Washington, D. C. I have consented to spend two evenings at Mallet Creek, the 18th and 19th, with Dr. Bingham, and must then push on without farther stops to meet my appointments in Massachusetts and Connecticut that Bro. Conant writes me he is arranging.

J. P. STODDARD.

PAST MASTER RONAYNE AT KEWANEE, ILL.

The lectures given by Mr. Ronayne in this place were productive, as we believe, of much good. The meetings were not so thoroughly advertised as we afterwards wished they had been, consequently the first night the attendance was small; but the matter was soon noised abroad and the last two nights the attendance was good.

For the past week Masonry has been the general topic. In the workshops and on the streets it has been warmly discussed. These expositions and lectures cannot fail to make a lasting impression. The Masons try to laugh it off, but they have succeeded but poorly, in some instances, at least. During the expositions they kept very quiet, not an objection being made to the speaker's statements.

Some have since been heard to say, "I am done with Masonry," or words of the same import. One said, "I have taken one degree in Masonry, but I am done with it; I shall never take another." Others say they are done with supporting Masonic ministers. The Christian part of the audience were astonished at the Christless worship of the lodge. After witnessing the solemn mockery and sham death of Hiram Abiff in the third degree many were led to say, "Can it be possible? Do our ministers go through this miserable farce? Are they thus shamefully degraded, and do they really take these horrible oaths?" Many of the fraternity, we doubt not, have within the past week passed through the most searching interrogations. Those who before had no sympathy with the lodge, yet said but little to oppose it, are beginning to feel that the evil is of much greater magnitude than they had supposed, and consequently feel called upon for more decisive action on their part. Few young men, we are confident, who heard Mr. R. can ever be induced to join the lodge, and this is what we most desire. Let the young men be enlightened on the subject and Masonry will die.

Mr. Ronayne did much good in private conversation, his company being very much sought for, and his time being thoroughly employed in explaining the principles of the institution and comparing it with Scripture. One thing we could but notice in every lecture and admire —the exaltation of Christ, in contrast with anti-Christian Freemasonry.

E. C. BEST.

RATHBUN'S IOWA CAMPAIGN.

THE BEAST DISTURBED IN HIS LAIR AT BURLINGTON.

EDITOR CYNOSURE,

DEAR BROTHER:—When I first began to talk against Freemasonry here almost all said let it alone. But how could I, and declare the whole counsel of God. I told them that was the devil's argument, "Let us alone, what have we to do with thee, thou Jesus of Nazareth." And here was a Christless institution saying, "Let us alone," possessing God's creatures and crying let us alone. "If you don't, we'll—— (O, yes, rave and tear and you'll wish you had). We'll cut your salary short, and break up your church. We'll make a dreadful time." So did the devils but Jesus conquered, and so he does now. "All hail the power of Jesus' name;" devils fear and fly.

Brother Rathbun was with me on the fifth, and the heathen worshipers and their servants got fearfully enraged, to that extent that it broke up the order of the lecture and the working of the first degree in Masonry. Brother Rathbun said to them it was the worst behaved meeting he had witnessed in eight years. This shows you that it is not alone in the city full that this serpent exerts his power.

The disturbance was mostly by loud talk, stamping and making a general uproar. The house was full; it was in our church. It seemed that the idea was to prevent the working of the degree. The candidate, when brought out attired and cable-towed, was taken from the floor and stopped from further proceeding, and here was a general uproar, so it entirely broke up the working of the degree. There were many Masons present; several left as the lodge was being opened. Bro. Rathbun offered any Mason five dollars if, when he got through, they would go before a magistrate and qualify that he had not worked the degree correctly.

After the uproar was appeased, Bro. Rathbun went on with remarks on the religion of Masonry, proving from their own published authoritative works that Masonry was a religion, and a Christ-denying and God-dishonoring religion. This he showed by quotations in a most forcible manner. Bro. Rathbun showed himself a proficient at the work, and dealt the blows of truth as none but a master hand and mind can do; and it is clear to a devout servant of the Lord Jesus Christ, that God's Holy Spirit was with him. I thank God that the prayers of my church were for him and are still. Let him be prayed for and let him *be paid for*. He should not serve tables; but be left entirely unembarrassed and free for this great work. The great rage and venom of the beast was more at me than at Bro. Rathbun. He would soon pass along, and they could contradict what he said and call it a humbug; yet it is very certain that mischief was meant for him, and they were ready had opportunity been given them. There is no doubt of this from subsequent developments; others planned to get me. It did seem as if Satan had marshalled his basest forces.

Bro. Rathbun having to leave for Missouri early in the morning a brother took him home to care for him; and such had been the rage and such the baseness of the spirit shown, being a little forewarned of their plans, the brethren did not think it prudent for my wife and I to stay alone at the parsonage and they took us home with them. God is mine helper, and Christ my Saviour. Do you ask what good comes of all this? I was afraid that our dear brother went away discouraged, but let the world know, that the dragon is wounded in the head here and he can never recover. Praise God, and then forward in line of battle against the worship of Baal. The members of my church that were timorous are now strong and trusting in God. Bro. Rathbun's lecture on the religion of Masonry ought to be delivered in every church in the land. My people say they must have more lectures and the degrees worked, and the idolatry exposed. It may cost me my head but never mind that; they can't have it until I have finished the work God has given me to do. I mean to be at my post with the armor on. A Freemason could no more get into this church to-day than the devil could into heaven, and has no more business too. Bro. Rathbun related his sad experience which he had received at the hands of Masonry, and in such a truthful, artless manner that it brought tears from the eyes of many. Masonry now stands before this people indicted as the chief of idolatrous sinners.

JOEL H AUSTIN.

ELGIN.

On the evening of August 28th, Rev. D. P. Rathbun came to Elgin to work the first and third degrees of Masonry and we were glad to see him and take his friendly hand, having so often heard of him in reading the *Cynosure*. It was late when he arrived and we soon made our way to the Patterson Hall, where all things had been arranged by Rev. G. Allen and others. The hall was soon filled. There were some Masons present.

Bro. R. proceeded to open the lodge according to ancient custom and worked the first degree. On the second night he worked the third degree, and on Saturday evening lectured in the Wesleyan church. When he related what the influence of Masonry had been on society and on himself, we felt like saying, as one Mason here said, "I am glad it is exposed." And he said he wondered it had stood as long as it had. Many others who were saying they believed Masonry good and they would not believe Mr. R., now say, "I believe he told the truth," and "I believe Bro. R." The cause has many more friends now than before he came.

Sabbath evening Bro. R. preached to a good congregation, adding still more to his list of friends, and still there was more to follow.

On Monday he went to West Union, the county-seat of Fayette county. Some of us from Elgin followed him there where the craft have their seat also and in the court house, which was well filled. In this place where justice ought to rule instead of Masonry, and sometimes does, Bro. R. worked the first and third degree of Masonry, and I think there are some who before did not know why a certain editor of this county who has been three times indicted by the grand jury has so far escaped the penalty for forgery.

Fellow citizens of Fayette county, do you think there is any man, not a Mason, who can forge thirty notes, play the lunatic, escape justice, yet edit a paper, keep his standing in a Christian church, educator in Sabbath school, and talk temperance, and still go unpunished? If you do, I do not. Now we are soon to elect a prosecuting attorney, and a judge to sit on the bench, let us remember the oath of a Master Mason. Yours for more light,

JAS. BALDWIN.

MANCHESTER.

EDITOR CYNOSURE:—That noble reformer, Rev. D. P. Rathbun of New York, has been lecturing in Iowa for the past several weeks, and August 27th and 28th was advertised as the time of his showing the people of Manchester, Delaware county, "how a man was made a Mason." We took due notice and governed ourselves accordingly.

On the first evening Elder Rathbun proved from Masonic authority that it was an institution unworthy the patronage of good men, and anti-Christian in character. His argument was so conclusive that none of the many Masons present attempted to answer. All of whom he gave permission to reply, but they kept their jewels.

After which he opened his lodge in due and ancient order for the purpose of showing the people "how a man was made a Mason." He worked the first degree in an admirable

(*Continued on 8th page.*)

The New Departure.

The Apostle tells what it is, "Forgetting those things which are behind I press toward the mark for the prize of the high calling of God in Christ Jesus." The reform is a progressing work. If we are faithful, we must expect it to grow with wonderful rapidity. No stereotyped plans can be adopted. What will do to-day will be wholly insufficient to-morrow.

The raising of the Carpenter fund of $30,000 was a herculean task. At the beginning it seemed almost impossible to raise it. Now it is accomplished. We could, if really needed, raise twice that sum with one-half the effort. Outsiders are gaining confidence in us, and the fearful are losing their fears, and they will soon more than double our effective force.

We should take a new departure in becoming more united—not commingled. Every church should be received and loved just as it is. We should have the deepest interest in the prosperity of every denomination that goes for the exclusion of all that manifestly opposes the Lord Jesus Christ or his church. We must expect all these denominations to have a prosperity unknown to them in the past. For this we should pray and labor and suffer. We must get out of the narrow selfishness which confines all our thoughts and desires to one single denomination. God has called into being and owns the whole family of churches. If we are like God we shall love and pray for all. Not that we should neglect our own denomination. He who loves and prays for all will bring thousands of prayers for his own individual denomination which would be lost to it if the miserable practice should prevail of being wholly swallowed up in our own denomination. Which of the denominations that holds the truth in righteousness can we spare? All say we have not one to spare. It would be like taking a star from heaven. I would rather each denomination should be increased a thousand fold, than to have a single one lose ground in the smallest degree. Each denomination must expect to do more and make greater progress than it has hitherto done. The field opens before it and calls for it. And each should expect that the other will make progress such as it has hitherto not made.

For this all should labor and pray. If any need help, we should help them. Our United Brethren have a great trouble. They want a pure church. They have strong opposers within their fold. They are called to a mighty conflict. Shame, shame on the church that calls itself Christian who would not pray for it, and help it. Prayer is mighty; sympathy is mighty. There is moral power in numbers. If our prayers are worth anything to any one we can give them. If we are not selfish we can sympathize with them. We can swell the number of those who stand for a pure gospel, and if we are true men our prayers and numbers will be felt. We can allow the *Cynosure*, which belongs to us all, to speak for them. We can use the denominational papers which oppose secrecy to speak out for their encouragement and help. We should be united in these things and stand as one man against the incursions of the lodge.

The Congregationalists need help. We have nothing to help ourselves with. We have many true men and women, but no associations, no missionary society, no recognition from anybody. All these are in the hands of the lodge; and those who have been true have suffered persecution such as none of our brethren have been called to meet. Our papers and colleges, except Wheaton, are in the hands of those who are controlled by the lodge. We have been threatened with destruction. O, brethren, don't you care for any of these things? Have you wrapped your denominational coat about you and gone to sleep? Won't you help us? If you are right with Christ you can pray. If you are not selfish you can sympathize. If you make our case your own you will swell our number, not of Congregationalists, but of Christians who go for a pure church and true gospel. You can encourage the *Cynosure* to speak for us and help us to organize both associations and missionary societies, untainted by the lodge. So we can stand side by side with you as one member in the great family.

Are you afraid of the term United Churches of Christ? Should we not want to be united, not in each other's organizations, but in confidence and love and labor? Did not Christ pray for this? Should not we pray for it? While God has called into being the different organizations, and has a use for them and while they are not interfered with in the least degree, can we not become so enlarged in love and have such an amount of the Holy Spirit poured upon us that we shall be indeed and in truth the United Churches of Christ?

A Friend of the Truth.

A Star-Beam from the Southern Welkin.

Columbus, Miss., Aug. 28, '78.

I heartily approve of the plan suggested in the *Cynosure* of Aug. 15th for uniting the anti-secret Christian churches into one general union, at the same time not interfering with their present organizations. My Christian brethren, I hope that you will take this matter into immediate and earnest consideration. Life is short and NOW is the time for us to work for the cause of Christ.

I suggest that Bro. Blanchard write out the "Articles of co-operation" and present them to the churches through the *Cynosure*, and the roll be called. I send a name to head the list.

I explained this matter to the church to which I preached on last Sabbath and they voted without any opposition to have the name of their church forwarded as one that will have "no fellowship with the unfruitful works of darkness," and desired to enter the proposed union.

The church is small but we rejoice with Christ that things which are hid from the wise and prudent are nevertheless revealed to others.

I expect to send other names shortly. Who will add to the list?

Yours in the service of Christ,

Eli Tapley.

Note.—The name of the church sent by Bro. Tapley is: New Ruhamah Congregational church, Hamilton, Monroe Co., Miss.

A Good Word from the Friends in Central Iowa.

Lynville, Iowa.

At our last quarterly meeting (Friends) held at Lynn Grove, Jasper Co., Iowa, Bros. Josiah Dillon and John Wood, both ministers from other quarterly meetings, were with us. On seventh day, near the close of the meeting, Bro. Dillon arose and stated that for a half hour past there had been a matter of importance weighing upon his mind that he felt he must speak of. He stated that war, intemperance and secrecy were the three great causes of action that are now claiming the attention of the churches all over the land. He dwelt upon the point of ministers affiliating with Masonry in order to do more good, when it was well known that the evil is so great that it would not bear either private or public investigation, and consequently was condemned by the Holy Scriptures. He spoke of the fallacy of the oath and of the absurdity of keeping it, and warned all that if they wanted to seek Christ in his fullness, they must keep aloof from its snares. We hope his loving counsel and advice, both upon that point and others, will never fade from our memories, believing as we do that he is led and guided by that unerring spirit of truth.

Bro. Wood on Sabbath morning gave us some sketch of his Masonic life, and stated that he had not been in the lodge for over two years, renounced it as evil and that continually, said that let the motive of it in the start be what it would, that now it was no place for a Christian, and especially a minister. He warned all young men to keep aloof from all its snares and entanglements, to seek the Lord as their guide and director. May the Lord bless others and have them renounce the hidden snare of Satan and go on praising God through all eternity is my prayer. I am still for the Lord and the right. T. K. Bupkin.

"*Render to All their Dues.*"

Dear Cynosure:—One year ago I wrote a letter to the United Brethren Conference that convened at Dayton, Indiana, and no notice was taken of it in the published minutes, nor could any member of the Conference, with whom I conversed, or to whom I wrote, give any account of it, not even an associate committee man, Rev. N. F. Surface, who, with myself, had been chosen the year previous to prepare some resolutions on moral reform. In said letter resolutions on secrecy and other questions were enclosed, to be passed into the hands of said associate. After making diligent inquiry after the letter and the resolutions it contained, and finding them not, I instituted a search through the post-office and found it somewhat difficult to trace, but found that it had not been suppressed where I had some cause to suspect that it might be, and convinced myself that it had passed safely through several hands in the mail, but finally fetched up where I felt quite certain that an unauthorized person had opened the letter and suppressed it on account of the Anti-masonic resolutions it contained. Believing that no one would destroy them but an opposer of the sentiments they expressed, I accused Masons or their sympathizers of interference with the mail, which would not be a new thing under the sun.

October 18, 1877, a copy of the above named letter and resolutions appeared in the *Cynosure* over my signature prefaced by some remarks and explanations of my convictions of Masonic interference. At our last (this year's) conference, which sat August 28th, when my name was called for examination of official character and moral deportment I was arrested for having written said preface; it was thought that the language used implicated the conference. Why it should be so considered I could not then, neither do I now see, unless the members of the conference are Masons or sympathizers with them. This I did not believe them to be, as a conference; I knew that a few of them had been Masons, but had repented and were restored to the conference. A few of them were accused of Oddfellowship, and one of them was dropped out of conference at its recent sitting. I agreed to take back any words that might be found in that writing, when properly analyzed by the rules of the English language, that would implicate the conference. And now I wish to say in conclusiou that however much Masons who handle the mail may fail to handle it lawfully, they are clear in this case. My letter has been found among the conference papers. It is due to them that the mistake be corrected.

J. B. Slight.

Our Mail.

Rev. W. W. Knipple of the United Brethren in Christ, Elwin, Ill., says:

"I am much pleased to see in the columns of the *Cynosure*, expressions of sympathy for us in our struggle with the demon 'secrecy,' in this church. I am still at work in the reform movement, though I say but little outside of my sphere of action. I delivered a lecture in May near Cerro Gordo, Ill., which I think did some good. It waked up an interest among the friends of the cause, so that there is now a desire to have Bro. Ronayne come and lecture and work the degrees in the town. The secretists have things pretty much their own way there, but a Ronayne shell thrown into the camp might burst, greatly to the detriment of the ancient and honorable fraternity."

E. T. Preston, Newton, Iowa, writes:

"I am glad to hear words of cheer from the great field. I have been nearly fifty years an enemy to the secret work of darkness. I believe truth will finally prevail."

C. R. Small, Wabash, Ind., writes:

"I believe it is not only the privilege, but the duty of every young American to inform himself on this important question. The people of this place know nothing of the expositions of Masonry and kindred orders, and think it is a terrible thing for a man to speak out against their 'benevolent' institution."

Abner Orr, Albany, Mo., writes:

"In the August 15th issue of the *Cynosure*, under the caption 'New Departure,' we have considered the suggestions made, and are well satisfied that something of the kind must be adopted in order to succeed in putting down the anti-Christian worship of the lodge. Masonry must be worked openly and the churches made to see its blasphemy and profanity. Then all who are opposed thereto must be enrolled in a Christian organization opposed to secret societies. Let union meetings be held for this purpose by co-operating churches. This is necessary to support the weak against the strong, and enable those who are now members of the lodge to break away from under its influence."

Prof. Jasper Starr, Yale Seminary, Henderson county, Texas, writes:

"Misfortune seems to surround me. I have had another burning, not only destroying dwelling, but smoke-house and kitchen, with entire contents of smoke-house and kitchen and half of that in dwelling. This is not all. I have always believed in the liberty of man. I hailed and accepted the Republican party as an exponent of 'Lovers of the Union,' for the developing and expanding the best that is in man. How egregrious the error, is now patent to every well-informed man in the South. To-day 'treason is the passport to office, emoluments and honors.' We poor deluded 'lovers of the Union,' are not only stripped of our property under semblance of law, but ourselves and families are ostracized as pariahs, and made to suffer in every conceivable form, worse than death. Many Republicans, whose lives have been spared, have been able to engage in agricultural and mechanical employments, but I, a cripple from childhood, with a large and helpless family, not only stripped of my life's earnings, but thrown out of any paying employment that even enables me to support my family. It is true I have a little school, but the ban of being a Republican makes it worthless, if I could do anything else. The only advantage it is, is having my own children in school. I have yearned, and do yearn, for the rich treasures in the works advertised in your *Cynosure* but I have to give them over as beyond my reach. I admire your genial and kindly style, and am glad you live where you can exercise it. But here, where the poor white man has no show, hardly to live, and the negro's condition ten-fold worse than when he was a slave; the Constitution as amended from the result of the war, not only ignored, but ruthlessly trampled down; where Masonry, the parent of slavery and oppression, reigns supreme; where is room for kindly feelings, or even hope?

The reign of the demonism of the slave power cannot be believed, but by those actually seeing it. I have as you requested, written you some letters for publication, but you have wisely suppressed them—for the truth could not be believed by your readers—and I am sure you have but few in the South, for your breathings are too pure for the atmosphere here."

Prof. Starr's articles did not reach us. They would certainly have received attention.

J. W. Thompson, Pemberton, Mo., writes:

"I am in for the war. I intend by God's grace to push the battle, in my humble sphere, till victory perches upon the banners thrown to the breeze by the cohorts of radical reform."

J. C. Noe, Paw Paw, Ill., writes:

"My desire is to be posted. An officer of the lodge here told me that I did not know a sign or a password, but on giving him the hailing sign of distress, he turned pale and walked away speechless. Another, a leading member in the M. E. church, on inquiring my position as to the church, I told him my home from a boy had been in the M. E. church, till it became the hot-bed of slavery, and now they were taking the same ground on Masonry; at which he took fire, and exclaimed, 'What do you know about Masonry?' On telling him that I knew something about it, he said in anger, 'You don't know anything about it.' I told him, 'So a man told me the other day, and when I gave him the hailing sign of distress he turned pale and went away.' He cried in a rage, 'What business have you giving the hailing sign?' My reply was, 'Outsiders are at liberty to give it.' Masonry is evidently sinking here, and if we could have the first three degrees worked here, with appropriate remarks, it would receive a fatal wound."

Robert W. Speer, New Concord, Ohio, writes:

"We formed an anti-secret society here about five years ago. Had some good lectures from Prof. Blanchard, Elder Baird and others in close succession and then we let our society die. Last spring we had a good time at the convention at New Concord, conducted by Rev. J. P. Stoddard. We resolved that we would form three Anti-masonic societies, one at Concord, one at Bloomfield and one at Rix Mills; but we have formed no societies yet. I fear we are like the seed fallen upon a rock, which soon came up and soon withered away."

Let us learn what past failures can teach; but press forward. What will you do this fall and winter?

Alfred Osgood, Lostant, Ill., writes:

"Secretism has got the consumption. It cannot live long."

Sabbath School.

LESSON XIII.—September 29, 1878.—REVIEW—THIRD QUARTER.

GOLDEN TEXT.—"The Father sent the Son to be the Saviour of the world." John 4: 14.

CENTRAL TRUTH.—Jesus reveals truth for our salvation.

CHRIST JESUS THE LORD has been the subject of the last twelve lessons.

I. The preparation for his ministry and entrance upon it. (The topics of the lessons may be given.)

II. The miraculous evidence of his Messiahship. (The successive miracles studied may be rehearsed.)

III. The great lessons enforced. (The themes of the four September lessons may be given in order.)

JULY.—In the first month we have,

1. The birth of our Lord.
2. The childhood of our Lord.
3. The official announcement of his ministry.
4. Its opening at Nazareth.

AUGUST.—In the second month again we have miraculous proof of his divine authority.

5. Over nature, in the draught of fishes.
6. Over disease, in healing the centurion's servant.
7. Over death, in raising the widow's son at Nain. Surely he who does all this may be relied upon as
8. The Friend of sinners.

SEPTEMBER.—In the last month we have him—

9. Teaching the seventy.
10. Teaching to all the beauty of love and pity.
11. Teaching to all the power of prayer.
12. And warning against an easily besetting sin.

Remember that one soul led to Christ is a gain for eternity.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 19, 1878.

The Seceders' List.

In addition to former reports the following names should be added to the roll of men who have escaped the lodge, and are resolved by the grace of God to stand free henceforth before all men:

Riley Main, (3) Keithsburg, Ill.
A. D. Warner (3) Aurora, Ill.
O. P. Crawford (7) Aurora, Ill.
Rev. C. B. Taylor (3) Halls Valley, Ohio.
Samuel D. Good (3) DesMoines, Iowa.
G. A. Miller (3) Des Moines, Iowa.
James Oldham (3) DesMoines, Iowa.
T. B. Camp, Clarence, Iowa.
Rev. C. E. Rowley,——Ohio.
John Wood, ——Iowa.

This addition brings the number reported up to two hundred and thirty-two.

Some time has passed since attention has been called to this ist, which may account for the number not being from thirty to fifty more. The National Convention in Dayton listened to a suggestive discussion of the topic, "How shall the seceders' roll be increased?" and recommended by vote that friends throughout the country should report t henames of all who publicly renounced the lodge to the secretary of the meeting at the *Cynosure* office. Let all be reminded again of the importance of attending to this matter without delay. The next annual convention is approaching, at which the advisability of a grand convention of seceders will probably be discussed. Every name that can properly be placed on the list should be forwarded before that meeting. It has been repeatedly pointed out in the *Cynosure* that a successful seceders' convention in the Carpenter building, or some other central point, if a better can be found, would be of untold advantage to the reform. A roll of five hundred printed before such a meeting gathers would, humanly speaking, almost insure its success. Every name added is another silent witness against the lodge. Every name added makes it easier to get others to subscribe to this roll of honor. Every name added prepares for the struggle with the lodge which must soon be made in the courts. Every name added is a sign that one more soul has shaken off the clanking chains for the liberty of the children of God; angels rejoice and good men give thanks at the record.

Two methods of work suggest themselves in this connection. Elder Rathbun reports *eight* seceders in Iowa since he began lecturing there; but he does not send a single name. Now, if he will send these names as fast as they may be gained, that will help. The same should be done everywhere. Take pains to report. Then, if there are no names to report, go to work in the name of Christ to get some. And may God bless the effort.

The Right of Inspection.

When men manufacture flour, salt or whisky they must submit it to government inspection before putting it on the market. Our national banks and great insurance companies must be duly examined that the rights of the people may be protected. This is just for it is the special object of government to protect the people from fraud. The only complaint is that this government inspection has not been nearly so careful as it should have been, and that many frauds have been practiced in spite of it. But a very large class of institutions, doing an immense business and seriously affecting every department of society, denies to the government all right of supervision, inspection or control. The secret orders of our land say to both the church and the state, "You can know nothing of our doings in our secret meetings. None can know except the duly initiated, who are all bound to perfect secrecy."

The degrees of the Blue Lodge are sold by the Masons at from $25 to $50. The buyer has no assurance that the article he is buying is of any intrinsic value. He is allowed no right of personal investigation. No inspector's brand or certificate guards him from imposition. He must take what is given him without the possibility of redress if he feels that he is defrauded. If it was flour or salt he would have assurance that he would not be cheated. The article would have been inspected and if he was indeed the victim of fraud he could obtain redress. The 600,000 Masons in the United States have paid say $30 each for their Masonry, or eighteen millions of dollars. They also pay in dues some $5 each year, making an annual tax of three millions. All of this vast business is uninspected and *would not bear inspection.* The equivalent of this is the selling of 3,600,000 barrels of flour and a yearly tax of 600,000 barrels. That this immense business is an immense fraud is evident from the thousands of demits and renunciations that are yearly taking place.

When, in 1837, the legislature of Pennsylvania undertook a government inspection of Masonry, the distinguished Masons of the State *trampled on its authority.* They refused to be sworn or give any evidence; and published protests to the world in which they dwelt on the sacred right of secresy which their heartless oppressors were striving to invade. Gamblers, distillers and keepers of houses of ill-fame put in the same plea, but it is not allowed. The Ku-Klux Klan plead the sacred obligation of their oath of concealment, but the government held that the public safety was the paramount law.

To-day the Knights of Labor or the Knights Templar can meet in secret conclave, arm, drill and plot and if a government officer should presume to inspect their business he would at once be informed that their rights were *sacred*, and that it would be for his health to keep out of the way. To-day secret clans are arming and drilling, threatening to deluge the country with blood and make the mob triumphant; and so sacred is the right of secrecy regarded that the nation *quails before them*, and waits in terror for the kindling torches to be applied to our dwellings and the terrible explosion to take place before it will dare to look in and see who it is that are plotting our ruin, and how it is that their horrid schemes can be thwarted.

Now is it not about time that we return to practical common sense and hold Masons and Communists subject to the same laws as butchers and bakers? If men must not sell us meat and brea dwithout security that it is not diseased nor adulterated, why not see that the immense business of selling degrees shall be either conducted honestly or altogether abolished; and that the man who buys Masonry shall get the worth of his money or have it refunded? If we are to have men to examine our banks and insurance companies, our flour and our salt, let us by all means have an inspection of the Knight Templars and of the Sovereign Grand Inspectors General of the 33d degree of Freemasonry. Let us make our laws equal or else repeal them.

—Our thanks are due to Rev. D. P. Baker, of the *Free Methodist*, for neighborly favors during his visit to the Eastern conferences of his church.

—Secretary Stoddard passed the first Sabbath after leaving Chicago at Ligonier, where he preached in the new Wesleyan church, with great enjoyment of the presence of God. He lectured Monday and Tuesday evenings. The lodge is quiet and cowed in Ligonier. He next visited Dr. Cook at Albion, whom he found just ready to start on a lecturing trip. He further reports for himself on another page.

—Dr. G. D. Bailey contributes to a late *Christian Worker* (Friend) an able article on the religious character of Freemasonry covering nearly two pages.

—Father Linus Chittenden of Crystal Lake, Ill., is seriously afflicted in his family. A few days since his wife was thrown from a buggy and received severe injuries, a shoulder and several ribs being broken. She is slowly recovering.

—Past Master Ronayne had an enthusiastic reception at Green Hill, Ind., last week. A large number of United Brethren ministers were present, some from quite a distance, whose faith was strengthened. A report of the meeting waits for next week. College Springs, Iowa, is visited this week.

(*Continued from 5th page.*)

manner, and closed his first lecture without any serious disturbance; although it was noticable that the Masonic element present had blood in their eyes.

On the second evening the Masonic element was present in force, and it was evident that they intended to give Elder Rathbun to understand that they did not like to have him expose their ridiculous performances. It showed itself in long and loud demonstrations of dissatisfaction, but they could not succeed in defeating this master workman in working the third degree in an excellent manner. When he had killed poor Hiram and rolled him up in his blanket, he stepped to the front of the rostrum and demanded that if any Master Mason present had not gone through with the same performance and been wrapped in a blanket, as was poor Hiram, that they should then and there arise and deny it, and brand the exhibition before them as a farce and a fraud; that it was a duty that they owed to the citizens of Manchester, but he wanted no man to deny it who would not in the morning go before a magistrate and be qualified to the denial. All was quiet, not a Mason spoke. Finally, after repeated disturbances, Elder Rathbun finished this degree in a very satisfactory manner, notwithstanding the Masonic element attempted many times to disconcert him. But when the work on this degree was finished the Masonic element could stand no more. They hooted, yelled and stamped so that it was impossible to proceed further with the lecture; and so this meeting was broken up by the Masons of Manchester and their Jacks in a most disgraceful manner. They were repeatedly told by the speaker that if any of them did not desire to hear him they could leave the hall; but no, they would not do this, they wanted to wreak dire vengeance on this revealer of their damnable secrets.

At this point the rabble made a rush for Elder Rathbun and one of the Masons charged him with insulting the people of Manchester; also charged him with being a mean-looking man and claimed that the lecture would only increase the number of Masons in Manchester. Elder Rathbun reminded him that they were not treating their revivalist very well.

All now became tumult and excitement. They mounted the rostrum in numbers, shouting that the Elder was a liar and a fraud, and one of these poor, deluded Masonic creatures shook his fist in the face of the speaker, calling him a liar and even went so far as to snub his nose. Elder Rathbun at this called the police; but as the police were under the control of the Masons they would not arrest this brawny ruffian and only said, "that Rathbun need not be afraid, he would not be hurt."

When the Anti-masons present saw how things were going they surrounded Elder Rathbun, giving the Masons to understand that they could not carry out their hellish designs upon this noble reformer with their consent; and conducted him from the hall lest violence might have been used upon his person by that class of men who murdered William Morgan, and who think it their duty to take the life of any one who dares reveal their soul-destroying and damnable secrets.

During these shameful performances which would have made a Hottentot blush with shame, a Masonic argument in the shape of a potato was thrown at and hit Elder Rathbun, which he picked up and handed to Rev. J. A. Preston as a keep-sake. Can it be possible that in this nineteenth century, in Manchester, Iowa, a State that gives from 30,000 to 60,000 Republican majority, that people would attempt to deprive a citizen of this great American nation of that blessed boon guarranteed us by the Constitution—"The liberty of speech?" Yet such is the case. If these scenes had taken place in the Southern States where the Constitution is a dead letter, and where bulldozing is the general order of the day, we would not think strange of it; but to have such insults and abuse offered Elder Rathbun in this place, and neither of the two papers published here give it a passing notice, is more than we expected. However the lectures were noticed in the following manner by a correspondent to the Delhi *Monitor*, a paper published at the county seat of this county. The correspondent says:

"Tuesday and Wednesday evenings of last week, a *reverend* gentleman exposed (?) Masonry at the town hall. He worked under two disadvantages: first, too great a quantity of "fire-water;" and second, a disposition on the part of the small boys and a few "big boys" who, belonged to the Masonic fraternity, to raise a rumpus. Both exhibitions were disgraceful, both to the jackass on the stage and those on the floor. This seems to have opened the flood gates of iniquity and horror, for a succession of crimes followed that bid fair to place us on the criminal calendar as the rival of Chicago."

This extract needs no comment. Your readers who are acquainted with Elder Rathbun know that his character is as bright as the noonday sun beside the miserable creatures who wrote the above quotation. His resort is that of the villain. He could not nor dare not meet Elder Rathbun in argument, and now he attempts to malign his character.

These scenes remind one of anti-slavery times when a Lovejoy yielded up his life because he dared to speak against human slavery; when a Sumner was caned in the Senate chamber because he dared to oppose the schemes of the man stealers; and of times when many other noble men suffered and gave their lives as a sacrifice because they loved the human race and sought to ameliorate the condition of their fellow-men. The noble object for which they lived and died has been accomplished. They did not live, labor and die in vain. And thanks be to God, Masonry, this great enemy of the human race, is receiving staggering blows from Rathbun, Ronayne and many other noble men. It is evident to our mind that the vulnerable point of Masonry has been found, and that the grave is already being dug in which this monster iniquity with all its train of evil influences will be buried forever. May the God before whom we all expect to come hasten the day. I. N. SULLIVAN.

NOTICE FROM THE PRESIDENT OF THE MICHIGAN ASSOCIATION.

I see by an article in the *Cynosure* from Bro. Rathbun that he has written to me several times since he left our place last fall, and has received no answer from me. I wish to say I have not had a word from him though I have looked for and expected letters. I think I wrote once early last spring. After I heard of his sickness in the West I put $5 in a letter and registered it at Girard, Mich., Aug. 23, and directed to him as notice was given in the paper. And I collected and sent $7 to J. L. Barlow as directed in the paper of Sept. 5th. I give this notice for fear these letters may fail as others have. H. S. LIMBOCKER.

ANNUAL MEETING OF THE NORTH-EAST PENNSYLVANIA ASSOCIATION.

This meeting will occur on the 28th of September, present month, commencing at 7:30 o'clock in the evening, at the Baptist church in Scott Valley, Lackawana county, Pa., (formerly Luzerne county). This meeting will continue through the 29th and 30th. Friday and Saturday the 28th and 29th will be occupied for lectures and business, Sunday in prayer, preaching and free conference. Able and self-denying men are pledged to help us in this meeting and what is better God is sure to be there if we meet in his name.

Arrangements will be made to meet any at Olyphant, who come on the railroad, if they will notify Clark Lowry, in good season at Green Grove, Lackawana county, Pa. The mail at Green Grove is tri-weekly. So write soon enough to be sure that the letter will be received in due time by Bro. Lowry.

Brethren of north-east Pennsylvania, and from all other parts of the State are urged to come. Come from old Luzerne, Bradford, Sullivan, Susquehannah, etc. Brother Bedford of Sullivan county, come. We could not well change the time to the middle of the week. Get a supply or vacate the 5th Sabbath and bring along some tried spirits with you and we will lay plans for future work. My circumstances and impaired health forbid me now to undertake a lecture tour to Sullivan.

In behalf of the North-east Pennsylvania Association opposed to the lodge.

NATHAN CALLENDER, Cor. Sec.

FROM PENNSYLVANIA.

MONTROSE, Pa., Sept. 9, 1878.

EDITOR CYNOSURE:—The following is our State ticket as agreed upon present:

Governor—Rev. A. L. Post, of Susquehanna Co.

Lt. Governor—G. N. LeFevre, Lancaster Co.

Supreme Court Judge—E. J. Chalfant, York Co.

Sec'y of Internal Affairs—W. B. Betels, Luzerne Co.

I can sympathize with Bros. Hill and Taylor in their difficulties, as I am also a proscribed Presbyterian minister because of conscientious opposition to secretism. I bid these brethren to be of good cheer and courage, and to expect the Lord's blessing. I wish Bro. Taylor's recent address, or something of that nature, could be sent to all Presbyterian ministers in the land. Put me on your list of ministers that refuse to help support churches that are corrupted by secretism. If there could be a volume of testimonies against secret societies like the old anti-slavery book, "A Thousand Witnesses *vs.* Slavery," it would do good. It should contain testimonies of distinguished men, and also of seceders from these orders. Testimonies showing the religious, political, social and antagonism of secret orders. For the deliverance of Wheaton College from the incumbrance of debt we rejoice greatly and praise God, the author of salvation. Yours truly,

J. W. RAYNOR.

THE NATIONAL CHRISTIAN ASSOCIATION.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. S. B. Allen of Westfield College, Illinois.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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R. Faurot, St. Louis, Mich.
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Home Circle.

PRAYER.

Child, amidst the flowers at play,
While the red light fades away;
Mother, with thine earnest eye
Ever following silently;
Father, by the breeze of eve
Call'd thy harvest work to leave;
Pray! ere yet the dark hours be,
Lift the heart, and bend the knee!

Traveler, in the stranger's land,
Far from thine own household band:
Mourner, haunted by the tone
Of a voice from this world gone;
Captive, in whose narrow cell
Sunshine hath not leave to dwell;
Sailor on the darkening sea,
Lift the heart and bend the knee!

Warrior, that from battle won
Breathless art at set of sun;
Woman, o'er the lowly slain
Weeping on his burial plain;
Ye that triumph, ye that sigh,
Kindred by one holy tie,
Heaven's first star alike ye see,
Lift the heart and bend the knee!

—Mrs. Hemans.

REPENTANCE AFTER DEATH.

Thomas Corwin, the fragrant renown of whose eloquence and high character breathes to us across the spaces of history as sweet as the odor of the tasseled and blossoming corn fields, is said to have found his marvelous power of repartee once, and only once, insufficient to cope with an opponent. A negro, in the days when slavery cursed our land, escaped from a kind master in Kentucky, and fell into poverty at Columbus. Gov. Corwin met him one day, and, knowing how well he had been treated in Kentucky, said to him, "Had you not clothes enough in your master's family?" "Yes, sir." "Had you not friends enough?" "Yes, sir." "And money enough?" "Yes, sir." "But here you are in rags. I have to say that you made a mistake in running away." "Governor Corwin," said the negro, "the situation in Kentucky is open, with all its advantages, and if you choose you can go and occupy it."

Canon Farrar, in Westminster Abbey, preaching to a luxurious audience, says that there is an opportunity of repentance after death. The opportunity of repentance after death is a situation open with all its advantages. Does Canon Farrar propose to go and occupy it? Do you? In this audience we profess to revere the scientific method; therefore, let me try here, before these assembled thousands, representing the freest nation on the globe, and one, the perpetuity of whose freedom depends upon the vitality of the church—let me try here before the Western East and the Eastern West, a most serious experiment. The situation represented by the possibility of repentance after death, is open, with all its advantages. Where is the man or woman who will rise here and say seriously, face to face with this assembly, that he or she purposes to occupy it? I wait for reply. There is silence here; and when I look North, and listen, I find nothing but silence; South, silence; East, silence; West, silence. There is not on the globe a man or woman, possessed of sense, that purposes to go and occupy that situation with all its advantages. Well, if you do not propose to occupy the situation yourself do you purpose to recommend any of your friends to do so?

Nothing tests a doctrine like acting it out. How many are there in this assembly that are willing to trust their chances of eternal peace to the possibility of repentance after death? Canon Farrar says that his Gospel is one of eternal hope; and that, although he cannot preach the certainty of Universalism, he must yet lift up behind the darkness in the background of our views of the next life a hope that every winter will turn to spring. He assures us that there is opportunity of repentance after death. No one dares rise here and say seriously that he is willing to act on that assurance. It is safe to put truth into practice. "Thou shalt not steal." I am willing to take that as a guide at this moment. "Thou shalt commit no murder." I am ready to trust my whole weight upon that plank in the theological platform. But, as for myself, I have personally made up my mind that I will not, if I have my senses, go hence trusting to a chance of repentance after death.

Am I willing to advise any friend to trust his chance of eternal peace to an opportunity of repentance after death? Not I. By as much as any man or woman is dear to me, by so much I should advise them to be shy of going hence trusting their eternal future and its peace to an opportunity of repentance beyond the grave. If I cannot advise John and Jane, William and Mary, to trust to repentance after death, I have no right to advise the ages to do so. John and Jane, William and Mary are the ages.

What, then, have we to do with this seductive clamor as to repentance after death, we practical men who believe in the scientific method and would put everything to the test of absolute experiment in life? If we cannot depend on the doctrine ourselves, if we are not willing to put our whole weight upon it, if we recoil with terror when asked to put upon it the weight of any friend, how dare we stand up and put upon it the weight of the ages, full of passion and blindness, heat and pruriency, and what these forces may breed? As a practical matter, the question for me is settled by a simple appeal to individual seriousness. You are not willing, I am not willing to take the leap into the Unseen depending on the chance of repentance after death; and if we are not willing to do that ourselves, God forbid we should teach others to do what we will not do.—*Joseph Cook.*

THE RELIGION OF LOVE, which is the religion of Jesus, does not consist in the observance of ordinances of any stated forms or acts of worship; but these outward acts should be left to take shape entirely according to the inner and spiritual life; neither does it consist in high toned *professions* of holiness which promote conceit, clannishness, dissimulation, affectation and other evils; nor yet is it in professing to believe in some narrow creed supposed to have been orthodox in the darker ages of the world and containing a mixture of truth and error.

Real religion in a word is love, love in all the acts of life, love in all its fruits or phases, such as joy, peace, goodness, gentleness, meekness, kindness, friendship, simplicity, candor and every other excellence that can be known or mentioned, all of which the Holy Spirit writes in every truly converted heart, and happy are we if we be led thereby, but beware of empty forms and empty professions which are contrary to real spirituality.

Search the Scriptures, for all Scripture is given by inspiration of God.

Study nature, for it is God's book in his own handwriting.

Follow the Spirit, for he will lead you into all truth—and thus proving all things hold fast to the good alone.—*Tract.*

WHAT THE NATIVE CHINESE THINK OF CHRISTIANITY.

In the city of Kiahing, placards are stuck up in all directions, of which a copy has just been handed to us by parties who have come from that place, and of which the following is a translation: "For public information. In the sixth and seventh months of the previous year, devilish men engaged in the tail cutting practice. It is reported to have been the act of wicked men connected with the foreign religion. On submitting to that religion it is necessary first to eat certain medicine, and then all the ancestral tablets, kitchen gods, etc., are utterly destroyed, while the newly married wives are corrupted by the heads of the religion. When death has taken place, and the remains are being encoffined, the relations are not allowed to be alongside, and it is declared that the eyes are scooped out, in order to make a kind of medicine. Now, we Kiang people only follow the religion of Confucius and Mencius, which for ten thousand ages has not changed, and hitherto have never known this foreign religion. Recently some of the disciples of it from Ningpo have been going everywhere seeking to rent houses, with a view to disseminate the religion in this place, whose demoniacal object is to carry on the tail cutting work, cast aside the ancestors, make no distinction between men and women, and destroy our holy religion in all directions. The local magistrates are unwilling to move in the matter, and this is really a cause of much irritation; only it is necessary for all the well-disposed people to unite their hearts, that neither in the city, the country, nor in the houses; they will allow any renting of places to those of the foreign religion. If any have been deceived in them, we may not indeed beat them, but we must pull down their houses, and eternally root out the very foundations; or, if any have rented an empty piece of ground to the foreigners, we must at once raise a high mound on the spot, so as to fill the place and show no forgiveness in the matter. This is for general information, and issued openly in a public form by all the scholars and people."—*Shanghai Courier.*

DARWINISM.

Every now and then a newspaper breaks out in a fresh place about the wonderful confirmation of the theories of Mr. Darwin in the discovery of one-toed swine in Texas. Mr. Darwin himself and all other naturalists know that one-toed swine have occasionally appeared in various parts of the world from the earliest times, and that they are descended from, and mutually fertile with the common two-toed sort, and are essentially nothing new under the sun. Now, if the bones of two pigs of the same litter, one two-toed, and one having only one toe should become fossilized, some future Darwin would surely argue that the one-toed sort was the descendant, by evolution, of the two-toed sort, after the method of Marsh and Huxley with regard to the fossil horses of the "bad lands." No naturalist would dream of putting the two in the same litter, not even in the same herd, the same genus, perhaps not the same natural order. One-toed swine don't much confirm the origin of man by evolution, from the monkey. Nay, friends, possess your souls; God made man, and also swine, and a hog is not a man; but if there is any evolution in this business, it in the matter of men turning themselves into hogs, not hogs into men. Involution is the true doctrine, not evolution; God made man in his own image—a little lower than the angels. Man sometimes makes himself a hog or an ass. Mr. Darwin need not be at any pains to count his toes to prove that, it is self-evident—proves itself. —*Planter.*

Childrens' Corner.

WHAT A CHILD DID WITH GOD'S HELP.

"Go 'way! We won't play with *you*. Your father gets *drunk!*" A group of children had gathered by the roadside to play. The speaker was a girl of about twelve years. The one addressed was a girl of about the same age. Her eyes filled with tears, and her cheeks flushed with shame and wounded pride at the cruel words:

"I know father drinks, but I ain't to blame for that," said she.

"Well, we won't play with you

anyway, will we, girls?" said the first speaker.

"No," answered the others in chorus.

"There! you heard that didn't you?" said she to the child of the drunkard. "I hope it satisfies you that we mean to have nothing to do with you. My mother says it is a disgrace to have such children in school."

The girl covered her face with her hands and began to cry. Somewhat ashamed of what they had done, the others stole away and left her. When she found she was alone, she turned and went back slowly to the little, miserable house she called home.

"What's the matter with my little girl?" her mother asked, noticing her tears.

"I went out to play with the girls, and they wouldn't let me, 'cause father drinks," she answered, burying her face in her mother's lap, and sobbing as if her heart was breaking.

"Poor child!" was what her mother said. She had no words of comfort to give, and she had learned from a long and hard experience that tears were of little avail.

"Mother, do you s'pose father'll ever stop drinking?" Mary asked by and by.

"I don't know," her mother answered with a sigh. "I hope so. I have prayed he might, but if God heard my prayer, he has not answered it. We can only hope and pray, and leave it all to him."

"I can't go to school, and the children won't play with me, 'cause father drinks, and we can't do anything like other folks," Mary said with such a sigh as is always most sorrowful when coming from a child.

"My poor little girl," Mrs. Deane said sorrowfully, with her hand upon the child's head. "It is very hard to see your life darkened in this way. O, if your father only *would* leave off that terrible habit!"

The words held the pathos and sublimity of a prayer.

"What makes Mr. Strong sell liquor?" asked Mary.

"Because he can make money by doing so, I suppose," her mother answered.

"I wonder if anybody ever asked him to give up such wicked business?" Mary asked. "Maybe he doesn't think how much sorrow he causes. Do you think he'd stop if we asked him to?"

"I'm afraid not," her mother replied. Then she got up and went about her work. Mary sat and thought for some time. Then she made up her mind as to the course she should pursue, and without saying anything to her mother she started down the road.

When she got out of sight of her home, she turned off the road, and knelt down among some bushes and prayed. It was a simple little prayer, but there was something very touching in it, for all that.

"Dear Jesus," said she, "please help me. I'm going to try to save father. I don't want to be called a drunkard's child; I want to go to school, and mother wants to go to meeting, and we can't if father keeps on drinking. Please, Jesus, help me, and make Mr. Strong stop selling liquor. Amen."

Then she got up and went on.

The first person she met, when she reached the village, was a merchant of whom they often bought things.

"Are you going to the store?" he asked.

"No, sir," answered Mary.

"All right, then," said he, "I didn't know but you came after something. I thought I'd tell you that you couldn't have any more 'till your father pays what he owes us. He drinks up enough in a week to pay his debt to us."

She went on until she came to the place where, in great gilt letters she read:

SALOON.

This, then, was what some people called "Strong's Hell." Here was where death and ruin to the soul was sold over the bar at five and ten cents a glass.

She went in. A man was standing behind the bar.

"Are you Mr. Strong?" she asked, half frightened at what she had attempted.

"Yes, that's my name," he answered pleasantly. "Did you want anything of me?"

"You don't look like a man bad enough to sell liquor," she said, some way beginning to lose her fear of him.

"Had a liquor-dealer ought to look like a very bad man?" he asked.

"Yes, I think they had," she answered. "O, Mr. Strong"—clasping her hands pleadingly, and lifting a face full of beseeching to his, "I came down here to-day to ask you to give up selling liquor. You don't know what awful work you're doing, I guess, or you'd stop. Have you ever thought of it? I can't go to school, for I don't have clothes like other children. I could if my father didn't drink, but you sell him liquor, and he can't stop when it's sold right here in the place. Mother can't go to meeting. She used to before there was a saloon here, and she wants to now so much! as much as I want to go to school, I guess. And the children won't play with me, 'cause I'm a drunkard's child. You don't know how much trouble comes from this place. Father ain't a bit like what he used to be, before he got to drinking. And we ain't the only ones who suffer so. It's all through the neighborhood, mother says. Ever so many men drink, who didn't before you came here. I thought I'd come down here and ask you if you ever thought about it. Didn't any one ever tell you? O, I don't want to be a drunkard's child, Mr. Strong. It's the worst thing in the world, I guess. Does your mother know what your doing?"

She asked the questions abruptly. It startled him, for he turned pale.

"If she knew, I'm sure she'd feel very bad about it," Mary went on. "*Please* don't sell any more. Let us have father back a sober man. Won't you?"

There were tears in the man's eyes. Her words had struck home, and the heart of the liquor-seller, which was not all bad, smote him keenly. That question, "What would your mother say?" touched its tenderest place. His mother had been dead many years, but her memory was green. If she had lived he might have been a different man. Since her death he had been drifting hither and thither, and the good impulses of his nature had been choked by tares and brambles.

"Child," he said, and there was a quiver in his voice, "you'er giving me the best temperance sermon I ever heard, and you've converted me!" And then he went out before she fully realized the truth, and took down the sign that had hung over the door so long.

"There," he said, "you see by that, that I mean what I say. I won't stand between your father and his chance of being a sober man."

"I wish you'd let me kiss you," she said. "I love you and I always like to kiss folks I love."

He bent down and she threw her arms about his neck and kissed him. As she did it, some warm tears fell upon her face. They were promises of a better life.

This all happened years ago. Yesterday I saw Mary in her pleasant home, with her own child at her knee, and she was telling her the story I have told you, and the little eager listener was learning a temperance lesson that I wish could be put before every boy and girl in the land to-day.—*Household Gem.*

Home and Farm.

A Possible Yellow Fever Preventtive.

When the Asiatic cholera visited Stockholm, Sweden, in the year 1834, carrying off thousands of victims, as nobody at that time had the least knowledge of the character of the horrible visitor, or could suggest a proper treatment for the disease before it was almost ready to depart, the eminent chemist and scholar, George Scheutz, well known as the inventor of the first made counting machine, went around in his district of the city distributing to every family small bottles of spirits of camphor, entreating every person, at the least feeling of disorder, to take a single drop of the same on his tongue, and in case of necessity, repeat the dose at an interval of every two or three minutes. When, six months later, the public record showed that comparatively few deaths had occurred in this particular district, the Medical College was forced to admit that this strange exception, in all probability, was owing to Mr. Scheutz's camphor bottles. Mr. Scheutz held at the time—and I believe that he was then alone in the theory—that all pestilential or epidemic diseases were originated by parasites in the coat or lining of the stomach; and as camphor would be the most active agent in destroying them before they had time to multiply themselves to any great extent, the preventive must therefore also be camphor. The result named proved conclusively, in this instance at least, that he was right.

May camphor not as well be an effective preventtive for the yellow fever? And, in case it is, may it not also be an infallible cure? It is, to say the least, reasonable to suppose, that this pest-disease is similarly originated. Be this how it may, I am myself one of the many who ever since that time (1834) have used spirits of camphor as a preventive, in all disorders originating in the stomach, and it has never failed. In a cholera hospital where I did service, at the year named, as a medical student, it protected me; and although I am subject to take cold at the slightest occasion, I have never resorted to it in vain. But it must be well understood that it is a homeopathic preventive and that the spirits of camphor, in order to be effective for the purpose, should be taken at the first sign of disorder and in the prescribed dose only.—*Inter-ocean Correspondent.*

The suggestions of a German writer on the use of honey in affections of the throat have been confirmed by the personal experience of others, and perhaps deserve the attention of the invalid. We quote: "A strong influence for publishing this book was the fact that I, a sufferer from hemorrhages, already given up to despair, and at the verge of the grave, was saved by the wonderful curative powers of honey; and now, thank God, I am freed, not only from weakness of the lungs, but rejoice in the possession of perfect health. At my first attack upwards of thirty years ago, powders and tea were ordered for me, which benefitted me but little. I then placed little confidence in honey, which I used occasionally and in small quantities. Judging from my present knowledge, I believe that the honey was the only remedy which was doing me any good, and it is this that I have to thank for the gradual, the sure restoration of my health. As my disease increased I began to use cod liver oil, which weakened and injured my stomach, so that I could hardly digest anything more, and my condition became worse and worse. Again I returned to honey, when my sufferings began to decrease and disappear. Besides the use of honey, I took pains to preserve my breast and lungs from injury, which, in my trying situation as public teacher, was almost impossible. My disease being caused by my constant teaching during so many years, I gave up my profession, and honey was my only medicine, whereby I, by the simplest, safest, quickest and pleasantest manner, (for I was fond of honey), relieved the disease in my throat; and out of thankfulness I now write this book for the use and benefit of many, especially for the use of those suffering from diseases of the throat and lungs."

Ingenious Ruses.—Gretry was wont to employ a singular method of slackening or quickening the pace of a walking companion to suit his own inclination. "To say," he would argue, "you walk too fast or too slow is unpolite; but to sing softly an air to the time of the walk of your companion, and then by degrees either to quicken the time or make it slower, is a stratagem as innocent as it is convenient."

The principle of Gretry's ruse was well exemplified in the case of the stingy farmer who gave his hired hay-maker buttermilk and whey for breakfast, and going to the field heard the man singing in drawling way,

B-u-t-t-e-r-m-i-l-k and w-h-e-y,
Faint all day, faint all day;

his scythe keeping time to the tune. The next morning the farmer set a good meal of bacon and eggs before the man, and when he went to see how he was getting on with his work, found his arms going swiftly to

Bacon and eggs,
Take care of your legs!

—*Chambers' Journal.*

To Settle Coffee.—Do not put the white of an egg, or fishskins, or pebbles or mustard-seed, or emancipation proclamations, or tenpenny nails, or burnt leather, or scorched bran, peas or molasses, into your coffee-pot, and then call it coffee. Do not put "extract" in it either. Be satisfied with ground coffee and hot water, saving the other ingredients for different occasions. Boil your coffee until it is done, then pour it out, while boiling, into the pot for the table; add half a gill of cold water, let it stand three minutes, and it will be clear. There are philosophical and scientific reasons why the cold water makes it settle.

HIRAM AND OSIRIS;

—OR—

FREEMASONRY AND BAAL-WORSHIP ONE AND THE SAME.

CHAPTER X. OF PAST MASTER RONAYNE'S NEW WORK.

Recapitulation—Masons ignorant of Masonic Secrets—Masonic Antiquity—Masonic Ministers—Lodge Meetings—Why held in Upper Rooms—Purging the Lodge—The Tyler—Preparation of Candidate—Hoodwink—Lodge Meetings at Night—The Cable Tow—Neither Naked nor Clad—Discalceation, or Baring the Feet.

"NEITHER NAKED NOR CLAD."

The next point in the "preparation" ceremonies demanding our attention is, Why is the candidate "neither naked nor clad?" Why is he divested of his clothing?

The philosophy of this ceremony I apprehend is very easily understood. Freemasonry, as we have before seen, is sun-worship "revived." Now in being initiated into the secret mysteries which comprise the "religious ceremonies" of the god of the sun, there is nothing more natural than that the candidate should be divested of his clothing. If he were being initiated into the secret mysteries of the god of ice or snow, if such a one existed, why then of course his clothing would be retained, but being initiated into the secret worship of Baal or the sun-god, as a matter of course the candidate must be neither "naked nor clad," but must be presented in a condition indicating that from the sun all *light* and heat proceeds. I am aware that the Masonic ritual assigns as a reason for this part of the ceremony that "Masonry regards no man for his worldly wealth or honors: it was therefore to signify that it is the internal and not the external qualifications of a man which should recommend him to be made a Mason." (See Handbook, page 42.)

Now this explanation why men should be divested of their clothing when being made Masons is absolutely beneath criticism. Can a poor man support the aristocratic dignity of Freemasonry? Has a poor man the same chances to be made a Mason that a rich man has? Or if by some accident he should be admitted into the lodge, has he an equal chance with the opulent and wealthy of rising to any position of dignity and honor within the craft? Masonry will admit no man, whether rich or poor, without its regular initiatory fee, and in almost all cases a good suit of broadcloth and a well filled pocket-book, together with a seat in the legislature, or even the common council, will cover a great multitude of sins. And how can "the internal qualifications of a man" "recommend him to be made a Mason," when in reality according to the estimate put upon him by Masonry itself he has no qualifications worth mentioning. Mackey's Manual of the Lodge, page 20 says of every candidate before his initiation, no matter what his previous position might have been, that "he has been wandering amid the errors and covered over with the pollutions of the outer and profane world," and that at the time of his initiation "he comes enquiringly to the door of the Masonic lodge seeking the new birth." This does not speak very highly, I think, of the internal qualifications of Masonic candidates, and if it be also true that the Mason from the time he joins the lodge is a moral builder, operating upon the "rough ashler" of a depraved nature, and fitting himself by his own works of merit to be a living stone in that spiritual temple not made with hands, it appears to me very conclusive that he must have had very poor internal qualifications to begin with, and not anything like what would be expected to recommend him even to decent society.

No, my son. Neither the worldly wealth and honors nor the "internal qualifications" of candidates have anything whatever to do with "being divested" of their clothing. Even the very analogy of Masonic symbolism forbids me to accept this as the true reason. All the other symbols and ceremonies of the "preparation" we have revived from the "ancient initiations" and why not this particular one of taking off the clothes? Even the very place where the lodge meets and the manner of opening are borrowed from the ancient mysteries, why then should such an important ceremony as that under consideration be made a single exception? The true reason therefore, is found and can only be found in the fact as already stated that Freemasonry and the ancient mysteries or the old sun-worship, being one and the same the candidate for the mysteries of Masonry must now be initiated into the secret worship of the sun, in the same condition in all respects that the candidates for the "ancient initiations" were admitted into the same secret worship in Egypt, Phoenicia or Israel.

RITE OF DISCALCEATION.

And the last preparatory rite to which your attention must be directed is the "rite of discalceation" or why is the candidate "barefoot" or neither barefoot nor shod?

You have been already informed, my dear Henry, that the degrees of Entered Apprentice and Fellow Craft in the Masonic institution correspond to the "Lesser Mysteries" and the Sublime degree of Master Mason to the "Greater Mysteries" of the "secret worship" of paganism. In the former degrees as you see by the "ritual" the candidate is "neither barefoot nor shod" while in the Master Mason's degree he is entirely "barefoot" and this ceremony of taking off the shoes or baring the feet is termed in Freemasonry the "rite of discalceation."

The reason for performing this rite is given as follows in the Masonic text books. "Symbolism of Freemasonry" by A. G. Mackey, p. 126.

"The direction of Pythagoras to his disciples was in these words: 'Offer sacrifice and worship with shoes off.'"

"In another place he says, 'We must sacrifice and enter temples with the shoes off.'"

And again on page 127: "The Druids practiced the same custom whenever they celebrated their sacred rites and the ancient Peruvians are said always to have left their shoes at the porch when they entered their magnificent temple consecrated to the worship of the sun."

And again on page 128: "The rite of discalceation therefore is a symbol of reverence. It signifies in the language of symbolism that the spot which is about to be approached in this humble and reverential manner is consecrated to some holy purpose."

This I think establishes beyond a question the religious character of Masonry. "The spot" where secular or profane societies hold their meetings cannot be very well said to be "consecrated to holy purposes."

Again on page 129: "And into the Master Mason's lodge—that holy of holies of the Masonic temple .... the aspirant should remember with a due sense of their symbolic application, those words that once broke upon the astonished ears of the old patriarch, 'Put off thy shoes from off thy feet for the place whereon thou standest is holy ground.'"

And lastly in the "Traditions of Freemasonry" by Pierson, p. 29: "Among the ancients the ceremony of discalceation, or pulling off a shoe, indicated reverence for the presence of God."

Thus you see the "purgation" of the lodge, the opening ceremonies, the various rites of the preparation room, the station and duties of the armed tyler, and even the very place where lodge meetings must be held, have all been borrowed from the "ancient mysteries" and are simply the revived rites and customs which prevailed in the "initiations" of the old Baal or sun worship, and these heathen practices and principles of the defunct demon mythology of the pagan world are to-day accounted of so sanctified a character by Masonic writers that even the very floor of the lodge is said to be holy ground. No wonder therefore that Robert Macoy says in his "Cyclopedia and General History" that "there is that latent in Freemasonry which makes it exactly the institution that is most needed in this age," and that the "General Ahiman Rezon" asserts of the three symbolic degrees "that they form a perfect and harmonious whole, nor can it be conceived that anything can be suggested more which the soul of man requires."

OBITUARY.

In addition to the notice of the death of Alexander Needles, of Sparta, Ohio, on the 3d of July last, a brief sketch of his life from the *American Freeman* will be eagerly read:

"The subject of this notice died in his 83d year. Embraced religion when twenty-two years old; joined the M. E. church. So limited was his education at twenty-one years of age that he could not read. But being a man of strong will he soon so far conquered his embarrassment as to qualify himself for business. His occupation was that of an agriculturist, upon which the benign blessings of a kind Providence rested in prolific abundance. His house was the preacher's welcome retreat, and the temple of God for over half a century. For forty years he served the Master as a leader of the society of which he was a member. Under the salutary influence of the Friend Quakers his political views underwent a radical transformation, and he earnestly espoused the cause of the down-trodden slave. In him the struggling, fleeing refugee from the furnace of Southern slavery found a warm and unchanging friend. Watching closely the problematical solution of the question of slavery by the experiment of a four years' war, he became convinced that our country was infested with and in the power of an enemy more to be dreaded than the slave power which had controlled legislation in its own interest for nearly a quarter of a century. To this matter he turned his mind and study. As light dawned upon his mind he was bold to express his convictions. He saw that stagnation, not thought, was endangering our dearest interests in church and state. So he opened his purse, paid for numerous copies of anti-secret papers, invited lecturers and paid them, filled his pocket with leaflets and sowed them broadcast among the people.

But this noble veteran of right and reform was not still content with such a slow process of reaching the masses. He purchased an interest in the press and assisted in the publication of the *American Freeman*, and as a last act gave press and interest to the cause of Anti-masonic reform in Missouri.

A. W. CURTIS.—Ira West, a former co-laborer of this aged minister of the Wesleyan church, adds an interesting sketch to the brief notices of his death in Michigan:

Having been personally acquainted with our deceased brother, Rev. Amzi W. Curtis during the early part of his ministerial labors, and having been associated with him as a member of a yearly conference, known as the Erie New York Conference of the Methodist society during ten sessions of said conference, I wish to contribute a few items of history which probably cannot be obtained from any other source. He was licensed to preach at the organization of said conference, December 16, 1830, (Conference Journal, page 3), and was ordained an elder at the second session held November 3, 1831. (Conference Journal, page 9.) He was elected Secretary of the Conference for that year, and also for four subsequent sessions. At the seventh session he was elected President of the Conference, in which capacity he presided seven terms, to the entire satisfaction of that body, and was by them much loved and esteemed. (Conference Journal, page 78.)

It is due this moral hero and the little band of reformers over which he presided to give a short sketch of their principles and progress. Doctrinal: purely Methodistical; disciplinary: not differing in anything essential from our Wesleyans, excepting in relation to deacons and delegates; reformatory: a pledge like the following was required of all applicants for admission members, who were or had been members of the Masonic fraternity:

"We hereby certify that we have pledged ourselves to this Conference that we will have nothing to do with Freemasonry or Freemasons, nor in advocating the institution thereof hereafter; and that we assist in guarding the church against it; and that we feel ourselves no longer bound by Masonic obligations." Signed, Austin Cowles, Josiah Cowles. (Conference Journal, page 3.)

On slavery: "Resolved by this Conference that we cheerfully and cordially adopt the sentiments of the Rev. John Wesley, that 'American slavery is the vilest that ever saw the sun,' and that it is the duty of every ecclesiastical body adopting a like sentiment to give public expression to their abhorrence of so gross an evil."

With these principles of reform inscribed upon our banner, and no compromise with sin, but holiness to the Lord for our motto, our watchword was Forward. This little band of reformers—when the Wesleyans set up their banner at Utica, New York, had in conference eighteen elders and deacons, ten licentiates, and thirty-six delegates; and had made its assaults and set up its banners in seven counties in the State of New York, including Long Island; and in Warren county, Pennsylvania; Erie county, Ohio; Lawrence county, Michigan; and sent one missionary to Iowa, beside a small reserve who aided in organizing the Illinois Conference. There are but few men who have the faculty to organize, the gift to preside, and the power to govern which he possessed.

Friendly in his intercourse, affable in his manners, warm in his attachments, arduous in his labors, faithful to his convictions, punctual to his engagements, a man of God, thoroughly furnished unto every good work.

Religious Intelligence.

CONGREGATIONAL.—The church at Crystal Lake, Illinois, to which Prof. E. D. Bailey, of Wheaton, ministers, has lately adopted a new manual which contains a testimony against the lodge.—Prof. R. T. Cross, of Colorado, assisted in forming a new church at South Pueblo the first Sabbath of this month.—Pastor A. J. Chittenden of Boulder, Colorado, has been taking an active part in political discussion, being a greenback champion in his State. When that question is settled he may turn his experience to good use in rallying Americans to a greater and more noble political reform against the lodge ring.—The church at College Springs, Iowa, has been anti-secret from its organization. The gentleman who offered the resolution which has been for so many years the testimony of the church against secretism is a native of South Carolina from which his father emigrated on account of slavery. His life has mostly been spent as an active abolitionist, but he was "born right" on all the present questions of reform, and hence is now as ever ready to help make the church of Christ a light to the world. Much is due to Rev. D. R. Barker for his zealous and self-denying labors in keeping the church always true to its principles in this and other reforms, for while there are a large number of self-denying and godly men and women who love the truth and cannot "bear them which are evil," it is also true that it is a constant struggle to maintain the truth against the social influence of the lodge.—The churches of Illinois are not yet done discussing Wheaton, and they may have more reason for so doing before they have less. One of the topics to be presented at the meeting of the Fox River Association, Oct. 8–10, is, "Can a Congregational church disband? If so, how?" Very appropriately this topic has been assigned to J. A. Montgomery, a graduate of Wheaton College in 1863, who undertook a petition for a change in the management of the College six or seven years ago on account of its Anti-masonic principles. He was successful in getting the signatures of two discontented young men, and has been one of the most active and bitter non-residents in the last failure led by the lodge.—Other names better known to our readers in the Fox River meeting are G. S. Bascom, A. Ethridge, Henry Avery and Amos J. Bailey. The latter has a paper on "What position should the church take in regard to secret oath-bound societies?"—The new Rahamah Congregational church, Hamilton, Mississippi, is the first to formally send its name for the "UNITED CHURCHES OF CHRIST." Middleton Weatherspoon is acting pastor.

FREE METHODIST.—Rev. W. Manning, chairman of the Buffalo District camp-meeting, held eighteen miles from Buffalo, N. Y., suffered a relapse of intermittent fever, the result of overwork, and was too ill to be removed from the grounds at the close of the meeting.—At the Summerfield, O., camp-meeting part of the tents or shelters were made of boards from the demolished tobacco barn of J. Rounds, who with Dr. R. B. Taylor and others, was a pioneer of reform in Noble county. Bro. E. Mathews of Brooklyn, Michigan, was one of the preachers.—A new church is to be dedicated by Supt. E. P. Hart at Havana, Steele county, Minn., next Saturday. The Minnesota conference meets in the same place this week.—Dr. A. F. Curry, one of the New York State lecturers is engaged to preach the dedicatory sermon for a new church at Charlotteville, N. Y., next Thursday.—The New York conference met at Rahway, N. J., and finished a blessed and harmonious meeting on the 7th instant. The following is from the report of the committee on publications:

"We give the *Christian Cynosure* our hearty sympathy and support as the most able exponent of anti-secret principles in the world—and we sympathize with its able editor-in-chief, President Blanchard, in his present severe trials."

THE FRIENDS.—The committee on Indian affairs at the Ohio yearly meeting gave, in the main, a favorable report of the progress of the work under their care, but they were somewhat discouraged by the action of the government.—The Iowa yearly meeting shows a total membership of 9,077; number of ministers 139; number who use tobacco, males, 564; females, 103; total, 667. After a lively discussion the following resolution was almost unanimously adopted on tobacco-using: "This Temperance committee respectfully requests the yearly meeting to recommend to its subordinate meetings that in the future no person be placed in the position of minister, elder, or other office of the church who uses tobacco."—A delegation of four from London, England, were in attendance at this meeting.

BAPTIST.—By the visit of Elder Rathbun to Bro. Austin's church in Burlington, Iowa, the reform spirit of the people has been greatly strengthened. At the covenant meeting on the following Saturday the church took a stand that rejoiced the pastor and was unexpected by him, passing the following for substance unanimously:

Resolved, 1. That Elder D. P. Rathbun is hereby invited by this church to return and deliver three lectures before it and such other persons as we see proper to invite to be present.

2. That a committee of three be appointed to raise fifteen dollars necessary to pay the expenses and to make arrangements for the lecture.

WESLEYAN.—Prof. C. A. Blanchard presents the cause of the National Reform Association for the religious amendment, before the Illinois conference meeting at Harmon, Lee county, this week.—The Kansas conference begins on Thursday next at Topeka, followed by the meeting of the State Anti-masonic convention.—Rev. J. M. Snyder announces that he will lead off for a Western colony next February.—Prof. E. J. Payne of Wasioja Seminary, Minnesota, was in Chicago last week on his return from the East and was cheered on learning of prospective aid for his institution. — Five preachers and four churches were admitted to the Ohio conference at its late meeting at Dayton.—C. F. Hawley, is laboring in the holiness work in New York. He is ready to labor in this cause in that State, New England and Eastern Pennsylvania. His address is at Coshocton, N. Y.

—A scheme has been initiated by the friends and adherents of the Scottish Established Church in England to raise on the Thames embankment a "John Knox Memorial Church," to cost at least 60,000*l*, "in connection with the Established Church of Scotland." Lord Gordon, formerly Tory Lord Advocate, has headed the list of subscribers with a donation of 1,000*l*.

—The Rev. Dr. John Peddie, of Philadelphia, has accepted the call to become the pastor of the Second Baptist church of this city. The pastorate was offered to him last July, when he preached two sermons at the Second Church. He is a Canadian by birth, and about forty years of age. He was educated at Madison University, Hamilton, New York. He has served as pastor of the Baptist church in Watertown, New York, of Calvary Baptist church, Albany, and of the Fourth Baptist church, at Philadelphia. He will begin his labors here on the first Sunday in October.

—D'Aubigne's great work on the Protestant Reformation, begun more than forty years ago is now completed by the issue of the concluding volume. When the author died, in 1867, he left the work all but completed, and the volume which is now published is understood to be for the most part his own production.

News of the Week.

—An attempt was made by the saloon keepers of Detroit, on a late Sabbath, to resist the Sabbath liquor law. They gathered in Arbeiter Hall, and for a time did a brisk business in selling beer, but the traffic was stopped by the arrest of four prominent saloon keepers who officiated as waiters. At night five hundred Germans, headed by a brass band, marched to the police station and demanded the release of the arrested men, but, we are glad to say, without effect.

—Dispatches received from Gen. N. A. Miles say that on the 4th inst., at 4 a. m., his command of twenty-seven soldiers and thirty-five Crows struck a body of fifty Bannocks near Clark's Fork of the Yellowstone, on the Wyoming line, killed thirteen hostiles and captured thirty-four men, women and children, and 200 ponies. Capt. Bennett, company B, fifth infantry, was shot through the heart, one soldier wounded, and one Crow killed. Three other bands of hostiles, reported in the Park, have gone to the Wind and Snake river country.

—Senator Davis of West Virginia, who is chairman of the committee of investigation of the treasury account, with a view to the discovery of an alleged deficit of many millions, has been greatly annoyed at the fact that the experts employed by him during his absence in Europe have been unable to find the great deficit expected of them; but, as a matter of fact, these experts, who are very skilled men, after an examination of many months, have been unable to find any deficit or irregularities in the treasury account.

—Advices from a great number of points in Ohio, Pennsylvania and West Virginia, indicate that the storm of last week was the most severe experienced for years. The destruction of railroad property, especially, is heavy. Washouts of culverts and bridges have caused the railroad travel on many routes to cease entirely. The storm seems to have expended its greatest force in the interior and eastern portions of the State of Ohio, Western Pennsylvania and Northern West Virginia. It seems to have visited Canada with great force. Rain fell four days incessantly at Toronto and bridges were washed away on several railroads. Navigation on the lower half of the Welland canal was entirely suspended. The flood is greater than ever known before. Several small boats and open yachts have been carried away; also a steam yacht. At Meadville, Pa., seven persons were drowned and the aggregate loss of life from drowning and railway disasters must be large.

—A fatal case of yellow fever occurred in Chicago last week. A Mrs. Tobey from Memphis, whose husband died of the disease not long since, was taken sick and died. The physician in attendance reported the case to the health department and precautions were taken to prevent the spread of the disease. The lady was staying with friends.

—Governor Stone, of Mississippi, has issued a proclamation recommending "that on Friday, the 30th day of September, all Christian people throughout the State repair to their respective places of worship, and offer up their united petition in prayer to God, that he will withdraw from our people this terrible affliction, and that in his infinite goodness and mercy will restore them to health, and bring peace to the mourning households."

—A terrible explosion took place in Abercorne coal pit in the South of Wales last Wednesday. Of the 350 men in the works 82 were got out alive, and it is believed all the rest perished. It was found necessary to flood the mine to extinguish the fire. The cause of the explosion cannot even be surmised. Three detonations were successively heard on the surface. The frame works and castings of the pit were thrown to a height of 300 feet above the mouth of the shaft. The colliery employed upwards of 1,000 hands. The whole district of Monmouthshire is much excited, and it seemed at the time as if the entire female population of the district had gathered about the mouth of the shaft.

—Accounts received say that forty-six Bosnians and Servians and upward of 200 Mussulmans have been executed at Serajevo and neighborhood during the last two weeks, and that executions continue. These excesses deter the insurgents from submitting, and have produced a deep and painful impression throughout Servia, as several of the victims were Servian merchants, compelled to assist the insurgents during Hadji Lodja's administration.

—The bakers of Constantinople have discontinued the sale of bread because of the high price of wheat and the depreciation of currency. The Sultan thereupon remitted the grain-tax, and he has appointed a commission to devise means for retiring the paper currency. The commission will recommend the conversion of the currency into a 4 per cent. loan, secured on specific revenues to be set apart for that purpose.

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TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders.
A 4-page Tract.

TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY

AND

HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PREST. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By REV. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract.

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4 page tract.

TRACT NO. 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH, HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
A 2-page tract.

TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23.

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract.

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party,

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years. Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctiness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO. 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 15 page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass.

This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Publishers' Department.

We have the pleasure of reporting a good club brought by C. A. Blanchard this week. One subscription for two years, THIRTEEN for one year each, one for four months and one for three months.

F. R. Lord, Washington, Ill., writes: "I hope to do some work for the *Cynosure* in the near future."

Mattie S. Harvey, Milton Junction, Wis., sends two renewals for the *Cynosure* and writes: "I shall, try to get more to subscribe for your excellent paper."

We expect clubs from Mr. Barnet and others in October. We trust that scores of those who love the cause advocated by the *Cynosure* are making preparations to work for large clubs this fall and winter.

Books and Tracts sent week ending Sept. 14, 1878.

By Express.

Rev Isaac Hyatt, S D Green, T B McCormick.

By Mail.

Mrs H Wilbur, J E Nichols, Mary Pomeroy, C C Gilmore, C P Furst, J C Teller, L E Jesseph, C Ferrarig, J Robinson, T B Murdoch, J B McFadden, M V Bancroft, C Sawyer, J H Hanson, H Pease, G E Bennett, Rev L S Jones, Rev J A Wilson, W S Essick, Ira Commoner, M Davenport, T Relzea, B D Blick, J P Guillot, J M Everhart, E Chenoweth, J P Guillot.

Donations to the Tract Fund.

Mrs J R Tyson, $1.00; Mrs C G Webb, 50c.

SUBSCRIPTIONS RECEIVED DURING week ending Sept. 14, 1878, from S Brightman, J Blanchard, J Brimer, P Beck, S H Booth, O C M Bates, G W Clark, I Crane, C A Blanchard, A B Gilliland, Mrs A Hull, H H Hinman, T Hodge, Mrs S L Holmes, Miss M C Harvey, A Housel, H L Kellogg, A J Londenback, J Liggett, D Messer, T J Muzzy, J Motler, C P Miller, M M Miles, H Pease, E G Paine, W I Phillips, E Ronayne, T C Radabaugh, D P Rathbun, A Shaw, B Smith, H Sybold, J P Stoddard, W Wishart.

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MARKET REPORTS.

CHICAGO, Sept. 16, 1878.

GRAIN—Wheat—No. 2	86¼	87
" No. 3		77
" Rejected		58
" Winter	72	90
Corn—No. 2	36½	36⅝
Rejected		33¾
Oats—No. 2		20¼
Rejected		18
Rye—No. 2		45
Bran per ton		8 50
Flour—Winter	4 00	5 50
Spring	3 50	5 50
Hay—Timothy	6 75	7 75
Prairie	5 50	6 50
Mess Beef	10 00	10 25
Tallow	7	7½
Lard per cwt		6 80
Mess pork, per brl	8 30	8 50
Butter medium to best	11	22
Cheese	8	7½
Beans	1 00	1 70
Eggs	11	13
Potatoes per brl	1 15	1 45
Seeds—Timothy	1 00	1 14
Clover	4 50	4 60
Flax	1 30	1 35
Broomcorn	2	5½
Hides green to dry flint	7¼	14
Lumber—Clear	27 00	34 00
Common	11 00	18 00
Shingles	1 50	3 90
WOOL—Washed	27	36
Unwashed	15	23
LIVESTOCK Cattle Choice	4 50	5 40
Good	4 00	4 25
Medium	3 50	4 00
Common	2 00	3 50
Hogs	3 00	4 50
Sheep	2 50	5 00

New York Market.

Flour	$3 30	8 50
Wheat—Spring	98½	1 08
Winter	1 08	1 15
Corn	47	55
Oats	24	35
Rye		61
Lard		7
Mess pork	9 87	10 50
Butter	16	24
Cheese	5	8
Eggs		19
Wool	10	43

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CHICAGO, THURSDAY, SEPTEMBER 26, 1878.

VOL. X., No. 52.—WHOLE NO. 444. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE NATIONAL CONVENTION has been appointed at Worcester, Mass.; subject, of course, to necessary change. The time will be announced hereafter.

THE MISSOURI State meeting will be held on the 16th and 17th of October in some town on the Hannibal and St. Joseph railroad not fixed upon at our latest information.

ELDER D. P. RATHBUN announces that he has returned to Iowa to remain until after the State Convention, the Lord willing. His address will be Clarence, Cedar county, Iowa, care Alvin Hall. Arrangements can also be made for lectures with James McCleery of Marshalltown. Let Iowa be thoroughly canvassed this winter. Send for Bro. Rathbun.

MICHIGAN.

Friends of reform in Michigan will please take due notice that the State meeting will be held about the third week in November. Place to be agreed upon after hearing from our friends. Jackson city does not afford us a suitable house, none but Free Methodist church, and inasmuch as we want Ronayne to work the degrees, we think it best to have a large hall. Let us hear from all.

E. MATHEWS, Sec'y.

Brooklyn, Mich.

INDIANA.

The Sixth Annual State Convention of Indiana opposed to secret societies, will meet at Spiceland, Henry county, Oct. 9, 1878; commencing on the evening of the 9th and closing on the evening of the 11th. Elder D. P. Rathbun and other prominent speakers are expected to be present. We greatly desire and fondly hope that there be a full representation from both county associations and all Christians, who are workers in this cause, and who sympathize with this work, and are friendly to the reform.

And dear brethren, remember this is for Christ, no sacrifice should be deemed too great made to honor him and his cause.

Delegates to the convention coming by way of railroad will be met with conveyances at both Newcastle and Dunreith.

Signed on behalf of the executive committee.

DR. G. W. CHAMP' Chairman.

KANSAS.

The Annual Convention of the Kansas State Christian Association opposed to secret societies, will meet at Topeka and not at Ft. Scott, as was announced last week, on Monday, Sept. 30th, being the day after the close of the Wesleyan Annual Conference, as directed by the last annual meeting. Come one, come all, the friends of light and truth.

R. LOGGAN, Prest.

Topics of the Time.

The idea of domination so characteristic of the papal church has an unexpected display at the great marble cathedral now building in New York. Over the right and left entrances at the front of the building are placed respectively the arms of the United States government and the State of New York while the grand central entrance supports the arms of the Pope of Rome. The supremacy of the papal power in things temporal is thus set for a sign to all and an educator to the ignorant multitudes that prostrate themselves before the crucifix within.

The speech of Vice President Wheeler last week at a county fair near his home in northern New York, contains some sensible words on the financial condition of the country which are more to the point than long columns of figures and estimates which it is plain few understand. No one can misinterpret such words as these from Mr. Wheeler's speech: "The fact, hard as it is, remains, that we can never regain our old-time prosperity without a return to the old paths. We must have soberer views of life. We cannot regain this prosperity until after the stronger portion of our people become willing, through patience and manly toil in the useful and productive arts of life, to earn every dollar they receive. Our young men must learn that they cannot, with impunity, ignore the lower rounds of the ladders on which their fathers climbed with patient, toiling steps, and come to property and reputation with a bound. In manly occupation and manly independence only can be laid the foundation of honorable, permanent prosperity."

The Maine election, with its Republican defeat will be a current topic until the October elections. Congressman Hale, Republican, says in the midst of his disappointment and defeat that the result "is attributable the hard times, general depression of industries, and the fact that the people up there have had no education on the financial question for the past five years. It is the mission of the Republican party to educate them. This it will do. It may take one, two, or ten years for the party to accomplish its mission, but it will accomplish it. The result in Maine will give the greenback movement an impetus for the present, but the people need not be discouraged."

That there is need of some education on financial and social questions in that State must be evident if the *Christian Union* is correctly informed. It finds documents in circulation there more dangerous than the harangues of the demagogue Kearney. They call it says for the organization of a National Greenback Convention, which will represent the people and therefore will have the same right "to ignore the President, Cabinet, Senate and Congress assembled in Washington as the present President, Cabinet, Senate and Congress assembled in Washington has the right to ignore the people and their wants." They call for the appointment of a Committee of Safety "whose business shall be to watch the work of legislators and others, and whenever a President, a Cabinet officer, a judge, a Senator, a Congressman, a member of the Legislature, a Governor, or any servant of the people shall betray the interests of those who elected him, to kill him on the spot." They urge the organization of Greenback Clubs, and their education is the manual of arms under a skilled drill-master. They assert the purpose of making greenbacks a legal tender for the payment of the bonded debt, and declare that if, by 1880, greenback money is not accepted as such legal tender then every bonded obligation of the government shall be repudiated. And they hold in reserve a threat, if their demands are not complied with to "unite the West and the South and secede from a union that benefits only Eastern bond-holders."

Another proof that the Berlin Congress has not finally settled the Eastern question comes from the northern boundary of India. Not long since a Russian legation was reported at the capital of Afghanistan. England, taking the alarm at this threatening approach toward her Eastern empire, sent a commission to counteract the Russian advance, but too late. The mountain passes were fortified against their passage and the viceroy turned back chagrined to find that Russian strategy had preoccupied so important an approach to India. It is sadly evident that England and Russia are not at peace and their movements all tend to a future crisis. It is not too late to avert such a calamity by wise and Christian statesmanship. With all the expectations from English supremacy over Asia Minor, it must be evident that the counsels of Gladstone and Bright would have been wiser for the nation and the world.

The Paris Exposition, though well patronized does not attain to the figures of our Centennial; neither is the display so large nor generally satisfactory on account of French monopoly. It was to close November 1st, but a late decision of the management puts off the time till the 20th in order to sell off the exhibits. The distribution of prizes took place last Wednesday. Correspondents state that dissatisfaction is general among foreign exhibitors, and charges of unfairness in favor of the French are not unfrequent. The effect may be to abolish the prize system altogether. An illustration of its operation is thus given by one writer as the experience of an exhibitor of machinery: "Apart from the expenses of my stand, I have spent nearly $15,000 in bringing my machines before the public." "I suppose, I observed, "this was in advertisements." "Not a cent of it," he answered. "It was in lunches and dinners to jurors, to commissioners, to ministers, and to people connected with the press. Nobody has been coarsely bribed; but every one thinks kindly of me, and if there is a prize going, I shall be man to pick it up. At Vienna I spent nearly as much, and I am afraid I spent a good deal more at Philadelphia. Were I older I should think exhibitions and the cost they entail a bore. But so far I have enjoyed them. I feel all the excitement of a man engaged in a race for a prize, and know that if I mind myself, and make no blunders I am sure to win."

—The Masonic authors of the great disturbance at the Baptist church near Burlington, Iowa, at Elder Rathbun's visit on the 5th inst., are greatly ashamed of their work, but have to bear it. Their own violence has cured them of ever repeating it, while the friends of the truth, though tried for the moment now greatly rejoice at its success.

Breakers Ahead.

BY ALEXANDER THOMPSON.

Hail, land of freedom, where the soul aspires
With manly purpose and with strong desires;
Hail, happy land, by varied blessings crowned,
Where poor men prosper and wise men abound;
Where wisdom calls and loyal thousands hear;
Where pleasure brings a smile and woe a tear.
Illustrious land, from whose fair bosom first
The living fount of human freedom burst,
Whose blessed spray descends on many a shore,
Till tyrants rage and kings control no more.
Much do I love thee, and with loyal pride,
See thy brave banners float above the tide,
Whose starry folds to many a wretch have given
Domestic bliss and governmental heaven.

But as the sailor sees his gallant ship
Deep in the cyclone's seething caldron dip,
And then ascending lift her stately form,
And ride majestic with the raging storm;
Yet knows full well that should the rocks that loom,
Where scream the sea-fowl and the breakers boom,
Oppose her progress, then her lofty pride
Shall fly in fragments scattered o'er the tide,
And her brave banners dabbled in the brine
Shall be destruction and disaster's sign.

Thus while we see o'er many an adverse tide,
Our bannered bark in lofty triumph ride,
Still greater dangers deepen into view;
With each succeeding wave she dashes through;
And God alone can give her sailors skill
To steer securely past the threatening ill.

I.—THE LODGE.

In this fair land where happy freedom reigns
With even justice o'er her wide domains;
Where each unchallenged may his powers apply
To useful purpose or ambition high:
Where all may speak, or read, or think, or act,
Without a tyrant's bayonet at their back,—
Does it not bode some inauspicious doom
That men seek shelter in the midnight gloom,
In grips and signs and every trick and art
That hide the purpose and deceive the heart,
And cause suspicious men cannot define
Of hidden purpose and of dark design?

There may be cause in Russia or in Spain
For midnight meetings and the mystic train,
For hidden hands with power to overawe
The graceless minions of a tyrant's law.
But even there the noble, patriot part
Is open conflict, though it rends the heart—
Is freedom won and human wrong redressed
By hidden champions of the poor oppressed?
By those dark means by which advantage came
Shall utter ruin spread her wide domain,
Till tossed by revolution's endless wave
Fair freedom finds an everlasting grave.

Then surely here in our fair, favored land,
The hidden purpose and the hidden hand,
The midnight meeting and the bloody code
Of laws, defiant to the laws of God,
The mimic satrap with his lofty tone,
The partial dealings, always with their own,
But ill comport with all our high pretense
To even justice and to manly sense.

II.—SPIRIT OF CASTE.

Show me a man whose large and genial mind
Gives shelter to the lowest of his kind,
Whose "color line" is drawn where virtue fails,
Whose race inferior with the vicious sails,
Who never turned contemptuously the back
On any humble brother white or black,
And I will show you one who will not bend
Before, or call a tyrant o'er his friend.

Where far the Southern sunny fields extend,
And noble streams in one great river blend,
Where wooded mountains lift their verdant crests
O'er treasures hidden in their rocky breasts,
Where fervid days with steady beam unfold
The silky cotton and the fruit of gold;
Why lacks the enterprise which chains the rills
That gush among the wild New England hills,
And makes their stormy energy impart
A thousand comforts to the human heart?

Why down her vales springs not the iron horse
With those fierce snortings of his tireless force?
Why on her noble rivers hear we not
Trade's shrilly scream from steam's expansive throat?
Why is each country village tumble-down
Like some old relic of a feudal town?
O! Soul of slavery, restless and remorse,—
'Tis this turns all her silver into dross,
Saps all her strength, clips trade's ambitions wing,
And poisons freedom at her natal spring.

WHEATON, Ill.

The Holy Scriptures the Book of books, which is worth more than all the literature of Greece and Rome, the training book of nations, the divinely human book of life, is the common book of instruction and edification for all churches and sects, and is found on all pulpits and altars, in all families, on the steamboats, and in the parlors and bedrooms of every respectable hotel; on this book the officers of the republic take the oath of office; it is daily read in schools of all grades; it pervades the American literature, and even the political speeches of our greatest statesmen. In short, it is the veritable national book of Americans of all classes.

Falling from High Places.

BY T. K. BUFKIN.

How often in the past few years have we seen in high Christian society the fall from rectitude of some of the eminent members of the church into infamy! Yet methinks this is no wonder, when so many ministers are so much more willing to labor to please the natural man than to preach Christ and him crucified; and desire the praise of the creature more than that of the Creator. For this reason many have shamefully belied their profession. Too many, both of our ministers and members, take more pleasure in attending festivals, lodges and Knight Templar processions, where they think they are making themselves conspicuous in the eyes of the world (they loving the praise of men more than of God), than in preaching Christ and helping to gather lambs into the fold. Indeed the whole matter is getting to be horrible to dwell upon. 'Tis plain much of this has been learned and practiced in secret, and now they are beginning to gather fruit of their own sowing. Why 'tis no uncommon thing, when a minister who *is willing* to preach the *whole* Gospel of Christ, stops at some popular church and is invited to preach, if he touches on the popular sins of the day, the bell is immediately tapped, a halt is called. "Why," says the minister in charge, "you would soon drive my members out of the church; such preaching will not do." Would to God we had a thousand more like Moody who would cry, "*Separation! Separation!*" Fired with the zeal of God he says, "Let them go; hundreds of better men and women will take their places."

I believe that these un-Christian practices are but the out-croppings of an underlying mass of infidelity to truth and honor. No wonder the scoffers of religion are heard to say, "If this is Christianity I want none of it." No wonder the good and earnest men and women of our land are beginning to ask, *What shall we do*, seeing such disgrace is falling on the Christian churches. Ah! Christianity undefiled has a hold on men of honor, and it will give them strength to follow the Lord Jesus under all circumstances. Oh, how I pity that minister, or any man, who either by lodgeism or otherwise, has his mouth so muzzled that he is afraid to speak against these public sins for fear his character or reputation may be assailed! Would to God more of us would remember, "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased;" and "that the fearful and unbelieving shall have their part in the lake that burneth with fire and brimstone."

System Needed.

No man ever conducted his business successfully, whether in farming, manufacturing, mechanics, ordinary trade or commerce, without a systematic use of means, well devised plans of action and intelligent aims. That which is so true in physics is equally true in morals; and the sooner we who are engaged in this anti-secret reform come to a lively and intelligent appreciation of this truth and act upon it in our various State, county and other organizations the better will it be for the cause, for the lecturers and all concerned.

We now have, in name at least, some twelve or more State associations, with a great number of district, county and town societies, with presidents, executive committees, etc., with a long list of State and other lecturers and agents. But after years of laboring, publishing, lecturing and organizing what have we accomplished, and what are we now doing to advance the work to which some of us have given much, and a few their all?

It may truthfully be answered, Much has been done already, and something is doing in some parts of our great field of operations by which individuals and communities are in the process of enlightenment as to the growing danger to the state, to the church and to the best interests of society generally, from the existence among us of Freemasonry and its multiform spawn of secrecy continually hatching into active life and mischief all over the land. But while this is true it is equally true that our work is growing on us and but little is done in comparison with what might and ought to be accomplished by the proper use of the men and means within our reach. I say within our reach. We have men—competent men—who are fitted to go before the people and give all needed light; but these men have families to support, and are themselves of the earth earthy. They need food and clothing like other men, and these things call for money and money, must be had or the work must cease—has ceased already in many directions where it is greatly needed, because the funds are withheld; or because no proper systematized effort has yet been devised to draw them out successfully. New York, Michigan, Ohio and other States have had good men in the field; but one after another they have been compelled to withdraw for want of support, while the enemy with better working organization and an abundance of means makes a mock at our baffled efforts and sneers at our apparent paucity of means to carry on the reform we have inaugurated.

True, our success in raising the $30,000 publishing fund, and the possession of our publishing house—the gift of Mr. Carpenter—has given the enemy a shock, and corresponding encouragement to our friends, yet is there an appalling lack of zeal and interest in our work, calculated to encourage only those whom it is the interest of every true patriot and Christian to discourage.

As workers we have in the field, the indefatigable Stoddard, our General Agent; Cook, of Indiana; Rathbun, in Missouri; Hinman, in Wisconsin, and these not half supported. Besides these Ronayne is doing his peculiar work unapproached and unapproachable.

These are mighty but are almost lost in the immensity of the field needing labor. Every State organized should have its agent and lecturer, who should have his salary assured to him without concern on his part. This is a matter of the first importance and requires system and systematic labor to secure it. *I believe it can be done.*

In the States I have mentioned I believe I hazard nothing in saying there are Anti-masons enough to give a good lecturer in each a salary of $1,000 per year—and no properly qualified man should be asked to take up the work for less—and not a man need pay more than a dollar! All that is needed is a system by which these dollars may be drawn out and utilized. Who will tell us how this shall be done? I will wait answer from the wise ones. It must be done.

J. L. BARLOW.

Admissions of Masons.

BY A NEW ENGLAND CLERGYMAN.

A Mason conversing with the writer upon the subject of joining the fraternity, declared that there were things connected with the initiation into the lodge that I should consider beneath my manhood. After learning from those who have experimental knowledge upon the subject, I believed that his statement was true. Indeed, I have reason to believe there are frightful scenes to which the candidate is witness. In a town where I have been pastor, a young man who was not very robust went to the lodge for initiation and was carried home a corpse. The knowing ones of course did not tell the cause of his death. But there is hardly a doubt in the minds of those outside. He unquestionably died of fright.

Some Masons are unwise in saying that Capt. Morgan, or any other person, deserves to be killed for revealing the secrets of the order. Of

course this is only the natural fruit of secretism which binds to sustain the honor (?) of the lodge at all hazards.

An honorable Mason, and himself a minister, admitted to me that Morgan was probably murdered by Masons; but he did not believe that it was done by the advice or approval of the lodge.

Intelligent Masons admit that the former views in regard to the antiquity of Masonry are without proof. Indeed that the lodge is a modern institution.

A sea captain in eastern Massachusetts stated under oath, while on his death bed, that he witnessed the murder of a man in open lodge who had been considered guilty of the betrayal of some Masonic trust. He could not die in peace without making the murder a matter of history.

Ministers of the Gospel have acknowledged that their connection with Masonry was seriously disadvantageous to their spiritual state. Some have seen so much corruption in the fraternity and have been so nearly ruined personally by their relation to it, that they have renounced Masonry and have faithfully warned people against it. We are aware of the fact that such are published as perjured villians, etc., because they solemnly swore that they would never divulge any of the secrets of the order. But candidates for admission are assured in the preliminaries that Masonic obligations will not interfere with their duties as citizens, etc. It is found untrue, and those who are dedeceived and hoodwinked do not feel that they are obliged to carry out their part of a fraudulent contract to the injury of others.

A Whole Village Hoodwinked.

I know a whole village of four thousand inhabitants that is wholly under the Masonic hoodwink. The people are as much under the control of the lodge as if they had a garrison among them whose orders they were bound to obey. They are taught by the lodge the parrot talk that one "must obey orders and break owners," the lodge, of course, being the one to give the orders. This was the Freemason Tweed's doctrine, who gave orders to pay for things never furnished to the city of New York, and shared in the proceeds. Obey orders and break owners, as the Freemason said when he robbed the city. What a set of slaves a pretended free people must be who run their necks under such a yoke! The Masonic lodge would like to have every body obey its orders without questioning.

I venture to say that there are not three persons in the whole village alluded to who take the *Cynosure* or any other Anti-masonic paper; or who have any rational knowledge of the lodge by which they are controlled. They are hoodwinked and never lift the bandage from their eyes, believing that the lodge will bring them out all right, though things keep getting worse and worse.

What can a people know about Masonry unless they look at both sides of it? The leading men of a village might make fortunes out of stolen patents or illicit whisky, and yet be men of good and regular standing in the church and in the lodge, and a hoodwinked people would never know but it is all right; for such is the morality that the lodge teaches.

I have seen similar characters strutting over a Republican victory at the polls with the regular old slave power strut, showing that it is politics, and politics of the foulest kind, which sustains such men—politics whose soul and mainspring is the Masonic lodge. And for politic reasons such men are sustained in a Christian community! The community is hoodwinked by them, and will not read the *Cynosure!* Men who glory in the disgrace of Masonry do not *care* to know the truth. They are happy under the idea that Masonry possesses a magic virtue which can reconcile rascality with the Christian religion.

Neither a man nor his family can long remain respectable with the Masonic blinders over his eyes and the Masonic bit in his mouth. He may be a deacon in the church "in good and regular standing," and fancy that every body else is hoodwinked because *he* submits to the bandage; but not even a whole village can shelter him from the consequences of his self-stultification if it persists in rejecting the truth Men who begin by suppressing the truth will end in downright falsehood.

They say Masonry don't commit murder, though sworn to do so. They claim as an exemption from censure that their oaths are *vain* oaths; don't require the execution of what they prescribe. Have not the Mormons, the Molly Maguires, and the Ku-Kluxes committed murders? To say that secret societies of all kinds are not Masonry, is as much as to say that rum, whisky, gin, etc., are not alcohol. Masonry is to all other secret societies what alcohol is to all other liquors. It is the intoxicating, maddening, poisoning principle of them all.

The Christian American woman does not know what she is doing when she allows her husband to keep secrets from her in obedience to the orders of the Masonic lodge. If he begins to keep secrets from her, the source of unhappiness, where will he end?

OBSERVER.

What is Odd-fellowship?

How many people, alas! take the position, in our day, that no person can know anything about secret societies, unless he joins them. But is this true? How is it possible to take such a position, when these societies have again and again published to the world what the *main object is* which they seek to attain. The writer of these lines had the privilege of listening to some public speeches in a grove, in which it was clearly stated, that the object of the Odd-fellows is not a mere *personal* benefit, but the following was clearly stated as the great end which this order wishes and seeks to attain:

"Odd-fellowship aims at removing vice from the human heart, and it elevates and ennobles the whole man; it is to enlighten the mind and to give the most nourishing food; nothing on earth exceeds it; what nothing else can accomplish, it can accomplish, and it will go on till crime, bloodshed and wars are wiped away from earth; all religious creeds are here brought into harmonious affiliation, and whilst in the churches strife and contention are found, based upon mere human opinion, at the door of the lodge all conflicting elements are laid aside. Orthodox preachers and churches were ridiculed,and held up to the pub lic as persons who neglect the poor, the widow and the orphan, whilst Odd-fellows will hear, at that great day, what they have done: "I was an hungered and ye gave me meat, naked and ye clothed me," etc. One speaker said that Odd-fellowship is *not* a religion, nor a substitute for religion, whilst another one said that it is founded *on the Bible.*

In view of such expressions, we ask: What is it? Can no one know what it is, when such sentiments are uttered and proclaimed to the world? Can no one know what it is, when any one can purchase a Pocket Manual and read its boastings of "Friendship, Charity and Truth" and what it aims at accomplishing? How many take the position in our day, that no one not connected with secret societies can know anything at all about them, and therefore the church has no right to oppose them. That would be strange indeed! A person might just as well say: You can know nothing about the Constitution of the United States, or about the laws of our country. What need we care for the grips and signs of secret societies, when we can hear and read their speeches, read their constitutions, periodicals and manuals? Here we find enough to convince us that they are anti-Christian, and that they have a religion, but not the religion of the Bible—the Christian religion—the only true religion in the world. Now, as the Christian makes Christ and his atonement the foundation of his faith, and as faith in Christ, the only Saviour and rock of our salvation, is the only source of real charity and good works, he has no right to connect himself with any other religious society which has not Christ for its foundation. A Christian believes in the Triune God, but the lodge does not. The God of the lodge is designated "a Supreme Intellect, the Ruler of the Universe." In the Odd-fellow's Manual it is said to the members of the lodge: "Followers of different teachers, ye are worshipers of one God, who is Father of all, and therefore ye are brethren." It is further said: "The three great religions of the world (Judaism, Christianity and Mohammedanism) recognize the one only living and true God."

Cannot any person of common sense see from expressions like these that there is a religion, and religious teaching, in the lodge? But cannot also every upright and honest reader of the Bible see, that such a religion and such teachings are not in agreement with the Bible? The Bible indeed teaches that there is but one God, but it tells us that this God is a Triune God, and that he that denies the Son has not the Father—denying the Son, he also denies the Father. And it furthermore teaches, that no man cometh unto the Father, but through the Son. The Bible teaches that there is no true worship of God, but through and in the name of the Son. In the lodge you find no such worship, as the recognized forms of prayer, which you can read, clearly show.

The name of Christ has no more place in the religion of Odd-fellowship, according to its principles and regulations, than in a heathen temple. Grosch, in his Manual, makes the following declaration: "The descendants of Abraham, the divers followers of Jesus, the Pariahs of the stricter sects, here gather round the same altar as one family, manifesting no differences of creed or worship, and discord or contention are forgotten in the works of humanity and peace." How do they manage to worship together so lovingly? Grosch says: "They leave their prejudices at the door." The thing is managed thus: Whatever is peculiar to Judaism, Hindooism, Mahomedanism, Christianity, or any other kind of religion, is excluded from the ritual and worship of Odd-fellows. But here we ask, What is left? Nothing but deism or infidelity. The religion of Odd-fellowship is infidelity, and its prayers are infidel prayers.

Is not this a serious matter? Are Christians free from guilt, when they countenance such prayers and services? Surely not. Is it right for Christians to sustain any association which puts Christianity on a level with pagan superstition, and which treats Jesus Christ with no more regard and veneration than it does Mohammed, Confucius or Joe Smith, and whose religion is infidel? Who cannot see that it is wrong for a Christian to stand thus connected? Surely every honest and upright Christian will and must see, if he will only take ths matter into serious consideration, that a Christian has *no right* to belong to a secret society.—*Lutheran Standard.*

"What are we Coming to?"

It would almost appear to the careful observer as he sends his thought abroad over our own country, and the nations of Europe and the world, that the times of tribulation spoken of in Scripture as annunciatory of the latter days, had already come. The foundations of industry, order and prosperity seem to be tottering. Governments are corrupted, people rebellious, enterprise paralyzed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree. Wars and rumors of wars, famines,pestilences and earthquakes in divers places, increasing wickedness, and heart-sickening casualties and crimes startle the community, and large multitudes exclaim, What are we coming to? The answer seems plain.

The world is hastening to its destiny. Prophecy is fulfilling, history completing. The kingdoms of this

world are being disorganized that they may become the kingdoms of our Lord and of his Christ. The nations are filling up the cup of their iniquities, which shall turn in their hands into the cup of the Lord's fury. Leaders of false religions are binding upon their followers heavy burdens, and grievous to be borne, which are destined to be thrown back with crushing weight upon their own heads. Communities are laying up for themselves 'wrath against the day of wrath, and revelation of the righteous judgment of God,' and individuals sinning with a high hand against knowledge and love, are provoking the Almighty to a just retribution. Let the Lord's people be awake, zealous and active for the Master, vigilant and uncompromising against evil, waiting for his appearing, by the brightness of whose coming the man of sin is to be finally destroyed.—*Advocate and Guardian.*

Reform News.

Notes by the Way in Wisconsin.

Trempeleau, Wis., Sept. 10, 1878.

Dear Bro:—At Wilton, Monroe county, Wisconsin, I gave two lectures to fair audiences, but with much disorder from some of the audience and excellent attention from others. The U. B. church here I trust was strengthened in its principles while the Masons felt that they were cruelly assailed. In this little village one hundred and forty copies of the *Advocate* are taken. Masonry and all the forms of secretism make common cause with the believers in "fiat money," or in getting wages without labor, and are seeking to combine ignorance, dishonesty and infidelity in one grand effort to undermine the foundations of religion and good government. The *Advocate* is their organ. One of the most eloquent and untiring advocates of this system of folly and wickedness is Mr. Applebee, of Sparta, Wisconsin, the editor of the *Greenback*, of that place. He unites a bitter hatred to Christianity with an untiring devotion to the worst forms of paper money madness. In a speech I listened to he advocated the issue at once of four hundred millions of irredeemable paper, and that all unemployed persons should be furnished with a farm and stock at government expense. He said unless this or something similar was adopted, the country would be *deluged with blood.* This man has been scarcely a year in America and he represents the worst phase of society in the Old World. Some good men are connected with this Greenback movement, but it surely represents the lowest and worst principles in the nation, and is the ally of Freemasonry, communism and infidelity.

At Trempeleau I found a pleasant home with Rev. Jas. Squier and lectured once and preached once in the Wesleyan church near that place. Other appointments were hindered by heavy rains. From there I went to St. Charles, Minnesota, called on friends, but found no opening for lectures, but met Rev. J. K. Billheimr, treasurer of the N. B. Board of Missions, with whom I had labored in Africa and where I first saw him. At Cascade, Olmstead county, I met a most kind reception from Bro. F. M. Waldron, who has "held the fort" single-handed for some years. I gave three lectures here to attentive congregations. I also preached twice on the Sabbath and felt that a deep seriousness was the result. May the Lord bless his truth and make it quick and powerful. From thence to Wasioja to consult with the faithful brethren there about a State meeting; thence back to St. Charles on the same errand; and thence here where I have work to do. So has the Lord led me.

I found in Minnesota about one fourth of the wheat crop had not been harvested and was being burned. That which had been harvested will hardly pay for cutting and thrashing, and hence the people were greatly embarrassed. Still we hope to havs a good State meeting at St. Charles about December 1st and put a lecturer in the field.

H. H. Hinman.

From the General Agent.

Depot, Tuscarawas Valley Crossing, O., Sept. 18. '78.

Dear K.—I left Oberlin at 1:12 for York, Ohio, where there are appointments for me this and to-morrow evenings. At Oberlin I found old friends as active as ever and some accessions to the Anti-masonic ranks as the result of Bro. Ronayne's efforts there last March. Things are rather quiet but friends assure me that much good was effected by the exposures. Bro. Clark met me at the depot with a carriage drawn by "Blessed Charity" and took me to his hospitable dwelling where I fared sumptuously by day and occupied the "prophet's chamber" at night. Our meetings were held in the Second church, and although not largely attended were of interest and will, I trust, be productive of good. The President of the College showed me much kindness and with his lady attended my second lecture. He did not seem offended at my plainness of speech in reference to the imperative duty of ministers and churches speaking and acting decidedly against the lodge system, and in personal conference assured me that there was no essential difference of opinion between us in regard to the moral character of the lodge system. His attitude is one of direct hostility to the secret orders, but like many others he does not apprehend danger to our free institutions from their workings.

Rev. J. M. Andrus, the Baptist brother who was with Bro. Rathbun when he was shot some years ago, has his home in Oberlin for the present and is waiting for the Master to open for him an effectual door for greater usefulness as pastor or lecturer. I hope Bro. Rathbun and the brethren will keep this in mind and aid this brother if possible in securing a situation where his ability may have ample scope in the field of conflict.

I did not as I had anticipated stop at Wakeman, as Bro. C. C. Cregan wrote me that he thought the secrecy question had been sufficiently discussed in that place. Bro. Hinman must have been very thorough and successful in his efforts at that place, and it is certainly a matter of rejoicing to know that there is one place where they have reached the millennium on so important a question. Bros. Cleveland, Hall, and their pastor are to be congratulated upon their happy attainments and I hope these brethren will not forget to pray for Oberlin, Wheaton, and other brethren and churches at other points who have not yet attained "sinless perfection."

One brother at the U. B. Conference reported to me as a result of Bro. Ronayne's expositions in a town in Michigan that sixty-one members had refused to pay their lodge dues, but when Bro. Cregan reported no call for further light upon Masonry after Bro. Hinman's efforts in Wakeman, I thought Bro. R. would be compelled to yield the palm to Bro. H. unless it should appear on further examination that Bro. C. had himself returned to the mire of Odd-fellowship, from which he had been recently washed, or had been hood-winked and cable-towed by the parent craft. A few facts from Bro. C. or Bro. Cleveland or Hall, in this case would be refreshing.

I don't know as your compositor can trace out these scribblings on the back of a circular torn from the wall, but I will venture an investment of three cents to send it. I shall likely report next from Worcester, Mass., on the 23d inst.

J. P. Stoddard.

York, O., Sept. 18, 1878.

A small but interesting meeting here last evening. The P. M. minister of this place is in a very hopeful state and has greatly changed since Bro. Hinman met him some time since. Bro. Baird, of the Congregational church, is quietly with us and God has owned his labors in the conversion of souls during the past year. Dr. Bingham, Bro. Gardner and others have lost none of their zeal, and the brethren here are, so far as I can learn, holding the fort for Christ against the anti-Christ of the lodge. After speaking this afternoon I go directly to Spencer, Mass., where Bro. H. M. Tower has arranged appointments for me for Sabbath. Bro. Leadbetter, of Auburndale is to meet me at Worcester for consultation on the 24th. The way seems opening for New England. God is leading.

J. P. Stoddard.

Great Effect of Expositions in Warren Co., Ind.

Annapolis, Ind., Sept. 13, '78.

Editor Christian Cynosure:—Green Hill, Ind., has recently had a real treat of the sensational sort. Mr. Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, who has gained such wide celebrity as a worker against secrecy in general and Freemasonry especially, was the chief mover in the matter. By invitation of Mr. Wm. B. Timmons, the son of an old Anti-mason as I learn, Mr. R. came to Green Hill, and on the 9th, 10th and 11th inst. lectured on and exposed the first, second and third degrees of Masonry. Some came twenty-five or thirty miles to find out by actual sight the true inwardness of this great sham. Good order, with slight exception, was observed throughout.

The craft was stirred deeply but they kept their "jewel." It is believed a special lodge meeting was held just before Ronayne's meetings and that it was there agreed that they should all attend and treat the exposition—the whole of it—as a huge joke, and laugh it off.

They did attend almost *en masse*, but, it is believed it became a serious matter to some of them, at least, as their laughing ceased and their smiles became few and very faint. All in all they did well, however, considering how unsparingly their great idol was attacked, and all his glory torn away, and he left with naught to hide him from the contemptuous gaze of the multitude. The occasion could not pass, however, without some show of resistance. The Master of the lodge said: "If the lectures are taken to the the Seminary Chapel (the first lecture was in the church) I will not patronize the school." He also threatened, in jest or otherwise, to have the constable thrown out of office for acting as Senior Warden during the exposition, as I was told.

All outside the lodge seemed to appreciate both the lecturer and his work very highly, and all, I think, thought him fully able for the very great work in hand. One man told me the Entered Apprentice degree was correctly worked as he could testify from experience. I believe *he* told the truth as he is a responsible man. As the degrees were being worked astonishment, incredulity, wonder, defiance and shame were depicted in the countenances of the people. Defiance and shame mingled seemed to be visible in the faces of Masons and *some* of their wives. And well they might be filled with shame, for Mr. R. showed clearly that their darling and ancient institution was utterly Christless and essentially heathen in its

character and practices. He showed most convincingly that the whole system of Freemasonry is only a revival of heathenism, and that every part of the regalia, every symbol of the lodge, even every act of initiation into the lodge is taken from the heathen worship and practices of long past ages.

I cannot speak of the length of the first lecture, not being present, but for four hours the second evening and five the third the speaker held the people as they were never held in Green Hill for so long a time. And as he, little by little, unmasked the "Old handmaid" some said "Is it possible?" "My God! is it so?" etc. And such logic, such argument, such earnest appeals, such fiery eloquence are seldom heard, as Bro. R. poured forth as in turn he addressed wives and mothers, men and particularly his brother Masons.

No attempt at giving a synopsis of the lectures or the work will be made as it would only end in utter failure. Suffice it to say that surely God was with the man and helped him marvelously, and his work will not be forgotten before God, nor by the citizens of Green Hill. I sincerely hope his work, by the divine blessing will ultimate in the downfall of secrecy in and about the village and that a better moral sentiment, one more in accordance with the principles of the U. B. church, may hereafter prevail in the place. Doubtless much good will result to our cause—God's cause rather—from these lectures. Some seem incredulous yet but it is hoped they will see these things in a different light and range themselves under the banner of light.

W. N. Coffman.

Ronayne at College Springs, Iowa.

Sept. 19, 1878.

Editor Cynosure:—Last night, for the third time in succession, Edmond Ronayne held a mixed audience of five or six hundred for about four hours intensely interested by his masterly exposition of the "sun worship" of these United States. I doubt if that feat could be accomplished by any other man in the Union at this time of year.

If you ask for the results here, we may not be able to answer satisfactorily. The College students will soon be repeating in the homes of Missouri and southern Iowa the testimony of the Masonic authorities to which they have listened, a mass of testimony against the iniquity which cannot be impeached. It carried conviction to every candid mind.

It is the general opinion that no mathematical demonstration can be more perfect than was the demonstration of the identity of the Baal-worship of Palestine with the worship of the Masonic lodge in Iowa and in this country. Those who thought they knew a good deal about Masonry have sat as interested *learners*, perhaps, as those who never before heard the question discussed.

We especially rejoice that Christ Jesus has been exalted in our midst by the lecturer. "To Him be glory and dominion for ever and ever."

W. P.

From Miami County, Ind.

Peru, Sept. 7, 1878.

Dear Cynosure:—I am glad to have the chance of sending you another subscriber. Light still beams in spots. The *Cynosure* is doing its part and all the appliances have their effect, but we think in this county that Dr. Cook, our State Agent, is a head-light in our reform whereever he goes. He has been with us for a week and it is generally felt among the friends and enemies that he is faithful to the cause which we have asked him to represent, and in point of ability has few equals. His labors are well received, and we frequently hear the opponents say, "we can't answer that man." He has a full set of weapons and uses them to conquer. This morning at Bunker Hill a Mason acknowledged the correctness of Dr. Cook's exposures, and was astonished that an outsider knew it better than he did. I think and know that the Dr. is not used in the way of support as he ought to be. It is a shame to ask a man to do the work he does for so little. Come, friends, wake up!

Yours in truth,

Isaac Crane.

Elder J. L. Barlow hereby gratefully acknowledges receipt of seven dollars, collected and sent by Rev. H. S. Limbocker, and one dollar by S. P. Poole. Thirty-six more will bring to Michigan State Association a receipt in full.

Correspondence.

The Advance and Freemasonry.

From a Congregational Minister.

Tabor, Iowa.

Dear Brother Blanchard:—A few weeks ago a neighbor lent us the *Advance*. I read in it what the editor had to offer prejudicial to you. Up to that time I had heard nothing of your trials. The ring of that article convinced me that the truth, if there was any in it, was so distorted, so abused, so disfigured that it would not be safe to trust it. I used to think a great deal of that journal, but I take no satisfaction in reading a paper whose statements I do not dare trust.

It is more than a quarter of a century since I last saw you in Galesburg. I was comparatively a young man. I had seen a good deal of the world. I had been educated in a school of rigid discipline. The Bible had been my text-book. One leading principle I had seen inculcated throughout; it was put into definite shape by Paul, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."

When I reached Galesburg in the fall of 1848 I was beginning to lose faith, not in Christianity but in Christians. Every where I saw conformity to the world creeping into the churches. I was thrown among your enemies. The Lord ordered it so that he might revive my faith. I have always been grateful to him for it. He was about to show me what I had been longing to see, a real genuine non-conformist, and he placed me just in the right situation for me to see him to the best advantage. I had never seen till then where malice would lead men. I had never seen furies let loose before. And notwithstanding I had been raised in the school of non-conformity and had seen it severely tested, I had never realized the immense advantage the man has whose determination is by the help of God not to swerve a hair's breadth from the line of rectitude. And my dear brother, your noble, patient, Christ-like defense of truth then fortified you to my mind so that it would not be possible for the *Advance* to weaken my confidence in you. After I had read in that paper the unkind remarks which I did, another neighbor sent me several copies of the *Cynosure*, and then I could see all about it.

Well, to be short, I am glad that you are no longer connected with Masonry in your church and associational relations. My own opinion is that you were wrong in sustaining that relation as long as you did. You know in the anti-slavery struggle we felt it our duty to preach separation from sin and sinners. Is Masonry any less a sin than slave-holding? And must not Christians and Christian churches take the same position toward it that they did toward slavery? We are constantly informed by the religious press and from the pulpit that the age in which we live is more Christian than any preceding it. It is no such thing. It is a terrible mistake. In the Methodist churches twenty-five to fifty years ago there used to be from one to a dozen classes, meeting regularly and well attended. Now it is rarely that churches have more than one class, and that is attended only by the old members, who, so to speak, were brought up in the class meeting.

There is a corresponding decline in the piety and spiritual strength of the other denominations and there is a reason for it. The reason is conformity to the world, and one cogent reason for this is the introduction of Masonry into membership and into the pulpit which is invariably accompanied with declension in piety, in zeal and in holy living. It would be the height of folly to expect success in a temperance crusade which was conducted by brewers, whisky-drinkers and distillers. It is as great folly to expect sinners to be conducted to Christ in churches which are controlled by Masonry whose avowed object is the destruction of Christianity. I mean just what I say; its avowed object is the destruction of Christianity. We see how it is accomplishing its object by insidiously introducing the Masonic fraternity into church membership who then undertake to suppress all opposition to that institution, and that sin being tolerated every other sin follows, until from the pulpit right through, our churches which were organized for the subjugation of this world to Christ, are fast becoming the most pronounced auxiliaries to the Masonic institution for the suppression of Christianity. * * *

I can see clearly why sinners are not converted, nor is much keenness of perception needed to tell what the reason is that Christianity and the churches are held so largely in contempt. In the pulpit and in the membership to an alarming extent the teachings of the Bible are wholly set at naught, and what have been taught us by that Holy Book to be among the worst vices of a depraved human nature, are converted into virtues, and the Almighty is made a liar in his own house by those who have crept into his church as his followers, but really to subvert his cause. May God help you to persuade his true followers to come out and be separate from this institution, "for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Let us labor and pray for the emancipation of all God's people and of his church from the bondage they are now in to this Christ-denying institution.

Missouri Masonry on the Right Road.

Leesville, Mo., Sep. 16, 1878.

Ed. Cynosure:—In looking over the proceedings of the Grand Lodge of Mo., A. F. & A. M., for the year 1877, I gather some items that are of interest and very encouraging to workers in the reform. Of the four hundred and eighty-eight chartered lodges in the State, one hundred and thirty-four are reported in arrears with Grand Lodge dues. Fifty cents per member every year is the tax levied by the Grand Lodge, and as there are 23,220 Masons in the State the tax amounts to a nice item.

A decrease in membership of five hundred and nineteen (519) is reported. This settles the boast that the order is "constantly gaining" in this State. It is a favorite statement with Masons here that the expositions and the *Cynosure* and the lectures are just strengthening Masonry. Well, we can stand such "strengthening" as this.

Three hundred and thirty-six

(336) Missouri Masons are reported suspended for non-payment of dues. Masons claim that they never suspend those who are too poor to pay, so I presume the three hundred and thirty-six thought the "benefits" were not worth the cost, and so stopped paying. And now to close this short article please print the enclosed item which I have clipped from the Masonic department of the *Advocate*. Your readers are no doubt able to judge of its merits.

Yours for truth,

JOHN V. BAKER.

FROM THE ADVOCATE.

Freemasonry is doing a work in no essential way connected with the church of Christ; but, in fact, is a co-worker with the church of GOD, in that it prepares the mind and fits it for admission into the church, or when lived up to, is in itself a gateway to the Grand Lodge above where the "Great I Am" is enthroned. We are, then, a part of that grand army, marching forward with a steady tramp, forming a shield to the Christian church, and equalizing or forming a balance-wheel to the great religious organism.

WHERE ARE THE RELIGIOUS LEADERS?

GOLDEN, Col., Sept. 10, 1878.

EDITOR CYNOSURE:—With my renewal I submit a few thoughts if you think them worth a place in your excellent paper. My sympathies are absorbed in the great work you so faithfully vindicate and labor to advance. Heaven bless you and your co-laborers in the great work of reform!

Many are the devices and sinful practices tending to evil and ruin. I ask, sir, is there any prevailing sin so dangerous to church and state as organized secrecy with the oaths and penalties? If so, let us hear from some one; let us have light.

Who are in those ranks so firmly bound together? I answer, not all bad men; some mistaken good men have been caught in the deceitful trap; but most to be regretted is, a host of professed ministers of the Gospel of Christ are found in the ranks; nay, they are set forward as an argument to the beholder; their position in society is used by the secretists to carry forward their Christless organization and cover up their iniquities. It is said all these men are honorary members, hence the rush to popularity. There is another class of men, aye, and women who vindicate the lodge.

Mark well the court partialities, and church trials, and the treatment of ministers. You have eyes, you can see if you will. We view this last class as the most detestable; doing the dirty work of secretism; allowing themselves to be the cat's paw for more crafty minds.

Their inconsistency we meet everywhere. At our annual conference of Colorado a resolution was offered, acted upon and voted down. Here is the wording of the resolution:

"We as a conference appreciate the action of the General Conference on the law on secret societies. That we will give our aid and sympathy to the National Christian Association and the *Christian Cynosure* and such literature in keeping with our principles and views on secrecy."

Two of those inconsistent and leading voters on this resolution were trained in one of those lodge nests of colleges. The younger one expressed a regret in a speech on the resolution, that the General Conference erred in making that law on secrecy. Yet these men claim to be loyal to the church.

Would I had at command a purse of thousands, half should go to help on this reform work. My prayer is God bless the right.

ABRAHAM HARTZELL.

THE NEW DEPARTURE.

[Conflicting opinions on a great reform are winds striving on "a sea of glass mingled with fire." We wish the *Cynosure* to be such a "sea;" and therefore give conflicting opinions. Below we give the words of an earnest minister and able writer, only observing that the National Christian Association has never organized "political societies," nor "local religious societies," nor does it propose to; but to encourage all just political and religious action against the secret orders. Here are the extracts:]

The "New" is the true "Departure." The mistake was that it is "New." It ought to have been so from the first. That a "National *Christian* Association" should organize local *religious* societies ought to be a matter of no surprise. It ought to have been expected. When the N. C. A. went to organizing "political" societies, I was supremely astonished and for years took but little interest in the movement. If we permeate society with just sentiments socially, churchly and politically as matters of faith and personal action, the organic political side will take care of itself. Or it can be easily adjusted to suit the demands of public sentiment. I do not know that we want any new "church." It will be better if we can concentrate and consolidate three or more existing "organizations." Yet it will require more than human wisdom to consummate such an end, and can only be done by degrees and in time. I think you are acting wisely in making the *Cynosure* a kind of bond of union among non-lodge churches.

WANTS TO SETTLE.

YATES CITY, Ills., Sept. 14, 1878.

EDITOR CYNOSURE:—I presume many of your readers are curious to know how my suit against Yates City Lodge, No. 448, A. F. & A. M., was finally disposed of; and as the case has now been through the mill I see no good reason why their curiosity should not be gratified. Some three months ago I saw in a Chicago paper a list of cases called at the September term, 1877, and in which opinions had just been filed. The case of Robinson *vs.* Yates City Lodge was reported as affirmed. I inferred that the case had been decided against me, and therefore wrote to the clerk requesting him to send me a copy of the opinion. The clerk is a Mason and he paid no attention to my request. I heard nothing more about it until a day or two ago when I received notice from the sheriff, who is also a Mason, that he had fee bills from the supreme court in my case calling for $21.90, and informing me that if I would call and settle it would be considerable less. I replied, that as I had permission from the Chief Justice to prosecute my suit as a poor man, I did not propose to pay costs. Now it appears at first sight and to the unitiated that the lodge is fully sustained by law. But when it is considered that the supreme court is composed almost exclusively of Masons, it will be seen that the decision has settled nothing more than that Masonic courts will sustain Masonic lodges, right or wrong. But I have accomplished indirectly all that I undertook. Some two years ago I secured my money by an arrangement which has proved perfectly satisfactory to the master of the lodge, and will be satisfactory to him as long as I keep still about it so that it can be made to appear in the Grand Lodge reports that I have been completely defeated in all my operations against the lodge. I understand that the Grand Lodge is willing to pay $135.50 to settle the matter provided it can be hushed up. Yours, &c.,

W. H. ROBINSON.

REV. E. P. HAMMOND.

MILNERSVILLE, O.

DEAR CYNOSURE:—Some months ago you published a statement to the effect that Rev. E. P. Hammond, while at Terra Haute, was reported to have commended Freemasonry as a good thing, and the report gave occasion for some reflections on the character of that eminent evangelist. In a correspondence with him lately, I mentioned this fact to him, expressing my hope that the report might be incorrect, and he sent me the following reply, which, in justice to him, I send you for publication:

"In Terra Haute I preached a sermon to the Freemasons. I did not discuss the character of Masonry in the least. I am not a Mason myself; I have many warm friends that are. My one object was to show them that whatever of benefits there might be in their fraternity, they must every one of them come to Christ and believe in him if they would be saved."

Perhaps any of us would have done as much as that. I may add that I sent him a copy of my "Appeal" with other sources of information. WARREN TAYLOR.

OUR MAIL.

M. I. Lewis, Rosendale, Wis., writes:

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds which Satan and his emissaries have erected against every principle of republicanism, for which so much blood was shed, and so much money and treasure expended. Christianity, on which our civil institutions are professedly based, is a system of equal rights, equal and exact justice to all, irrespective of color or nationality, wealth or poverty. A leveling system. Yes, a leveling up! by giving equal protection to the poor as well as the rich. But Masonry is the antagonism of all these principles just named, and by the supineness of the people, she has to a great and alarming extent, secured the judiciary power. Almost every judge both in the general and State courts are Masons. They have two sets of oaths by which to be guided; one to favor a brother Mason 'right or wrong,' and the other to be impartial, to be just, to be devoid of fear or favor. Such a precedent is dangerous, and unless the people wake up and destroy this deadly upas, come back to first principles, the days of our glorious republic are numbered. It is always safe to do right. Our warfare is not so much against men as against measures or systems. The picture is not overdrawn, but we need not fear for God is on our side. He has no attributes which can take sides with our enemies when the contest comes, which come it certainly must. It is only a question of time. I am well aware that there seems to be an undercurrent against us, but let us not fear the final result. 'Our Father is at the helm.'"

Elder I. Jackson, Harrison, Me., writes:

"I know what I have done here has stopped many young men from going into the lodge. A number have told me that the Masons were doing nothing a Bridgeton; hardly have kept up their meetings. What we want is to have Bros. Stoddard and Ronayne here to deliver a course of lectures. I calculate to make some advancement this fall and winter."

A. J. Londenback, Glidden, Carroll county, Iowa, writes:

"Perhaps Mr. Rathbun will come here next month. * * I have but little help here, but think the time is coming when I shall have plenty of help. The people are very much divided in politics. I expect to see the American party in power."

O. C. M. Bates, Constantine, St. Joseph county, Mich., writes:

"The Episcopal Methodist members have concluded to ride in the same car with the Freemasons, whether it is run by the power of God or by the power of the devil."

Frank Heighway, Sevastopol, Ind., writes:

"I think the *Cynosure* is among the best papers published. I wish ten thousand more people were reading it"

Harvey Pease, Scipio, Jennings county, Ind., writes:

"I should like to be at the State meeting at Spiceland but the lack of means will prevent. If any should pass on the Madison and Indianapolis railroad, I would like to have them call on me."

Samuel H. Booth, City Island, Westchester county, N. Y., writes:

"It pains and disturbs me much to see Christians belonging to these miserable institutions."

M. M. Miles, DesMoines, Iowa, writes:

"I wish I had power to rouse men to see the things which belong to their peace, before forever hidden from their eyes."

T. B. McCormick, Princeton, Ind., writes:

"Since Bro. Ronayne was here our county has been all excitement. It has not been confined to the county simply, for I have received two letters from our State central committee, urging me to vote their ticket, and we have so controlled the Republicans of this county that they have not got a secret society man on their ticket and the Democrats have been influenced in the same way and I do not know of one in the county on the greenback ticket who belongs to any secret society. * * Our U. P. church is so conservative that with more than 800 members she does not take a copy of the *Cynosure*. They will do but little for the cause for fear of their popularity."

Sabbath School.

LESSON I.—October 6.—WARNING AGAINST FORMALISM; or, Seeking in Earnest.

SCRIPTURE.—Luke 13: 22-30.

22. And he went through the cities and villages, teaching and journeying toward Jerusalem.

23. Then said one unto him, Lord, are there few that be saved? And he said enter unto them,

24. Strive to enter in at the strait gate: for many, I say unto you, will seek to in, and shall not be able.

25. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not whence ye are: depart from me all ye workers of iniquity.

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30. And, behold, there are last which shall be first, and there are first which shall be last.

GOLDEN TEXT.—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24.

DAILY HOME READINGS.

M. Warning against formalism. Luke 13: 22-30.
Tu. Formalists in Samaria. 2 Kings 17: 22-35.
W. Formalists in Judah. Isa. 1: 10-20.
Th. Obedience and sacrifice. 1 Sam. 15: 13-23.
F. Hearing and obeying. Matt. 7: 15-29.
S. One master only. Luke 16: 10-17.
S. The formal church. Rev. 3: 1-6.

GENERAL STATEMENT.

Jesus is now beginning his last journey to Jerusalem, there expecting to finish his course on the cross and complete his atoning work. His amazing miracle of raising Lazarus from his grave has drawn notice from the chief priests, and the determination to put him to death. As his hour is not yet come, he leaves Bethany, and secludes himself at the village of Ephraim, or Ephron, near the Samaritan border. Thence, after a time, he crosses over to Perea beyond Jordan, and journeys again toward Jerusalem, preaching on his way. He urges his hearers to be earnest and prompt in their search for salvation, and warns them that while others afar shall enter the kingdom, they to whom came its first proclamation are in danger of being shut out by their own neglect.

EXPLANATORY.

"Cities and villages." In the province of Perea, on the eastern side of the river Jordan. Notice that Jesus, the great teacher, did not neglect the humbler villages, but taught peasants as faithfully as those who dwelt in cities.

"Teaching and journeying." Though on a journey, and often weary with the heat of the sun and the length of the way, he passed by no opportunity of usefulness. Those who bear Christ's Gospel should not leave their commission when they are traveling.

"Toward Jerusalem." Where he saw looming up before him the cross and the sepulcher. The nearness of death only makes Christ, as it should make the Christian, all the more diligent.

"Are there few?" There were two views held by the Jewish teachers. One class believed that all who belonged to the Jewish race would be saved hereafter; while others held that heaven was reserved for the few who fulfilled the law.

"Saved." It is a question of slight importance to any man as to how many are saved, but of vast consequence whether the number includes himself.

"He said." In all his answers to questions, Jesus never satisfies mere curiosity, but always makes his reply personal and direct to his hearer's conscience.

"Strive." Literally, "agonize," "strain every nerve." The word is employed to denote the strenuous exertions made by the contestants in the Grecian games. If they exerted themselves so intensely to obtain the corruptible crown of pine or laurel, how should we strive, who have a heaven to obtain? Our souls will not save themselves; we must make an effort if we expect to save them.

"To enter in." To the way of life, the path of salvation. We must strive to enter the way, and then strive to advance along the way.

"Strait." An old word, meaning narrow, close, confined.

"Gate." That word conveys the idea of exclusion. If there is a gate to salvation, then some may not be saved. There are limits to the number of the redeemed, not in the mercy of God, but in the willingness of men. The gate lies at the beginning of the way. It demands the sacrifice of self, and submission to the will of Christ. "There are a thousand roads to hell; but only one gate to heaven."—M. Henry.

"Many will seek." Seeking is not striving; to desire is not to determine; There are many who would be glad to enjoy the fruits of godliness, but are unwilling to make the sacrifices which it demands.

"Not be able." Not because God is unwilling to receive, but because they are unwilling to strive.

"I know you not." There is a sense in which Christ knows all men, for all are under his eye, and their very thoughts are read by him. But in the deeper sense of friendship and love he knows only his own, those who have become acquainted with him to the saving of their souls. Only those are known to Christ who themselves know him.

"Whence ye are." He knows whence come his friends, but deigns no notice to his enemies.

"Eaten and drunk." There were multitudes who had eaten of the loaves and fishes broken by his hand, yet had never fed on the invisible bread of life; there were many at whose tables he had sat as guest, who had never received him to their hearts. So now there are those who enjoy the privileges of his Gospel without partaking of its blessings.

"Taught in our streets." Strange that those who had listened to the wondrous words of the Master should not have been saved through his blood! [Teacher, present the thought that Christ teaches now, wherever his words are read.] It is one thing to hear, and another thing to heed, the message of Christ.

"Depart." This is no arbitrary sentence. The lips of the Master only emphasize that which their own character makes necessary to sinners. They depart from Christ, because they have nothing in common with Christ.

"Weeping and gnashing." If those words mean anything, they must mean that the condition of the sinner in the world to come shall be one of misery. That misery has in it two elements, eternal exclusion from God, and eternal existence among the wicked.

"Abraham and Isaac." "Old Testament saints are in the kingdom; but New Testament sinners are thrust out."

"Kingdom of God." Not merely the Gospel kingdom on the earth, but the realm of glory in heaven.

"Thrust out." No soul was ever yet saved by the height of its privilege. Jews who heard Jesus and saw his face, are lost; while Gentiles, who have not seen, but have believed, are saved.

"From the east." The Gospel tidings have been borne afar to every nation, in every quarter of the globe.

"Sit down." This expression conveys the idea of rest, and enjoyment. The Christian's privilege is not merely to stand before the table of God's bounty, but to sit and partake.

"Last which shall be first." The Gentile world, which received the Gospel last, but accepted it first. Earnestness will often make up for lack of opportunity.

"First which shall be last." Those to whom the word was earliest proclaimed are yet strangers to it. Perhaps this may indicate a time in the future, when God's chosen people of Israel shall yet come home to their rejected Saviour.—*S. S. Journal.*

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 26, 1878.

Action, Political and Religious.

There are no cast metal methods of reform. A man in a county where but one anti-secret voter lives may do better to vote against an outrageously Masonic ticket, without starting a new one for himself; and a Wesleyan, United Brethren, Covenanter, or member of a church which excludes secret societies from its work, has no need of a new missionary association. But if the Feemsters and Tapleys of the South start anti-secrecy churches, anti-secrecy men in pro-secrecy churches ought to stand firm at their backs.

We give below some wise and weighty remarks from a prominent and excellent man in an anti-secrecy church; only observing that getting up tickets for many parties, shows that many think there is virtue in the plan:

"The anti-slavery movement had my approval, and it received my first vote, which was also persevered in. But the fashion of getting up tickets for many parties has pretty well destroyed the prospect of success in an incessant struggle to poll a few hundred votes.

Where we can command strength to carry local and Congressional elections, I think it worth while; but where there is no prospect of commanding one tenth of the anti-secrecy votes, it seems to me that running a ticket so often shuts up the prospect of ever doing a large thing, by discouraging with oft repeated failures. It is so with the prohibition campaigns in several of the States.

I do not see much light on the missionary project you mention Independent churches, and anti-secrecy men in pro-secrecy churches, might perhaps do a good work by organizing; but its direct connection with the national association would probably embarrass the latter."

The Odd-fellow Grand Lodge.

Seven years ago this month this body met with great flourish of trumpets in this city. Its "grand procession" filled the streets, and in the old Metropolitan Hall its orators set forth its various excellencies in glowing language. It was nothing if there was as great a difference between the religious theories of the order interpreted by different speakers as there is between our "popular" Christianity and Mohammedanism; nothing if Colfax's gushing enthusiasm, uniting the order with Christianity, was opposed by views of extreme rationalism—it was all for the "good of the order," and no one objected. This body, scared away from Texas by yellow fever, met this year in Baltimore and seems to have been satisfied with strains of another kind from its eloquent representatives. Some time ago we printed statistics of the order gathered from State reports which showed a positive declension in this branch of lodgery throughout the country. The report of the presiding officer at this national meeting more than confirms the estimates we have previously made. A few extracts from the annual reports will best tell the story:

"Whilst the annual returns exhibit an increase in the lodges and encampments, and the amount paid for relief over last year, they indicate, for the first time since 1863, a falling off in the membership and revenue. The annual loss to the order in prosperous as well as in adverse times of members for non-payment of dues is a subject eminently worthy the best consideration that we can give it, and, whilst large accessions of new and untried material is being constantly added to our numbers, we find it occasionally counterbalanced, especially so at the present time, by the loss of members who, through neglect or inability, are dropped or suspended for the above cause, and if the lodges and encampments will take a glance at their list of suspended members they will doubtless find in this great inactive, and, I might add, neglected if not forgotten constituency a very large number of worthy men that could be restored if the proper efforts were put forth to effect it."

Upon the rule suspending for non-payment of dues, Secretary Ridgly reports:

"This has been a source of serious loss of membership for many years, and partiularly of late, caused doubtless in a great degree by the depressed and deranged condition of commerce and the industries of the country. Some effort should be made to check the growing drain upon the order by legislation which will mitigate the stringency of our existing laws, yet will not interfere with their necessary and and proper enforcement. Few are aware of the actual loss incurred through this channel, and the figures when aggregated are simply appalling."

To relieve this hopeless state of affairs Schuyler Colfax suggests a "sympathetic effort" all over the country, with liberal inducements with respect to arrears, to reclaim the backsliders. Mr. Colfax is mistaken in this as well as in some other things. The immense secession from Odd-fellowship is not altogether from the financial stringency. Tens of thousands have left the order from disappointment and disgust, and will never return to it, whether solicited or not. The Grand Lodge will not publicly acknowledge it of course, but the fact exists notwithstanding. A glance at the figures reported is proof enough. There are now in the order, in this and foreign countries, forty-eight Grand Lodges, 6,877 subordinate lodges, and 447,186 members. Since the establishment of the order in America, 1830, to the present there have been 1,059,862 initiations and 74,209 deaths. The present membership in this country is 413,341, making 572,312 members who have practically seceded; or, deducting from this number the probable number of deaths, there remain some 475,000, nearly half a million men in this country who have withdrawn from this one secret lodge. Now it must be evident that could this body of Americans communicate freely with one another and realize their supremacy both numerical and moral, Odd-fellowship could not stand a day before the overwhelming testimony they could bring against it.

—The Agent and Secretary expected to spend last Lord's day in Springfield, Mass., leaving Cleveland, Ohio, on Friday afternoon. He has numerous calls for work in New England and is much encouraged with the outlook for a great meeting at Worcester. He expects to send word of definite arrangements in time for next paper. Meantime let us surround his steps with prayer that all things may be done in the name of Him whose word shall conquer.

—Elder Rathbun has returned to Iowa after a brief visit to Missouri. He is ready for work and looks for an abundance of it. He has a call to help in Indiana at the State meeting, October 9th, and we notice that the Missouri meeting is set for the week following. Arrange, carefully, brethren, to save needless expense of travel, and while Bro. R. should have all he wants to do, let him not be urged against his judgment to over-exertion.

—Bro. H. H. Hinman has been across the river for a short time into Minnesota as appears from his letter on another page. He arranged for a State Convention at St. Charles, the home of Oren Cravath, of revered memory, the pioneer of reform in Minnesota. This meeting will probably be held in the early part of December and a State organization will be completed.

—Past Master Ronayne was speaking last week to audiences of six hundred night after night in College Springs, Iowa. The friends thereabout propose thorough work and have planned to carry their principles to the polls and will abide by them there. It was wisely arranged to secure the grand work of Mr. Ronayne a little before. The terrible facts he presents against Freemasonry are the best arguments for honest men at election. There was an effort being made to start a Masonic lodge in College Springs, but if the projectors are bold enough to go on with their scheme, they are more than usually saturated with Masonry. The expositions go on this week at Pella, Marion county, and next Monday begin at Adel, the county seat of Dallas county.

—The *Free Methodist* proposes this conundrum, with the suggestion that none but Freemasons have any difficulty in answering it:

"Why do Freemasons consent to be led about the lodge blind-folded, and with the hangman's halter around their necks?

"It is because of an innate consciousness that their knaveries merit hanging; and that the only way to escape it is to remain silent."

—Friend Kohr of Canal Dover, Ohio, sends a hand-bill, circulating a fortnight ago about the streets of that place, which contains the note of the mayor and common council of the place to a company of strolling players requesting them to play on Saturday and Sunday evenings for the benefit of the Southern sufferers. They cheerfully complied in the name of Gospel charity and gave their "chaste and refined entertainment" concluding with a "laughable comedy." The same pernicious principle of the "end sanctifying the means" was practiced in Chicago on the same day when a grand "sacred" concert was given for the same object. What manner of sanctity can belong to such associations it would take a convention of theological chemists to discover. To aid the suffering no one should refuse; and Christ taught that it might be done upon the Sabbath, but he did not go about after a theatrical performance or a Sunday concert to heal the man with a withered hand. If the funds raised by these immoral means had been given from pure love and self-sacrifice no such agencies would have been thought of.

—Some three years ago Rev. Geo. Trask of Fitchburg, Massachusetts, the great anti-tobacco apostle, died, leaving to his widow the work to which he had given the later years of his life. Mrs. Trask has been seeking aid in carrying on the work, and has prevailed upon H. L. Hastings, the evangelist, and proprietor of the Scriptural Tract Depository of Boston to take up this needed work. Mr. Hastings is perhaps better known as the editor and publisher of *The Christian*. He has long felt an interest in the reform, and was a valued friend of Mr. Trask, and has had large acquaintance with work of this kind. He has every facility for publishing and supplying tracts, and proposes to put to press immediately a new edition of the publications of the Anti-Tobacco Tract Depository. His other engagements are so numerous and so pressing that he may not be able to furnish tracts for gratuitous distribution, but all orders accompanied by the money will be promptly filled, and any donations in aid of this cause which may be forwarded to him, will be judiciously and faithfully applied to the production and dissemination of anti-tobacco literature; and, since the use of tobacco is such a universal curse and nuisance, it is hoped that there will be many who will be glad to cast in their mite and assist in its abatement. Friends can sends their or-

ders for anti-tobacco tracts and publications to H. L. Hastings, 342 Washington street, Boston, Mass. We shall rejoice to see a new interest in this important reform awakened.

—Rev. D. B. Turney, of Grafton, West Virginia, has become well known to our readers through correspondence. He has made a brave stand for truth and has rallied friends to his side. Some of the efforts for removing him from his pulpit have been printed. Beside those, about the last of August six members of his church asked him by letter to resign, which under the circumstances he thought unwise to do. Soon after the mass meeting was held which was duly reported; the effort against political Masonry followed and the grand result may be read in the Political department. We learned last week that Bro. Turney has finally concluded that the Masonic element in his church was too strong to admit of peace, and he has resigned his pastorate. Thus another faithful minister has yielded to the terrible lodge pressure.

—On the 10th inst. the associated press agency was put to a remarkable use. Dr. Hurlbut of this city, who is the so-called Grand Master of Knights Templar of the Union, sent through this agency the following circular throughout the country:

CHICAGO. Sept. 10.—FRATERS: The charity of the people has been so generous and so general; all organizations and private citizens have contributed so freely to relieve the distresses of our Southern brethren, that I have not felt until now that there was special occasion for me to make an official appeal for aid. Besides, I have been indulging in the hope that the dreadful scourge would abate and relieve all parties from the awful pressure imposed by its extent and malignity. But such a cry now reaches us—God grant I may never hear the like again—of utter destitution, gaunt famine, with remorseless footsteps following the march of disease, that I can remain silent no longer, but send you this message, beseeching you, my brethren and Sir Knights, to do, and without delay, a little more, and all you can, to aid the perishing and scatter some seeds of gladness in that wide field of desolation. What is done must be done quickly, and the way to transmit your benefactions is known to you all. In giving, may Heaven bless you, and save you from such necessities in all the years to come.

VINCENT L. HURLBUT,
Grand Master.

Were not this effort more of an advertisement than anything else it need not be reprinted. The persons addressed had numerous other trustworthy ways for sending funds; the time was late, so late that almost the same day word came from lodges at the South that they had funds enough. What practical result, but a little fictitious honor for the lodge, could therefore be expected?

—Judge Sidney Breese of the Illinois Supreme Court, who died a few weeks since, was a Freemason, and was buried with the "honors" by Grand Master Robbins of Quincy.

IS THERE ANY SUNDAY MASONIC TEACHING?

The Rev. Dr. Swing, before his separation from the Presbyterians, fraternized with the Unitarians so far as to preach in their pulpits, as the Methodist Dr. Thomas does now, hoping perhaps to attain like celebrity. I attended a recent service of Dr. Swing, and was rather struck with the style of his discourse. Many good things were in it, such as his censure of the scientist school which teaches that man was only an animal evolved by the laws of nature.

His text was that God made man and he became a living soul. He said that home was the great educator. 1st. The mother's home. 2nd. His own, or marriage. Between these two great teachers of the heavenly home the young travelled through the wilderness. Then the pursuits and the religion of the race were spoken of, and lastly the death. Religion was universal. All mankind had this great instinct of the heart. Incense was burned to carry his prayer up into the beyond further than man could reach. All had the same aspirations, all had the same Christ about them. Evil was but a temporary interruption to the great love of God, as in the case of the mother when her child did not attend to her instructions. The mother's love was the same. The extremes of interest in man filled the world. Man had a wondrous range of action. In religion there was a Christ and such leaders of men, and he considered that now the greatest religion in the world was Christianity.

Such are some of the thoughts as they recur to me. There was nothing of the new birth, nor of Christ as God manifest in the flesh entreating man to be reconciled to God. The allusion to "incense" and the "higher arch," and the general effect of the sermon were quite in harmony with good Masonry, but far short of presenting Jesus as "The way, the truth and the life." Nay, rather, as God had made man a a living soul, man was thereby God's son and glorious image; not a word of sin having defaced this image, or of such a change that our Saviour told even the chosen people that they were of their father the devil. Swing would scarcely have said this to the Jews if he *now* includes all who are found in a Chicago assembly as the sons of God by creation. Such sonship without being born again will not constitute them heirs of God and joint heirs with Christ. Only by faith in and obedience to him have any right to hope for a share in the heavenly inheritance.

Although the Universalist and Unitarian Freemason might approve all that the reverend doctor said, yet I doubt if any one who has accepted Christ as righteousness, even if snared into Masonry, did not feel conscious of a great lack of "the truth as it is in Jesus" in this sermon. And moreover, I doubt if any one could gather that there was any need for Christ except as one example of many other great and good men "who founded Christianity."

The Unitarian Rev. Dr. Collyer and Methodist Rev. Dr. Thomas are both Freemasons. Rev. Dr. Swing is not one as far as I know. At all events the former Presbyterian Swing and the present Methodist Thomas have both preached in Collyer's pulpit and thereby shown their brotherly disposition. Is it the result of sympathy with the lodge of Masonry, or to the church of Christ? H.

Food for the Sheep and Food for the Lambs; or. Educating Little Folks for the Kingdom of Heaven, is the title of a little work just issued by a well-known author. It is designed to impress the command of God by Moses: "And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon earth."

Edited and published by the author of "Shining Light," "Apples of Gold in Pictures of Silver."

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is honest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly missions to and fro—
Down lowliest ways, if God will so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won;
Beautiful rest, with work well done.

—Selected

The Bible on Scriptural Holiness.

BY D. F. NEWTON.

"Rise to a higher, holier life,
Ye that are called the sons of God,
And girded with the Spirit's sword,
Go nobly to the strife."

"Without holiness, no man shall see the Lord."

Read the word of God, not only for justification, the pardon of sins, prayer, and praise, but for entire sanctification, renovation of spirit, soul, and body, perfect love, the baptism pentecostal. There is no human author comparable to the blessed Bible on the subject of holiness to the Lord, the higher Christian life from Genesis to Revelation. The doctrine of entire sanctification or the sealing of the Holy Spirit is clear as the noonday.

"Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deut. vi. 5. Enoch understood this deadness to the world, this rest of faith, this walking with God three hundred years, and for this special reason God took him. Moses understood this secret of secrets, living by faith moment by moment: so did Joshua and Caleb, who "followed the Lord wholly." The holy prophets Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, were familiar with the cleansing, purifying process of the Holy Spirit, the doctrine of purity of thought, word, and deed.

Isaiah received this special baptismal fire, when he saw the Lord in holy vision lifted up, and his train filled the temple. See Isaiah, vi. 1, 8.

David was a sanctified man; his soul was kindled to a flame from day to day with this love that casteth out all fear. Read his Psalms. Ezra and Nehemiah, were whole-souled in God, bright and shining lights.

John the Baptist had the Holy Spirit remarkably from his birth, and went on and on, rising higher and higher, shining brighter and brighter till the perfect day. The apostles and early disciples understood this secret of rejoicing in God always, mounting up as on eagle's wings. after the outpouring of the Holy Spirit on pentecostal day. All these received the holy unction, the life-giving, soul-kindling power from on high, through the medium of the word, the light that "shineth in a dark place."

"Sanctify them through thy truth: thy word is truth." "Now ye are clean through the word which I have spoken unto you." John xv. 3. "The law of the Lord is perfect, converting the soul." Christ preached this same doctrine of perfect love on the Mount: his whole life preached it. Every thought, word, deed, every moving muscle of his was holy, holy, holy! The apostles, the early disciples, while waiting in that "upper-room," received this power from on high. Peter, who a little before was fearful, tremulous, ignorant, self-conceited, unbelieving, now after the pentecostal shower, the gracious out-pouring, was bold as a lion; his soul was on fire, he taught as one having authority, not as the Scribes. He poured in the liquid flame of God's truth flashingly! His enemies were confounded, sinners by thousands were pricked to the heart, and cried out, "Lord, save, we perish." Turn to the epistles of Paul, Peter, James, and John; sanctification on sanctification is taught overshadowingly in every epistle.

"I beseech you therefore, brethren," says Paul, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Rejoice ever more, pray without ceasing, in everything give thanks, for this is the will of God in Christ Jesus concerning you." "Quench not the spirit, despise not prophesying, prove all things, hold fast that which is good. Abstain from all appearance of evil, and the very God of peace sanctify you wholly. And I pray God, your whole spirit, and soul, and body be preserved blameless until the coming of the Lord Jesus Christ. Faithful is he who calleth you, who also will do it." Again, "Reckon yourselves dead indeed unto sin, but alive to God, through Jesus Christ our Lord. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

"There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit." "Ye are dead, and your life is hid with Christ in God." Paul exhorted his brethren to bring every thought to the obedience of Christ. He prayed that Christ might dwell in their hearts by faith, that being rooted and grounded in love, they might comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fullness of God. See Eph. iii.

We might fill a volume of similar passages from the Bible, proving conclusively that in this life the will of God is even our sanctification. Besides, we are compassed about with clouds of witnesses in modern days. The Moravians, Madame Guion, Fenelon, Kempis, Wesley, Fletcher, Carvosso, Bramwell, Hester Ann Rodgers, Lady Maxwell, the wife of President Edwards, J. B. Taylor, are among the number of very many shining lights, clear witnesses of perfect love, who, "though dead, yet speaketh." Wherever this blessed doctrine of "holiness to the Lord" is preached clearly, definitely, Scripturally, persistently, embraced heartily, lived out, exhibited practically in every-day life, there the cause of God prevails mightily, backsliders are reclaimed, sinners are awakened, born into the kingdom, young converts multiply, are sanctified, built up in their most holy faith, and iniquity hides its deformed head. Beloved, is it not so? So let it be everywhere. "Be ye holy, for I am holy," saith the Lord.

"No more will converts then be few,
But numerous as the drops of dew,
Which, silently distilled at night,
Are brought to view by morning light,
A host to charm our raptured sight,
And all the earth with glory bright."

Protestantism in France.

Since the days of our childhood we have always looked upon France as being divided between the papists on the one hand, and the atheists on the other, and have, as a matter of course, expected it to go down into the obsolete ages. Of late, however, an extraordinary struggle has been going on, which has resulted in bringing Protestantism unexpectedly to the front. The loss of power recently experienced by the clericals in the government, is in reality, an important gain to the nation at large. The present government decidedly represents, as no other ever did, the most intelligent, prudent, and conservative of the Republicans, and these are chiefly to be found among the Protestants. The Dufaure Cabinet counts four Protestant ministers out of nine; while a fifth is so liberal as to have more sympatby with Protestant ideas than with Catholic ones. He also is a contributer to a Protestant journal, and has appointed as one of his secretaries in the office of Public Instruction, a young man belonging to an influential Protestant family. We find one-half of the Cabinet belonging to the hated, though long-suffering and noble sect of Hugenots; while the minister who has to direct the policy of the nation, and conduct negotiations with the Pope, is a member of a dissenting church.

The principal Republican candidates to the last Senatorial elections, were two Protestants; one, a Paris banker, converted to God through the agency of Mr. Radcliffe, an English evangelist; and the other, a pious admiral, son-in-law to one of the best pastors in the south of France; while several of the new prefects and sub-prefects are Protestants.

When a ministry so constituted is earnestly applying itself to reform the nation, and the nation is content, at least for the present, to settle down to enjoy the rest and freedom so obtained, we think we may argue well for the future prosperity of the country. The most beneficial results ought to accrue from this advanced position—indeed we may say that they are already accruing, for a number of Bible colporteurs, whose licenses were withdrawn by the last government, are now openly selling the divine Word, together with other Protestant literature.

Bills for the extension of religious liberty throughout France have already been passed, and others are under consideration which will probably soon become law and which will further extend the religious liberties of the people. This altered condition of things, indicates that the prospects of Protestantism are far better than the most sanguine durst have predicted twelve months ago. Resident evangelical clergymen assure us that France was never so accessible to the Gospel, as it is now—that thousands of people belonging to all grades of social life are not only disgusted with Catholicism, but are anxious to know what Protestantism can do for them. Though many of these may not be bold enough to enter a Protestant church; yet they will willingly read what is given to them, and will flock in great numbers to lectures on controversial subjects. About twenty halls are opened in Paris under the presidency of Mr. McAll, for the preaching of the truth as it is in Jesus. Thousands of operatives thither throng and hang with breathless attention upon the words there spoken. We are assured that whole villages have requested Protestant pastors to be placed over them.

Many of the most intelligent of the so-called free-thinkers, of the large cities, wishing their families to be withdrawn from the baneful influence of the priesthood, but knowing that they cannot be left without some sort of religion, propose to connect them, wherever possible, as members of Protestant churches.

With things so far favorable, we should naturally expect that French Protestantism would make strenuous efforts to take the tide at the flood, and win the country for Christ. There are, however, serious hindrances to the accomplishment

of so desirable a project. Among these impediments to the work we will mention three, namely:

First, lack of men of proper capabilities for the work. There is a greater scarcity of pastors, evangelists and other Christian workers, than we expected to find. There are great numbers of reformed churches altogether without pastoral supervision, and are likely, at least for a time, to remain so, as the ordinary annual supply is not more than half equal to the demand.

Second, lack of money. There seems to be no reasonable prospect of the work ever becoming self-supporting. Other evangelical agencies are equally crippled for want of money. In some quarters there is actually a talk of retrenchment instead of advancement. This is, indeed, a sad feature of the case.

Third, the greatest want is enthusiasm. There is not the self-sacrificing spirit which existed in the apostolic churches. The spirit of aggressiveness is deficient. While there are many noble-minded Christian ministers and people, the majority are fearfully apathetic, and need to be re-touched with fire from Calvary's altar.

It will be an everlasting disgrace, if, just as God is opening a way into France, there should be no response on the part of the churches. We know that a change can be speedily effected by an outpouring of the Spirit. The Lord of the harvest can certainly send forth laborers, and can give them the needful wealth for the working out of his purposes.—*From Rev. John Boyes letter to American Wesleyan.*

Childrens' Corner.

How he Came There.

One day a visitor to a prison saw a gang of convicts going from their day's work. They were walking "lock-step," each prisoner crowded close against another, their feet moving together, their arms pressed back, with each one's hands on the forward one's shoulders. Between a great rough man and a negro with a low, cruel face, was a slender, refined young fellow.

"How came *he* here?" asked the visitor, and the prisoner overheard the question, if not the answer—"Oh, breach of trust; cheated his employers out of twenty thousand dollars."

A few minutes later, the young man sat alone in his miserable cell, out of which day-light had faded; cowering on his hard bed he pictured to himself the world outside, full of warmth and light and comfort. That question came to him again sharply: How came you here? Was it really for the stealing of that last great sum? Yes and no. Looking back twenty years, he saw himself a merry-hearted school boy ten years old. He remembered so well one lovely June day—why he could fairly see the roses in bloom over the porch, and the dress his mother wore at her work, could hear the laborers in the wheat fields. Freshest of all before him, stood his good old Uncle John—such a queer, kind forgetful old man! That very morning he had sent him to pay a bill at the country store, and there was seventy-two cents left, and Uncle John did not ask for it. When they met that noon, this boy, now in prison, stood there under the beautiful blue sky, and a great temptation came. "Shall I give it back because I ought? or shall I wait until he asks? If he never does—that is his own lookout. If he does, why I can get it again together."

The birds sang as sweetly as if a soul was not in danger—as if a boy was not making his whole future. The boy listened not to the birds; but to the evil spirit, whispering, whispering, and he never gave back the money.

Yes, twenty thousand dollars brought the man to the prison door, but the boy turned that way years before when he sold his honesty for seventy-two cents and never redeemed it. That night as he sat in the chilly cell, Uncle John was long ago dead, the old home desolate, his mother broken-hearted, and the prisoner knew what brought him there was not the man's deed alone, but the child's. Had the ten year old boy been true to his honor, life now would have been all different. One little cheating was the first of many, until his character was eaten out, could bear no test, and he wrecked his hope and manliness.—*Methodist Recorder.*

The Cattle-Train.

This picture [two little girls feeding the sheep on a cattle-train] illustrates an incident that was related some years ago by Miss L. M. Alcott, the well-known author. We give the story in her own words as published at the time:

"Somewhere above Fitchburg, as we stopped for twenty minutes at a station, I amused myself by looking out of a window at a waterfall which came tumbling over the rocks, and spread into a wide pool, that flowed up to the railway. Close by stood a cattle-train; and the mournful sounds that came from it touched my heart.

"Full in the hot sun stood the cars; and every crevice of room between the bars across the doorways was filled with pathetic noses, sniffing eagerly at the sultry gusts that blew by, with now and then a fresher breath from the pool that lay dimpling before them. How they must have suffered, in sight of water, with the cool dash of the fall tantalizing them, and not a drop to wet their poor parched mouths!

"The cattle lowed dismally, and the sheep tumbled one over the other, in their frantic attempts to reach the blessed air, bleating so plaintively the while, that I was tempted to get out and see what I could do for them. But the time was nearly up; and, while I hesitated, two little girls appeared, and did the kind deed better than I could have done it.

"I could not hear what they said; but, as they worked away so heartily, their little tanned faces grew lovely to me, in spite of their old hats, their bare feet, and their shabby gowns. One pulled off her apron, spread it on the grass, and emptying upon it the berries from her pail, ran to the pool and returned with it dripping to hold it up to the poor suffering sheep, who stretched their hot tongues gratefully to meet it, and lapped the precious water with an eagerness that made little barefoot's task a hard one.

"But to and fro she ran, never tired, though the small pail was so soon empty; and her friend meanwhile pulled great handfulls of clover and grass for the cows, and, having no pail, filled her "picking-dish" with water to throw on the poor dusty noses appealing to her through the bars. I wish I could have told those tender-hearted children how beautiful their compassion made that hot, noisy place, and what a sweet picture I took away with me of those two little sisters of charity." "Blessed are the merciful, for they shall obtain mercy."—*The Nursery.*

Are You Polite?

We have often heard what it is worth to be polite. Here is a lesson on what it costs to be impolite. Girls and boys, read it:

A tall, elderly, refined-looking gentleman recently went into a small post-office in a rural region of England. He asked some question relative to the registering of a letter, and was very sharply and rudely snubbed by a young woman in attendance. He asked her if she thought that was a proper way to answer an inquiry in a public office. She said she thought that she had been quite civil enough for him. He asked her, with an ominously increasing mildness of manner, if she would favor him with her name. She emphatically declined to do so. He then said he thought he would give her his name, which, however, she declined to hear, saying that his name was no concern of hers. He calmly replied that he thought it was, for his name was John Manners, and he was the Postmaster-General. You may guess what followed pretty soon after this interview.—*S. S. Herald.*

Puzzle Corner.

ENIGMA, BY O. E. R.

I am composed of twelve letters.
My 8, 10, 11, 12, is not so large;
My 5, 3, 2, 4, is to injure;
My 6, 3, 8, 8, is complete;
My 5, 7, 9, 1, is to search;
My 2, 7, 1, 5 is a lady's name;
My 12, 10, 8, 8, is to dispose of.
My whole is something we all should covet.

BIBLE QUESTIONS BY O. E. R

Which is the middle chapter in the Bible?

Which is the shortest verse in the Old Testament?

Home and Farm.

Cure for Colds in the Head.

The London *Spectator* says: "It would seem that the cure for those worst of small nuisances, colds in the head, which Dr. Ferrier suggested in the *Lancet*, might prove to be a remedy of very great value. It is a snuff—a white powder—composed of the following ingredients: Hydrochlorate of morphia, two grains; acacia powder, two drachms; trisnitrate of bismuth, six drachms—the whole making up a quantity of powder of which from one-quarter to one-half may safely be taken, if necessary, in the course of twenty-four hours.

Dr. Ferrier says that with this snuff he has twice cured himself of very violent colds, once, indeed, by taking trisnitrate of bismuth alone, which is a very powerful remedy for catarrh of the mucus membrane, and is the most important ingredient in this snuff. Dr. Ferrier mentions two other persons who were cured of violent colds by the same snuff, and to these instances we may add that of the present writer, who having a very violent cold coming on, with the sensation of weight in the temples and the usual disagreeable feeling in the throat, as well as ordinary catarrh, made a trial of Dr. Ferrier's remedy one evening, and got up one the following morning completely free from cold, which has not since recurred. The snuff, instead of increasing the tendency to sneeze, almost immediately begins to diminish it.

How to Make Good Whitewash.

Take of good unslaked lime half a bushel, slake with warm water (rain water if convenient) in a forty-gallon barrel. Use just enough water to slake dry. Let the lime stand four or five hours to insure its being well slaked. If it is desirable to have a good smooth wash, the slaked lime should be sifted through a moderately fine seive; if to be used on barns, out-buildings and fences, it is not material about sifting. To the lime thus prepared, add enough water to half fill the barrel, then add two gallons of flour starch, hot; one quart of grease to make it run smoothly; four pounds of melted rosin, hot, to make it stick. The flour starch will have the same effect. Some use salt in making whitewash. We would not, as salt in damp weather causes the wash to crack and scale off. After preparing the whitewash as above, fill your barrel with water, cold or hot, and you will have a wash that will stand as well for five years. To color dark or slate, use lampblack; for yellow, use yellow ochre; for blue, use indigo; for different shades of color, vary to suit. If the wash gets too thick, make thin with water. The older the above whitewash becomes, the better it will be, if it is kept covered with water and not allowed to become hard.

STOVE BLACKING.—We hope the following recipe for imparting to stoves a fine black polish, which will neither burn off nor give out an offensive smell, will prove acceptable to some of our readers: Lampblack is mixed with water-glass, (a solution of silicate of soda) to the consistency of sirup and applied with a brush as a thin and even coating, then left twenty-four hours to dry. Afterward graphite, or black lead mixed with gum-water is applied, and a polish obtained by rubbing in the usual manner.

MOTHS IN CARPETS.—A good way to kill them is to take a coarse towel, and wring it out in clean water. Spread it out smoothly on the carpet, then iron it dry with a good hot iron, repeating the operation on all suspected places, and those least used. It is not necessary to press hard, heat and steam being the agents, and they do the work effectually on worms and eggs.

A Maryland farmer thinks he has found a "sure cure" for the Canada thistles. It consists in sowing the land infested by them with buckwheat early in the spring, allowing it to grow till it is in full blossom, turning it under and re-seeding with the same grain. The last crop is harvested when ripe.

Religious Intelligence.

FREE METHODIST.—The St. Charles, Ill., church, pastor W. W. Kelly, raised $20 for the yellow fever sufferers last week.—At Burlington, Iowa, on a recent Lord's day, Bro. M. L. Vorheis baptized five converts by immersion in the Mississippi. There is a strong revival spirit in his church and new cases of conversion are experienced weekly.—The legitimate result of proclaiming the truth against the seat of Satan's kingdom in the lodge is experienced in southern Indiana. A correspondent writes in the *Free Methodist*: "It is but doing simple justice to Bro. Ronayne, Past Master of the Keystone Lodge, No. 639, Chicago, to say that he under the blessings of God, has done much to prepare the way of the Lord in this part of the country. A short time before the grove meeting appointment he lectured on the subject of secretism at Oakland City, and the result is, some who before had no ears to hear nor eyes to see, now have not only eyes and ears, but open hearts. These seem to receive the truth gladly, and there is a loud call in Gibson county for Free Methodist preachers."—The New York Conference meeting at Rahway, N. J., sends Wm. Gould, Joseph Travis and T. L. Ladue to the General Conference—E. Owen, J. B. Freeland, A. F. Curry and M. N. Downing go to the same meeting from the Susquehanna Conference.

CONGREGATIONAL.—Pastor W. J. Phillips, of the church at College Springs, Iowa, has resigned. He has been laboring there over two years.—The Second church at Oberlin finds the weekly envelope system successful in meeting expenses.—Rev. Wm. Delos Love, who co-operated in reform work while pastor at Milwaukee, is now supplying the church at South Hadley, Mass. He resides at Andover.

WESLEYAN.—The Ohio Wesleyan conference, at its recent session at Dayton adopted the following resolutions on the religious reform in our government:

Resolved, 1. That in the omission of any explicit recognition of Almighty God, and the supremacy of his law, from the Constitution of the United States, we recognize one of the fruitful sources of the widespread and ever-increasing demoralization of our national life, as seen in the frequent and flagrant instances of official corruption, in the lower tone of commercial honor and honesty, in the relaxation of the sacred ties of the family, in the prevalence of social vices and crimes of violence, and in the rising spirit of lawlessness.

2. That the Central Ohio Conference of the Methodist Wesleyan Connection is in full sympathy with the National Reform Association, which has for its object, as expressed in the constitution of said association, Article II., "to maintain existing Christian features in the American government, and to secure such an amendment to the constitution of the United States as will indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

3. That feeling the importance of this great movement, we will lend it our efficient aid by co-operating with other reform churches which favor this movement, by educating our people upon the subject, and using all legitimate means for the advancement of the cause.

—The three preachers in Western Tennessee are experiencing gracious favors from the Lord, while not far away the pestilence rages. There have been sixty additions to the church in the past two months and many more conversions.—Rev. D. Yant of Bolivar, Ohio, purposes giving his estate for the founding of an asylum for orphans, especially for those left by Wesleyan ministers.

UNITED BRETHREN. — A new church was dedicated last Sabbath at Hill Grove, Ohio.—John Barnell, a reformed drunkard, built a church in Sheffield, in the Canadian province of Ontario in 1835. In 1860 he turned it over to the United Brethren.—Rev. J. K. Bilheimer, treasurer of the Mission Board, was formerly associated with Bro. H. H. Hinman in mission work in west Africa. Their occasional meetings here are full of interest and joy.—Secretary J. P. Stoddard attended the late North Ohio Conference and spoke briefly by invitation. He was cordially greeted by Bishop Dickson, Father Miller, brethren Alwood, Mattoon and others. A resolution commending the *Christian Cynosure* was unanimously adopted.

FRIENDS.—Lucretia Mott, who is as well known throughout the country as perhaps any other woman from her anti-slavery course and her devotion to almost every system of reform, is now eighty-five years of age, but enjoys good health, and on every Wednesday comes into Philadelphia from her residence at Shoemakertown, several miles away, to attend the Friends' meeting.—The Iowa Yearly meeting has approved of sending J. F. Hanson to engage in religious labor in Norway, Sweden and Denmark.

REFORMED PRESBYTERIAN.—The first Sabbath of this month was set apart by the Synod for a collection in all churches for Geneva College. Only $2,000 was the sum fixed to be raised.—The Kansas presbytery are examining into the oath required of district school officers.—Rev. N. R. Johnson, church missionary among the Chinese in California, has been lately subjected to considerable persecution on account of the assistance given by him to the Chinese. Having need of a temporary home for members of his mission school he rented a small house. Romanists and other anti-Chinese tried by law to eject them in vain. Mr. Johnson purchased a lot and was about to build a small tenement, but was assailed by threats of the neighbors to burn the new building and the mission house also. The matter finally got into the papers, much to the confusion of his enemies when it was understood that Mr. Johnson's work was largely gratuitous, and was quite successful among the Chinese.

—Since the first of May 600,000 portions of the Bible, in twenty-two languages, have been issued from the Bible stands of the French Exposition.

—The corner-stone of an institution, where the daughters of missionaries may be educated, has just been laid in London. The building will cost $75,000.

—The ecclesiastical statistics of Spain show a steady decline in its number of priestly and monastic orders within the last 200 years, while the population has at the same time steadily risen. In 1690 there was one priest for every forty-three persons; now there is one for every 376.

—It is estimated that not less than 80,000 Germans in the city of Chicago attend no church whatever.

—Another king in Eastern Central Africa has invited the church Missionary Society to send a teacher and Christian books into his territory, which is the kingdom of Chagga. In his letter the King Mandara says: "If you want children to teach them, we shall give them to you. And I shall follow you to learn with all my people, if you do really want."

—The members of Mr. Spurgeon's Tabernacle have what they call "Mr. Spurgeon's Sermon Tract Society," with its center in London, but with thirty-seven depots at various points, supplying 250 districts in the country. During the last eight years it has circulated 80,000 of his sermons as loan tracts. This great preacher not only reaches an immense congregation, but through this means and the publication of his sermons elsewhere has, perhaps, the largest audience of any living minister.

OBITUARY.

S. D. WILLIS died in the last day of May—had he lived till the 10th of August he would have been seventy-nine years old. He was born in South Carolina the tenth of August, 1799. His father moved to Ohio in 1805, with several families; amongst them was the Rev. James Gilliland. They all settled in Brown county, Ohio, where they were all schooled in anti-slavery and anti-secret and temperance and all other reforms. He moved to Putnam Co., Illinois, in 1827, where he united with the Presbyterian church. He crossed the plains to Oregon in 1852, and settled in Douglass county in the fall of 1853.

His heart was large enough not only for his own home, but to beat sympathetically for all who were afflicted and distressed. True as a friend, kind as a neighbor, he has passed down to the grave leaving a Christian example worthy of imitation, and a memory that will be fondly cherished by those who are called upon to mourn.

A. B. GILLILAND.

DR. JOHN PARKER WARREN died at Brattleboro, Vermont, on the 14th of September, 1878, at the age of 83 years. The decease of a person at such an advanced age, and so distinguished for excellencies of character of the old New England stamp, is calculated to turn the thoughts back to former times and refresh us with their salutary influences. Dr. Warren married in early life a daughter of Mr. Asa Wheelock of Wardsboro, Vermont, where he settled as a physician. It was while there that, some half century ago, he was called on to attend the case of a family, the mother of which lost her life and the father and child came near perishing in the snow, at night, while crossing the Green mountains, the story of which has become celebrated in literature. The Dr. attended some of the earliest sessions of the Vermont second Medical Association at Brattleboro, sixty years ago or more; and it is only a few months since that he was again present at its last session and read a paper which was listened to with much attention. Among the manuscripts left by him is an interesting history of the town of Wardsboro. He was a person of great moderation and self-control; an exemplary member for many years of the Congregational church; generous, sincere and manly. He was remarkable for a robust constitution, an erect figure, a large, expansive chest, to which doubtless his excellent health may be largely attributed, and down to the very week of his death his walk was as firm and elastic as that of a man in middle age.

Dr. Warren, though not an active Anti-mason, had always remained true to the Anti-masonic faith of the fathers of Vermont, and, unlike the modern generation of Vermonters, made no secret of his decided opposition to the lodge. Within a few years previous to his death he was nominated to one of the town offices by the Anti-masons of Brattleboro, but was defeated, of course, for the lodge, though once expelled from the State, now bears unlim sway there. COM.

ELIZA JANE, wife of Jacob Attick, died September 6th, at Churchill, Pa., in the 64th year of her age. Although suffering a lingering disease, in all her sickness she did not murmur, but bore all with Christian patience. In all her sick hours she had a strong desire to depart, and she had ever a bright prospect of a better home. She leaves seven children and twenty-one grand children, a kind husband and a large circle of friends who feel that their loss is her everlasting gain.

H. H. ATTICK.

Political.

PLATFORM OF THE AMERICAN PARTY.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

JOHN QUINCY ADAMS ON ANTI-MASONIC POLITICAL ACTION.

In a letter (Aug. 1832) to William L. Stone, Esq., of New York, a seceding Mason, Mr. Adams gives a noteworthy opinion on the political agitation then going on against the lodge:

The Masonic controversy will form a large chapter in the annals of this Union probably for several years to come. It presents already a prominent feature in the canvass for the presidential election, and that is precisely the reason for wishing to meddle as little with it as possible until that question shall have been settled. It will assuredly survive that event, and in all probability will form an essential ingredient in more than one quadrennial choice of President, if more than one we are destined to have. It is my deliberate opinion that the Anti-masonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country. The career before them is long and dreary, but not discouraging; the object is single, just and honorable. You have put your hand to the plough. Let it not be withdrawn. For contributing so largely to the end, you will deserve to be ranked among the benefactors of mankind. I am, very respectfully, your friend,

JOHN QUINCY ADAMS.

To Pennsylvania Voters.

As you will soon have the opportunity to vote for State officers we desire to say a few words to you.

By reading the *Cynosure* you have no doubt become convinced that Pennsylvania needs a new party. The two old parties are breaking up, as we see by the Maine election. But the new parties that are getting the deserters are not American in character; and there is no reason to expect that they will long remain free from Masonic ring-masters.

The American party is the only one that is trying to keep itself pure and free by declaring war against rings, cliques, secret societies and all plotters and conspirators. Is it not then the only party worthy of respect and of your votes? If you desert the old ring parties should you not come to the anti-ring camp?

Men are disgusted with the old shams. Counterfeit parties and spurious statesmen have had their day. The time has come for a new order of things. If you hand around true American tickets they will be used for a patriotic purpose. It is a religious duty to vote for those who are pledged to advance moral reforms. We have a right to question the honesty and the intelligence of religious men who support corrupt parties and tricky politicians. Religion is a greater blessing when it gives men a desire to aid in establishing sensible, honest and economical government. If our principles are not worth voting they are not worth having.

American should vote only for genuine Christians or those who have a desire to enforce God's moral laws. The doctrines of Washington, Jefferson, Adams and Franklin must be brought out and dusted off once more, so we can see what they look like. And in the meantime we cannot do better work than to put genuine American ballots in the boxes as a protest against the wickedness of secretism, Jesuitry, Masonry and all their little cubs and whelps.

EDWARD. J. CHALFANT.

West Virginia Leads Off.

NEWBURG, W. Va., Sept. 14, '78.

EDITOR CHRISTIAN CYNOSURE:—The Republicans in this district have nominated for Congress a noble Anti-mason, Colonel Burr. Our district has been represented, or misrepresented, for two years by a victim of the cable-towed craft, and it was only through the strenuous exertions of the opponents of the foresworn league that a Mason was not placed on the ticket this fall. We organized quietly but effectively, and I write this for your excellent paper in order to encourage our friends everywhere, and show them what work will do. Of course some of the Masons in the Republican party are kicking; and two papers, the Keyser *Echo* and Buckhannon *Delta*, refuse to hoist Col. Burr's name. Nevertheless, as the Anti-masons are strong in this district, we propose to elect him. Enclosed please find an extract from a paper edited by one of Satan's own. This will show you how angry the craft is.

V.

The Clarksburg *Telegram*, after giving the particulars, says:

"The Keyser *Echo* and Buckhannon *Delta* have bolted the nomination for Congress in the Second district on these grounds. We are glad of it. While we do not, generally speaking, like to see papers bolt, yet they have a right—if it is not their duty to do so when they see the people duped. And if we were situated as they are we should do the same thing."

—The American party at College Springs, Iowa, have nominated in caucus a list of officers to be voted for in next township election in October. How many other towns can report as much this fall?

News of the Week.

—Mr. John B. Gough will begin his temperance campaign in England in December. He will hold his first meeting in Mr. Spurgeon's Tabernacle.

—Since the first of January there has been shipped from Boston to England live stock amounting to 29,205 head, including 19,448 head of cattle, 4,983 sheep, 4,572 hogs, and 202 horses.

—The Great Eastern, it is said has been bought by a company for use as a cattle-boat to carry Texas meat to England. Her capacity will be 2,200 head of cattle and 3,600 sheep.

—The total value of the fruit-crop throughout the United States is set down at $138,216,700—an amount equal to half the value of the average wheat-crop of the country. Toward that large sum apples are held to contribute $50,400,000, pears $14,130,000, peaches $46,135,000, grapes $2,118,000, strawberries, $5,000,000, and other fruit $10,432,000.

—The interment of Matilda Stanley, the Gipsy Queen, in Woodland Cemetery, at Dayton, Ohio, took place on Sabbath, the 15th inst. She died in Vicksburg last February, and her body was embalmed for the final interment. Her funeral attracted 25,000 people, including representative Gipsies from all parts of the United States and Canada, and the funeral procession was a mile in length. Rev. D. Birger, of the United Brethren, conducted the services. At the close the Queen's childern threw themlseves on the grave and "filled the air with their lamentations." The King, her husband, lives near Dayton, on a large tract of land, which he owns.

—The great jewelry firm of Matson & Co. of this city have arrested four parties suspected of stealing some $25,000 worth of goods during the last four years.

—At a recent Democratic meeting at Winnsboro, South Carolina, there were one thousand mounted red shirts in procession.

—The yellow fever scourge is subsiding in the river cities. There is a falling off of the death rate owing partly to cool weather. There were 40 deaths in New Orleans Sunday and 195 new cases. Total cases to that date 7,838; total deaths, 2,470. While in the cities the worst is over, the country back is being attacked. Information received from portions of the country back of Memphis gives the startling intelligence that the fever is raging most violently among many who had fled there from the city thinking it was a safe refuge. Their isolated positions, many of them living in huts which were found vacant, will but add to the misery of the situation. Howard physicians and nurses are sent on application to these parties, but the mortality among them must necessarily be great, as their facilities for receiving proper attention are very limited.

—Gov. Houston of Alabama, has issued a proclamation making Oct. 3rd a day of fasting and prayer for the stay of the plague.

—The British mission to Afghanistan has proved a failure. A dispatch from Calcutta, Sept. 23, says: "An officer of the Ameer of Afghanistan at Alimusjid refused to allow the British mission to Cabul to go through the Khyber Pass, and crowned the heights which commanded the pass with his followers. After a three-hours' interview with the officer, in which he warned him that his act would be regarded as the act of the Ameer himself, Major Cavagnari, commanding, advanced. The escort of the mission returned to Jamrood, and the mission has withdrawn to Peshawaur.

—From China it is reported there are hostile demonstrations against the English missionaries in the interior of the Fukien province, and the destruction of property and life is threatened. The Consular authorities at Foochow are taking preventative measures.

A decree has been issued by the Viceroy at Nanking, ordering the confiscation of every house rented for opium-smoking. This wholesale movement is expected to prove more effective than any previously undertaken.

—The new law of compulsory education in Italy is working well, it is said. The passage of the law involved the building of 2,000 new school houses, and improvement of 20,000 old ones. The government hope soon to have school houses enough to accommodate all the children.

—Gambetta is the most prominent of the Republican candidates for President of France. In his speech at Rouen he marks out the Republican programme and declares uncompromising war on ultramontanism. This speech is the more significant, as it is the deliberate and well-considered effort of the acknowledged leader of the Radical party.

—A band of 200 or 300 baboons has suddenly appeared near the village of Augarpara, India, a few miles from Calcutta. They are great brutes, four feet high, and as savage as wild beasts. They attack children, and even full grown women, without fear, and have set up a reign of terror over the people, going in and out of the houses as they please. The people are afraid to shoot them as the whole colony would attack them instantly. The police will not interfere, and the village is not merely ridden to death by these apes, but is in such a state of insecurity that the people have sent a deputation to represent their condition to the Government.

—A Russian paper reports that during the war with Turkey the Russian soldiers fired 10,000,000 cartridges, killing and wounding 150,000 Turks. For every sixty-six shots fired, a man was hit. This is better than the Germans did in the Franco-German war.

The visitors to the Paris Exposition up the end of July numbered 6,570,099, or, reckoning only those who paid for admission, 5,056,139, as compared with 3,846,479 up to the same date in 1867, though the opening that year was a month earlier. June seems likely to be the largest contributor to the general aggregate, the figures for that month being 2,460,257, besides the 119,599 half-price admissions on the day of the national fete; while May reached 1,675,064, besides 54,537 admissions to the opening ceremony.

—The Paris correspondents are now busy with a scheme that seems to have aroused all their enthusiasm. Mme. Thiers spent 100,000f in celebrating the anniversary of her husband's death, and the correspondents see in this fact evidence that the wife of the ex-President aspires to succeed MacMahon as the Chief Executive of the French Republic. They argue that the display was made for political effect, and that the suggestion that Mme. Thiers be elected President of the Republic, appealing as it does to the chivalry and gallantry of the Gallic race, is likely to call out great enthusiasm, and to carry the country for her. It is asserted that the shrewdest politicians of the old Thiers party favor the plan, and expect the newness and novelty of the idea to make the movement extremely popular.—*Inter Ocean.*

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D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 15-page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass.
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Publishers' Department.

GOOD WORDS

Showing the determination to engage in thorough work for the *Cynosure* this fall and winter are received from several friends of reform; also six subscriptions for one year each from John Leeper, Senecaville, Guernsey county, Ohio, three for one year each from Benj. Ulsh, Silver Lake, Indiana, three for one year each and one for six months from Moses Pettengill, Peoria, Illinois, and three for one year each from P. F. Blair, Clarence, Iowa.

Jos. Graham, Birmingham, Iowa, writes: "We expect to send you

A CLUB OF FIFTY

for the *Cynosure* this fall and winter. The outlook of the anti-secret cause never was better, and standing by the right and on the immutable promises of God,

WE EXPECT TO WIN THE DAY."

C. M. Thomas, Wheeling, Marion county, Iowa, (87 years of age) writes: "My son will send a good club for the *Cynosure*. I am not able to get around. I am in hopes you will have a good report from him this winter."

John K. Glassford, Carthage, Missouri, writes: "I expect to get some new subscribers for the *Cynosure* this fall."

John Russell, Hammondsville, Jefferson county, Ohio, writes: "I still hope to get some new subscribers for your valuable paper, although I have now to contend with the infirmities of old age. But I want to live long enough to see secretism put down."

The above thrilling words are only a part of what the workers write, and when the rapidly gliding days of the fall and winter are all past we believe that the Publishers' Department of the *Cynosure* will contain a noble record of

GOOD WORKS.

Books and Tracts sent week ending Sept. 21, 1878.

By Express.

Rev J H Austin, Rev T J Coulter, Rev. L Wilson.

By Mail.

C E Clark, W W Hathaway, Prof L H Andrews, D S Wells C C Meheer, H Keyser, E Darling, A F Atterberry, F L Tower, A G Phelps, R Northway, J Huff, S E Orvis J Orvis, J Adams, H H Houpt, G L Peck, G Stevenson, C F Bull, J Andlinger, B Ustic, T N Foreman, B Williams, Rev J A Learn, J C Deppen, Z Finch, H Lancaster, Rev H Schaefer, J H Sutor, F W Merrick, M Gorden, L Harkhurst, M A Bibby, A M Paull.

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The date at which subscriptions expire, is with each subscriber's name on the address label.

Please send renewals before this date occurs. Notice if the date is changed to correspond soon; if not, or if the paper fails to come, write without delay.

MARKET REPORTS.

CHICAGO, Sept. 23, 1878.

GRAIN—Wheat—No. 2		86¼
" No. 3		76¾
" Rejected		61
" Winter	84¼	89
Corn—No. 2		35½
Rejected		33¾
Oats—No. 2		19¼
Rejected		17
Rye—No. 2		45½
Bran per ton		8 50
Flour—Winter	4 00	5 50
Spring	2 50	5 50
Hay—Timothy	6 75	7 75
Prairie	5 50	6 50
Mess Beef	10 00	10 25
Tallow	7	7½
Lard per cwt		6 62
Mess pork, per brl	8 30	8 50
Butter medium to best	10	25
Cheese	3	7½
Beans	90	1 80
Eggs	11	14
Potatoes per brl	1 15	1 45
Seeds—Timothy	1 00	1 15
Clover	4 12	4 70
Flax	1 28	1 32
Broomcorn	2	5
Hides green to dry flint	7½	14
Lumber—Clear	27 00	34 00
Common	11 00	18 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	15	23
LIVESTOCK Cattle Choice	4 50	5 30
Good	4 00	4 25
Medium	3 50	4 00
Common	2 00	3 50
Hogs	3 00	4 10
Sheep	2 75	4 00

New York Market.

Flour	$3 30	8 50
Wheat—Spring	96	1 04
Winter	98	1 14
Corn	48½	50
Oats	37½	37
Rye		61
Lard		7
Mess pork	9 37	9 50
Butter	16	24
Cheese	5	8
Eggs		19
Wool	10	42

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